

THE CHRISTADELPHIAN;

A MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

"The coming of the Lord draweth nigh."

VOLUME XII.

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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. XII.

THE OBJECT OF PROPHECY.

BY DR. THOMAS.

“We have also the prophetic word more sure, *to which ye do well to take heed* as unto a light that shineth in a dark place until its day dawn, and a light-bearer arise in your hearts.”—(2 Peter i. 19 to 21; iii. 17.) These are “wholesome words,” and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it or made it surer. Thus made doubly sure, it became a *shining light*, not a feeble, invisible light, such as pure hydrogen burning in day brightness, but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Jehovah who gave it is light, the Light of the Universe, “in whom is no darkness at all.” It is “a light that shineth in a dark place.” The heart of man is this dark place. The word *auchmeres* signifies not only

dark, but “squalid and filthy.” This is a man’s mental and moral condition, squalid, filthy, and dark by nature—a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, “*the light of the glorious gospel of Christ*, shines into him”—(2 Cor. iv. 4.) Consider the savage, the semi-barbarian, and the “civilised” man. Not to go beyond “Christendom” for examples, contemplate the man of letters, philosophy, politics, and “religion,” not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their “fleshly lusts that war against the soul.” Converse with these several classes of mankind upon “Moses and the prophets,” the apostolic testimony, the mission of the Messiah, the future of nations, the destiny of the earth and man upon it, &c., and you will find that “darkness covers the earth, and

gross darkness the people;" and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil and that continually.

Now to this sure prophetic word or glorious gospel light (for the gospel is still almost wholly a matter of prophecy) the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our mind; but can this addition be accomplished unless we apply our minds to the word or give heed to it? And what would be the use of studying it if it were essentially enigmatical and unsusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "*until its day dawn*." The common version has it, "until the day dawn;" but this is not the translation of *heos ou hemera diauyasee*. *Ou* is the relative to its antecedent *luckno*, which is synonymous with "*the Word*"—*ou hemera*, whose day; that is, the light's day, or the Word's day—the Day testified of in the light-inparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead for that very purpose.—(Acts xvii. 31.) This is the day spoken of by Moses and the prophets—"the acceptable year of the Lord," the year-day or age to come, of a thousand years' duration (which with the Lord are but as one day, says

Peter—2 Peter iii. 8), "the rest which remains for the people of God"—the day when His King shall come in his kingdom and glory: this is *the day* (Ezek. xxxix. 8) which succeeds "*to-day*," coeval with the Gentile governments; the gospel-day when Christ shall sit upon his Father's throne in Zion, and "govern the nations upon earth."—(Psalm lxxvii. 4; xxii. 27-28.) This day has not yet dawned. We are in "the evening time of to-day," when it shall be light.—(Heb. iii. 13; iv. 7; Luke xxiii. 43; Zech. xiv. 7.) We are of "*to-day*," which is "a cloudy and dark day"—a day of ignorance, superstition, and foolishness; but when *to-morrow* comes, the day after "*to-day*," these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the shining brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day" (1 Thess. v. 5) must have daylight, or they would become sickly, and pine away, and die. *They* respond to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a *light-bearer* may spring up in their hearts, making their paths "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble.—(Prov. iv. 18, 19.)

We remark, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up the city (his second *coming*, not his second *appearing* at his third coming) in

which he discoursed also of the passing-away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away—he concludes by saying to them, “*seeing ye know these things before, beware, &c.*” They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew “the error of the wicked,” who scoffed at the idea of the Lord’s coming to punish his enemies. It enabled them to be steadfast; and at length to escape “the judgment and fiery indignation which devoured the adversaries.” To deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of

what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it, know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing-down of the thrones, the abolition of all kingdoms, empires, and republics, the setting-up of a divine kingdom in Israel’s land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in heaven; with many more great and glorious things too numerous to mention at the present time.—*Herald of the Kingdom*, 1852.

THREE SCHEMES FOR THE MANAGEMENT OF THE WORLD.

By DR. THOMAS.

THERE are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall be each separately glorified. These three hostile powers are ABSOLUTISM, DEMOCRACY, and OMNIPOTENCE. The destiny which absolutism proposes to carve out for the human race is entire and unreasoning submission in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever. Under this condition of affairs, that “*order*” would reign throughout the earth which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is *diabolism*—God-dishonouring, soul-

destroying, men-corrupting, and debasing superstition—would be established; civil and religious freedom, the voice of truth and righteousness, the Bible and the press would be all suppressed; the human mind, by being reduced to inaction, would be prostrated, enfeebled, idiotized; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters. This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and at St. Petersburg, where its effects are manifest in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth fully realise the idea of hell? Yea, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, that would be tormented and made to burn there; and not the wicked! Yes, it would be “*hell*”; and whenever in whole or

in part, such a consummation should obtain, there would be manifested "the Dragon, the Old Serpent, surnamed the Devil and Satan." Unfortunately for the Germanic, Scavonic, and Romanian nations of Continental Europe and Asia, their destiny is to be subjected to this power. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to idiotize their minds. There is hope of deliverance, but that deliverance cometh not from man.

ABSOLUTISM is the enemy of God and man, while DEMOCRACY, which is not obedient to God, *wishes well to itself*. It is the prophet of what it conceives to be the interests of humanity, and is, therefore, the natural antagonist to Absolutism, which seeks only the gratification and glorification of its own Satanic selfishness.

DEMOCRACY predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of Absolutism in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican, and that, consequently, all popes, emperors, kings, priests, and aristocracies will be suppressed; that every man will be his own priest and prophet, and worship God or not, as he pleases and according to his own forms; that "the largest liberty" short of absolute monarchy will prevail; that the press will be untrammelled; the earth a perfect network of railways, telegraph lines, and steamboat routes; and its land equitably apportioned among its inhabitants, so that every man may have a vine and fig tree of his own; that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philanthropy, will be perfectly and unboundedly prosperous; and that the nations, having then accomplished the work of their own redemption

and regeneration by the sword, by education and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feelings of enlightened men, they would, without hesitation, reply, "In the destiny which democracy predicts." But if their hearts be hardened and their feelings perverted and blunted by sin, they will prefer the destiny which Absolutism is preparing for the world—a power that delights in evil and rejoices in human woe.

It will be remembered that Democracy confides in its own prowess for the introduction of its millennium upon earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while Absolutism threatens to suppress the Democracy itself *in toto* by the same means. Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark what we say—the Bible reveals that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism and Democracy, and relieve the world of the presence of them both.

OMNIPOTENCE hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ and the honour due to God. The rights of the Lord Christ are based upon the underrived, inherent sovereignty of the Creator of all things, who has the indefeasible right to dispose of mankind and their affairs according to His own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to him—peaceably, if they will; by force of arms, if they refuse: under any circumstances they must be His.

OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, His well-beloved Son, whom He authorises to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely-constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Everyone a king and a priest to God, the saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state, their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but, justified of God, and promoted to the honour, power, glory, and riches of his dominion. By such is the world to be ruled in the future state—by a hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely, justly, and strongly governed, standing armies will be disbanded; peace that cannot be disturbed by war's alarms, will be established; goodwill will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition*

* By which is meant Paganism, Mohammedanism, Catholicism, and Protestantism, by whatever name professed. All religion is superstition which is not appointed by divine authority.

will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; all nations of one enlightened faith, and the will of God performed on earth as it is in heaven. Such is the blessing Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail, such a destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary; and that although it has crushed Democratic liberty, God has something better in reversion for mankind. The honour of "breaking to pieces the oppressor," He has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel and the saints, are the regenerating army under his vice-regency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his seed.—(Gal. iii. 8.) *Herald of the Kingdom*, 1852.

THE PLANT OF RENOWN AND THE MYSTERY OF GODLINESS.

BY DR. THOMAS'S DAUGHTER.

REFERRING to recent criticisms on the doctrine advocated by the *Christadelphian* concerning Christ, Dr. Thomas's daughter says:—

"It appears almost singular how views so different and opposite can be taken of the same author, as seen from different standpoints. We have failed to discern in

your teachings concerning the nature of Christ, any of the ideas attributed to you. We have never understood you to teach that the substance of the body of Christ was a 'mixture of human and divine substance,' although you do hold that the operation of the Spirit of God, in and through the 'body prepared,' was according to the Scriptures from the beginning of its formation.

Why should this be so perplexing to many? Why is it not as easy to comprehend 'the union of Spirit with flesh,' as to understand the union of Spirit with the manna in the wilderness? The Spirit preserved the manna from decomposing, yet it was manna in substance still—suitable for food to sustain natural life.

It would scarcely become a question in our minds whether the Spirit had transformed the substance of the manna into 'semi-Spirit substance.' Why, then, should it be more difficult to realise that Spirit operation upon flesh substance should *animate* the flesh without changing the substance? The Spirit of Deity being subject to the will of Deity, would perform no more and no less than He purposed it to accomplish.

The power that divided the waters of the Red Sea, and brought water out of the flinty rock, could also, under fiat of the same sovereign will, bring forth a 'Plant of Renown.' Plants grow from seed or roots embedded in the earth. Yet, if not subject to the subtle, penetrating, vivifying influence of the sun's rays, they would never come to maturity. Naturalists know well how to estimate the electrical power and life-giving agency of the sun's rays, without which no vegetation would mature, and nature would remain shrouded in eternal winter. And still they do not contend that the plants or the seed have incorporated a particle of the substance of the sun, but simply the electrical influence of its rays.

One of your critics makes the extra-

ordinary assertion that the 'seed of woman' cannot be understood to mean the seed of woman physiologically. If this were true, then of what value are the testimonies which trace the descent from Abraham and David according to the flesh?

The prophet Isaiah says: 'He shall grow up before him as a tender plant, as a root out of a dry ground.' With this beautiful figure, we associate the idea of parent earth and Spirit sun in combination. The plant derives nourishment from both, though of a different kind and different nature, yet the substance of the plant remains the same.

We sometimes derived much assistance in studying the figures borrowed from nature, although they may not in every particular be fitted to the heavenly subjects represented. The figures presented in the Word will, doubtless, be more appropriate than those of our own choosing. The 'Tender Plant,' to which we refer, receiving nourishment from its mother earth—colour, size and mature growth from the rays of its father sun, grew and developed to a 'Plant of Renown.' 'The child grew and waxed strong in Spirit, filled with wisdom, and the grace of God was upon him.' Although this plant was to be laid low for a time, it was not doomed to decay, because the Father's Spirit preserved it from decomposition, raised it up again, transplanted it into a heavenly atmosphere, where it fully expands into the 'Tree of Life,' retaining life, and giving life to as many as shall be engrafted upon it in the appointed way.

It is further asserted that the Word was made flesh *only* at the time of anointing with Holy Spirit and baptism. Here we are puzzled again with mathematical definiteness, without reference to the harmonious grouping of testimonies. Is it to be maintained that the wisdom or thought of Deity was not at all

incorporated with the mind and thought of the Son, until the anointing? Are we not rather to believe that it was only the *fulness of measure* that was conferred at the anointing? If the latter, then we may be able to find scope for certain testimonies which otherwise might have to be excluded. 'The child grew, *waxed strong in Spirit, filled with wisdom.*' Another Scripture says, '*there is a spirit in man:*' this we know is 'the spirit of the world,' which inclines the thoughts towards the things of the world. 'The Spirit which is of God' directed the thoughts and mind of Christ towards the things of God, endowed him with wisdom beyond his years, prompted attention towards the Father's business and gave him understanding concerning it which astonished all who heard him. This manifestation of Deity in him was 'mental and moral.' His mind and thoughts tended heavenward, because the 'Spirit of wisdom and understanding rested upon him.' Thus the spirit of his mind was pure and holy. Innocence characterised him, as the Lamb without blemish.

The Deity, as exhibited in the mental and moral characteristics of the Son, can be traced only in a limited degree of manifestation, in the stages of youth and early manhood. We see in this the gradual unfolding of the beauties of 'the Plant;' not an instantaneous or meteor-like development.

In the revelation unto Moses of the name of Yahweh, we see how limited was the first exhibition simply, 'He who shall be.'

The second was fuller and more comprehensive, proclaiming the moral attributes of Jehovah: 'Gracious, long-suffering and abundant in goodness and truth,' &c.

Then there was a manifestation of the *glory*. Afterwards, the word or law went forth to the children of Israel.

The Mosaic pattern of heavenly things exhibits the order and system according to which Jehovah manifests Himself. Everything has its order and system of development. We must observe times and seasons in this manifestation of Deity.

The real name-bearer of Jehovah, in the time appointed, appeared in the person of Jesus. The manifestation of the Father in and through him was according to the Mosaic pattern: first, his name and existence; afterwards, the development of moral attributes; then the giving of the Word to Israel, with power and miracles; and finally, the manifestation of His glory to certain witnesses. These things, however, were not exhibited all of a sudden; like a shooting star, or a meteoric shower.

When our minds become deeply impressed with the grandeur of this subject, we shall cease defining it in terms of human wisdom; but grouping all the testimonies pertaining to it, combining their separate relations, and arranging them in harmonious combination according to their proper relations and positions, we shall see the grandeur of the subject, and be content to contemplate, wonder and adore.

Let us bear in mind the greatness of the subject before us, the manifestation of Deity in flesh. It is the 'great mystery of godliness,' which we have the privilege of looking into. Let us, then, approach it with reverence; free from cramping imitations, and mathematical lines, which tend to confuse and perplex, instead of to enlighten and build up.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 62.

“Exhort one another daily.”—PAUL.

THE more we become acquainted with the Scriptures, the more we realise the truth of Paul's statement, that “whatsoever things were written before-time were written for our learning, that we through patience and comfort of the Scriptures might have hope.” The psalm read this morning is suggestive of both comfort and hope, or the comfort that comes from hope. It shows us one, beloved and accepted of God, saying in bitterness, “My bones waxed old through my roaring all the day long. Day and night Thy hand was heavy upon me. My moisture is turned in me into the drought of summer.” It therefore tells us that we are not to think our case an exceptional or a hopeless one, because we may occasionally experience a similar “horror of darkness.” We may groan under the spiritual burden and sluggishness that are incident to this weak animal nature; but we are not to despair. We must take fresh courage from the spectacle of the man after God's own heart passing through similar experiences. Our prayer must break through the cloud, and reach upward to the joy and the praise which pertain to the sons of Zion. While exclaiming in our bitterness with Paul, “O, wretched man that I am, who shall deliver me from this body of death?” let us not forget to join in the refrain: “I thank God through Jesus Christ our Lord.”

Paul was “sorrowful, yet always rejoicing;” he was “cast down, but not destroyed.” His case and his exhortations are always of special interest to us. He is the teacher of the Gentiles in faith and verity. He is our example in a special sense. He says of himself “For this cause I obtained mercy that in me first, Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life

everlasting.”—(1 Tim. i. 16.) He also exhorts us to be followers of him as he was of Christ.—(1 Cor. xi. 1.) His example is strikingly manifest in all his epistles. In the chapter read from Thessalonians, it comes out strongly. The opening words are suggestive, “I beseech you, brethren, and exhort you, by the Lord Jesus Christ.” This is the language of earnest solicitation for the welfare of the brethren. This earnest solicitation was one of Paul's characteristics. We see it on his taking farewell of the brethren at Ephesus. He said to them: “Wherefore remember that by the space of three years, I ceased not to warn everyone *night and day with tears.*” Again, writing to these very Thessalonians, he says, “We were gentle among you even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.”—(1 Thess. ii. 7.) If Paul was characterised by feelings so strong, and was so incessant in the exertions they inspired, shall we listen to the soulless snobbery that pooh poohs all affectionate care and tenderness, and glories only in the masculinities of intellectual pugilism? Wisdom has but one answer, and by that answer the children of wisdom will strongly abide: “He that loveth not, knoweth not God.” The world is full of hard-heartedness and cupidity, all seeking their own, and not “every one another's benefit.” The world hastes to be rich, and pays sedulous court to its rich relations and neighbours, and doffs its hat to all the arrangements and connections of the flesh, minding high things, and taking care not to identify itself with men of low estate, closing its ears to the

cry of distress, and regarding not to know the case of the poor. These things are not to be named among those claiming to be followers of Paul as he was of Christ.

What did Paul beseech these Thessalonians about? "That as ye have received of us how ye ought to walk and to please God, so ye would abound *more and more.*" This touches one of the first features of the service to which we are called by the gospel. That service is a service in which we are expected to increase and enlarge. We are not to be like some who have no enterprise and give *themselves* no concern as to the affairs of God in the earth. The true servants do not belong to the stagnation class or the fearful. They are industrious and enterprising traders in the things of God, not with the object of common traders, but that the name of God may be brought into increasing honour, and the poor among men may be increasingly comforted by the consolation of Israel in prospect. The Lord's parables illustrate the point. It was the servant who laid by his talent in a napkin, who was rejected. Such is the man who receives the truth, puts it in his pocket, and goes on his way, attending to his personal advancement, without a care or a thought how the work of God is to be done. Such a man's example is to be shunned as the deadly miasma. What we must aim at is to be able to say, "Lord, thy pound hath gained ten pounds." Let our motto be found in those other words of Paul: "Be ye steadfast and immoveable, *always abounding* in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"—"ALWAYS"—no cessation, no tiring, no curtailing, but widening and expanding as the greatness of the matter in hand demands. There will be no difficulty about this where faith exists. It is only those who are uncertain that falter and flag. Such would be better at home than impeding the exertions of those who are certain their labour is not in vain.

"More and more" is the motto of the service and the servants who are such in more than name, even to the point of "taking pleasure," like Paul, "in distresses, in afflictions, in necessities." It is God's arrangement that the first stage of His work should be done in circumstances of deprivation. The Lord himself is an example, being without where to lay his head. The sham servants turn away in disgust before the hardships.

Paul defines the object of the walk he prescribed, to be "to please God." This is a matter of real concern with true believers; as for those that are otherwise, the thought never enters their heads. It is one of the greatest tribulations of the present time, to be linked with dead brethren—men who have embraced "doctrines" in the sectarian sense, but who are insensible to the living realities to which those doctrines belong. There is a walk that pleases God, and a walk that does not please Him. He wills that saints should go in the one and not in the other. It is briefly defined in the chapter before us: "This is the will of God, even *your sanctification.*" What is this but that being "holy both in body and spirit" elsewhere enjoined? Without this holiness we are assured that no man shall see the Lord. As it is a holiness to extend to "the body" as well as the spirit or mind, it is well for such as desire to be heirs of salvation, to have an eye on their bodily practices. Any man who defiles his body, either by neglect of ablution or by steeping his faculties in the stupefying and unodoriferous principle of the tobacco plant; whether in snuffing, smoking or chewing, is not holy in body. To be holy in body, is to be clean and pure and sweet in body. In the world filthiness of body is a common condition. In being brought from the world, let us take care that we don't bring the world's unholiness of body with us. Let us leave all that behind, and go on unto all the perfection attainable in the present nature, in the hope of being

counted worthy of that final and effectual purification, which will change this corruptible into the glory of divine incorruption. Paul no doubt in this chapter applies the principle to fornication, which was very rife in the first century, and unfortunately not extinct in the nineteenth. Still, putting all his exhortations together, we can see that it is entire sanctity that he prescribes to saints. He puts the force of all his exhortations into one remark, viz., "I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23). This complete sanctity is only to be attained in one way; Jesus indicated that way when he said in his prayer, "Sanctify them *through Thy truth*," David points in the same direction in saying "Wherewithal shall a young man cleanse his way? By taking heed thereto *according to Thy word*." This is the sanctifying agency. Constant reading of the word, with meditation thereon, and prayer, is the true secret of that spiritual-mindedness which will show itself in holiness of body, soul and spirit.

"For God," says Paul, "hath not called us to uncleanness, but to holiness. He, therefore, that rejecteth, rejecteth not man but God, who hath given His holy spirit unto us." That is, those who rejected Paul's doctrine of holiness, rejected not Paul but God, whose it was by the Spirit in him. There were some in Paul's day who did this, as there are in ours. They held that a man being justified by faith in Christ, it was immaterial what his personal behaviour might be. Their motto was, in a sense very different from Paul's original use of the words "Not of works, lest any man should boast." The apostles specially denounced this class as a dangerous leaven of corruption. "*Let no man deceive you with vain words*," says Paul. "for because of these things cometh the wrath of God upon the children of disobedience."—(Eph v. 6). John also says "Little children, *let no man deceive you*;

he that doeth righteousness is righteous . . . he that committeth sin is of the devil." John was particularly emphatic on this point. He said, "Whoever is born of God *doth not commit sin*; for His seed remaineth in him; and he *cannot sin*, because he is born of God;" that is, he cannot be and do what the false teachers advocated; he cannot live in sin. A mistake in the opposite extreme has been founded on John's words. It has been contended that the children of God are absolutely without offence or shortcoming. This is to contradict John in the same epistle, where he says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Again, he recognises its possibility in saying, "If any man see his brother *sin a sin* which is not unto death."—(1 Jno. v. 16.) So James (v. 19), "If *any of you* do err from the truth, and one convert him, let him know that he that converteth a soul from the error of his way, shall save a soul from death, and shall hide a multitude of sins." John expressly says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—(1 Jno. ii. 1.) And again, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all iniquity." Finally, Jesus put this standing petition into the mouth of his disciples for all time: "Forgive us our trespasses as we forgive them that trespass against us." There is forgiveness for erring saints on confession and supplication. Yet the cast of their lives, as a whole, is in the form and manner of holiness. The teaching is, that in establishing a connection with Christ, they connect themselves with his death in the act of burial in water (Rom. vi. 3), and, therefore, are to reckon themselves as much dead to sin as a dead man is dead to everything that pertains to a living man. "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin continue any longer therein?"—(Rom. vi. 1.) God

hath called us to holiness, and, without it, no man will be saved, however much he may know the truth theoretically.

As to brotherly love, Paul thinks it unnecessary to write to the Thessalonians for two reasons: first, they were taught of God to love one another, and, secondly, because they did it "toward all the brethren that were in all Macedonia." As to the first point, the duty of love is one of the first things put forward in the testimony of God. The "first commandment" is to exercise it towards God, and towards our neighbour in the second place. It is a fact that love springs, in the first place, from identity of interest. If two men are interested in the same thing—it does not matter what—they become interested in each other, and friendship is the result. It is the same in the gospel, but there is a difference because of the difference of the thing. The gospel is a larger affair than anything else; it covers every object and relation of being. It takes in God, which covers all, and, therefore, the love springing out of it is of infinite breadth. When two men love God, their love of each other is an inevitable and permanent result. The love of a particular study or a particular pleasure may create friendship in two men possessing this love; but because there are other things and other interests outside the particular study or pleasure, their friendship is on a narrow basis, and liable to destruction from influences arising outside their particular bond of connection. Thus, two men given to a particular pleasure may become enemies when their interests in business conflict. But there is nothing outside the love of God. Consequently friendship on this foundation is lasting and deep, if the love and all that it involves lasts. Hence it is that the love of the brethren, where the love of Christ reigns, is a true and sterling love, that nothing can destroy. When, besides this, the "new commandment" is recognised, this natural result is

strengthened by the iron band of duty, and then "we know that we have passed from death unto life because we love the brethren."

Then we have a needed lesson on business. Paul exhorts the brethren to be quiet, and to do their own business, working with their own hands. Therefore, a quiet attendance on the common occupations of life is part of the life of a saint. Upon this it may be asked, Wherein does the life of a brother of Christ differ from the life of an industrious decent sinner? We have the answer in the motive power of a saint, and the objects to which he applies the result of his labour. Paul defines the first in saying, "Whatsoever ye do, do it heartily as to the Lord, and not unto men, serving the Lord Christ." The whole economy of a true brother's life is on this foundation, so that, with him or her, affairs of business or the house are a channel of service to the Lord. They are attended to in the spirit of service to Christ. But again it may be asked, how does this performance of them—say, attending to business for a livelihood or having a care of the household for the comfort and health of those who are in it—how does a saint's attendance on these things differ practically from the decent neighbourly managing creature of the present world? The answer is to be found in the difference of the underlying motive and the ultimate object for which they are performed. In the case of a person living without God and without hope, business and the house are looked after for present gratification and well-being, without reference to Him by whom all things consist. God is not in all their thoughts. House and family and business are all in all. A saint, on the contrary, attends to those things as part of a life-service to God. Then there is this great difference: "Having food and raiment," the saint is "therewith content."—(1 Tim. vi. 8.) He does not aim to be rich, knowing that

"they that will be rich fall into many foolish and hurtful lusts that drown men in destruction and perdition."—(1bid.) If he is industrious and scheming in business, it is not that he may lay up treasure on earth, but that he may have to give to them that need (Eph. iv. 28), and wherewith to exercise the part of a "good steward of the manifold grace of God" (1 Pet. iv. 10), that being faithful in the "few things" of "uncertain riches" (Matt. xxv. 21; 1 Tim. vi. 18), he may be afterwards worthy to share in that higher trust which the Lord will extend to his faithful servants at his coming in power and great glory.—(Luke xix. 17.) Not that all who profess the name of Christ carry out these principles, but these are the principles of the household, and the principles upon which the house will be judged at last, without respect of persons. The maxims of carnal prudence will be at a discount when the Lord has returned. Faith is the foundation principle of the house of God, and without faith it is impossible to please Him. Therefore, let every man see to it while the account is still running.

Paul desired the Thessalonians to work "that they might have lack of nothing." Why did he desire them to have plenty in their hands? He answers this question where he advises the Corinthians to a cheerful and liberal contribution. He says: "For God is able to make all grace abound toward you, that ye *having all sufficiency in all things*, MAY ABOUND UNTO EVERY GOOD WORK."—(2 Cor. ix. 8.) This is the object always contemplated by the apostles in connection with any surplus over our needs. The reformed character he advises to "labour and work with his own hands the thing that is good, *that he may have to give to him that needeth*."—(Eph. iv. 28.) And how does he advise with regard to those that need not to labour? His words to Timothy furnish the answer: "Charge them that are rich

. . . that they be ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come."—(1 Tim. vi. 48.) These maxims are contrary to the fleshly mind, and put us to the proof. The practices of men are as different from them as possible. As soon as a man gets a large sum, his absorbing idea is how to make it more, and when he gets that more, he still enlarges his schemes that he may enrich himself indefinitely. The more he gets, the more scrubby he becomes. The idea of saving takes possession of his mind, and paralyzes every noble impulse and defiles, with the ungraciousness of stinginess, even the little acts of goodness he squeezes, with much effort, out of his dry soul. It is the case of the man with the barns over again. The same story is told in every generation. Men lay up treasure for themselves but are not rich towards God. They spend little or nothing for him. They have no faith in laying up a store in heaven against the time to come; and, at last, in every case, comes the event of the terrible words, "Thou fool, this night is thy soul required of thee;" and the fool dies and is laid in the bed of corruption for the worms to feed sweetly on him, while his precious hoard is squandered by other hands.

The only wise, wholesome, and scriptural policy is the one prescribed by Peter when he says, "As every one hath received the gift, even so minister the same one to another, as *good stewards of the manifold grace of God*." Christ makes our faithfulness in this matter the measure of our fitness for position in his kingdom, saying, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—(Luke xvi. 11.)

These lessons may be disregarded now, and men may slide along in the security of their selfish prudences, regardless of the voice of Christ commanding a God-

like course; but the day is near when these commandments will ring in their ears with a terrible and appalling force. Christ comes to render to every man according to his work, of which he will judge by the standard of his own word. When the dead awake, we shall know he is in the earth, and the living will tremble who have lived in pleasure and been

wanton, and nursed their fattening hearts for the day of slaughter, while the poor among men, and the rich, who have given themselves a living sacrifice to God, will rejoice in the Holy One of Israel, saying, "Lo, this is our God: we have waited for Him; we will be glad and rejoice in His salvation."—EDITOR.

THE BIBLE TRUE;

OR,

Arguments, Articles, Papers, Extracts and Miscellaneous Matter, from various sources to prove that

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE, AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

THE best way of attaining a thorough conviction of the authenticity and genuineness of the Scriptures, and of the divine character of their origin, is to read them constantly. In this process of constant reading (assuming a tolerable acquaintance on the part of the reader with men, books and things), a vast number of evidences will be perceived that are invisible to the casual student, and some of which are scarcely capable of being expressed. Their united force is simply irresistible to a penetrating and candid mind. Unbelief is

most confident where there is most ignorance of the Scriptures, and where there is the least capacity to perceive a logical result, and least inclination to look after or receive earnestly the lessons of wisdom.

There are always plenty of shallow minds with a semi-sharpness, whose propensities lead them to prefer unbelief, a bias of which, perhaps, they are scarcely conscious, but which, nevertheless, strongly impels them to seek objections and find difficulties, and give way to arguments against the Scriptures, and this, perhaps,

with much show of candour and profession of desire for "truth." To shut their mouths is an impossibility; the attempt to convince them as futile as arguing with a horse. It is not to meet their hopeless case that this department is opened in the *Christadelphian*. The object is to comfort the minds of believers, by strengthening their faith in the foundation on which they stand. The world is wicked, cold and desolating; the times are trying to the last point of endurance. The word is a constant refuge, and, in a sense, nothing else is needed. Nevertheless, whatever helps the hand of faith to hold with a firmer grasp the unseen realities of a present divine superintendence and of the coming glory of God in the earth, is a comfort by the way which will be acceptable to every true heart that is toiling in the hardships of a faithful walk before God in Christ. For this reason, we propose to keep this department supplied by matter tending to establish the truthfulness of the word of God. This matter will sometimes be original, but more frequently culled from a variety of sources. We shall be thankful to any reader coming across anything good in this line, who will send us the same, for the benefit of the brethren generally. We make a commencement with the following excellent remarks by Dr. Thomas, which occur in an article in the *Herald*, in reply to a reader who expressed dissatisfaction with the Dr's constant assumption that the Bible was true. It is headed—

"OUR ASSUMPTION.

We admit that we have reasoned and expounded upon the *assumption* that the writings of the apostles were AUTHENTIC, or had *everything necessary or requisite to give them authority*; and were GENUINE, or not *spurious*; but just what they claimed to be, as expressed in themselves. From personal examination, we were satisfied of the authenticity and genuineness of the books usually denominated 'the Scriptures;' and in our course of life, having been thrown among those who

professed to believe that the Bible contained the only revelation of the mind, will, purpose, and promises of God, extant among men; and that it is, consequently, not only authentic, but the only authority to be deferred to in all religious questions and controversies. Having stood related to such as these, we have not hitherto laboured to convince them of what they *professed* to believe already; but confined ourselves to the *confirmation* of their professed belief, in trying to impart to them an understanding of what it taught. We have succeeded in the work to some limited degree; but not to the extent the testimony and the labour bestowed authorised one to expect. The reason probably is, or at least it may be one reason, that our unconvinced readers do not really believe the Bible-teaching to be the voice of God—that they merely acquiesce in the current *opinion* that the Bible is His word in some sense or other; but really believe nothing at all about the matter."

FLESH AND BLOOD NOT THE AUTHOR OF THE BIBLE.

But though we have assumed that our readers were in truth believers in the authenticity and genuineness of the Bible, we have ever been presenting them the strongest possible testimony for its divine origin and authority in showing them, that from the very nature of the peculiar principles and doctrines it revealed, and which we have endeavoured to teach them, it must have come from a source independent of the laws to which flesh and blood are subjected. In other words, that the truly philosophical way to have faith in the Bible is to understand its teaching. We never yet heard of a man who understood it, denying that God spake by the prophets and apostles; but we have heard of many learned in the wisdom of the world, but fools in the teaching of the Bible, who reject it as a cunningly-devised fable. These persons have been unable to define and expound one of its first principles, and yet they have rejected it with scorn and

contempt. Such a course as this would be condemned as exceedingly unphilosophical and reprehensible by those very persons, if bibliofidels were to act so in relation to the subjects they favoured and approved. We conclude, then, that the first step to faith in the authenticity and genuineness of the Scriptures is to understand the doctrine or teaching; in other words, **THE SYSTEM OF IDEAS** they reveal. This system will be found to be *sui generis*—as high above any system elaborated by human wisdom, or rather folly, as the throne of the Eternal is above this nether earth. From our experience and observation of flesh and blood in its literary and spiritual enterprises, which are in accordance with the history of the world in all ages, we are certain that no combination of brains working by blood arterial, under the excitation derivable from all that is in the world, and from their inner consciousness, could elaborate such a system of ideas as is peculiar to the Bible alone. To anyone that understands it, it is manifestly not of the flesh; nor in harmony with the flesh; the flesh it never flatters, but denounces it as utterly destitute of any good thing; and condemns it to death, corruption, and final abolition from the earth. Hence, as it makes war upon the flesh, and rejects it as profiting nothing in regard to the eternal destiny of the children of Adam, all who are of the flesh, walking after its principles, impulses, and failings, reject it as unsuitable to nature, to nature's laws, and to nature's conception of nature's God.

Nay, verily; nature, that is, flesh and blood, or ground nature is not, and could not in the very nature of things be the author of the Bible. Its ideas are too grand, too luminous, too exalted for souls of dusty origin to conceive. None but a mind comprehending all things at a glance; that sees the end from the beginning, with all those intermediate devious and entangled complications weaving out that predetermined consummation—none but such minds could have built up, during four thousand years, the pyramid of

thought destined to stand out from a background of seventy centuries, the observed, from base to point, of all earth's ransomed people, so long as the sun and moon endure. The Bible system of ideas being of this character, we find it impossible to attribute any other origin to it than that which it testifies of itself—that 'prophecy was not actuated at any time by man's will, but the holy men of God spake, being moved by the Holy Spirit.' This is Peter's testimony, to which also Paul consents, saying, 'In many portions and in various ways, God formerly spake to the fathers in the prophets, during these last days He spake to us in a Son, whom He appointed heir of all things.' And the apostles both agreed with Nehemiah, the old Tirshatha of Jerusalem, who addressing Jehovah, saith, 'Thou gavest also thy Good Spirit to instruct our fathers' in the wilderness. 'Many years didst thou forbear them, and testifiedest against them *by Thy Spirit in Thy prophets*, yet would they not give ear.'

ONE TRUE CAUSE OF INFIDELITY.

All the testimony for Jesus is contained in the Scriptures. If it be not there, it is nowhere else among men. Many a heart and brain is denied access to that testimony by educational and circumstantial hindrances, whose owner would otherwise not only confess that Jesus is Jehovah, but would also believe the gospel and obey it, if he could but free himself, or be freed, from their trammels. The men whose hearts and brains are not to be envied, are those having the hearts and brains of presidents, professors, theologians, and clergymen, who are ever babbling about divinity in trinity, and making the word of God of none effect by their traditions. It is such men as these that have perverted the people, and turned them into merely nominal believers of the Bible, which is literally of no use in the matter of clerical piety and religion. The

Bible has fallen into desuetude, and "ignorance" has become among Protestants, who once boasted that the Bible was their religion, truly "the mother of devotion." In fact, infidelity now reigns in church and world, and all its "hearts and brains" are overpowered with spiritual surfeiting and drunkenness.

Gibbon, Hume, Volney, and Voltaire were men whose want of faith in the Bible was mainly attributable to the hearts and brains of the clerical orders of their respective countries. Volney and Voltaire only knowing Christianity as burlesqued in the sprinkled Paganism of Europe, renounced "the church," and uttered impieties against the Jesus of the idiotic and demoniac priests of Rome. Gibbon and Hume were surrounded by similar influences. They looked at Christianity through the state religions or prostitutions of Britain, and rejected it, as the Jews now reject it, because they do not understand the Old and New Testaments, and confound Romanism, Protestantism, and Sectarianism with the doctrine of Christ. It is the clergy that make men infidels, by teaching them nonsense which makes the Bible unintelligible and fabulous to all thinking men who try to interpret it, by their traditions. This Gibbon, Hume, and others found it impossible to do; and, therefore, instead of rejecting the foolishness of the clergy, and holding on to the Bible as not responsible for the ignorance and sophistry of learned fools, they rejected the whole affair, and avowed themselves the disciples of nature, and the hierophants of what is termed by that school 'Nature's God.'

'MIRACLES.'

The word 'miracle,' in Scripture, is *τερας, teras*, a wonder, and is used in sixteen texts in the New Testament, but always in connection with other words, as *σημειον, semeion*, a sign; *δυναμις, dunamis*, power; or *μερισμος, merismos*, distribution. In Heb. ii. 4, Paul introduces the four words, saying, that God bore

witness to the apostolic testimony, 'by signs and wonders, and various powers and distributions of Holy Spirit, according to His will.' Objectors to the manifestations of divine energy, as 'opposed to the laws of nature, and against human experience,' group these indiscriminately under the word 'miracles,' which they regard as violations of nature's laws, so that their proposition amounts to this, namely, '*A sign, a wonder, power and distributions of Holy Spirit, are all contrary to the laws of nature, and against human experience!*' But in opposition to this, we venture to affirm that these things are all in accordance with nature's laws, and in harmony with human experience in a multitude of instances. Thus, 'the lights in the firmament of the heavens are for signs.'—(Gen. i. 14.) The rainbow is a sign that the earth shall be no more submerged by a flood of waters.—(Gen. ix. 12. 13.) Isayah and his sons were for signs and wonders in Israel.—(chap. viii. 18.) There is nothing in all this contrary to nature's laws or staggering to human experience; but perfectly reasonable in the bearings thereof.

But 'wonders and signs' used oftentimes to go together. Thus, Moses was a subject of wonder in his own person. He put his hand into his bosom, and when he drew it out 'it was leprous as snow;' and he put it in again, and withdrew it a second time, 'and it was turned again as his other flesh.' This was wonderful, but was it contrary to nature's laws, and human experience? Do men ever have the leprosy and get cured? Yes, but not so suddenly. Truly; and the suddenness of the thing made it an especial wonder. Its suddenness was not contrary to Moses' experience, for it happened to him, but then not as yet within the range of other people's experience; and as to human experience in general, we venture to say that it is not yet acquainted with all the wonders which are educible by the intensifying of laws already existing, many of which it is to be presumed human experience, though very wise

in its own conceit, has not yet discovered by its philosophisings and experiments!

Now the sudden infliction and cure of a disease (which on a larger scale was repeated in the case of Miriam, the sister of Moses) was not only a wonder but *a sign* to be exhibited before Israel in Egypt, in confirmation of the truth that the God of Abraham had appeared to him, as he declared. This was what the wonder signified when performed in connexion with Moses' declaration, that the God of Abraham had appeared to him, and sent him to deliver them. When the wonder was performed, it became an item of human experience; and apart from any declaration, only signified to Moses and those who saw it, the presence of a supernatural power. The declaration of the angel at the bush, made the wonder a special sign; and every Jew that rejoices in Moses as their deliverer from Egypt, is a living witness that a sign and a wonder are reasonable and possible things, and according to the experience of 600,000 men, who, in consequence of this experience, put themselves under Him as their commander and prophet king.

But all wonders are not genuine. Some in the Scriptures are 'lying wonders.' Jannes and Jambres performed wonders 'by their enchantments,' but had as length to give up the contest, and confess that Moses performed his wonders by the power of God. Paul also predicted that 'power and signs, and lying wonders' would be displayed in the establishment of the apostasy, which now, as a pall of intense darkness, overspreads the world. The existence of these very counterfeits in all the countries where the apostles laboured through all ages since, is a standing and living testimony to the fact, that signs and wonders, powers and distribution of Holy Spirit, were formerly familiar elements of human experience, and assuredly believed to have been performed by the finger of God.

'I am Jehovah (saith the Spirit) the powers (*elohai*) of all flesh;' 'by me they live and move and do exist;' 'is

there anything too hard for me?' Has He given laws to nature, and can He not work great wonders upon and through that nature vastly greater than the natural mind has ever yet experienced or conceived? Is nature subject to no other laws than are known to men? Are their knowledge and experience to be the measure of Omniscience? Cannot the Power that made man, raise him from the dead, give him sight, and heal him of whatever malady afflicts him, in an instant? All these things He can do, and more than we can conceive, and upon principles it has not yet entered into the heart of man to divine.

CHRISTIANITY NOT BASED UPON MIRACLES.

It is said that Christianity is based upon miracles. To those who read the Scriptures but do not study them, this may be taken as evidently true. They see that signs and wonders are frequently narrated in the Scriptures, and, therefore, imagine that the system of ideas they revealed is based upon what they consider a violation of the laws of nature, with which, indeed, all the philosophers of the human race that ever lived, put together, have been only microscopically acquainted. The foundation of Christian doctrine is not signs and wonders, but *the verbal promises of the Eternal, who cannot lie*. If signs and wonders had never been wrought, these promises would still remain. The signs and wonders were originally performed to convince the descendants of Abraham, Isaac, and Jacob of the ninth and forty-second generations from Abraham, that the Eternal Spirit spoke by Moses and Jesus. It is not necessary here to speak of the intermediate times; what we are aiming at is sufficiently established by what happened in the ninth and forty-second. These two generations are representative of the nation; and the purpose of Jehovah was to make this nation His witness as long as the years of God. Thus He said to this nation, 'YE ARE MY WITNESSES, saith Jehovah, AND MY SERVANT whom I have

chosen; that ye may believe and know, and understand that I am HE; before me there was no AIL formed, nor shall there be after me. I am HE who SHALL BE אֲנֹכִי אֲנֹכִי יְהוָה *anoki anoki yah-veh*; and beside me no Saviour.' 'Ye are my witnesses. Is there an Eloah besides me? Yea, there is no Rock; I know not any.'—(Isaiah xliii. 10, 11; xlv. 8.) Individuals and generations die and pass away, and the non-Hebrew nations, called Gentiles, sooner or later, perish from the earth; but the Hebrew nation is immortal, as it is written, 'Though I will make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee, O Jacob, my servant; but I will correct thee in measure, and will not leave thee altogether unpunished'—(Jer. xxx. 11; xlv. 28.)

Here, then, is a *witnessing nation* for all generations, to whom, says Paul, 'were committed the oracles of God. And what if some did not believe? Shall their unbelief make the faith of God without effect?'—(Rom. iii. 3.) He considered that this committal of the Scriptures to Israel's care, gave the Jews a great advantage over the Gentiles. Now, Jehovah by His signs and wonders convinced this nation of the divine mission and inspiration of the prophets, whom they maltreated, rebelled against, and put to death often, because they would not prophesy to them 'smooth things.' Such a nation is certainly a credible witness in the premisses—witnessing to the truthfulness and excellency of the men who convicted them of the most hideous abominations against God and men. This nation, contemporary with Moses, with Jesus, and with ourselves as living witnesses, testifies that the Eternal proved to them satisfactorily and so demonstratively, that they have never been able to forget it; that Moses had seen His messenger at the bush, and that he had been made a God to Pharaoh, with Aaron for his prophet; and constituted both at the bush and at Sinai, the Captain of their Salvation from Egypt, and the lawgiver, prophet, and king for the Eternal over

Israel. That their faith in this had not wavered for three thousand four hundred years, and more; and they have not, and could not, honestly deny it, though extermination by the most cruel tortments might depend. Were they to deny it, their whole history would pronounce them to be contemptible and perjured villains. It is impossible, therefore, that they can give any other testimony concerning Moses than that which is on record in the public archives of the nation, called the Bible, or THE BOOK.

Now there is not in the world the first inklings of contemporary testimony even to cast a doubt upon the truth of *this great national conviction*. No one can, therefore, say, 'I do not believe that Moses ever existed, or that he was the Eternal's prophet, historian, and registrar.' As faith is the belief of testimony, and the testimony does not exist, such an one can have no such faith. He may play the fool, indeed, and say 'I don't believe,' and when asked the reason, say 'because I don't!' But what is the value of a fool's dissent from the united testimony of so ancient and renowned a nation as Jacob? It is lighter than vanity, and nought to be accounted of.

Well, then, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, called the Pentateuch, contain a true and faithful account of things from 'the beginning' to the death of Moses inclusive, the nation to whom they were committed being witness in all its generations. Certainly, in regard to this, it is a great foundation to stand on. They are authentic and genuine records, and being assured of this, we have 'the assurance of faith,' and do not need 'miracles,' which could add nothing useful. The foundation of Christianity is laid in Genesis, where Moses has recorded the promises of the Eternal Spirit. We believe those promises, not because of signs and wonders, but because Moses, the servant of Jehovah, declares that God made them according as he has stated. The doctrine of Christ is based upon the promises in Gen. iii. 15; xii. 2, 3, 7; xiii. 15-17; xv. 5, 6

18-21; xviii. 5-8; xxi. 10, 12; xxii. 15-18. These passages are the basis. Abel and the sons of God before the flood believed the promise in Gen. iii. 15, as a matter of testimony; and Abraham, Isaac, Jacob, Joseph, and Moses believed all the passages in the same way—they believed the promises without signs and wonders; so that their Christianity rested upon the Word of God credibly testified. 'We walk by faith, not by sight' of signs and wonders. 'A wicked and adulterous generation demands a sign;' we are not of this sort, but believing Moses' writings, we receive as genuine and authentic the promises he records.

Thus we have seen that the foundation of Christianity is declared to have been laid, and proved to have been so. Moses declares it; and Jehovah's witnessing nation testifies that he is infallible authority in the matter.

When Jesus came to the forty-second generation of Abraham's posterity, the great object of his mission was not to perform signs and wonders, but to deliver a message to Israel from the Eternal Spirit, announcing to them peace through the re-establishment of the kingdom, which was then prostrate before their enemies. The signs and wonders he performed by Holy Spirit power were to convince that generation that God approved him, and spoke by him, as he had by Moses. This conviction was thoroughly wrought into the minds of thousands of the nation, both priests and people; and into those also of such multitudes of con-

temporary Gentiles, that they abandoned their gods, and became Jews by adoption, being circumcised with the circumcision of the Christ, in putting off the body of the sins of the flesh, when buried with him in baptism.—(Col. ii. 2.) From that day to this, all true believers of the other nations become Jews when they become Christians, and thus become an element of the Hebrew nation, and therefore, WITNESSES OF GOD.

These two classes, then, the believing Jews and Gentiles of the first century, became a *witnessing nation*, and are styled in the New Testament, THE ECCLESIA, because called out by the gospel invitation to possess hereafter the kingdom when restored to Israel. This generation of believers contemporary with Christ and the apostles, being thoroughly enlightened and convinced, they became, to all subsequent generations, what the ninth generation from Abraham was to them—*credible witnesses for Jesus*. This ecclesia was constituted 'the pillar and support of the truth,' whose mission, in its several generation, is not to perform signs and wonders, but 'to contend earnestly for the faith once for all delivered to the saints,' and, in so doing, to save themselves, and those that hear them. "The things that thou hast heard of me among witnesses, the same commit thou to faithful men, who shall be able to teach others also."—(2 Tim. ii. 2.) This was the arrangement for the future—by teaching the testimony; not by signs and wonders.

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."

"CHRISTADELPHIANS NOT CHRISTIANS."

HAVING disposed of Mr. Grant, a number of other adversaries claim attention. But they are small by the side of Mr. Grant, and call

for nothing very lengthy or thorough. There is first Mr. Govett's *Christadelphian not Christians*, a pamphlet of sixty-two

pages, which has been industriously circulated wherever a known fresh effort has been made for the truth. It has already been answered in a pamphlet entitled *Ereuna*, by a former friend, of equal size with Mr. Govett's pamphlet; but we deem it advisable to take fresh notice of it, because of the use made of the fact, that we have never answered it. We have never answered it, because we have been too much employed in other parts of the field of conflict. We once made a commencement, but were obliged to break off. Actually, Mr. Govett is answered in our replies to the "Rev." Mr. Barnett (*Defence, &c.*, which is being reprinted); the "Rev." Dr. Angus (*Everlasting Punishment, &c.*); and our reply to Mr. Grant, now completed; for he brings nothing forward that they have not urged with greater force. Still a new name and a new style, perhaps, calls for independent notice. Our notice, however, does not require to be lengthy.

He calls the Christadelphians "Millenarian Unitarians," presumably because the Christadelphians believe in one God, and that Christ and the saints will reign a thousand years. The description, however, is inappropriate. A "millenarian" is one who believes in "the millennium," as an opinion to which he attaches no importance as regards salvation, holding as Christians and brethren, professors of all denominations who reject the millennium as a dream. The Christadelphians, on the other hand, believe the doctrine of the kingdom of God to be the central pillar of the gospel.—(Luke iv. 43; viii. 1; Acts viii. 12; xxviii. 30, 31.) Therefore, they are not "millenarians" in the ordinary acceptance of that term. Then they are by no means "Unitarians." Mr. Govett appends a footnote-definition of "Unitarian," which ought to have precluded him from applying it. The footnote (from *Webster*) sets forth that a Unitarian is one who "ascribes divinity to the Father ONLY;" also (*Library Dictionary*), one "who denies the divinity of Jesus Christ and of the Holy Spirit." The Christadelphians do not deny, but heartily believe in the divinity of Jesus Christ. They do not, like Unitarians, look upon Christ as a mere man of high excellences. They believe he was God manifest in the flesh. What they deny is, that he was the Son manifest in the flesh. They

believe that he was the Son, but that the divinity resident in him was the Father, as he says, "It is the Father who is in me that doeth the works . . . of mine own self I can do nothing." And as to the Holy Spirit, they believe in the divinity thereof in the most absolute sense.

Mr. Govett, therefore, makes a false start in his opening sentence. It is next to be observed that Mr. Govett himself is far from being orthodox. He teaches (p. 37) that "the souls of all men at death go to a place called *hades*;" and that they remain in custody till Jesus calls them forth in resurrection from the place of the dead: though inconsistently enough, on p. 34, he contends, in connection with Paul's desire to "depart and be with Christ," that "at once to be depart out of the flesh," is "at once to be with Christ." As Christ went out of *hades* at his resurrection (*Vide*—"Thou wilt not leave my soul in *hades*"), he is no longer there. Therefore, if all souls go to *hades*, and remain there till the resurrection, how can they "at once be with Christ" when they depart out of the flesh? This is a little difficulty Mr. Govett has evidently overlooked. However, the main point is, that Mr. Govett is heterodox. He teaches that the state of the dead is "neither heaven nor hell, but *hades*" (p. 39). All Protestant Christendom, which is the Christendom with which the Christadelphians come more particularly into collision, teaches that the dead go either to heaven or hell. Mr. Govett, who comes forward as the champion of orthodoxy, says "Neither!" He had better take care lest the orthodoxists repudiate his advocacy, and come out with a pamphlet, "*Govettites not Christians.*"

Not only does Mr. Govett teach a new doctrine, as thoroughly heterodox as the detested Christadelphians: he actually helps the Christadelphians against the orthodox. He says "Mr. Roberts quotes many passages of Scripture, and at times seems to argue with much force from them, in contradicting statements very commonly made by Christians." How comes this to be the case, Mr. Govett? What is the reason? Hear the extraordinary reply of a man coming forward as the defender of popular theology. "The reason of this is, that popular theology has, in several important points, WANDERED FROM THE WORD OF GOD!" What is the

meaning of this, but this, that the Christadelphians are right in their contention as to "several important points?" and if Mr. Govett admits they are right on "several important points," perhaps somebody else may admit that on other "important points" to which Mr. Govett at present demurs, they are right also; and thus it might appear (as it assuredly will do on a thorough examination), that they are right on all points.

Mr. Govett goes wonderfully far in his support of the Christadelphian argument. He says "Christadelphians have Scripture on their side, in refusing the common phrases about the righteous dead—viz., "they are gone to heaven," "to glory," "to reward," "they are singing with the ransomed round the throne," &c. "For what God teaches" continues Mr. Govett, "is that the resurrection of the man is the Christian's hope," &c. Another, of Mr. Govett's way of thinking (a Mr. Coleman of Peterborough,) who distributed Mr. Govett's pamphlet recently, also acknowledged in a lecture delivered against them, that the Christadelphians were right as to the kingdom, only that it extended to heaven as well. It would really seem as if Mr. Govett's pamphlet ought to be entitled, "*Neither Christians nor Christadelphians Christians.*" The pamphlet goes to this: for having said that popular theology has wandered far out of the way, Mr. Govett adds: "It will be well for Christians if the barking and biting of this fierce mastiff (Mr. Govett's vigorous simile for the Editor)

drive the sheep into the walls of the fold:" *ergo*, they are not in the walls of the fold, and as the only true Christians are those in the fold, Christians so-called outside the fold are not Christians. And then we should have to ask, Where is the fold? And it would turn out that Mr. Govett's community is the fold, and that Mr. Govett's pamphlet ought to have been sub-titled, "No Christians on earth except those of Mr. Govett's way of thinking." Thus rectified in its professions, Mr. Govett's pamphlet would be of as little use to an orthodox believer as a Christadelphian publication. And in truth, this is how the matter stands. Mr. Govett's pamphlet does not raise the issue between Christadelphians and Christians, but between the Christadelphians and Mr. Govett, and between Mr. Govett and Christians. This being so, we can dismiss Mr. Govett's whole endeavour as an insignificant one, and not likely to help the enemy against the truth; but contrariwise, to show the enemy that there is more ground for the allegations of the truth than the enemy might otherwise have supposed. The enemy, doubtless, is glad at first to get hold of Mr. Govett's book, because the enemy is so utterly powerless in himself to withstand attacks; but on the examination of the book, he will be surprised, then annoyed, then indignant, and will finally dismiss it as something worse than a doubtful ally.

SATURDAY EVENING SCRIPTURE STUDIES.

"Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all. 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 Timothy iv. 15-16).

"Then they that 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 that feared the Lord and thought upon His name; and they shall be mine, saith the Lord, in that day when I make up my jewels."—(Malachi iii. 16-17).

It will be remembered that some time ago, a Saturday Evening Meeting was commenced, at the Editor's house (64, Belgrave Road, Birmingham), for the review of special points in the previous week's daily Scripture reading by the *Bible Companion*. This meeting is in successful progress from week to

week, in the garden-room erected by sister Roberts, being attended by those who read the Scriptures daily, and have a supreme interest in divine matters. Many interesting things come under notice from time to time. It is proposed in this department to utilise these for the general benefit by publishing a

monthly synopsis of what transpires, or rather of a selection from what comes forward, for it would be obviously impossible to report all, or even a moderate part of all that comes under notice without unduly monopolising space. We make a commencement this month by giving some opening remarks from brother J. J. Andrew, read in his absence some months ago. They relate, as will be seen, to the daily reading of that day (August 15th.) They are thrown into the form of supposed

EXTRACTS

FROM UNINSPIRED CHRONICLES,

Which might have been written at the time,

with reference to the events narrated in 1 Kings x., Jer. xxxvi., and Luke iii.

1.—THE QUEEN OF SHEBA'S VISIT.

JERUSALEM, B.C. 992.

The visit of the Queen of Sheba has caused quite a sensation in our midst. We have had visits from Royal personages before, but none of them have been under such interesting and auspicious circumstances. Instead of coming to contend for the triumphs of war, she came to witness the victories of peace. She had heard reports in her own dominion of the magnificence of our reigning Sovereign, and his marvellous wisdom. Unlike the generality of contemporary sovereigns, she manifested both humility and frankness. Her questions were most numerous and difficult, but they were all readily answered by our wise king. And he freely exhibited to her all the wonders of his palace, with its numerous retinue of servants. With all that she saw and heard she was highly delighted. Indeed, she was quite overpowered with astonishment; for she confessed that the report brought to her, and of which she had been incredulous, so far from being exaggerated, as is frequently the case, was far below the mark. And, although outside our nation, and, therefore, ignorant of the God of our fathers, she could not refrain from blessing Jehovah, our strength, for loving Israel and raising up Solomon to be our king. To show that these were

not empty words, she supplemented them with valuable presents, comprising one hundred and twenty talents of gold, and an abundance of costly spices and precious stones. These royal benefactions were reciprocated by our anointed king, who gave to his queenly visitor out of his revenues, in addition to whatever she asked for.

Now that the visit is over, and before the excitement pertaining to it has passed away, it is well that our people should indulge in a few reflections concerning it. Until the ascension of our present king, our nation has been in almost a constant state of commotion, either by internal broils or by external belligerents. Amid such a ruffled state of things as this, peace and prosperity were impossible, and complimentary visits from foreign sovereigns impracticable. And even if they had come, we had nothing to exhibit which would have been any attraction to them. But Jehovah having given us peace from all our enemies, has raised us up a king whom He has endowed with riches and wisdom. Considering the ingratitude which our fathers manifested in rejecting that God-fearing judge, Samuel, and calling for a king, this is far better treatment than we deserve. And now, to show the exalted position to which He can raise us as a nation, He has caused a Gentile Queen to come and render obedience to our king. These events should be a warning and an encouragement. We have, through our transgressions, been frequently punished; and now, as a manifestation of divine favour for the way in which the name of the Lord has been recently honoured by Kings David and Solomon, he has blessed us socially and politically. It is only by continuing to honour Jehovah that we can hope to retain these material blessings. Let us, therefore, both individually and collectively manifest that righteousness which exalteth a nation. We may be quite sure that such a course will enable us to realise the promise made by Jehovah, through our prophet Moses, that He would, if we were obedient to Him, make us a peculiar treasure unto Him above all people, and transform us into a kingdom of priests and a holy nation. On our king, there devolves a very heavy responsibility. His influence for good or for ill is illimitable. A great deal depends upon the course of conduct he may pursue. If he set a good example, the moral tone

of the whole nation may be considerably elevated. But if he neglect the statutes and ordinances of Jehovah, laxity will be certain to prevail more or less among all circles of society. And this will be a prelude to our national downfall. Through the favour of the God of Abraham, our king has been blessed with both riches and wisdom. Let him not be puffed up with these superior advantages; he should remember that they place him in a more responsible position, and are intended to be used for the glory of God, not for the gratification of the flesh. If he duly recognise this and act upon it, then he will be loved by all those who love Jehovah; for "when the righteous are in authority the people rejoice."

2.—JEREMIAH AND KING JEHOIAKIM.

JERUSALEM, B.C. 607.

Last year, the prophet Jeremiah received instructions from the Lord to take a parchment roll and write on it all that had previously been revealed to him concerning the judgments threatened against Israel, Judah, and the surrounding nations. The object was to give unto us, the house of Judah, another opportunity of turning from our unrighteous ways. In the fulfilment of this command, Jeremiah called in the assistance of Baruch the Scribe, to whom he dictated the words of the Lord that were to be written down. Being unable to go into the house of the Lord himself, he instructed Baruch to go there on a fast day, and to read the contents of the scroll before the large multitude assembled on such occasions.

The opportunity for carrying out this injunction did not occur until the recent fast. Among those present was Michaiiah, who, after hearing Baruch read the prophetic message, proceeded to the Scribe's chamber in the king's house, where he found all the princes sitting, and to whom he rehearsed the contents of the scroll. Their curiosity was excited to such an extent that they immediately sent for Baruch, and requested him to read the scroll to them. He did so, and it produced great fear in their minds. After asking him how the scroll had been written, they took possession of it, and placed it in the chamber of Elishama the Scribe. Then they repeated its contents to the king, who, not

satisfied with a secondhand account, sent Jehudi for the scroll. It being winter, the king was, according to custom, occupying the winter palace. Before Jehudi had read aloud more than three or four leaves of it, the king became either so enraged or wearied with it, that he cut it with his penknife and threw it into the fire which was burning on the hearth before him. No fear was outwardly manifested by either the king or any of his courtiers. Nevertheless, three of the latter beseeched the king not to commit such an outrageous act. For their timely protest they are deserving of having their names made known; and, therefore, we commemorate them: Elnathan, Delaiah, and Gemariah. But their counsel was wholly unheeded; the king persisted in burning the scroll.

After treating the words of Jehovah in such a disrespectful manner, it is not a matter for wonder that the king should issue commands for Jeremiah and Baruch to be taken captive. But this was more easily said than done. Jehoiakim has yet to learn that the Lord's faithful prophets and scribes are watched over and protected by One who is more powerful than any earthly king. Jeremiah and Baruch have just realised this divine truth; for the Lord hid them from the wrath of Jehoiakim. Moreover, He instructed Jeremiah to write another scroll, containing all that was in the former one, and in addition, many other things of like import. With the aid of his amanuensis, Baruch the prophet has faithfully carried out this divine command.

By this literary reproduction, our godless king is shown how futile it is to attempt to destroy a revelation from God. To suppose that by burning the prophetic scroll he could prevent the fulfilment of any of the judgments it contained is childish in the extreme. What an infinitesimal conception of the Deity must anyone have who acts in such a foolish and irreverent way! All the divine communications we have received since our deliverance from Egypt to the present time, clearly show that we cannot more readily offend the God whom Abraham worshipped than by treating His words with neglect or contempt. Jehoiakim has been guilty of this in a very gross degree. For there can be no doubt that his outward action is a correct index of the inward state of his mind. The whole course of his reign shows that he

has little or no regard for the word of the Lord. What would any of the surrounding kings think if he were scornfully to burn any written communication sent to him by them? Would they not be roused to the highest pitch of indignation, and demand reparation, supporting it, probably, by a display of military power? If such would be the result of a breach of royal courtesy in the case of a Gentile king, what must we expect from Him who has far higher claims on our veneration? The answer to this is to be found in the awful punishment which Jeremiah has been commissioned to announce to Jehoiakim:—"Thus saith the Lord of Jehoiakim, king of Judah, he shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not."

It may be thought by some that it is unjust for any besides the king to be punished. But the principle of this divine action is not far to seek. The conduct of Jehoiakim in burning the scroll is only one incident in a continuous course of defiance against the Majesty of the heavens—not by the king merely, but by the great majority of his subjects. The object of the Lord in communicating to us the contents of the scroll was, if possible, to produce a change of mind in His king and His people. But this well-intentioned effort has been unsuccessful. The mind of the present generation is too hardened to be influenced by the wisdom that cometh from above. Under these circumstances the only course for all God-fearing men and women is to avow their disapproval of the wickedness of the king and his followers, and quietly but steadily to pursue the way of righteousness, in the hope that they may escape the judgments which are impending over our people.

3.—THE APPEARANCE OF JOHN THE BAPTIST.

JERUSALEM, A. D. 26.

The appearance of another prophet, after such a long famine of prophetic messengers, is very naturally causing a

great commotion. The people flock to him in great numbers. It is quite cheering to see the immense crowds, which by virtue of his mission he is called upon to address. It is to be hoped that it is a sign of a spiritual resurrection among the remnant of the house of Jacob. For each class of his hearers the prophet John has a word of instruction or warning, whether they be soldiers, publicans, Pharisees, Sadducees, or the people generally. The last-named class he exhorts to give of their clothing and food to those who are in need; the publicans he commands to exact no more taxes than are due to the State; the soldiers are told to be content with their present pay, and to neither accuse others falsely nor do violence to any man. The estimation in which he holds the professedly religious classes, the Pharisees and Sadducees, is shown by his denouncing them serpents, and expressing astonishment that they should do anything to flee from the wrath to come. He rebukes them for their habit of pluming themselves on being the children of Abraham, and as a test of their sincerity in coming to hear him, he advises them to bring forth spiritual fruit in harmony with their latest professions. Those who have been accustomed to notice the contrast between the actions of these would-be spiritual guides and the teaching of Moses and the prophets, cannot fail to have seen that they are unfit for the position which they assume to occupy. They do not even act up to their own teaching; they say one thing and do another: a course of conduct which anyone with the slightest knowledge of human nature must know will bring both the persons who pursue it and their professed principles into contempt. They are most punctilious about matters of little or no importance, but to the leading commandments they give no attention. From the prophet John's advice, that they should bring forth fruits in harmony with a professed change of mind, it is clear that they are very deficient in acceptable fruit. To them, therefore, is applicable his axiom that "Every tree which bringeth not forth good fruit is hewn down and cast into the fire: in this, together with his expression, "wrath to come," may be seen an intimation of a coming doom on all or a portion of our people. Its extent will no doubt be determined by the line of denunciation which divides the fruit-

producing class from the fruitless portion of the community. What will be its precise nature, or when it will take place it is impossible to say; but the probability is that this generation will suffer it, because John says "Now is the axe laid unto the root of the trees." We would, therefore, counsel such as desire to escape the doom here indicated to follow the teaching of our latest prophet. The burden of his preaching is not very voluminous: it may be all summed up in "Change your minds and be baptised for the remission of sins." The change required is one that has been long needed. The few who have had respect unto the law of Moses and the prophetic word, have for some time past lamented the religious waste existing around them. The appearance of John the Baptist is, therefore to them like an oasis in the desert. It is to them a herald of the manifestation of one greater than he. Often have they pondered over the prophecy of Isaiah concerning the voice in the wilderness, and wondered how it was to be fulfilled. The coming of the prophet John affords a solution to these queries. The fact that he confines himself to the wilderness of Judea and the banks of the Jordan, is strong testimony that he is the predicted "Voice." And this is greatly strengthened by the burden of his preaching, which is in entire harmony with that of the prophets who have gone before him. True, he introduces a ceremony which, as one for general practice, is new; but that is no reason for neglecting his admonitions.

Immersion is no doubt instituted as a test of our obedience. If we have put into practice the greatest commandment given to us through Moses, to love the Lord our God with all our heart, soul, and mind, we shall have no difficulty in complying with such a simple injunction as this. Those who give heed to it can look forward with joy to the coming of him whose way is now being prepared. From the language of John there can be no doubt that this coming one is our long-looked for Messiah. His message confirms the report, which some will recollect, about 26 or 27 years ago, that a child had been born of the lineage of David, who should be great and should sit on the throne of his father David. From this it may be concluded that he is now in our midst, though how he is to be identified it is impossible to say. No doubt he will be made known in due time. John's message concerning him indicates that his appearance will be succeeded by blessing to some and by punishment to others; for he is to baptise with the Holy Spirit and with fire, and to gather the wheat into his garner, but burn up the chaff. Let each one strive to be a part of the wheat which is to be stored up for future use, remembering that it is predicted by David that when Messiah's kingdom is established, there shall be a handful of corn on the top of the mountains whose fruit shall shake like Lebanon. Only those who bring forth fruit now will be permitted to be exalted then.

BIBLE MARKING; AND HINTS TO BIBLE-MARKERS.

AMONGST the various things which have grown out of, and become incorporated with, the work of the truth in these latter days, not the least important is that which most of our readers will at once recognise under the term "Bible-marking." We say it has *grown out of* the work of reviving and propagating the truth in the present century; for we believe the art—if we may so call it—has never been practised to more than a very infinitesimal extent by the "orthodox." And indeed the reason for this latter fact is not far to seek. "Bible-marking" is an "invention" of which "necessity is the mother," the necessity in the case having been the want of some system to enable those who

"contend for the faith once delivered to the saints," and who strive to build themselves up in that faith, to refer readily to any passage of Scripture they might require in their endeavour to discharge either of these duties. Now, inasmuch as "orthodox" religion is not based upon what the Scriptures teach (although it professes to be so), but shrouds them in mystery, and makes them to a great extent incomprehensible, it naturally fails to stimulate its professors to a diligent study of the Scriptures for their own edification; and the latitudinarian spirit of the present day has to a great extent removed the incentive to "earnestly contend" for even what they

themselves believe to be "the faith once delivered to the saints;" so that the Bible has with most people become a neglected book, so far as regards either the study of it, or the use of it as "a sword;" and hence it is that the necessity for Bible-marking has existed only in connection with the operations of the truth. And it is a satisfactory and healthy sign, as indicating a certain amount of spiritual activity in the study of the Scriptures, that the practice has been adopted by most of the brethren and some of the sisters of Christ (we hope the number of the latter will increase) of the present day. We are sure that all who have systematically brought it into use will readily acknowledge its great utility: a thing which must be evident even to those who have not used it, if they have studied the Bible or any other book sufficiently to discover the fact that the eye naturally associates certain passages with the *side* of the book (i.e. the right or left hand page, as the case may be), on which they occur, and even with the position they occupy on the page. This being so, it will be seen at once that if a distinctive mark be placed against certain passages, they can be more readily found; for if it be known in what *book* of the Bible they occur, and their position on the page be remembered, it is only necessary to turn over the pages in that particular book, keeping the eye fixed on the part of the page where they occur, in order to find them almost immediately. After much practice in the use of the word, the mind will gradually come to associate passages with the chapter, or even chapter and verse, where they occur; but facility in referring to passages is acquired much less readily by this means than by the former, and even where a great degree of perfection is attained in this way, the other will always be found a useful auxiliary.

The plan of Bible-marking most generally adopted, is simply to rule a plain black-ink line under each printed line, or such lines or words as it is desired to bring into greater prominence; and this plan is undoubtedly the best in most cases. But the system may be extended and amplified in a way which will make it much more useful; and the plan we would suggest is as follows.

1.—For important passages, such as those which prove some fundamental doctrine, or any which it may be necessary to refer to frequently, *rule a black-*

ink line under each word or line, as mentioned above.

2.—For passages of less importance; or required to be referred to less frequently; or which contain a number of verses, all of which are important, but none of which require greater prominence than the others, and where to underline each line of each verse would make the print appear less clear, *rule a perpendicular line down the outer margin of the column.*

2.—For a passage frequently adduced by the "orthodox" in support of their ideas—e.g. "the thief on the cross," "absent from the body," &c., &c.—*rule a perpendicular line down the inner margin of the column, i.e. the side of the column nearest the middle of the page.*

In the adoption of the plan for marking passages of No. "1" class, it will often be advantageous to underline words *separately*, in order to bring them into bolder relief. This may be done in two ways:—

First, by simply underlining *such words*, and not marking any others in the same line. For instance, in Dan. vii. 4-7, underline only the following words and phrases: "The first was like a lion" (v. 4); "a second like a bear" (v. 5); "another like a leopard," "four heads" (v. 6); "a fourth beast," "iron teeth," "and it had ten horns."—(v. 7.)

Second: where it is desirable to mark a whole line, and to specially emphasise certain words in that line, make the line ruled under those words *distinct* from the line ruled under the other words. For instance, in 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the Man Christ Jesus," let the lines ruled under the words, "one," "God," "man," and "Christ Jesus," be severally unconnected with the lines under the other words; and so in regard to the words "if" and "reign" in 2 Tim. ii. 12: "If we suffer, we shall also reign with him;" so in Eph. i. 17, as to the words "the God" and "of," to bring out the fact that God is the God of Christ, and that, therefore, Christ is not God; so in Rev. iii. 21, as to the words "to sit with me," "my throne," and "His throne;" and in innumerable other cases which will suggest themselves in the course of carrying-out the plan. This plan will be especially useful to those who may sometimes have occasion to refer to and expound a passage at a moment's notice; for it will sponta-

neously suggest to them various points to be elucidated, which might otherwise, in the absence of preparation, escape notice.

It is frequently desirable to supplement the marginal references given in reference-Bibles by the addition of others; and this may be done by writing them in the outer margin, or, if there be not sufficient room there, by putting them at the top or bottom of the page (according as the passage to which they refer be nearest to the top or the bottom of the page), or putting a cross or star opposite the verse to which the reference refers, in order that when studying the verse, the attention may be drawn to the reference. Where it is desired to draw special attention to a reference already contained in the ordinary marginal references, this may be done by ruling a line underneath such reference, and making a mark under the *letter* or *figure* in the text referring to such reference. The same may be done in regard to any particular alternative rendering given in the margin, also marking the star or other sign referring to it in the text, in order to direct attention to it when reading.

Some brethren have adopted the plan of using inks of various colours, adapting the colours to the characteristics of different passages, according to the significations attached to the colours in symbology, or in the language of flowers, or according to their own ideas of the fitness of things. For the help of any who may be disposed to carry-out this plan, we offer the following suggestions as to the use of various colours:—

Green—signifying fertility and prosperity—might appropriately be used (if ink of this colour can be procured) to mark passages referring to the blessings of the future age, especially such as speak of the fertility of the earth, material prosperity, and spiritual and social blessedness. If it be desired to mark passages of the same character having reference to the *past*, dark green might be used for the latter, and *light* green for those concerning the *future*.

Purple—a royal colour—for passages referring to the *kingdom* and *reign* of *Christ* in its character *as such*, and to *Christ* and the saints as the rulers of that kingdom.

Blue—having a cleansing signification—for passages respecting the shedding of blood, the crucifixion of

Christ, and his death as a purification for sin.

Yellow signifies jealousy, for we read of a jealous person having “a jaundiced eye,” or being “yellow eyed;” and, as it is not a long step from jealousy to *slander*, yellow may be used for such passages as speak of the great slanderer, the devil; and hence—by virtue of association—to those referring to Satan, and hell (where it signifies a place of punishment—Gehenna).

Red—signifying blood—for passages referring to war and divine judgments generally.

Black for passages relating to mortality, death, the grave, hell (where signifying the grave) and all passages that cannot appropriately be connected with any of the above-mentioned colours.

While giving these suggestions for any who prefer this plan, we do not recommend it. There are several objections to it: it is inconvenient to use inks of various colours; and to many persons a Bible marked with any bright colour, not to say several colours, would be painful, if not dazzling, to the eyes. Moreover it would in very many cases be difficult to fix upon a colour for a particular passage, owing to the fact that several elements of the truth which should be represented by different colours are often combined in a single verse; and there would also be a corresponding difficulty in looking for such passages when marked, for one would be uncertain what colour to look for.

Another plan—one upon which we once saw a brother's Bible marked—is to sketch hieroglyphics in the margin. For instance, draw a *sword* opposite passages referring to war; a *crown* or *wreath*, for immortality, the kingdom, and generally the reward of the faithful; a *coffin*, a *tombstone*, a *skull*, or *cross-bones*, to represent mortality, death, and the grave; a *cross*, the death of Christ; and so on. This plan, however, though curious and interesting, is not likely to become general, owing to the difficulty for those unskilled in drawing to do them well; and the time it would occupy on the part of those able to draw them well; besides which, it would be difficult to find a sufficient variety of simple hieroglyphics to represent the many different truths required to be symbolised.

The system of Bible-marking we have suggested may with advantage be supplemented by writing here and there in the

margin of the Bible, or at the top or bottom of the page, memoranda and notes, explanatory or otherwise, with reference to certain passages. Thus a reference to a good exposition of a passage, which it may be desired to refer to at some future time, may be indicated by the name of the book in which it occurs, and the number of the page. If the book be well-known, the title may of course be abbreviated. For instance, "Eu. ii. 55" might stand for *Eureka*, 2nd volume, page 55. References to variations in the reading of different manuscripts may be indicated in the way adopted in Tischendorf's edition of the New Testament, in which the three principal manuscripts of the original of the New Testament, viz., the Sinaitic, Vatican and Alexandrian—are referred to by the initials S., V. and A. Then, again, improved translations may be written in the margin (if only a few words); or at the top of the page; but care should be taken to indicate the exact words in the ordinary version, which are replaced by the new translation, or confusion will sometimes result. This may be done by drawing under the words in the ordinary version a *thin* line (to distinguish from emphatic underlining), or by enclosing the words within brackets, or by running a *very thin* ink-line *through* them. If the improved translation be written at the top of the page, attention may be directed to it in the same way as in the case of textual references, viz. by placing a star or cross opposite the verse to which the translation refers, and putting the number of the verse before the amended translation. It is also well to put the name of the translator after the translation, in case its correctness be called in question. If the same translator be frequently quoted, his initial or an abbreviation of his name will suffice. Thus, in the case of Isaiah, Louth's translation of that prophet be followed, "L." may stand for Louth. "Sept." will stand for *Septuagint*, "Booth" for Boothroyd, and so on. Those who make copious notes, &c. in their Bibles, will find it of great advantage to have a Bible with a wide margin. There are Bibles to be had interleaved with *blank* leaves for notes, &c., but they are somewhat objectionable on account of their bulk.

Then, again, owing to certain important words which occur very frequently being in many places incorrectly trans-

lated, as, for instance, the Greek words (of which there are four) translated "world;" and the words translated "hell," it is often necessary, in order to understand or expound a passage correctly, to know what is the Greek word, and to be able—especially in controversy—to have it at hand without the trouble and loss of time occasioned by referring to a Greek Testament; for although it is not desirable to drag in Greek words and improved translations at every turn, as opponents are often sceptical concerning arguments so supported, yet there are passages which cannot be thoroughly explained without them. For the use, therefore, of all who may wish to sharpen their "swords" in this way, we propose to give in this and subsequent numbers of the *Christadelphian*, some half-dozen lists of references to passages containing words such as those mentioned, which we shall take from *Gall's Interpreting Concordance of the New Testament* (published by Gall & Inglis, 6, George-street, Edinburgh; and Houlston and Wright, London.) We give this month a list of all the passages in the New Testament containing the word "hell," showing what is the Greek word in each case.

Hades (signifying *the grave*) occurs eleven times. In the following ten places it is translated *hell*:-

Matt. xi. 23.—"And thou, Capernaum . . . shalt be brought down to *hell*."

" xvi. 18.—". . . the gates of *hell* shall not prevail against it."

Luke x. 15.—"And thou, Capernaum . . . shalt be thrust down to *hell*."

" xvi. 23.—"And in *hell* he lifted up his eyes."

Acts ii. 27.—"Thou wilt not leave my soul in *hell*."

" ii. 31.—". . . his soul was not left in *hell*."

Rev. i. 18.—". . . and have the keys of *hell* and of death."

" vi. 8.—". . . and his name that sat on him was death, and *hell* followed with him."

" xx. 13.—"And death and *hell* delivered up the dead which were in them."

" xx. 14.—"And death and *hell* were cast into the lake of fire."

In the one remaining passage, *hades* is translated *grave*, viz:

1 Cor. xv. 55.—"O grave, where is thy victory?"

Gehenna (the Greek name for the valley contiguous to Jerusalem on the south side, and which in the Old Testament is called *the Valley of Hinnom*) occurs *twelve* times in the New Testament, and is in each place translated *hell*. The passages are as follow:

- Matt. v. 22.—“Whosoever shall say, Thou fool, shall be in danger of *hell* fire.”
- ” v. 29, 30.—“ . . . and not that thy whole body should be cast into *hell*.”
- ” x. 28.—“Fear Him which is able to destroy both soul and body in *hell*”
- ” xviii. 9.—“ . . . rather than having two eyes to be cast into *hell* fire.”
- ” xxiii. 15.—“Ye make him twofold more the child of *hell* than yourselves.”
- ” xxiii. 33.—“How can ye escape the damnation of *hell*?”
- Mark ix. 43.—“ . . . having two hands to go into *hell*.”
- ” ix. 45.—“ . . . having two feet, to be cast into *hell*.”
- ” ix. 47.—“ . . . having two eyes, to be cast into *hell*.”
- Luke xii. 5.—“Fear Him which, after He hath killed, hath power to cast into *hell*.”
- James iii. 6.—“ . . . and it is set on fire of *hell*.”

The only other passage where *hell* occurs is:

- 2 Pet. ii. 4.—“God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment.”

The word here is *tartarōō*, a verb signifying “to hurl, cast into *Tartarus* or *Hell*.”—(See Liddell and Scott’s *Lexicon*.) The precise meaning of *Tartarus* is a disputed point. As it occurs nowhere in Scripture besides this passage, we are driven to uninspired Greek writers to ascertain its meaning from the sense in which they use it. Parkhurst, in his Greek Lexicon, discourses on the word at some length, and quotes examples of its use from several Greek writers. “It appears,” he says, “from a passage of Lucian, that by *τάρταρος* was meant, in a physical sense, *the verge or bounds of this material system*.” He also says, “The ancient Greeks appear to have received, by tradition, an account of the punishment of the fallen angels, and of

bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against Jupiter, and the souls of the wicked were confined. ‘Here, saith Hesiod, the rebellious Titans were bound in penal chains

As far beneath the earth as earth from heav’n,
 For such the distance thence to Tartarus.’”

“Which description,” continues Parkhurst, “will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads. But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their poets speak of *Tartarus* as a *vast pit* or *gulf* in the *bowels* of it. Thus Hesiod, in the same poem, called it

‘Black *Tartarus* within earth’s spacious womb.’

And Homer introduces Jupiter threatening any of the gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

‘Or far, oh far from steep Olympus thrown,
 Low in the deep *Tartarean* gulph shall groan:’

That gulph which iron gates and brazen ground,

Within the earth inexorable bound;

‘As deep beneath th’ internal centre hurl’d,
 As from that centre to th’ ethereal world.’

(POPE.)”

In Liddell and Scott’s *Dictionary*, *Tartarus* is defined as “A dark abyss, as deep below *hades* as earth below heaven, the prison of the Titans, &c. *Later*, *Tartarus* was either *the nether-world generally*, *like hades*, or a place of torment and punishment, as opposed to the Elysian fields.”

From these quotations it seems clear that *Tartarus* was used by Greek writers to designate a place which they believe to be inside the earth; and therefore we may conclude that the apostle Peter, although of course not sanctioning any of the Pagan ideas attached to it, used it in a similar sense as regards locality; and referred, not to any hell of torment, but rather to *the grave*. This conclusion is supported by the context, which speaks of these angels being “delivered into chains of *darkness*,” and being “reserved unto judgment,” both of which expressions agree with the condition of those who are in “the land of darkness”—the grave, and who are to “come forth unto the resurrection of damnation.”

We have not quoted from any lexicon as to the meaning of *hades* and *gehenna*, as most of our readers are, doubtless, familiar with them, and definitions and explanations of their meaning may be found in various Christadelphian publications; but whilst referring to the subject of *hades* we cannot do better than recommend to any who desire a comprehensive and clearly-written treatise on the subject, in harmony with Scripture teaching, a small book entitled *Hades*, by Henry Constable, late Prebendary of Cork.

We trust the foregoing suggestions on the subject of Bible-teaching will be of assistance to those who wish to make use

of the word of God in the way He has appointed—as a two-edged sword, to be kept burnished and ready to unsheathe at a moment's notice, to thrust into “the hearts of the King's enemies;” and as a trowel wherewith to build themselves up as living stones into a spiritual house, such as the Deity may, with justice to His own character, with dignity before the world, and with pleasure to Himself, dwell in as “a habitation of God through the Spirit.”

We shall be glad to receive from any of our readers any suggestions we have not noticed on the subject of Bible-marking.

A. ANDREW.

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.”—(Lake xxi. 24.)

A FEW distinguished personages were privately received by the Empress of Russia during her recent stay in Paris. Among them Barons Gustave and Alphonse de Rothschild.

The Italian Elections are just concluded. The only Government candidate elected member for Rome in the Chamber of Deputies is a Jew, Signor Samuele Alatri.

Mr. George St. Clair is delivering a lecture in several important towns in the North of England in aid of the Palestine Exploration Fund, on “Lost and Buried Cities of Palestine: Israel's Wars and Worship,” including a description of Scripture Sites recently identified.

ROYAL VISITOR TO THE HOLY LAND AND A JEWISH TAILOR.—Prince Arthur (known as the Duke of Connaught), is about to leave England on a tour in the Holy Land. Preparatory to his departure, Mr. Samuelson, a London Jew, has called on His Royal Highness with an overcoat of special design

by himself. The prince approved of the coat and permitted Mr. Samuelson to call it the Duke of Connaught Coat. Prince Christian, who was present on the occasion, gave Mr. Samuelson an order for one.

THE JEWS INGRATIATING THEMSELVES WITH THE GENTILES.—Sir Moses Montefiori has presented a bust of the Archbishop of Canterbury to the “St. Peter's Orphan and Convalescent Home,” Thanet. Of a like character is the fact that “an interchange of pulpits” has recently taken place between Jewish and “Christian” Ministers in Syracuse, in the United States. The “Rev.” Dr. Mundy preached in the “Rev.” Dr. Cohen's synagogue on Saturday, and the latter preached in the former's church on the following day. They took the same text: “Have we not one Father? Hath not one God created us all?” These facts are interesting as illustrating the latter-day change in the position of the Jews throughout the world; but they are rather

disgusting when the true dignity of Israel is recognised. Jew and Gentile will both be shortly roused from their stupor.

PROPOSED NEW JEWISH SEMINARY.—A conference of rabbis was opened a week or two ago at Colmar, on the initiative of the Jewish Consistory of Upper Alsace, to deliberate on the ways and means to be employed for the establishment of a Jewish seminary, intended to train rabbis for the congregations in Alsace. The *Jewish Chronicle* says such an institution has become necessary, since, by the cession of Alsace to Germany, the Jewish Rabbinical College at Paris can no longer provide rabbis and ministers for Alsace. The true Jewish seminary is an institution of the future, and that a near one. The nations will "go and say, 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 nations will be blessed in Abraham. The present beggarly system of things will then have passed away.

A JEW IN DUBLIN PREFERRED BEFORE AN EX-MAYOR.—A Jew (Mr. Lewis Harris) has been elected alderman in one of the most influential wards of Dublin, which was contested by an ex-Lord Mayor. The extent of his majority astonished even his friends. He polled 183 votes against his opponent's 93, although the latter had represented the ward for thirteen years, and filled the office of Lord Mayor two years ago. When the poll was declared, great enthusiasm was displayed, amidst which the new alderman was almost carried to his committee rooms. Alderman Harris is the first Jewish member of the Dublin Corporation.

"THOSE UBIQUITOUS JEWS."—General Kauffmann, Commander-in-Chief of the Russian Expedition to Khiva, has presented to the Russian Library a photographic album containing views of places in the provinces newly annexed to Russia. The views exhibit a variety of Asiatic tribes in their peculiar costumes, among them being, what the *Morning Post* calls, the ubiquitous Jews.

THE JEWS IN TURKEY.—The Jews are patronised and honoured in some parts of Turkey. A brilliant company assembled a few weeks ago at the public examination of the pupils attending the school of the Alliance, at Shumla. Among the company were his Excellency Hussein Pacha, President of the Council, the commander of the garrison, the chief of the staff, the general of brigade, the military council, several colonels, and the medical staff of the army. The Turks, Greeks, Bulgarians and Armenians were represented by the principal notabilities of each community. In order to give additional *eclat* to the ceremony, Hussein Pacha placed the military

band and a detachment of two hundred soldiers at the disposal of the school committee. A few days ago, M. Veneziani, the President of the Constantinople Section of the Alliance Israelite, presented, on the part of Count Camondo, several gold watches to the most advanced students of the Camondo Schools at Hasskeui, founded by the late Count.

THE JEWS IN RUSSIA.—The Jews are very numerous in Russia, more numerous than in any other part of the world. They number three millions. There are no fewer than six thousand synagogues in the empire. The expense of the synagogues and of congregational institutions is about 12,000,000 roubles, say about £2,000,000 of English currency; there are 40,000 elementary religious schools, a large number of which are acknowledged by the Government, and cost the Russian community about 10,000,000 roubles, besides annual payments. There are rabbinical seminaries, elementary schools and technical schools; and there is also a fund for supporting poor students at the University.

A JEWISH SCHOOL BUILT WITH GENTILE MONEY.—A new Jewish school has just been built at Cologne, at the expense of the city. It is said to be the handsomest educational establishment in the whole of Prussia. It cost the municipal treasury 70,000 thalers. The principal authorities of the city were present at the opening. The First Burgomaster delivered an address, in the course of which he alluded to the importance of the magnificent edifice which satisfied the ardent desire of the Jewish community. He expressed a hope that the school would become a place where virtue, science, and love for the Fatherland would be cultivated.

"HOW TIMES HAVE CHANGED!"—The *Folks Zeitung*, of Berlin, in a report of the consecration of the new synagogue at Nuremberg, an account of which appeared a few weeks ago, makes the following remarks: "How times have changed? In 1498 the Jews were banished from this town, and to-day, twenty-five years only after the right of dwelling there had been restored to them, there has taken place the solemn inauguration of the new synagogue in the presence of a Government Commissary, deputations from royal and municipal authorities, as well as representatives of various corporations. This synagogue is a monumental ornament for the town. The Jewish population has increased in twenty-four years to two thousand souls, amongst whom are a judge and six advocates." The same change in the times was indicated a week or two ago at the laying of the foundation stone of a new Jewish synagogue at Brighton. The mayor of the town attended and took part in the ceremonies, and at a dinner afterwards, expressed the

utmost good wishes towards the Jews. He said the Jews of Brighton were noted in the whole town for their integrity. He did not know of a body of men who carried out the several relations of life more honestly and earnestly than those of the Jewish community. (Cheers.) He hoped to have the honour of meeting all present at the consecration of the synagogue, and that the erection of the synagogue would be the means of bringing more Jewish visitors to Brighton, for he could assure them they would receive a hearty welcome. (Laughter and applause.) He hoped the congregation would flourish for many years to offer up praise, prayer and thanks to the God of Israel.

EVEN JEWISH PRISONERS CARED FOR.—The *Israelite* furnishes interesting particulars concerning the Jewish prisoners at Cologne. In the central Prison of that city are confined the Jewish convicts of Westphalia, the other Rhine provinces, Hesse and Nassau; and though the Jewish population in these districts is very large, the number of Jewish inmates is only about forty. There is a beautiful synagogue in the prison, in which divine service is performed—not only on Sabbaths and festivals, but also on every Monday and Thursday. On Sundays religious lectures are delivered on the ancient and modern Sacred Writings. On Wednesdays the Lesson of the week is expounded, and sometimes the Haphtorah also. During the winter a kind of conference is held every Saturday afternoon. In addition to the general library of the prison, there is a special library for the Jews, containing only Jewish works; it is augmented every year by a subsidy from the Government. The Sabbaths and festivals are rigorously observed. There is a separate kitchen for the Jews, in which all food is prepared according to Jewish rites. Meat is provided by a Jewish butcher. One of the Jewish prisoners is the cook, and everything in this department is under the surveillance of the religious teacher. For Passover, the utensils are renewed or purified according to the usual prescriptions; and Motos are of course provided for the prisoners.

PROBABLY A JEWISH REMNANT.—The *Jewish Chronicle* mentions the appearance of a curious sect at Hisslu. They originally sprung from Transylvania. They are known as Sabbatarians, but bear a strong resemblance to Jews in many of their peculiarities. They never eat swine's flesh. They were in former times subjected to so much persecution that they deemed it necessary to keep their religion a profound secret. They state that they have continuously celebrated the Day of Atonement in secrecy, and that their children, even as many as eight at a time, were secretly initiated into Abraham's covenant. A deputation

from them has arrived at Temessar (Austria), to collect the means of a closer conformity with Jewish worship. Even non-Jews, says the *Jewish Chronicle*, are contributing munificently towards the object. Till a recent date they knew nothing of Hebrew; they recited their prayers in the Hungarian language, these prayers being mostly translated from the principal Jewish prayers. Only a short time back they made themselves acquainted with the Hebrew tongue and they now possess prayer-books with Hebrew text and an Hungarian version. They are all agriculturists and very frugal.

THE JEWS AT BUENOS AYRES.—The *Jewish Chronicle* says:—"According to a correspondent of the *Vessillo Israelitico*, the Jews in Buenos Ayres have of late been making great progress. They have given abundant proof that no matter in what clime they may dwell, the Jews throughout the world are inspired by the same religious and charitable spirit; that as soon as it lies in their power, the Jews congregating in any town or village form themselves into communities—if none existed before—erect synagogues and found charitable, medical and burial societies. Till recently the Jews of Buenos Ayres had no permanent synagogue. On the principal festivals and under other circumstances, they assemble for divine worship in an improvised synagogue in a private house. Thanks, however, to the liberality and zeal of a society composed of wealthy English, German, Polish and North American Jews, and formed for the purpose of erecting a house more fitted to be God's Sanctuary than a mere room in a private dwelling, the Capital of the Argentine Republic possesses a beautiful synagogue, well worthy of being the depository of God's Holy Word. At a meeting held on the 11th of August, it was resolved that the new synagogue should be consecrated with much pomp, a few days prior to the New Year, and that the President of the Republic should be invited to attend. At the same meeting, our brethren formed themselves into a regular community, each member of which bound himself to pay a certain sum annually towards defraying the expenses of the synagogue, providing the necessary adjuncts for the ceremony of circumcision, granting assistance for the sick, and providing watchers for the dying or dead, and burial for the latter according to Jewish rites. A wealthy Pole has assumed the post of rabbi of the community and principal officiating minister of the synagogue."

A JEWISH EXPLORER.—A recent number of the *Akhbar, Journal de l'Algerie*, gives a very interesting account of the scientific explorations of a learned Jew of Morocco, Rabbi Mardocheé, made under the protection of the French Government. Born in

Morocco, of a poor Jewish family, he made in his early youth a journey to Tangiers, Spain, and the Holy Land, unaided and alone. Having pursued those studies in the East which entitle him to the dignity of rabbi, he returned to Africa and undertook a commercial and scientific expedition from Algiers into the Sahara and Timbuctoo. By force of sheer persistence, he established the first Jewish counting-house in Timbuctoo, but after ten years of unexampled effort and perseverance, his caravans were pillaged in the desert, and he returned to Morocco a ruined man. The narrative of his misfortunes touched the French Consul at Mogador, who commended him to the Geographical Society. Last year the Rabbi Mardochee went to Paris, for the purpose of laying before this society a proposal for another expedition to Timbuctoo, having for its objects, as before, scientific enquiry and commercial speculation, but on a far wider scale. His learning, his knowledge and extraordinary research inspired so much confidence, that he was finally recommended to the Government, and provided with the necessary means for pursuing his plans. Towards this end the Jewish community of Paris contributed munificently, and in the latter part of last July, the Rabbi set out. As many persons doubted that a Morocco Jew could understand natural history, he was subjected before his departure to a searching examination in the fauna and flora of the country he proposed to visit, and in all cases his knowledge was equal to the proof. He was provided largely with specimens of European manufactures, and also with sums of money for purchases, one Paris house alone presenting him with 5,000 francs for the purpose. This expedition has created great interest in Algeria, not only in the scientific, but in the commercial world, and, doubtless, further particulars will soon be given of the learned Rabbi and his discoveries.—*Pall Mall Gazette*.

THE JEWS AND THE ROTHSCHILDS.—The *World*, speaking of the Jews, says: "In every walk of science, art and literature, this people has excelled. To our minds they are a noble and a glorious race. They were great and powerful when this country was inhabited by savages and by wild beasts, and to-day, our Prime Minister is a Jew; the prima-donna, whose wondrous notes enthral us, is a Jewess, and the music which accompanies her is traced by a Jewish hand. The only cavalry commander who distinguished himself during the siege of Paris was a Hebrew, and he died bravely fighting at the head of his horse-men. Search the world over, and no race will be found which contains so many distinguished men or so many beautiful women. The family of the Rothschilds is the representative family of the wondrous

people. They have houses of commerce in all the great European capitals, and their name is a household word in all parts of the earth. It is easier for a camel to walk through the eye of a needle, than for a rich man to get into society in London. That the Rothschilds of London have thoroughly established themselves as part and parcel of 'society,' speaks volumes for their tact and *savoir faire*. They are wealthy without being ostentatious. It is easy to say that a very rich man should not give himself airs; but how few men, were they as rich as the Rothschilds, would not give themselves airs! The tendency of all rich men is to live in a circle of henchmen and toadies, and to endeavour to attract, by profuse and vulgar hospitality, people with titles to their houses. These persons seldom overstep that icy barrier within which the English aristocracy take refuge from the intimacy of parvenus. Well, within that the Rothschilds are established. They do not court the visits of grandees, or angle for dukes and statesmen, for they are themselves social grandees. In the City, the Rothschilds reign supreme; not so much because they are rich, as because they are honest. When their name appears upon a security, it is stamped with a guarantee that tells the most cautious of investors that he may purchase it with safety. No high commission from impetuous governments can tempt them to issue a loan which they believe to be worthless. No promoter with a scheme to defraud the public ever darkens their doors. Whilst the City of London is yearly becoming more and more a sink of iniquity, whilst robberies are daily more openly plotted, and whilst the standard of commercial morality is assimilating itself to that of a pirates' den, and men of wealth fish for the money of the poor and unwary with absolute impunity, the Rothschilds stand forward as the representatives of the sterling integrity that once was the characteristic of the British merchant.

THE EXPLORATION AND COLONIZATION OF PALESTINE.

The survey of the Holy Land by the Exploration Fund is being actively carried on, since the return of Lieutenant Conder. The place of the late Mr. Tyrwhitt Drake who died in Jerusalem in June last, has been taken by Lieutenant Kitchener, R.E. The present scene of work is the hill country of Judah, a district full of interest. In the course of the first month's work Lieutenant Conder reports identifications of great interest. Among these is the city of Seir, connected with the Valley of Berachah and the invasion of the Moabites

in the reign of Jehoshaphat, which he thinks he has found in the modern village of Sair. He has also found the Bezeth or Bethzethe of Maccabean history. Lieutenant Conder has forwarded from his camp at Halhul, near Hebron, a report of the commencement of his winter's work, in which he advances certain identifications and criticisms of considerable importance. Lieut. Conder has discovered a very ancient tower lying south of Bect Sawir, composed of huge blocks of very roughly-hewn stone, which the discoverer thinks may very well date back to Jewish times.

The *Jewish Chronicle* says the Exploration Survey of Palestine has not yet received the attention from the Jews which it merits. "Their apathy on the subject," observes that paper, "is astonishing. It might well be supposed that the intelligent exploration of our ancestral land might well attract the sympathy of a people, one of whose greatest titles to historical respect is the land of its origin." In this expression of sentiment, the *Chronicle* is a little inconsistent with its favorite crotchet, that the Jews are not a nation, but a religious sect. It contends that the Jews in England are Englishmen holding the creed of Judaism, just as English Methodists are Englishmen holding the creed of Methodism. If Jews are Englishmen, why should they have their sympathies attracted by a profitless exploration of a desolate piece of country promoted by believers in Christ? But the fact is, the Jewish instinct of the *Chronicle* is stronger than the social exigencies of the Jews in England. Despite its crotchet, it feels that the Jews are a nation, even God's nation, and that Palestine is their land. And it might well express its astonishment that the Jews should be indifferent to the exploration of their land. The fact is, the Jews are in a state of judicial slumber, from which nothing will awake them but the thunder-tones of the mighty voice which shook the throne of Egypt in ancient days. These are about to break once more on the startled ear of the world; and the Jews will discover, to their consternation, that they emanate from the mouth of the crucified Nazarene. "They shall look on him whom they have pierced, and mourn for him with the bitterness of one mourning for an only son."

That Palestine can be successfully colonized, says the *Jewish Chronicle*, may be inferred from a report of the present condition of the German colonies founded in Palestine in 1872, sent to the *Allgemeine Zeitung*, by Dr. Philip Wolff. At that time the attention to make settlements of the kind in the Holy Land was limited to Harfa and Jaffa, but now there are in all five German colonies—Jerusalem, Ramleh and Garona having been included in the national scheme of colonization. Dr. Wolff further reports, that the missions have been conducted with judgment and success, and that the various experiments in farming and cultivating the land, in accordance with European agricultural and horticultural systems, bids fair to produce important results which cannot fail to have a widespread influence on the future development of the districts.

The population of the city of Jerusalem is estimated at 21,000; of whom 5,000 are Moslems, 5,500 Christians of various denominations, 10,000 Jews, and about 500 Europeans (not being Jews), mostly Germans. Within the last two years, the Jewish population has considerably increased—probably to the extent of 2,000—by constant arrivals, principally of Polish and Russian Jews. Although the least commercial and industrial of cities, the *Pall Mall Gazette* observes that the province in which it is situated is by no means devoid of resources which might be turned to good account. No mines are worked, although it is known that sulphur, bitumen and rock salt are found on the shores of the Dead Sea; but security and capital are wanting, and as long as these are absent, the probable wealth to be extracted from those regions will remain unavailable. No factories are met with; the employment of the people is wholly agricultural and pastoral. Wages range from 1s. a day to a field labourer, to 5s. a day to a skilled artisan. The carriage road between Jaffa and Jerusalem stands sorely in need of Mr. Ruskin; for it has been allowed to fall into such dis-repair, that none but the roughest kind of vehicle, such as a London "four-wheeler," could now traverse it. The other roads of the district are of the most wretched description. With these improved, more complete security established against

the predatory Bedouin tribes inhabiting the outskirts of the district, and with certain administrative reforms by which encouragement would be given to bring under cultivation the vast and fertile plains now only partially tilled, there can be no doubt that the country could support a population many times larger than its present scanty number of poverty-stricken inhabitants. "More complete security" and "administrative reforms" are among the changes which may probably be expected from the impending downfall of the Ottoman empire. When the Sick Man's estates are re-allotted, it will probably fall to England to bring

about the improved conditions referred to. Meanwhile, it is interesting to see that the Jews themselves are preparing for impending changes. We read that at a meeting of the Universal Alliance, held a week or two ago, the following resolution was passed: "The Universal Alliance, recognising the serious emergencies which from time to time arise in Syria and the neighbouring countries, resolves to act energetically in the interests of European residents, native Christians, proselytes, and Jews in those countries, without respect to distinction of nationalities or of worship.

The Christadelphian.

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

JANUARY, 1875.

WE appear this month in a pleasanter dress, as regards the quality of the paper on which the *Christadelphian* is printed. We have often in past times endeavoured to secure an improvement in this respect, but without much result; not that the *Christadelphian* has been printed on bad paper, but the paper has rarely been equal to the quality aimed at. The quality of the paper, above a certain limit, is not a matter of very great importance. Still, it adds to the pleasure of reading when the paper is white and the printing does not shine through from the other side. We hope this will always be the state of things in future, on this point, with the *Christadelphian*. A year's supply of paper of the quality of this number has been laid in. The improvement has been secured by paying more to the printer. The increased cost of production will be 20s. per month. The liberalities of one and another, who do not confine their support of the *Christadelphian* to the exact amount of the yearly price, enable us to incur this increase of cost without adding to the price to readers. The improved quality of the paper may be taken as a New Year's gift to the entire body of readers, from such of their number as more particularly aim to sow bountifully in the things pertaining to God.

We have also added several new literary features, which may enhance the usefulness of this monthly labour. Dr. Thomas, as heretofore, has the first place. No new feature will ever displace him from that position. So long as God permits the Editor to live, Dr. Thomas shall have a voice to speak to this latter-day generation of believers, for their comfort and upbuilding in the work of God, which he was mighty, through God, to revive in our day, and which, so long as this agency continues, he shall be mighty, through God, to consolidate. He is in his grave, but God yet preserves to him a mouth which, while God pleases, no man shall be able to shut. Yea, God has made his work stronger in his death than in his life, notwithstanding the efforts of evil men and seducers to have it otherwise. The new features, which will be found on examination, may prove collaterally serviceable in the "stablishing, strengthening and settling" of such as aim to continue "stedfast unto the end." But features new and features old we hope will be wanted but a short time longer. The "time of the dead" is at the door, and the appearance of the first saint from the grave, who shall show himself to the living, will be the signal for the suspension of all present labours, and the passing away of all present surroundings. To this consummation we press on, heedless of criticism, misunderstanding and misrepresentation. The day at hand will try every man's work what sort it is.

1875.

A new year finds us still "waiting and watching." "How long, O Lord?" is still on the lips of every faithful saint. And yet the answer, with the bridegroom, tarries. We know it is written, "Blessed is he that waiteth and cometh to the thirteenth hundred and five-and-thirty days;" and that to Daniel it was said, "Thou shalt stand in thy lot *at the end of the days.*" We, therefore, know that the time of blessedness is at hand; for away from all exactitudes of chronology, it is 2,400 years since the word was spoken to Daniel, and within that period have transpired all the events of the visions with which the periods are connected. Even if we reckon the 1335-period as starting with the 1290 of the previous verse, overlapping it by 45 years (instead of closing with the 1260 of the Little Horn period in 1866-68), we are at what Daniel styled "the end of these wonders." Every mode of reckoning that has any claim to soundness yields the same general result, and the conclusion is more than confirmed by all the events that are transpiring in the world. The tempestuous portents in every quarter of the political sky are arresting even secular attention. The anger of the nations increases and intensifies in the very heart of the question which marks the termination of Gentile ascendancy, viz., the claims of the Papal power to be lord over all. Euphrates the while is shrinking in its bed; the Frog-power is the source of European disturbance at all the political centres; Gog looms steadily on the northern horizon with increasing stature and quiet fixed attention; the Jews rise from the thralldom of ages; those who are looking for the Lord increase with each month. The signs are all distinct; the tableau is complete. We may hope there will be no time for another new year's greeting, but that ere another twelve months shall have run their course, the Lord will have returned to the earth to commence the dreadful but, in its issue, blessed work appointed. If it be not so, be it ours not to faint, but still to wait and watch and work and pray, knowing that he that shall come will come, and will not tarry always.

ROME'S PERDITION AND ROME'S MERCHANDISE.

Noticing a book just published, entitled *Readings from the Books of Daniel and the Apocalypse* (by the late Louis Gausson, of Geneva), the *Rock* says:—

"Gausson was much struck by the correspondence between the events of 1848, and the views which—based on the Protestant historical system of prophetic interpretation—he had previously given to the world; and had he been spared to see 1870, he would have found the resemblance still more exact. He saw clearly that Rome's temporalities would be the first to perish, but that it is not until the coming of the Lord that we must look for the downfall of her ecclesiastical power—a distinction, this, which is plainly marked in prophecy, and which no student should overlook. As we are not attempting to review his book, we will only seize upon a single feature, to which far greater prominence is given than in any analogous work. Speaking of the strange 'merchandise' in which Rome (Babylon) deals, and which has so largely tended to make her rich and powerful, 'Listen,' he says, 'to the enumeration of the goods in Rev. xviii. 12-13: 'Incense, odours, ointments, gold, silver, precious stones, pearls, fine linen, vessels of ivory and of precious wood, of brass, iron, and marble, horses, and carriages,' and also, what has never been equalled in the world, 'bodies [corpses] and souls of men!' Who except anti-Christ ever thought of getting rich by souls of men. And who except Rome ever thought of getting rich by 'corpses of men?' Such, Gausson maintains, is the true translation of the Greek, and so likewise Luther thought, for 'corpses and souls of men' are the rendering given in his German Bible. 'A traffic in corpses! The Pagans of ancient Rome burned their dead, but would never have sold their ashes. The first Christians buried their dead—as in the case of Stephen—but would they ever have thought of selling his corpse? The Jews were always accounted unclean if they touched a corpse. Further still, when an altar was to be made for ever unclean and detestable, some bone or some relic was placed upon it: just what anti-Christ does.

. . . It is not, however, said whether

these corpses shall be whole bodies, or sold in parts: a skull, an arm, a foot, a leg, a tooth, a hair. Perhaps they will be put into rich shrines and sold for money." It is well that this infamous traffic—one of Rome's most prolific sources of revenue—should be kept in view. We have not forgotten the shameful disclosures made last year (and recorded in the *Rock*) as to an extensive manufactory of spurious relics from old bones and old wood, carried on under the very nose of the Pope, and which were all pronounced genuine on the infallible authority of 'His Holiness.' We ourselves have bought such things—as witnesses against Babylon—and now that the pilgrimage mania is in full tide, the demand for them is becoming greater than ever; indeed, one of the apocalyptic characteristics of Rome's approaching judgment is that 'she repented not of her deeds.' The recurrence of St. Andrew's day will recall to many of us Hugh Stowell's account—in one of his best Exeter Hall speeches—of the public hall Papal rejoicings on the occasion of bringing back in triumph the pretended skull of St. Andrew, which had been lost and was said to have been found again! Nor shall we ever forget our first sight of a saintly skeleton—such as are met with in many of the Austrian churches—placed in a glass case behind the altar, with a plume of ostrich feathers on its head, and sham jewellery on its ghastly limbs! An average skeleton, properly mounted for anatomical purposes may be had in London for £5, but although the market is well with the genuine (?) 'bodies' of preserved saints, we presume a somewhat higher rate would now be charged in Rome for a St. Andrew or a St. Macarius.

SIGNS OF THE TIMES.

"CLOUDS IN THE EUROPEAN SKY" is the title of an article in the *New York Herald* published November 20th. The American press is outside the European circle, and, therefore, more unbiassed in its views and utterances on European events than either English or Continental papers. It will be remembered that the Franco-German war was almost foretold by the American papers, while all Europe was at comparative ease. The *Herald* says:—"The temper of the

European mind is so uncertain, and there are so many angry conditions in the relations of the States, and this religious question assumes so much prominence, that it is wise to consider critically the slightest indication of the temper of the times. Thus we have the word of Disraeli, as told in 'Lothair,' and repeated in many speeches, that we are on the eve of a great crisis. So we cannot study the signs too closely. We observe that Prince Gortschakoff has arrived in Berlin, and has had interviews with Bismarck and the Emperor. Prince Gortschakoff is one of the most distinguished of living statesmen; before the rise of Bismarck he was the leading statesman of Europe. He is now seventy-six years of age, and people naturally ask, What leads him in his old age to take an inclement journey from St. Petersburg to Berlin? This is a natural question, and one that cannot be asked without uneasiness. Accordingly, the telegraph gives us a reply. 'Prince Gortschakoff has discussed proposals for the revision of the Russo-German customs regulations, for the benefit of commerce and international intercourse.' In other words, the telegraph asks us to believe that Prince Gortschakoff has actually come to Berlin upon a cold November errand, that could have been as well performed by a consul general or an under secretary of state, to talk about salt and beer, and hay and flour!"

WORDS OF IMPERIAL MENACE.

At the opening of the German Parliament, the Emperor concluded his speech as follows:—"I know myself to be free from all tempting thoughts to employ the united power of the empire for other than defensive purposes. Conscious of the power at our disposal, my Government can afford to pass over in silence the suspicions unjustly cast upon their policy. Not until the malice and party passions, to whose attacks we are exposed, proceed from words to actions shall we resent them. In such an event, the whole nation and its princes will join me in defending our honour and our rights."

On this, the *New York Herald* remarks:

"This is a declaration the more we read it the more menacing it appears. Why should a great Emperor care particularly about the criticisms of foreign journals? What has

Germany to fear that the old King should brandish his sword in the face of Europe? What Power "attacks" his imperial policy? Is it France, or Austria, or Russia? It would seem to us that Germany has been treated with remarkable cordiality and forbearance by the other Powers. England saw the partition of Denmark without a movement. France yielded to Sadowa with a simple protest. Russia stood with drawn sword to prevent any interference in the mutilation of France. Germany has had the utmost indulgence from Europe. She has gained great advantages; but victory, as in the case of Napoleon, seems to have taught the Emperor simply arrogance. He does not propose to pause in his career, and the problem now in all European minds is, 'Where will he strike?' Is it not also a sad comment upon the civilization of our blazing, boastful century, to see a great monarch and the head of a great empire wantonly invoking the spirit of war?

From St. Petersburg to Birmingham, wherever we look, we see troubled waters. Danish, and Polish, and Roman and Eastern questions; Spain and France under the mailed hand of armed adventurers, who represent neither that 'grace of God' which comes with a crown, nor that still higher grace which comes from the will of the people. The Commune in Paris, the Intransigentes in Madrid, the Ultramontanes in Berlin, the Socialists in St. Petersburg, the Republicans in London, all these we see and have seen. Truly the European sky is in angry mood—shooting flames here and there, and lightning flashes and the ominous thunder that comes from the far-distant canopies of heaven or the far-hidden caverns of the earth. What does it all mean? A proud Emperor brandishing his sword, and elements of disturbance everywhere. As if to add to the complication, here is the mightiest religious controversy that has been known since the time of Luther, and not unlike those of Luther; for Germany and England have again grappled with the power of Rome. All this time, Germany and France are arming every able-bodied citizen, and even bidding the old men to be ready to defend their homes. Europe is an armed camp. The sword is the sign that is seen in the heavens. No wonder the venerable Russian Chancellor should take a long and dreary winter journey to see what it means; to try if peace cannot be preserved; to avoid, if possible, the tremendous shock that seems so swiftly coming. . . . We can well understand how Gortschakoff and Bismarck, and those whose trade is the service of kings, would sit in anxious thought as they looked upon those clouds which float, black and threatening, over the European sky, and wonder whether the monarchy will ride the storm, and whether the time is not at hand which Napoleon predicted at St. Helena, when Europe would be Republican or Cossack."

RUSSIA AND THE PEACE OF EUROPE.

The *Moscow Gazette* says that it entirely agrees with the English press in thinking that the peace of Europe is not threatened by the possibility of a conflict between the great Powers, but rather by the state of affairs in Turkey, and by the Socialistic and Ultramontane movements. The greatest danger, according to the *Gazette*, lies in Ultramontaniam.

Russia has sent out invitations, re-assembling the Conference lately held at Brussels, on the laws of war, but this time to be held at St. Petersburg. England, it is reported, has refused to take any part in the revived Congress. The *Post* says:—"Russia, Germany, and Austria very probably have come to an understanding upon the question. But, if that be so, are the other powers to attend the Congress merely to ratify their decisions? We cannot suppose that the other nations will do this. Such states as Holland, Belgium, and Switzerland can have very few ideas on military questions in common with the possessors of millions of regular soldiers. It would really be as sensible to ask lambs to act on committees on peace questions with wolves as to require these Powers to confer with those habitually armed from head to foot and ready for immediate war on a colossal scale. If any of the great Powers intend to consider their own decisions in regard to the law and customs of war as binding upon the other and dissentient Powers, why go through the farce of assembling a Congress at all? No one would be deceived for a moment as to the real character of the proceedings. This thin glove of discussion would not hide the iron hand of military despotism."

ANOTHER RUSSIAN ADVANCE.

A *Daily Telegraph* Berlin telegram states that great disturbances have broken out among the Khivans, who refuse to pay the tribute imposed by Russia. Marauding bands, whom the Khan of Khiva is unable to control, attack and pillage the Russian caravans, and it is expected that Russia will take offensive measures.

"Advices from Petro Alexandrovski, dated October 27th, speak of the Russian garrison preparing for a two months'

campaign against the Turcomans. To prevent English suspicions being aroused, the campaign will be confined to narrow limits. The German press inclines to the Russian view, and reports growing irritation at St. Petersburg towards Austria in consequence of many injurious reports lately set in motion by Vienna newspapers.

ANGRY AND WORLD-WIDE. AGITATION OF THE ROMAN QUESTION.

It is one of the signs of the times that the question of the Papal claim to infallibility has become an element in the discussion of politics, and an element productive of the fiercest antagonisms in all civilised countries. The matter has come into unexpected prominence in Britain. It has been the question of the day in Germany for some two years or more; it has only just intruded itself before the British gaze. And even in Germany, the question has received an intense stimulus. This has come about in a very simple way. In a magazine article on Ritualism, Mr. Gladstone therein referring to the question "whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanise the Church and people of England," said,

"At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth; when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history."

This passage roused the antagonism of the Roman Catholic community, and led to attacks on Mr. Gladstone. Mr. Gladstone has replied in a pamphlet entitled, *The Vatican Decrees in their bearing on Civil Allegiance*. The following are a few extracts:—

He says, that "the Rome of the middle ages claimed universal monarchy. The modern Church of Rome has abandoned

nothing, retracted nothing." But that is not the worst. The national churches of the middle ages made a brisk, vigorous and constant opposition to these outrageous claims; but now all opposition has been extinguished by the recent decrees of the Vatican Council. To prove that Rome has "refurbished and paraded every rank tool she was fondly thought to have disused," Mr. Gladstone makes a number of references to the Encyclicals of Gregory XVI. and the present Pope, the one dated 1831 and the other 1864. He contends that the Pope claims the right to inflict penalties in life, limb, liberty, or goods, on disobedient members of the Romish Church, to depose sovereigns, and release subjects from their allegiance. Passing to the third of his propositions, Mr. Gladstone says that the Council of the Vatican made the cup of endurance to overflow in 1870, when it declared the Pope to be infallible. The next question that Mr. Gladstone asks is, Whether, being true, the propositions as to the claims of the Pope are material. It has been a favourite purpose of his life, "not to conjure up, but to conjure down alarms," and he does not pretend that "either foreign foe or domestic treason can, at the binding of the Court of Rome, disturb these peaceful shores." But though such fears may be visionary, it is more visionary still to suppose for one moment that the claims of Gregory VII., of Innocent III., and of Boniface VIII., have been disinterred in the nineteenth century, like hideous mummies picked out of Egyptian sarcophagi, in the interests of archeology, or without a definite and practical aim." Why, then, have these astounding assertions been paraded before the world? The answer to the question is, perhaps, one of the most interesting parts of the pamphlet. "It must," he thinks, "be for some political object of a very tangible kind, that the risks of so daring a raid upon the civil sphere have been deliberately run."

"A daring raid it is. For it is most evident that the very assertion of principles which establish an exemption from allegiance, or which impair its completeness, goes, in many other countries of Europe, far more directly than with us, to the creation of political strife, and to dangers of the most material and tangible kind. The struggle now proceeding in Germany, at once occurs to the minds as a

primary instance. I am not competent to give any opinion upon the particulars of that struggle. The institutions of Germany, and the relative estimate of State power and individual freedom, are materially different from ours. But I must say as much as this. Firstly, it is not Prussia alone that is touched; elsewhere, too, the bone lies ready though the contention may be delayed. In other States, in Austria particularly, there are recent laws in force, raising much the same issues as the Falck laws have raised. But the Roman Court possesses in perfection one art, the art of waiting; and it is her wise maxim to fight but one enemy at a time. Secondly, if I have truly represented the claims promulgated from the Vatican, it is difficult to deny that those claims and the power which has made them, are primarily responsible for the pains and perils, whatever they may be, of the present conflict between German and Roman enactments. And that which was once truly said of France may now also be said with not less truth of Germany: when Germany is disquieted, Europe cannot be at rest. I should feel less anxiety on this subject had the Supreme Pontiff frankly recognised his altered position since the events of 1870; and in language as clear, if not as emphatic, as that in which he has proscribed modern civilisation, and given to Europe the assurance that he would be no party to the re-establishment, by blood and violence, of the Church. It is easy to conceive that his personal benevolence, no less than his feelings as an Italian, must have inclined him individually towards a course so humane; and I should add, if I might do it without presumption, so prudent. With what appears to an English eye a lavish prodigality, successive Italian Governments have made over the ecclesiastical powers and privileges of the Monarchy, not to the Church of the country for the revival of the ancient, popular, and self-governing elements of its constitution, but to the Papal Chair, for the establishment of ecclesiastical despotism, and the suppression of the last vestiges of independence. This course, so difficult for a foreigner to appreciate, or even to justify, has been met, not by reciprocal conciliation but by a constant fire of denunciations and complaints. When the tone of these denunciations and complaints is compared with the language of the authorised and favoured Papal organs in the press, and of the Ultramontane Party—now the sole legitimate party of the Latin Church—throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the Pope, even if it can only be re-erected on the ashes of the city, and amidst the whitening bones of

the people.

It is difficult to conceive or contemplate the effects of such an endeavour. But the existence at this day of the policy, even in bare idea, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars. It is, in my opinion, not sanguine only, but almost ridiculous to imagine that such a project could eventually succeed; but it is difficult to over-estimate the effect which it might produce in generating and exasperating strife."

EXCITEMENT AND EXPOSTULATION AMONG THE BEAST-WORSHIPPERS.

The Pope has delivered a speech in which he terms Mr. Gladstone "a viper" and his pamphlet "blasphemies." Archbishop Manning has written to the *Times*, repudiating Mr. Gladstone's constructions of the effect of the infallibility decree; and the whole Ultramontane press are up in arms against the late Prime Minister. Archbishop Manning has been followed by a host of Roman Catholic writers. Among these were several British peers, who, while professing to be Catholics and submissive to the Church, expressed their inability to receive the dogma of Papal infallibility. This attitude on the part of leading Catholics exasperated the Catholic party. Archbishop Manning went to Rome and had an audience of the Pope. From Rome, he sent a letter which was read on the following Sunday in all the Catholic churches, pronouncing excommunication on those who, in reference to Mr. Gladstone's Vatican pamphlet, and especially Lord Acton, have denied the Pope's infallibility. The Archbishop proceeds to say that events, which, unhappily, are notorious, induced us to make known to the faithful, lest any should be misled by the words or example of one or two who still profess to be Catholics, that whosoever does not in his heart receive and believe the doctrine of the immaculate conception and the doctrine of the infallibility of the Vicar of Jesus Christ as they have been defined by the supreme authority of the Church, does by that very fact cease to be a Catholic. "It has come to our knowledge," continues the Archbishop, "that some, who openly refuse to believe the said doctrines, persist, nevertheless, in calling themselves Catholics, and

give out that they go to confession and to Holy Communion in the Catholic Church. We, therefore, hereby warn them that in so doing they deceive our clergy by concealing their unbelief, and that in every such confession and communion they do a sacrilege, to their own greater condemnation."

A MILITARY CONSPIRACY IN AID OF THE POPE.

The discussion has called forth a petition to Mr. Disraeli, from 450 members of the United Kingdom Anti-papal League, revealing the existence of an extensive conspiracy, at the same time blaming the late Prime Minister for "having in his possession full details of this conspiracy," and "withholding information that would be to his country's good." "The conspiracy in question," so say the address and petition, "is the world-wide Popish League of St. Sebastian, which, under the Pope's sanction, was begun in London in February, 1871, and has now branches all over the world, wherever there are Papists. It is avowedly a military league for raising soldiers in every nation, to fight for the restoration of the Pope's temporal power; and according to the official organ of these conspirators (for they have a newspaper of their own called the *Crusader*, published in London), they are bound by a vow to 'seek first the kingdom of God and His glory, in the person of His Vicar, knowing that all things else for the weal of their country, be it where it may, are included in it, and shall be added unto them.' This conspiracy is avowedly for the purpose of raising soldiers and creating war; therefore each taker of the vow swears to fight for the Pope, and against his own lawful sovereign, unless that sovereign submits to the Pope."

A copy of the petition was also sent to Mr. Gladstone, who made the following reply:

"Hawarden, Nov. 26, 1874.

Sir,—Accept my thanks for your having reminded me by your communication of the existence of the Society of San Sebastian, as to which I will make further enquiry, with reference to the discussion now in progress.

Your faithful servant, W. E. GLADSTONE."

SPEECH ON THE SUBJECT BY PRINCE BISMARCK.

A speech on the subject was made by

Prince Bismarck, on the 4th of December, which the *Daily News* Berlin Correspondent says produced even a deeper impression than anything spoken by him on the Church question, since the beginning of the conflict. The occasion of it was this: usually Germany has had a diplomatic representative at the papal court. This year—the representative having been withdrawn—the charge for the functionary was omitted from the budget that was presented to the German parliament on Dec. 5th. Herr Windhorst opposed the omission of this item, contending that it was vain by such means to hope to alienate the Catholics of Germany from the Pope.

"Prince Bismarck in reply declared he had discovered, in reading through the reports of the last debate in Parliament upon the subject, that he had then given expression to conciliatory sentiments which he must now withdraw if he would not expose himself to the misrepresentation which had already been insinuated, that the Imperial Government sought peace with Rome upon any terms. The Imperial Government was far from not recognising the Pope as the head of the Catholic Church; but that did not impose the necessity of the despatch of an ambassador to the Vatican. If it should be necessary to enter into diplomatic relations with the Roman Curia the Imperial Government had a diplomatist in Rome for that purpose. At the present time there was no necessity for such a personage, since for the last year and a half the hopes which had been raised had remained unfulfilled. As long as the head of the Catholic Church maintained his present attitude, and urged on the clergy to break the laws in those States where adherents of his Church lived, so long diplomatic relations between the Pope and Germany appeared superfluous. The Government had not provoked the present conflict; the conflict was planned before 1870, and the French war only furthered it. That Rome hoped that France would prove victorious was well known. In conclusion Prince Bismarck said: "I can prove that, and I hope again to meet the gentleman in the Prussian Diet in connection with this question."

Baron von Varnbueler, formerly member of the Wurtemberg Cabinet, then spoke, and adverted to the declaration of a well-

known prelate, who said, "Nothing can help us but the revolution." These words, said Baron Von Varnbueler, were used by Mgr. Meglia, former Papal Nuncio at Munich, in 1869, in the course of an official conversation between him and the Wurtemberg envoy.

ENGLAND AND THE "HOLY SEE."

Following the example of Germany, England has also withdrawn her ambassador to the Pope. The *Debats*, commenting on the election of the Prince of Wales to the grand Mastership of the Free Masons, says: "the great and universal conflict now going on between the Church and the State gives peculiar gravity to this circumstance. In this universal conflict the friends of liberty are profoundly divided. In England the aged Lord Russell writes to the king of Prussia to encourage him in his persecution of the Catholics. Even Mr. Gladstone is found expressing his regret at the Act of Emancipation. The conflict becomes more bitter on both sides. Reason is banished from the earth."

ANSWERS TO CORRESPONDENTS.

THE GREAT WHITE THRONE.—(Rev. xx. 11.) "*Is there not a distinction between this Great White Throne and the Throne of David? My idea is that the Great White Throne consists of the 144,000 redeemed from among men, and clothed in white.*"—(J.A.)

There cannot, in the ultimate sense, be a distinction between the throne of David and the 144,000. The 144,000 are the saints who reign with Christ, "sitting on his (David's) throne" (Rev. iii. 21; Luke i. 32), and as a throne in figure comprehends its occupants, the throne of David must comprehend the 144,000 who sit on it politically, in the age to come. The Throne of David will, doubtless, be, as you suggest, a living, moving, speaking, destroying one, and, finally, a fountain of healing waters for the nations.

CHRIST THE SIN-BEARER REJECTED BY RENUNCIATIONISTS.

S.V.—"Christ bore our sins in his own body," (1 Pet. ii. 24)—all our sins—not one class of sins only, and therefore if we "sinned in Adam," he bore that sin too. Your contention that Christ was "free" while he bore those sins is a contradiction in terms. Sin can only be borne in its effect,

and how can a man be "free" from those effects while bearing them? Your eyes have been filled with the dust of sophistical controversy, of whose fallacies its author was too conscious to come to the test of either Socratic or ordinary discussion. Wipe your eyes. The word of truth is simple. We suffer 'from Adam's sin in suffering its effects. Jesus did the same, for he was made "in all things," like ourselves. You say "No; he was without actual transgression." Dear friend, "actual transgression" is no part of our "making;" it is an act: the motion of a machine is not part of the machine. Two machines may be the same, but the one may move and the other not, through being in lock. Jesus did not sin, but he suffered from the effects of sin. In denying this, you deny the Christ of apostolic teaching, and leave the friends of the truth no choice but to stand apart from your company.

"GOD THE SAVIOUR OF ALL MEN."

A.F.—God is "the Saviour of all men" (1 Tim. iv. 10) in the sense expressed by David when he says "The Lord is good unto all . . . The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing."—(Psalm cxlv. 15-16.) Jesus expresses the same truth in saying, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—(Matt. v. 45.) If you say "No, but he will save all men also, in admitting all to eternal life," you contradict the express teaching of Christ, who says that "Wide is the gate and broad is the road that leadeth to destruction, and many there be that go in thereat; while strait is the gate and narrow is the way that leadeth unto life, and FEW there be that find it." This teaching is set forth in every book of the Bible. Paul's allusion to God as the Saviour of all men is natural enough in the connection. He was speaking of "labouring and suffering reproach" *now—in this present time*—and he describes his incentive to be his trust in that God, who now in this present time is the upholder, preserver, saviour of all, even the ungrateful, but especially of the believer. If the allusion were to final salvation, there would be no "especially" about it, for salvation is salvation to everyone saved, but the allusion being to present goodness, there is an "especially" to those who "committing their way to God," have their steps directed by Him.

THE CONFIRMATION OF THE ABRAHAMIC COVENANT.

S.C.—You mistake the tendency of brother Andrew's paper on the Abrahamic Covenant if you suppose it displaces a single principle

contended for by Dr. Thomas. It is a mere question as to the meaning of a particular passage, which as it stands, in the common version, appears to employ the figure of a will in connection with the efficacy of the death of Christ. Is it a will, in the English sense, or a covenant that Paul speaks of? Taking the translation as it stands, which the Dr. appears to have done, it is the former undoubtedly; but the translation, as it stands, cannot be maintained, as will be manifest to anyone having any knowledge of Greek, on trying to translate the verse without reference to the common version. The context and many considerations concerning the death of Christ, exclude the idea of a will, and point distinctly to a covenant, as brother Andrew has shown. The fact does not introduce a single new principle or displace an old one, except in so far as the figure of a will was understood to be sanctioned by Heb. ix. 17. The way still remains open for the scriptural explanation (which Dr. Thomas has pointed out) how it came to pass in the appointment of God (on which, in a perverted form, all Pagan usage was originally founded) a covenant could not be ratified without the shedding of blood.

REVILING AND MONEY LENDING.

W.T.—Reviling is expressly prohibited by the law of Christ.—(1 Pet. ii. 21-23; James iii. 9-10; 1 Thess. v. 15; Rom. xii. 14.) Therefore, no true brother would denounce another as “a scamp, a rogue, &c.,” even if the other might be so. Anyone using such language is either ignorant or disobedient of the law of Christ, and, therefore, in the category of such as shall not inherit the kingdom of God, unless he reform. As to a brother’s right to take “interest on money lent,” it depends on circumstances. If the money be lent to aid in distress, he is equally forbidden to ask or accept interest.—(Lev. xxv. 35-37; Psalm xv. 5.) Interest in such a case is oppression of the poor, and offensive in the sight of God; but if a man, for his own advantage, ask the use of money at interest, a brother is no more precluded from accepting it than accepting rent for a house, or increase upon any other article of commerce. It is better, however, to have nothing to do with borrowing or lending. They are both hindrances. If help is wanted, give, “hoping for nothing again.” This keeps the ground clear of all roots of bitterness. And as for borrowing, the borrower puts a chain round his neck which will hurt him for many days.

BUILDING THE TOMBS OF THE PROPHETS.

“How did the Scribes and Pharisees of Christ’s day, BY BUILDING THE TOMBS OF THE PROPHETS whom their forefathers had killed, ‘BEAR WITNESS’ that they were the

children of those who killed the prophets, and that they allowed (i.e. approved) the deeds of their fathers? And why does Christ denounce them for building the tombs of the prophets and garnishing the sepulchres of the righteous? See Matt. xxiii. 29-31, and Luke xi. 47-48.”—(A.A.)

ANSWER.—Christ “knew what was in man.”—(Jno. ii. 25). Therefore he was able to put the right interpretation on actions which on the face of them bore an exactly contrary meaning. The Scribes and Pharisees, (like their class in all ages and countries,) while hating the righteous, like to have the credit of approving them. They dearly prize the reputation of being on the side of the righteous while dearly loving the practice of wickedness under various respectable guises. To achieve this reputation is easy concerning those who are dead, because the dead cause them no irritation by a living antagonism to their evil course. Their real character is shown in their treatment of those who are alive. Do they take care of the righteous of their own generation? The Scribes and Pharisees were the destroyers of the latter (Jesus and his friends) showing therefore that their zeal for the dead prophets was a mere deception—perhaps an unconscious one. Jesus expressed the true state of the case by an ironical construction of their action. Burial was a part of the process by which the prophets were got rid of. Tombs are connected with burial. Therefore, Jesus makes their building of the tombs an evidence of participation in the whole process; their fathers killed and they approvingly buried. Many would gladly attend the funeral of a man in whose recovery from death they would not have rejoiced. On the surface, attending the funeral and garnishing the sepulchre is a token of respect and an expression of sorrow; but as often as not, it is a mock compliance with men’s customs, in no way corresponding to the actual state of the heart. Jesus knew the hypocritical character of the whole proceeding, and, therefore, adroitly turned their own actions against themselves.

FREEMASONRY INCOMPATIBLE WITH SAINTSHIP.

J.L.E. (Texas, U.S.A.)—Freemasonry is, without doubt, incompatible with the position and duties of a brother of Christ. It is difficult to conceive an earnest brother desiring to continue connected with it. The question of continuing in fellowship with such has never been raised in England, there never having been a case, so far as our knowledge extends, of a brother desiring to continue a freemason after becoming connected with Christ in the obedience of the gospel. The facts you point out are sufficient to exclude a brother of Christ from all connection with the freemasons, viz.,

(1) that at the opening of any lodge, Christ is ignored, the lodge being declared open "in the name of God and the holy Saint John;" (2) that freemasonry ignores the fact that man is by nature without God and without hope in the world, teaching that the whole human species are bound in brotherly love as one family, with one Almighty parent, to cultivate friendship, without regard to sect or opinion, in opposition to the apostles of Christ, who teach that we are not to love the world, and that the friendship of the world is enmity with God. (3) The fact of freemasonry representing and setting forth a false and anti-Christian hope, as shown in the following extract from the *Monitor*:—"We close with the solemn thought of death, which, without revelation, is dark and gloomy; but the mason is suddenly revived by the ever-green and ever-living sprig of faith in the merits of the Lion of the tribe of Judah, which strengthens him, with confidence and composure, to look forward to a blessed immortality, and doubts not, but in the glorious morn of the resurrection, his body will rise and become as incorruptible as his soul. Then let us imitate our ancient patron (Solomon, for he says, page 37, 'King Solomon was our most excellent grand master) in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant death, receiving him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect,

glorious and celestial lodge above, where the Supreme Architect of the universe presides." Thus, as you say, masonry is a sect composed of many sects, and teaches that all these can reach a celestial lodge above, by imitating Solomon in his virtuous and amiable conduct. It is the place where all the sects (and the world) get the finishing touch to waft them to the "celestial lodge above" independent of Christ.—(See Acts iv. 12; John xiv. 6; viii. 12; 1 Kings xi.) The *Mason's Monitor*, page 152, identifies freemasonry with immortal-soulism, in setting forth the ceremony when casting the evergreen into the grave of a deceased brother, thus: "This evergreen, that once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall survive the grave, and which shall never, never, never die." Again, on page 155 the *Monitor* uses the following words:

'Grant us the power of quickening grace,
To fit our souls to fly,
That when we drop this dying breath,
We'll rise above the sky.'

Doubtless, you are justified in your concluding remark "that we might as well fellowship any sect, or all of them as fellowship a brother who continues in fellowship with a body founded on such principles."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the death of brother William Phillips, on Nov. 5th, after a lingering illness. Brother Phillips had been many years connected with the truth. A course of lectures is in progress by brother Mowatt and brother Marr.

BALFATON (Aberdeenshire).—Brother J. Clark, jun., says, "I am glad to have to record one case of obedience to the requirements of Jehovah, in this truth forsaken-like locality. ISABELLA BYRES, formerly Presbyterian, was immersed into the sin-covering name of Jesus, at New Pitsligo, on Sunday 13th inst.

BIRMINGHAM.—During the month, there have been three additions by immersion, viz., WILLIAM BEESLEY (31), auger maker, formerly neutral; EDWIN HILL (36), glazier and glass cutter, formerly neutral; and Miss STARKEY, middle-aged, formerly Baptist. Duty has compelled us, in grief, to withdraw for a season from brother Thomas Davis,

for a serious breach of the law of Christ.

The new *Record* is at length published, and may be had for 6d., being larger in size than usual.

CHELTENHAM.—Brother Otter reports: "On Saturday, 21st November, we were visited by brother John Thompson, late of this town (now living at Newport, Mon.), who brought with him a female friend for examination. This necessary preliminary having been undergone in a very satisfactory manner, we had the pleasure, on the morrow, of introducing her into the 'name' provided for a sin-covering, that of the Father in manifestation—Jesus the Christ. Her name is ANNIE JORY, and she is over 20."

DUNDEE.—Brother Mortimer reports the obedience of CHRISTINA FRASER, who resides at Stanley, Perthshire, with sister Kate Fraser, by whom she was accompanied on a visit to the brethren here on Saturday, 12th inst. She was immersed by brother Gill, on Sunday morning, in the presence of

the brethren, and now, with us, waits for the Lord's appearing out of the Most Holy, without sin, for our salvation. "Our Young sister," says brother Mortimer, "is the fourth sister of the Fraser family rejoicing in the truth—all of whom it may truly be said as of those of Berea, that they are 'honourable women,' who have all, more or less, been called to make sacrifices for the truth's sake; but who have faithfully and fearlessly chosen to suffer hardship and reproach for the name of the Lord Jesus and his truth, rather than deny his name."

GALASHIELS, Oct. 20th.—Brother Bell (whose letter was mislaid last month) writes: "I rejoice to let you know that my dear son according to the flesh has become a brother in the Spirit, having obeyed that form of doctrine that begun to be preached in Judea eighteen hundred years ago, and strange to say was never heard of in this locality before Alec was born, although he is only seventeen years of age. He was baptised into the saving name on Sunday morning the 18th current; and our prayer is that he may be enabled to run the race lawfully, so that he may obtain the prize promised to all who continue stedfast to the end."

GLASGOW.—Brother Nisbet reports: "On Sunday morning, Nov. 29th, **KATHERINE MACPHERSON**, cousin to sister Leask, put on the sin-covering name in the appointed way; and on the following Sunday morning (Dec. 6th), **Mrs. RITCHIE**, wife of brother Ritchie, was also added to the number of 'such as may be saved.' Brother David Marr has removed to Galashiels."

HALIFAX.—Brother C. Firth reports the addition of two more to the ecclesia here, viz., on Saturday, 17th day of October: **GEORGE DUDGING** (22), cabinet maker, and **ARTHUR BAIRSTOW** (19), clerk, eldest son of brother D. Bairstow, who were both, in baptism, united by the only name given under heaven whereby man can be saved. "Our meetings," says brother Firth, "are very well attended, and we continue to sow the seed, which is the Word of God, knowing that God will give the increase."

LEEDS.—Brother Chapman writes: "I have the pleasure to inform you that bro. Hodgkinson, of Norman Cross, paid a visit to Leeds on the 6th Dec., and delivered two very instructive discourses. Brethren and sisters from Elland, Halifax, and Huddersfield availed themselves of the opportunity of hearing our brother. The morning being very wet and disagreeable, the attendance of the public was not so large as we expected, but those that did attend appeared to be very much interested. At the evening lecture the room was well filled, and many who are looking into the truth have expressed themselves highly satisfied with the mild and expressive way in which the truth

was presented to them. The subjects and lectures for the past month have been as follows:—

Nov. 15th, at 10.30.—"Scripture teaching concerning the devil." (Brother Chapman.)
At 6.30: "Popular or orthodox Christianity scripturally considered." (Brother Dunn.)
Nov. 22nd.—"What was the consequence of Adam's transgression, and how may his descendants obtain redemption from it?" (Brother W. H. Andrew.) Evening: "Mr. Bate's pamphlet, *Is Man Immortal?*" (Brother Dunn.) **Nov. 29th.**—"Life and Death." (Brother Dunn.) Evening: "Pure Christianity." (Brother Dunn.) **Dec. 6th.**—"Angels of the Bible." (Brother Hodgkinson.) Evening: "Influence and operation of Holy Spirit." (Brother Hodgkinson.)

LEICESTER.—Sister Tailby reports that on Thursday, Nov. 26th, **MARY ELIZABETH COOPER** (21), was immersed into the saving name. She formerly belonged to the Church of England. Sister Cooper is leaving Leicester in a few weeks for Chesterfield. Application has been received for return on the part of one drawn aside by the Renunciationalist schism, but who now realises the truth concerning the Christ as Jehovah's sin-bearer.

LEITH, Dec. 15th.—Owing to the numbers of this ecclesia having been much reduced of late by death and removals to other places, and there being a prospect of still further reduction, a general meeting of the ecclesia was held, at which the difficulty of continuing the meeting, under present circumstances, was made apparent; and it was then almost unanimously resolved to dissolve the ecclesia in the meantime, and to join the brethren meeting in Edinburgh." **D. MCKILLOP.**

LONDON.—Brother A. Andrew reports seven additions, viz., six by immersion, and one by removal, as follows: October 15th, **SARAH ELLEN WILLSON** (wife of brother Frederic Willson), formerly a member of the Church of England; Nov. 8th, **HENRY SPINK SWIFT**, at one time a member of the Church of England, but has not been in sympathy with any denomination for some time past; and **JOHN JONES** (son of brother and sister Jones, of Mumbles), who has obtained employment here, and intends to winter here if his employment continue through the winter. (The foregoing ought to have appeared last month, but was mislaid.) Nov. 19th, **Mrs. SARAH SMITH** (mother of sister L. H. Smith), who has been a member of various religious denominations; and on the 10th Dec., **WILLIAM COATES** and **MARY**, his wife, formerly Baptists; and **Miss MARIANNE SUSAN SMITH** (daughter of Mrs. Smith mentioned above), formerly Congregationalist.

Brother Boshier reports the sad intelli-

gence that brother Chitty (of Calcutta), to whom sister Lydia Lowe, of London, was united in marriage only twelve days before, was drowned in the cyclone that lately visited the Indian Ocean and other eastern waters. He was exercising his vocation as pilot in the employment of the government at the time. It was his first journey from home after his marriage. Sister Chitty returns shortly to London a widow, after having undergone the perils of a voyage to India to experience married life for less than a fortnight.

MANCHESTER.—The following ought to have appeared last month: "I have pleasure in reporting obedience to the requirements of the Word, on the 25th of October, on the part of ELIZABETH ENTWISTLE (29), formerly Church of England. Her residence is adjacent to Ramsbottom, some twelve miles from here, and her knowledge has been thus far matured through the influence of brother Emsall, who is located there."
JOHN WAREHAM.

Brother Wareham also reports that the recent adoption (reported September last) of an explicit declaration of Christ's participation in our common nature in the days of his flesh, was not shared in by several members of the ecclesia, who have, consequently, since that time withdrawn. Their names are John Teasdale, William Carr (and his wife), Henry S. and Arthur Sherwood.

NEW PITSLIGO.—Brother Charles Reid reports the immersion of Mrs. Ross, wife of brother Ross, of New Deer, which took place July 12th, but was omitted to be reported at the time.

NOTTINGHAM.—Brother Burton (whose address is 59, not 50, Canal Street) reports, Dec. 14th, "I have to forward the joyful intelligence that brother F. Peel has been enabled to see his way clear out of the Renunciationist heresy, and united with us Dec. 6th, not, however, on the basis of a 'condemned Christ,' as is insinuated, but a (righteous) Christ, who partaking our (condemned) nature, died, was buried, and is risen again according to the Scriptures. He intimates his decision in the following:—

"DEAR BROTHER.—As I am decided upon the subject of the late controversy, and convinced that the view set forth in the *Christadelphian* is the scriptural one, I feel desirous of obeying the command of the Lord Jesus, in the matter of 'remembering him.' I am sorry in having to leave those at the synagogue; but I follow the truth. The obnoxious resolution, 'meet on the basis of an uncondemned Christ,' hinders me from meeting with them. If you would please make known my desire to the ecclesia, it may be that I shall come amongst you. Yours in the hope springing from Jesus being a son of Adam (as well as son of God).—F. PEEL."

The lectures for the month have been as follow:—

Nov. 29th.—"Mr. Milbourn's untrue statement that Christadelphians teach that electricity is God." (Brother Richards.)

Dec. 6th.—"Mr. Gladstone and the Vatican decrees; the political attitude of Europe towards the Papacy considered in the light of Revelation as one of the signs of the times."—(Brother Sulley.) *Dec. 13th.*—

"Spiritualism a delusion resulting from the doctrine of the immortality of the soul."—(Brother Meakin, of Birmingham.) *Dec. 20th.*—"The Messiah as a light to lighten the Gentiles and the glory of Jehovah's people Israel."—(Brother Burton.)

IN AND AROUND PETERBOROUGH.—Bro. Hodgkinson writes as follows to a correspondent:—

Norman Cross, Dec. 14th, 1874.

Dear brother.—It is some time since I wrote you concerning the progress of the truth in this vicinity. It is not possible, however, to measure that, as we hear but little and see less, in our isolated position. Still we keep sharp record of the seed planting, and to that I would call your attention.

Huntingdon being anxious to hear somewhat of the doctrines held by the Christadelphians, Huntingdon was accommodated. The usual routine of hall engaging, bill posting, and subject-choosing being accomplished, brother Roberts was introduced to his audience by the subscriber three nights. The attendance was small, and far below the estimate of the uninitiated. The interest was held in reserve until the last night, which was devoted to questions and answers, particularly the latter. You know them all. We had a good sandy-whiskered satan, noisy and excitable, who kept the ball moving, and opened up the truth. It is a work of supererogation to detail this scene to one of Christ's veterans like yourself; suffice it to say the whip cracked, and the lash of logic encircled the unhappy legs of Sandy & Co. One little fledgling greatly amused a few of his admiring companions by asking the lecturer's intention in coming to Huntingdon, because the poor thing could see no financial advantage or remuneration, which is the only gauge of public opinion. Revelation xxii. 17 silenced, if it did not satisfy him. Brother Roberts was requested to give his 'experience' by an ardent Methodist, but he declined to substitute uncertain 'feeling' for the word of God. Finally, my brother, we concluded there was barren and shallow soil in the county town, so we comforted ourselves with the reflection that we had tried to do our duty. The lectures involved a drive of 26 miles each night; but who dare say 'twas for naught?

A lecture was delivered by bro. Roberts in Peterborough this week. Peterborough has had a long rest, but Yaxley has had steady

labour now for a year, and the audiences and interest continue quite up to the mark. This result has lately received quite an impetus in consequence of the opposition of an Independent Minister, backed by the vicar of the parish—quite a theological “*miscogination*” so to speak: the two shaking hands in a bargain to crush a common foe, who, by the bye, won't stay crushed. We were refreshed by a bill one day, to the effect that “Christadelphianism was false and dangerous, and contrary to the teaching of the gospel.” Armed with the sword of the Spirit, sister H. and I found ourselves by chance seated in the very midst of the great orthodox authorities. We were prayed for, I may say, quite savagely—in true ranting style, that we might be converted on the spot; but the prayers were unheard: ungranted they remain. Then followed a hymn which was somewhat doleful and considerably out of fix all round; and then the elaborate oration, such an one as you read of in picture books, with yellow covers. The only point the gentleman made quite clear was his profound ignorance and lack of logic. It was a tirade against the sect everywhere spoken against in general, and the writer in particular. I have not been so much amused since my boyhood; but in the midst of antagonistic hoots and hisses (for the sympathies of the audience were excited by the speaker's language on my behalf) a voice from the chair suggested to the speaker that his remarks were of too personal a nature to be productive of good. “A house divided against itself cannot stand;” can it? A pause of surprise ensued, and then Dr. Thomas was overhauled as a quarrelsome Yankee quack; and that which the lecturer lacked in intelligence and scriptural reference, he fully made up in vituperative scurrility. But the best of discourses must have a termination, and the lecturer resumed his seat amidst the disappointed disgust of his audience. I had waited patiently and silently for this moment, and politely requested of the chair a few moments, if he would accord to me the floor. After a little hesitation and some protestation from the lecturer, I was permitted to speak if I would not lead up to any discussion then. I assented, and opened the book to shew, at the 43rd of Isaiah, how wrong the lecturer was in stating that the Bible nowhere pronounced any class of intelligent beings “extinct.” I was muzzled at once before I could read the verse. I simply called the attention of the audience to the aversion manifested when the Scriptures were appealed to, and sympathised with the chair on account of his unhappy situation that evening. I then politely offered to discuss these questions in the presence of his parishioners with him, as he had expressed a desire to caution them against the

doctrine publicly in a lecture, &c. Here, a pause—an awkward pause! A voice breaks the silence: “Name the day! name the day!” More pause. The chairman then said he “would take the matter into consideration, &c.,” where, probably, it will remain. Another pause—another voice: “Is onybody tokeing?” “Oi can't hear nought!” This is succeeded by noise. A base allusion is made to the Independent's inadequate salary, and an anathema upon the unhappy accuser. This causes more noise. The chairman then attempts to read a portion from Timothy, and then pronounced a benediction upon a troubled sea of unpeaceful tendencies, after which, we dispersed. Next day, a request comes from the village for me to answer the lecture, so I took two nights and ventilated to large and attentive audiences. I hope you will not consider me egotistical when I prophecy that from appearances, that minister's salary will not be raised much this coming year. Thus the ear of the public is prised open by the opposition of its leaders, and thus the truth is poured into the aperture. “The entrance of Thy Word giveth light.”

TEWKESBURY.—Brother Horton reports the removal of sister E. Smith to Worcester (Magdala Terrace, Infirmary Walk). He remarks: “Our little number is now still less, but we are thankful to know that our acceptance with the good Master does not depend upon our numerical superiority, so we work on, looking for the blessed gathering together on that day when the Lord will be in our midst.”

WARRINGTON.—Brother Unsworth reports the obedience of Mrs. ROBERTS, wife of brother Roberts, which makes the number of the ecclesia nine. Sister Roberts put on the saving name November 14th. She was held back for a time by the popular doctrine of infant salvation (having six children alive and some dead), but coming more among the brethren after her husband's immersion, she soon saw the merciful dealings of the Father in arranging things as they are. The winter course of lectures commenced December 6th. Brother Shuttleworth, of Birmingham, lectured afternoon and evening: the audiences were small on account of the severity of the weather. On December 13th, brother Dunn, of Leeds, lectured twice, and once on the 14th. Several are showing interest in the truth.

AUSTRALIA.

SYDNEY.—Brother Hawkins writes: “On behalf of the few who in Sydney are in the patient waiting for Jesus Anointed, I write to express our sympathy with yourself and the faithful in Britain in your recent trial, in having to regard so many of the brethren as ‘erring from the faith.’ Doubtless it is as

John says in 1 John ii. 19; and on that account the division may not be so great an evil as it appears to be. We know our Lord said that such things must surely come. We also have had the same trouble from the same cause, the heresy having been imported to these shores, and three have gone out from us. At first, most of us seemed to think the new views plausible, but on looking more deeply into the subject we saw the hollowness, and instead of being shaken, we are more firm than before in the belief that our Great Sacrifice was the seed of Abraham, like us, tempted, suffering, but obedient, even to the death, for the glory set before him. The names of those having left us are Marsh Brown, and McQuire. We had the joy of adding to the ecclesia, about a month ago, EDWARD HAWKINS (17), youngest son of brother Hawkins, of Burrawang; he has had the privilege of escaping indoctrination with the 'old wives' fables.' We have also the pleasure of announcing the marriage of brother J. J. Hawkins, eldest son of brother H. of Burrawang, to sister Susan Ellen Everitt (brother Everitt's sister) on the 12th May by the Registrar General, Sydney. Also, with sorrow, we report the death of brother Everitt's daughter (4 years and 10 months old) on the 18th inst. Notwithstanding our weakness of numbers, we try to attract the notice of the public to the truth, by means of public lectures, advertised in the daily papers, but with no apparent success, which though discouraging is not very surprising at this time, in view of the 'sure word of prophecy.' We hope the day will soon dawn, and Messiah come to 'enlighten the nations, and be the glory of his people Israel.'

SPRINGSURE (Queensland).—Brother E. Bott writes Aug. 28th: "I have great pleasure in making known to you the obedience of my partner in this life, DORCAS BOTT, to the 'faith once delivered to the saints;' and we are now every first day of the week meeting in our house, for we are determined, with our Father's guidance, to continue stedfast in the apostle's doctrine, the fellowship, the breaking of bread, and the prayers."

C A N A D A.

TORONTO.—Brother Evans writes: "We rejoice to record the confession of belief in the gospel by Mrs. MARGARET BURTON (42), formerly Presbyterian (who first heard the good news at Guelph, Ontario, some three years ago), and who availed herself of the sprinkling of the blood of the covenant in the divinely-appointed way, even by bap-

tism, on Sunday, the 29th November, forming, we trust, another element of the 'many,' from righteous Abel downwards, for the remission of whose sins that blood has been shed. The 29th October being set apart by the 'powers that be' as thanksgiving day for Ontario, we availed ourselves of the opportunity to hold our annual meeting; accordingly, about 100 brethren and friends took tea together, after which, short addresses were given and hymns sung, thus spending, I hope, a pleasant and profitable time. I may mention, too, that a Sunday School was commenced a few months ago, and, more recently, a class for instruction in Psalmody, which we pray may be instrumental of blessing."

UNITED STATES.

BALTIMORE.—Brother Trezise writes, November 13th: "Within the last three months, we have had two who put on the saving name by baptism, viz: JOHN TREZISE and CHARLES W. DEACH. Our ecclesia now numbers twenty-six members, and, I hope, all sound in the faith. The body seems to be in a good condition; the brethren are watching the signs of the times and awaiting the coming of our blessed Lord. We have escaped Renunciationism thus far, and think the brethren are too well grounded in the truth to be caught by it. We endorse you in all the efforts to sustain the truth. We received a visit from brother Brittle, of Penn., and brother Reeves, of Springfield, Ohio. Brother Reeves lectured for us twice, and the brethren were very much edified by him. The truth has not a more earnest and devoted worker than brother Reeves, and we do not hesitate to recommend him to all the brethren."

BLANCO Co. (Texas).—Brother Harp reports the decease of sister Lydia Watson, at the age of 89 years. She was brother Harp's grandmother in the flesh and mother of brother B. H. Watson. She died October 25th, firm in the hope of the gospel, which she said was what made death bearable. The brethren and sisters were all at the grave. Brother C. Oatman spoke appropriately for one hour on the subject of the hope set before us in the gospel, after which, by request of the deceased, the brethren and sisters sang the piece, 'How still and peaceful is the grave.'

PHEASANT'S GROVE (Va.).—Sister Anderson announces the immersion of a Mr. S. A. Staples, of this place, who also writes. He says that a good many in the section are becoming interested, and that there is a small company who meet every first day of the week for the celebration of the Master's love, in hope of his speedy appearing.

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. XII.

WHAT PAUL PREACHED "FIRST OF ALL."

BY DR. THOMAS.

"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose on the third day, according to the Scriptures."—(1 Cor. xv. 1 to 4.)

Great stress is often laid on the phrase "*first of all*," to prove that when Paul preached the gospel, the first thing he did was to deliver himself concerning the crucifixion and death of Jesus for our sins, which is called "preaching him crucified." But to this I object. Paul did not

say "first of all;" but *en protois*, "among the first things"—"I delivered unto you, among the first things, that which I received; how that Christ died for our sins, &c." It is not true that Paul delivered this in the Gentile sense of the phrase "first of all," that is, that *the first thing* he preached was the crucifixion of Jesus for sins. When he went among those who had the Scriptures of the prophets, and professed to believe them, the first thing he did was to lay before them *the things concerning the Christ*; and when he thought he had sufficiently enlightened them upon these matters, he then submitted to them *the things concerning Jesus and his name*. But when he went among idolators who knew not the prophets, he first showed them the absurdity of

idol worship, endeavouring in so doing, to turn them from dumb idols to the living and true God, whose messenger he announced himself to be; he then proclaimed God's future viceregent reign over the nations by A RIGHTEOUS MAN, whom He had prepared for the purpose, having raised him from the dead; which resurrection was an assurance that said divine kingdom would certainly be established. Having thus introduced the subject of the King's resurrection; he then preached to them Jesus, that is, the things concerning him; who confirmed the apostle's testimony "with signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to His will."

The foregoing statement is proved by Paul's course at Thessalonica, Athens, and Corinth; for thus it is written: "And Paul, as his manner was, went into the synagogue of the Jews, and three Sabbath days (or Saturdays) reasoned with them out of the Scriptures (of the prophets, the only Scriptures then in being) opening and alleging that it behoved the Christ to suffer and to rise from among the dead." While he confined himself to this, he was listened to without tumult. The Jews had no objection to listen to the discussion of the question, "*Is the Anointed One to suffer death before he assumes the reins of government over Israel and the nations?*" This is clear from Paul's adventures at Corinth as well as at Thessalonica. There he reasoned with the Jews for several Sabbaths, during which all was peace and quietness, and obviously, because he said nothing about Jesus. He spoke only of the Christ, without affirming whether he had appeared or not. But when Silas and Timothy joined him from Macedonia, he was encouraged, and, being pressed in spirit, could no longer forbear to affirm that the Christ had really appeared, and that the crucified and resurrected Jesus was he. This avowal threw the hitherto peaceable Jews into an uproar, as the announcement of the same truth had at Thessalonica. It is

evident, therefore, from the effect produced at both places, that Paul did not preach the things concerning Jesus first of all. If he had, his first discourse would have resulted only in tumult. He would not have convinced a single Jew. He had first to *prepare the minds of the Jews* by convincing them from the prophets that whoever the Christ might be, and whenever he should appear, he must prove himself worthy of exaltation to David's throne by obedience unto death, from which God would deliver him by a resurrection to everlasting life. If he could get the Jews to believe this, he would remove the great obstacle in the way of their confessing that Jesus was the Christ. This obstacle consisted in their belief that the Christ, whenever he came, would appear at once in power and great glory. If Jesus had appeared thus, they would have received him gladly; but because he appeared in humiliation, contrary to their expectation, he became an obstacle, "a stone of stumbling and a rock of offence." Knowing the state of their minds upon the subject, Paul proceeded cautiously and wisely; first opening to them the prophets, that is, expounding the Scriptures, that they might understand their teaching concerning the Christ. When they comprehended this, they perceived that the King expected by the nation was to appear as "a poor and needy man," despised and persecuted by his contemporaries to an ignominious death, and afterwards to rise from the dead; and that the crisis of his fate was to be made *the foundation of a mystery*, through which remission of sins and a right to share with the Christ in his kingdom for ever, might be obtained. A mind so prepared would have no difficulty in assenting heartily to the proposition that the Jesus whom Paul preached was that Christ, when the declaration was confirmed of God by the miracles wrought in his name before them.

Now, the things first preached by Paul, namely, concerning the

Christ, were the things of the kingdom; for *Christ* is equivalent to *king*, because kings are *anointed ones*. In preaching Christ to the Thessalonians, he taught them that there was another King than Cæsar (Acts xvii. 7), who should come from heaven with the angels of his power, taking vengeance on those who obeyed not the gospel he preached.—(1 Thess. i. 10; 2 Thess. i. 7-10.) He invited them to a participation in his kingdom and glory (1 Thess. ii. 12), a resurrection from the dead, if accounted worthy of it, and deliverance from the wrath to come.—(1 Thess. iv. 16; 2 Thess. i. 5; 1 Thess. i. 10.) In preaching Jesus Christ, he taught them that Jesus was that King in whom would be fulfilled all the things written concerning him in the prophets. This doctrine of a king from heaven to rule the nations upon the earth as Jehovah's viceregent, sounded out from Jerusalem to every part of the Roman dominion, until it reached the ears of the reigning emperor, whose jealousy it excited so much that he made decrees forbidding anyone to proclaim it. Now I would like to know, if Paul had taught that Jesus was king of a dominion in the skies, or beyond them, would the Roman emperor have forbidden his subjects to affirm it? On the contrary, is it not clear that Paul preached the establishment of a kingdom on the Roman territory, and that it was this alarmed Cæsar. What would Cæsar, a Pagan, have cared about the kingship of Jesus so long as he supposed it was to be confined to the heavens, and not to interfere with his jurisdiction? He would have regarded it with as little concern as Victoria does the preaching of the kingdom by the dissenters, who declare that the Lord's kingdom is not to be on this earth, but purely spiritual and ethereal.

Paul had a special reason for reminding the Corinthians that he delivered to them the death, burial, and resurrection of Christ for sins, "among the first things." It was this. There were some of Hymenæus

and Philetus's disciples among them, who affirmed that "*the resurrection was past already*" (2 Tim. ii. 17, 18), and that, consequently, "*there is no resurrection of the dead*" (1 Cor. xv. 12) hereafter. They had embraced again that old clairvoyant fable of heathenism concerning souls or "separate spirits." They affirmed that man had a soul in him which was capable of a disembodied existence, which it actually assumed at death. This was the current and universal opinion of the day, which made Paul's doctrine of the resurrection of the mortal body so absurd in the estimation of the people. (Titus, who was contemporary with Paul, in his speech to the Roman soldiers before the attack on the tower of Antonia, at the siege of Jerusalem, thus addresses them: "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies, in battles, by the sword, are received by the ether, that purest of elements, and joined to that company which is placed among the stars: that *they* become gods, demons, and propitious heroes, and show themselves as such to their posterity afterwards?"—*Wars of the Jews*, by Josephus, book 6, c. 1, sec. 5.) The holders of this fabulous tradition argued from their assumption to conclusions subversive of the truth. As souls are received by the pure ether, and joined to the company among the stars, a resurrection of the body to inherit a kingdom in the land of Israel, is unnecessary, manifestly. They denied it, therefore, and so rejected both the resurrection and the kingdom. Now, it was to vindicate the truth concerning these things, and to demolish their "philosophy and vain deceit," their "science falsely so called," to the conviction of every right-minded reader, that he wrote the 15th chapter of his letter to the Church at Corinth. In the 11th verse, he reminds them that he preached a resurrected Christ, in whom they believed. He did not preach a Christ who died for sins, whose soul was received by the ether, and joined to a company among the

stars. The Christ he preached was raised bodily from the dead, not from among the living in a world of spirits; but the same bodily person who was buried, and continued buried till the third day, after which he was seen by 512 persons, and last of all by himself, as one born out of due time. "Now," says he, this being so, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead." Here is the reason for his reminding them that Christ's resurrection was preached to them "among the first things." It was to elicit from them self-condemnation for obviously stultifying themselves in, at one and the same time, admitting the resurrection of Christ, the first-fruits, and denying the resurrection of the dead in him! He did not introduce the death, burial, and resurrection of Christ for sins as a definition of the gospel; but as among some of the first things of which the gospel treats. The gospel stated in the fewest words is, "*In Abraham shall all nations be blessed*" (Gal. iii. 8; Gen. xxii. 18); but if there be no future resurrection, there can be no blessing of the nations in him and his seed (Dan. xii. 2; Gal. iii. 29); for both he and they are sleeping in the dust of the earth, where they must for ever remain if the dead are not raised.

Though I object to the 3rd and 4th verses containing a definition of the gospel, I admit that the chapter at large contains a *declaration of the gospel* preached by Paul. It is evidently so, for he informs the reader in the first verse, that he is about to declare or make known the gospel which he had preached to them. It had become necessary to do so; for some of them were letting slip the things they had once believed. Now, look at the items of the declaration, and behold the topics treated of by the apostle when he preached the gospel. Here they are—the death of the Christ for sins, his burial and resurrection; the future resurrection of the dead by him *at his coming*; his subsequent reign *till the*

end comes; his subjugation of all enemies *during his reign*, and the destruction of death *at the end of it*: the delivering up of *the kingdom* to the Father then, when the mediatorship shall be abolished, so that God may be all in all; the *kind of body* the resurrected saints shall possess, and their *glory*, to fit them for the possession of the kingdom of God; the *transformation* of the faithful contemporary with the resurrection; and the church's victory over "the gates of hell," through Jesus Christ the Lord. These are the great gospel truths taught in that *Word* which Paul taught in Corinth for a year and six months, and which "many of the Corinthians hearing, believed, and were baptized."—(Acts xviii. 11, 8.) There is not a syllable here about "separate spirits," and sky kingdoms, but everything to the contrary, adduced too, to refute them. The major part of the Corinthians remained faithful to the things declared, as the apostle says in reference to them, "wherein ye stand;" and adds, "by which ye are saved, *if ye hold fast to a certain word* I preached to you, unless ye have believed in vain." In the Common Version these italics read: "if ye keep in memory *what*." There are two words in the dative case in Greek answering to "*what*," namely, *timi logo*, "to a certain word"—the Word of God, that is "the law and the testimony" bound up and sealed among the disciples (Isaiah viii. 16), from which, by the reasoning of the apostle, were brought out the things set forth in the declaration of the gospel of the kingdom, so interestingly filed in the 15th of Corinthians. "I worship the God of my fathers," said he. How did he worship Him? "*Believing*," he adds, "*all things* which are written in the law and in the prophets" (Acts xxiv. 14), and as he believed, so he preached, "witnessing both to small and great, *saying none other things* than those which Moses and the prophets did say should come."—(Acts xxvi. 22.) This was that "*certain word*" which he preached, and upon the holding fast to

which the salvation of men is predicated.

The death, burial, and resurrection of Christ for sins, according to the prophets, is only an item of the declaration filed. The great multitude of professors believe this in our own day in a certain sense; that is, they assent that in some way remission of sins is connected and dependent on the death of Jesus; though of the prophetic and law-instruction in the case they know nothing. But while this is credited, they ridicule the other items of Paul's declaration with Epicurean and Stoic mockery. If they assent to the resurrection of Jesus, they nullify the resurrection of the dead at his appearing, and *a posteriori* his, by their animal magnetism about "separate spirits" and "spirit world," making it perfectly unnecessary and superfluous; which is in effect denying it—nay, numbers say boldly, that all the resurrection there is, is the awakening of the soul at its final separation from the body when the heart ceases to beat. The item of the declaration about the appearing again of Jesus in the world, is one against which they are particularly spiteful. They crack fool-jokes at the idea of his coming to this cursed and sin-polluted earth again, not having wit enough to perceive that it is this very defilement of earthly things that makes his return absolutely necessary, that he may take away the sin which curses them. The kingdom meets with no more favour at their hands than at the appearing of its king. This is an item of the declaration which they have nullified as completely as the resurrection of the first-fruits. Paul preached *one kingdom only*. He said nothing about "a kingdom of grace" distinct from a kingdom of glory. Moses, the prophets, John the Baptizer, Jesus and the apostles, and the whole Israelitish nation, hoped for and discoursed about but one kingdom, namely, "the kingdom of God." This, our contemporaries say was set up on Pentecost, and that men enter it when

they are immersed! I would like to know if men are not in possession of the kingdom when they are in it? So the leaders of the people teach; for they say the apostles ascended the thrones of the Twelve Tribes of Israel on Pentecost, when they entered and possessed it! According to this, flesh and blood can and do inherit the kingdom of God, which is contrary to the declaration of the apostle, which says, "they cannot;" in other words, that the putting on of incorruptibility and immortality are indispensably necessary to the inheriting of the kingdom. Then, as to the nature and place of the kingdom, they resolve it into principles assented to, and locate it among the stars; while the apostles, being in the promised land, placed it at the *coming* of Christ to reign over his enemies, not at his *going to*; and exhibit it as a proper kingdom with the Twelve Tribes as its subjects, the nations for its empire, and Jesus and his brethren as Jehovah's kings and princes throughout all the earth. Look at the declaration, item for item, and analyze the reasoning which elicits them, and after comparing the whole with the pulpit gospels, then let any man of sense and candour conscientiously deny my position if he can, namely, that *the thing now preached for gospel, and assented to by the people, is not the gospel preached by the apostles at the command of Jesus, but "another gospel," which can give no one that trusts in it remission of sins, and a right to eternal life in the kingdom of God.* If the apostle worshipped the God of his fathers, modern "Christians" do not; for they not only do not believe all things written in the law and the prophets, but they are destitute even of respect for their authority, treating them as old, musty, unintelligible records, which have long since answered their end, and consequently of no further account to the generations of an age so enlightened as the nineteenth century!—(*Herald of the Kingdom*, vol. II., No. 7, July, 1852.)

PERSONALITY OF THE SPIRIT.

BY DR. THOMAS.

"Without wishing you to enter further into the question of the personality or impersonality of the Holy Spirit, I shall esteem it a favour if you will inform me whether the Greek pronouns represented in the English version by the masculine personal "he," and relative "whom," standing for the antecedent "Comforter" and "Spirit of Truth," in *Jno.* xiv. 16, 17, 26; xv. 26; xvi. 7, 13; and *Acts* viii. 15, 16, indicates personality? Is not the gender of the Greek nouns like that of the Latin and other languages, arbitrary—used irrespective of actual sex? If so, will not the use of a masculine pronoun in the original aid us in ascertaining whether its antecedent be a person, a conscious agent, or no; but the Greek relative answering to "whom" in some of the passages cited, may show this?"

APPHIA.

In reply to the beloved Apphia, we would remark, that the pronoun "he" is not expressed in *John* xiv. 16. The nominative to the verb *menei*, "may abide," is the phrase, *allon parakleton*, "another comforter." *Parakleetos*, one sent to assist another, is masculine; so that it is grammatically correct to translate *hina menei*, "that he may abide," *meth hymoon eis ton aiona*, "with you for the age," that is, during what remains of the Mosaic age—"to the end of the age."

But while we judge thus of the masculinity of the verb's nominative from that verse, the next would seem to lead us to the conclusion that the "he" ought to be "it"—the third person, neuter gender. It is true, the derivated *parakleetos* is masculine; but what is to be sent as a gift? The answer in the 17th verse is, to *Pneuma tees aletheias*, "the Spirit of the Truth," "ho, whom the world cannot receive, because it discerneth, *auto*, it not, neither knoweth, *auto*, it; but ye know, *auto*, it, because, *menei*, it abides with you and shall be in you."

Here the article *to*, the accusative relative *ho*, and the personal *auto*, are all neuter; hence the nominative to *menei*, the same verb as *menei* of the former verse, is neuter, and should be literally, "it dwelleth" or abides, and not "he," as in the English version. James' translators have evidently rendered *ho*, *auto*, and *menei*, without regard to etymology, but so as to harmonise with the masculinity of *parakleetos* in the verse before. They have also disregarded the idiom of the Greeks in *ho kosmos ou theorei*, which they rendered to suit ours. They have it, "the world . . . it seeth not," though *kosmos* is masculine, and, therefore, literally, "the world—he seeth not;" but this though good Greek, would be bad English, because with us "world" is neuter.

In the 26th verse, the diversity of gender in the verses before us is combined in the phrase, *ho parakleetos to Pneuma to hagion ho*, "the assistant, the Holy Spirit, which." Here *parakleetos* is masculine, and *pneuma* neuter.

In the 26th verse of the 15th chapter, both genders occur again. Thus, "When the Instructor (*ho parakleetos*) is come, whom (*hon* acc. masc), I will send to you from the Father the Spirit of Truth (*to Pneuma*, neut.) which (*ho* acc. neut.) proceedeth from the Father, that (*ekeinos*, masc. supply *parakleetos*) shall testify concerning me."

In *John* xvi. 7, the word is *parakleetos*, and, therefore, requires the pronoun in the masculine; as, "If I depart, I will send him (*auton*) to you;" but if the word used had been *Pneuma*, Jesus would have said, "I will send it (*auto*)."

In the 13th verse, the first "he" is *ekeinos*, agreeing with *parakleetos*, the subject of discourse understood, and stands as the nominative of the verbs, "is come," "guide," "speak" and

“show.” The neuter phrase, however, is interjected as expletive of the demonstrative; as “*Hotan eltheei ekeimos, to Pneuma tees aleethias, hodeegeesei hymas, &c.*,” literally, “When that there is come, the Spirit of the Truth shall guide you, &c.”

In Acts viii. 15, 16, the subject is the prayer for the Holy Spirit. The phrase is *Pneuma hagion*, without the article to preplaced. Peter and John prayed that the baptized Samaritans “might receive the Holy Spirit.” The English version then reads, “For as yet he was fallen upon none of them.” This is not correct. The original is, *oupoo gar een ep oudeni autoon epipeptookos*. This word *epipeptookos* is the perfect participle neuter, to agree with *Pneuma*, which is the nominative to the verb *een*. Hence the rendering should be, “For as yet it was fallen upon none of them.”

The evidence before us, as far as the import of words and phrases is concerned, seems to indicate the *neuter personality* of the Spirit, the masculine

words having relation to something else that is affirmed of it, and being masculine from the custom of the language. Though the word *Pneuma* be neuter, the gender of the Spirit might be masculine or feminine. *Psuchee*, soul, is feminine; but a man’s soul is not, therefore, a female. The Spirit is a procedure from the Father; an emanation sent forth wheresoever He pleaseth. It is that by which He establishes a relationship or connection between Himself and everything animate and inanimate in the Universe. It is His power, neither masculine nor feminine, but grammatically neuter, and inseparable from Himself; for “He is Spirit,” and by His Spirit everything exists. There is no personality of the Spirit distinct from the personality of the Father. The Father, *He*, conceives, wills, commands; the Spirit, *it*, executes, &c. The Father sends it, bestows it, directs it, so that what it does is done of God.—(*Herald of the Kingdom*, vol. 2, No. 2, February, 1852.)

HAS SHILOH COME?

By DR. THOMAS.

THE passage in Jacob’s prophecy I translate thus: “Thou, Judah, thy brethren shall praise thee; thy hand (shall be) upon the neck of thine enemies; before thee the sons of thy father shall prostrate themselves.” “Judah, a lion’s whelp, from the prey, my son, thou hast arisen; he kneeled; he laid down like a strong lion, and like a fierce lioness; who shall arouse him?”

“The sceptre shall not depart from Judah, nor a legislator from between his feet, for that *Shiloh* shall come; and to him (shall be) the obedience of peoples.”

“Binding his ass to a wild vine, and his ass’s colt to a choice vine, he washed his raiment in wine, and his clothing in the blood of clusters of grapes; more flashing (his) eyes than wine, and whiter (his) fangs than

milk.”—(Gen. xlix. 8-12.)

The above is a prophecy concerning the Lion of the tribe of Judah, which has given the commentators a world of trouble. A work before me says, “The interpretations of this most difficult verse are so numerous, and the arguments by which they are supported so voluminous, that even in this supplementary note we can only give the sense in which we ourselves (Messrs. De Sola, Lindenthal and Raphall) understand the text, and which is strictly in accordance with the oldest version of the Pentateuch, and one of the oldest commentaries on the Scriptures: Ankelos and the tonic accents.”

In their translation of Genesis, De Sola & Co. render the verse thus: “The staff shall not depart from Yehudah, nor the lawgiver from

between his feet, *until he cometh to Shiloh*, and his be the obedience of nations." In this they make *Shiloh* a place; and affirm that the staff should not depart until Judah came to it; and then, of course, the inference is, that it should depart. Well, in the days of Joshua, "the whole congregation of the children of Israel assembled together at *Shiloh*, and set up the tabernacle of the congregation there. And the land was subdued before them."—(Josh. xviii. 1.) But instead of the sceptre departing from Judah when the tribe arrived there, Judah had never hitherto possessed it; for Moses, who was "king in Jeshurun," was of the tribe of Levi; and Joshua, who succeeded him, was of the tribe of Ephraim; and while the tabernacle was still at *Shiloh*, though the ark was not, Samuel anointed Saul of the tribe of Benjamin to be king over all Israel. The ark never returned to *Shiloh*, and the tabernacle there was destroyed. "So God forsook the tabernacle of *Shiloh*," and did not choose Judah for the staff-bearing ruler over Israel until the departure from *Shiloh*; and David became king over all Israel two years after the death of Saul.

But "*until he cometh to Shiloh*," is not the translation of "*ad ki yahvo Shiloh*." There is no word in the text answering to the particle "*to*," and furthermore, the verb "*yahvo*" is not the present tense, "*he cometh*," but is the future, "*shall come*;" nor is Yehudah the nominative to the verb; it is *Shiloh* which they put in the dative or in the accusative, governed by a preposition which is not in the text. These are liberties which grammatical honesty will not tolerate.

But in relation to "*until*" as the rendering of "*ad*" or "*ad ki*," they are not satisfied; for in their supplementary note they say, "Much confusion has been introduced into the translation of this important verse by considering '*ad*' as a particle, and rendering it combined with '*ki*,' *until*." Yet this they have done themselves. "It cannot," they say, "be joined to '*ad*' without violating

the Mazora and punctuation." But this is of no consequence. They are no part of the original text. Jacob and Moses knew nothing about the Masorites and their inventions; and we need not trouble ourselves with them in interpreting their prophecies. Their authority, Ankelos, disconnects "*ad*" from "*ki*," and renders "*ad*," by the Chaldee, "*ad-almah*," which they call *for ever*; "a rendering of which," say they, "we approve, as it appears to us much to simplify the meaning of the text. We would, therefore, propose to render it after Rabbi Manasseh Ben Israel: '*The staff shall not depart from Judah forever*.'"

This, however, is not translation, but substitution. We prefer to take the text as it is, and without regard to the Masora, translate it word for word as we have presented it; namely, "*ad ki*," "for that," which is equivalent to *because*. The passage is easy enough, and teaches that the reason why the staff or sceptre shall not depart from Judah, is "*because Shiloh shall come*." It is a text similar to Jer. xxxiii. 17: "David shall never want a man to sit upon the throne of the house of Israel." This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days and forward; and so was Jacob. When Judah shall act the lion, *Shiloh* will be with them; and thenceforth the sceptre shall not depart; and thenceforth David shall never want a man to sit on Israel's throne.

On the word *Shiloh*, De Sola & Co. say, "This word is understood by no one, though there is not any expression throughout the Scriptures respecting which so much has been written, and which has served as the foundation for theological systems like this much-disputed word. The three opinions that enjoy the most favour are: the oldest, advanced by the *Medrash*, adopted by Ankelos, Jonathan, and the *Jerusalem Targum*, and adduced by *Rashi*, that *Shiloh* is the Anointed King, Messiah. The second, advanced by *Rashbam*, and adapted by *Mendel-*

Shiloh and most modern Jewish authorities, considers *Shiloh* as the name of a city near Shechem, in the tribe of Ephraim, where the division of the monarchy took place under Rehoboam and Jeroboam. They, therefore, render it, "until he (Judah)-cometh to *Shiloh*." The third considers *Shiloh* as signifying quietness, peace. They, therefore, render it "until peace," or "the bringer of peace cometh," and apply it to Solomon. We ourselves are strongly biased in favour of the first opinion, supported as it is by the authority of Ezekiel xxi., xxxii., or xxvii., in probable allusion to the present text; since it is only by coupling this prediction of Jacob with those pronounced by subsequent prophets of the Lord, that we can understand the assurance the patriarch gives Judah, that though his supremacy may for a time be suspended, yet it shall not depart forever, but at some future period be restored to him."

The clerical interpretation of the text is, that the sceptre of royalty and the legislative power was to continue with the Jews until *Shiloh* was born; and that at his birth, they were to depart. They point the Jews to Jesus as a fulfilment of the prediction as the *Shiloh*; and affirm that the circumstances of his appearing answered the demands of the prophecy. But this cannot be admitted, for the following reasons:—

1.—Jacob's prophecy belongs to the "utmost part of the days," termed in Daniel, "the Time of the End," or, "the Latter Days;" not to "the last days" or end of the Mosaic Aion.

2.—The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David's house, when he dethroned Zedekiah about 590 years before the birth of Jesus; and it has not been restored to Judah since.

3.—There was no law-giver descended from Judah, son of Jacob, in power, at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles; Herod, Archelaus

and the Romans being rulers of the nation.

4.—The symbols of royalty were not to be restored to Judah, "until he shall come whose right it is" to reign over all Israel; the right belongs to Jesus, who is the *Shiloh*; but when he appeared, he did not reign, positively refusing to accept authority, because his kingdom did not belong to that world; but to another, when Judah, "the fierce lioness," shall go through the nations as through a flock of sheep (Mic. v. 8), as Jacob's prophecy intimates.

5.—Jacob's prophecy contemplates Judah in power and victory over enemies; whereas, when Jesus was born, Judah was subject and powerless under the Little Horn of the Goat, and will so continue until *Shiloh* shall return.

For these reasons we reject the clerical theory, and look to the glorious appearing of the Firstborn to verify Jacob's prediction; for if *Shiloh* does not come hereafter, the sceptre has finally departed, and the law-giver is no more for Judah. The interval from Nebuchadnezzar to Gog is not a final departure of sovereignty, but only an *interregnum* to be succeeded by a renewal of the authority of David's house over Judah and all the other tribes. We are in "the third day" of the interregnum (Hos. vi. 2), or 2,453 since the fall of David's throne; for "a day with Jehovah is a thousand years; and a thousand years as one day."

"*Shiloh* is understood by no one," says De Sola. Very strange indeed! Whatever its etymology, anyone not judicially blinded by unbelief, may see from the text itself that it relates to a *person*, a *conqueror* and a *ruler*, not to a place. "*Shiloh* shall come, and to him the obedience of peoples." "To him" is the key to "*Shiloh*." *Shiloh* is a man; and as the people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them.—(*Herald of the Kingdom*, vol. 8, No. 5, May, 1858.)

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 76.

PROVIDENCE.

PROVIDENCE and providential are words applied most commonly to any blessing, help, deliverance, achievement, or salvation in the experience of men which partakes of a semi-miraculous character, or which cannot be easily accounted for upon purely natural or commercial principles.

Providence in a scriptural sense embraces first, that general and impartial provision which God has made for the well-being of all His creatures, both man and beast; including also that preserving care by which all live and move and have their being in Him; and still further, that ever-watchful and beneficent supervision which numbers the hairs of the head, hears the call of the raven, and takes notice of the death of a sparrow.—(Psalm cxlvii. 9, civ. 10-30; Ps. cvii.; cxvi. 15; cxlv. 15-16).

Scriptural providence embraces secondly, that more particular and paternal attention which God extends to those who seek His face, and with which He compasseth their whole life with all that it contains of bitter and sweet.—(Rom. x. 12; Job ii 10; Psalm xxxii. 10; cxxxix. 3).

The objects of such Divine providences are, First, that men may be led to see the truth; Second, that their hearts may be prepared for the seed of the kingdom; Third, for the trial of their faith; Fourth, for the weaning of their affections from the world; Fifth, for the exercise of their senses towards God and the invisible things of promise; Sixth, for the proving of prayer; Seventh, for the evidencing of Divine interference; Eighth, for the establishment of entire confidence in all the Divine dispensations; Ninth, for the assurance of heavenly guidance and direction; Tenth, that the saints may be abundantly confirmed, edified, strengthened, comforted and perfected in every good word and work.—(Heb. xii. 5-11; xiii 21-22).

The providence of Scripture history and testimony, consists in the ministrations of angels on behalf of those who become (by the faith and obedience of the gospel)

heirs of salvation.—(Heb. i. 14; Psalm xxxiv. 7; 2 Chron. xviii. 18-22).

Faith and prayer are the handmaids of providence, watching daily at the posts of her doors.

The good providences of God are the sequel to the "prayer of faith." faith leads to prayer, and prayer leads to providence. A man cannot properly believe in one without the other.—(Rom. viii. 32.)

The doctrine of providence teaches that God is the disposer of all things; that He is remotely the author of all our circumstances; that He makes one rich and another poor; He gives and withholds according to the sovereign pleasure of His will—(1 Sam. ii. 7).

Scriptural providence teaches us that God can turn men's curses into blessings, make the wrath of men to praise Him, turn enemies into friends, effectually frustrate the evil machinations of wicked men, and indeed cause all things to work together for good to those who please Him. (Psalm xxxvii. 23; cxlvii. 11; Prov. x. 22; Neh. xiii. 2).

The holy men of old, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, were made strong out of weakness, waxed valiant in fight, turned to flight the armies of the alien; these men were all pre-eminently believers in the providence of God: indeed this fact is the key to their success.—(Heb. ii.; 2 Chron. xxxiv. 27-28; xx. 8-18).

If all the things which came in old time by prayer and providence were to be taken out of the Scriptures, the Bible would be greatly reduced in size, and much more so in value, and indeed so much more so as to make it questionable that we could at all be made wise unto salvation.

The backbone and marrow of a successful career in the truth, is the unclouded recognition of the providence of God, and an humble and depending, but hopeful resignation to His will, in all the circumstances of life.

Jesus teaches that whatsoever men forsake for His sake and the gospel's, that same shall they have and more abundantly, even in this life: this is only another way of commending believers to the

providence of God.—(Mark x. 29 30).

To ask for daily bread is prayer; to receive it is the answer of providence.

When Paul asked, saying, "what hast thou that thou didst not receive?" he therein taught the providence of God —(1 Cor iv. 7).

To truly believe in the providence of God is rightly to realise our sonship, and to open our door to the bountiful or chastising visitations of the Father of lights, from whom cometh every good and perfect gift.

Providence says "I will never leave thee nor forsake thee;" faith replies "The Lord is my helper, I will not fear what man shall do unto me."—(Deut. xxxi. 6-8; Heb. xiii. 6).

Providence says "No good thing will the Lord withhold from them that walk uprightly" Faith says "I will trust in the Lord at all times."—(Ps. lxxxiv. 11).

Providence says "Call upon me in the day of trouble, and I will deliver thee." Faith says "I will praise Thee for ever, because Thou hast done it."—(Psa. l. 15; lii. 9; liv. 7).

The history of Israel is a marvellous record of providences, written for our example and encouragement, that we may have faith in God, and be helped to a solemn regard for the providential operations of His hands.—(Psalms lxxxix.; lxxxviii. 12-20; cv.; cxl.; cxxxvi).

"Lead us not into temptation, but deliver us from evil." is the prayer of an earnest believer in Divine providence.

Some trust in chariots, and some in horses, and some in riches, and some in might, and some trust in men, and some trust in their own understanding and natural ability; but such as wisely discern the providence of God, will "trust in the Lord with all their heart"—(Ps. xx. 7).

The following Scriptures clearly enunciate the providential dispensations of the Almighty towards those who love His name. They are worth finding and reading: Ps. v. 11-12; ix. 9-10; x. 17-18; xvii. 7-9; xviii. 25-26; xxiii. 4; xxxi. 7-8; 23-24; xxxiv. 6-10; xxxvii. 4-5; ciii. 1-14).

We sow seed and reap, but God gives the increase; we work and eat, but God gives the strength to do the work, and food to all flesh. We buy and sell and get gain, but the good thereof is of the Lord. When we prosper, it is because He wills it; when our way is rough and hedged about, it is a dispensation from His hands; when our enemies plague us or triumph over us, it is by His permission:

the hearts of all men are in His hands: He can soften or harden, strengthen or enfeeble, kill or make alive, none can withstand the providences of His Divine operations.—(Deut. xxxii. 39; Rom. ix. 15-23),

REFERENCE TABLET No. 77.

FIRST PRINCIPLES.

The first principles of the law, are the two commandments, viz., Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbour as thyself.—(Mark xii. 30-1).

The first principles of wisdom, are to fear the Lord, and depart from evil.—(Prov. i. 7; iii. 7).

The first principles of the "fear of the Lord" are to hate evil, pride, arrogance, and frowardness.—(Prov. viii. 13; xvi. 6).

The first principles of righteousness, are justice, obedience, mercy and humility.—(Micah vi. 8; 1 Sam. xv. 22).

The first principles of charity, are long-suffering, kindness, humility, disinterestedness, pure-mindedness, holiness, truth, faith and hope.—(1 Cor. xiii.).

The elementary principles of religion are, First, that no sinner can redeem his brother (Psalm xlix. 7, 9); Second, that sin cannot be covered or remitted without shedding of blood (Heb. ix. 22); Third, the blood of animals cannot take away sin (Heb. x. 4); Fourth, sin must be condemned in sinful flesh innocent of transgression (Rom. viii. 3); Fifth, sin must be covered by a garment derived from the purification sacrifice, made living by resurrection (1 John ii. 2; 1 Cor. xv. 17); Sixth, to be naked is to be in an unpardoned state.—(Rev. xvi. 15).

The proximate principles of religion, or the "first principles of the doctrine of Christ," are repentance from dead works, faith toward God, the doctrine of baptisms, laying on of hands, resurrection of the dead, and eternal judgment.—(Heb. vi. 1-2).

The first principles of resurrection, are re-formation from the ground, restoration of identity, re-animation, and the standing again of the just and unjust.

The first principles of sin, are the transgression of the law, and the inheritance of mortality: constituting, First, a defilement of the conscience, and Second, a defilement of the flesh.

The first principles of salvation embrace, to begin with, the cleansing of the understanding, sentiment and affections, and

afterwards the perfecting of the body by spiritualising at the resurrection.—(Acts ii. 38; Phil. iii. 21).

The first principles of repentance, are the thinking contrary to the flesh, and in harmony with the word of God, accompanied with an Abrahamic disposition, as the consequence of believing it.—(Romans viii. 5; Heb. xi. 17-18).

The beggarly, weak and shadowy elements of the law, consist in the observance of days, years, months and times; "meats and drinks," ablutions, sacrifices, oblations, ordinances of Divine service, holy places, veils, altars, censers, cherubims, mercy seats, holy days, sabbaths, &c.—(Heb. ix. 1-10; Col. ii. 16-17; Gal. iv. 3-9).

The first principles of faith, embrace the belief of what God has done, what He promises to do, and what He teaches in His word as the foundation of a godlike disposition.—(2 Pet. i. 3-4; Titus ii. 11-14)

The first principles of obedience, are faith, law and conformity.—(Acts viii. 12; 1 John iii. 3).

The first principles of morality, are the taking care of the widows and orphans, and the sick, poor and feeble of Christ's flock, and the keeping one's self unspotted from the world.—(James i. 27; Micah vi. 8).

The first principles of theology are, that God is: that He is one: that He has spoken: and that He is the rewarder of all who diligently seek Him.—(Heb. xi. 6; 1 Cor. viii. 6; Psalm i. 1).

The first principles concerning flesh and blood, are that left to itself, it is "earthy, sensual and devilish"—(James iii. 15).

The rudimentary principles of human nature, are that it is organised dust substance, made in the image of God (*Elohim*), and vitalised by the breath of life. Its more proximate principles are that it is sinful and mortal.

The first principles of judgment, are that both just and unjust of the living and dead, will be summoned to appear before the tribunal of Christ, in earthy bodies, that everyone giving account of himself, may receive in body according to his works, eternal life and an inheritance in the kingdom of God; or shame and banishment

from the presence of the Lord, accompanied with stripes, ending in everlasting destruction, which is the second death.

The first principles concerning blood, are that it is the life of all flesh, and that by the will, as also in the wisdom of God, it is indispensable to the remission of sin under both covenants; and that also it has power (being shed) to give effect to such covenants, according to the qualifying virtue inhering in the covenant sacrifice.

The first principles of the old and new covenants, are that they represent the kingdom of God (constituted of the twelve tribes of Israel.) under, First, a mortal, flesh and blood administration of Divinely appointed kings and priests; and Second, as yet to be re-constituted under the supervision of a royal priesthood of an immortal order, consisting of Jesus and his approved brethren.

The first principles concerning immortality, are that it is brought to light by the gospel; that it is a state future to the resurrection, in which the subjects thereof will be bodily exempt from sin, suffering and death; that its attainment is preceded by faith, obedience and judgment-approval; that it is the gift of God to the faithful in Christ; that it is to be conferred by the Lord Jesus at his appearing; that it will be wrought by the instantaneous operation of Holy Spirit; that it will be inaugurated by a change, in which earthy flesh and blood will be transmuted into incorruptible angel nature; and that it will be consummated in the experience of strength, glory, beauty and divine perfection unspeakable, and full of praise.

The first principles of the truth, are that it is wholly and exclusively a matter of Divine revelation; that it consists in the purpose of God, as defined historically, doctrinally and prophetically in the Old and New Testaments; that it is not an unit but an unity; not one idea but a *manifold* wisdom, centering in Christ, and comprehensively consisting in the fulfilment of that promised good, by which all things will be subjected to the Son, and finally be resolved into the eternal harmony of "God all and in all."

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 63.

“Exhort one another daily.”—PAUL.

WE do well to obey the apostolic command, to forsake not the assembling of ourselves together as the manner of some is; and to exhort one another daily. We may not have many more opportunities. Already the New Year has given us two additional and striking signs of the approach of him for whom we wait. The restoration of the Spanish monarchy, for which all prophetic watchers have for some time been looking, has replaced one of the ten horns of the Roman Beast in latter-day position. The decision of the Jewish Board of Deputies, to comply with the request of Sir Moses Montefiore to prosecute the scheme for the development and settlement of the Holy Land, is another cheering step towards the development of that situation which introduces the Lord to the great work he has to do at his coming.

We may well, therefore, lay special emphasis on the concluding words of the exhortation referred to, viz., “So much the more as ye see the day approaching.” They act unwisely who suffer anything to come between them and this incumbent and profitable duty of assembling around the table, and sharing in the reviving influence of scriptural exhortation. And unwise will it also be to abate one jot of the force of that exhortation for any reason. The word has been trimmed, and softened, and weakened, during a long course of corrupt ages. Men-pleasing has been the great bane of gospel work. It is written: “The fear of man bringeth a snare,” and in no matter is this more apparent than in the treatment of God’s word. We see it illustrated in the systems of religion around us. The truth is suppressed and duty hidden behind a veil,

for fear of the consequence of preaching things unpalatable to rich and pampered congregations.

There has always been a demand for smooth things since the days of Baal, and it is needless to say there has always been a large supply. The messengers of God have never been dealers in this kind of merchandize. The true prophets declared what God required of Israel, whether they heard or shut their ears. They had hard times in consequence, but they were not deterred. Most of them perished by sawing asunder or otherwise; but they will stand shortly in a glorious resurrection none the worse for their unpleasant usage. Christ testified of the world, that its works were evil, and in consequence, he was hated and destroyed; but who shall tell his glory when he reigns over all the earth, King of kings and Lord of lords, surrounded, supported, admired, glorified by the righteous throng, whom he shall have led to glory through the same fiery trial of faith in an evil world? Paul also had to say that his ministration of the word was incompatible with the pleasing of men. He says, “If I yet please men, I should not be the servant of Christ;” and again, “Not as pleasing men but God, who trieth our hearts.” Paul had to pay the price of this course in considerable unpopularity before he died—unpopularity, be it remembered, among professed fellow-believers, all of whom in the lesser Asia at one time, he says, were turned away from him.—(2 Tim. i. 15.) But who will say that Paul will regret his course in that day now at the door, when the Lord, the righteous Judge, shall acknowledge his faithfulness, and award to him that crown of life which the fearful, and

the faltering, and the unbelieving will apply for in vain.

We must take our example from the good and not from the evil. We must, therefore, preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine. We must affirm constantly, that they which believe in God be careful to maintain good works. The adoption of this plan will be sure to call forth the disfavour of some who will talk about the standard being too high and the call to duty too incessant; but against all such murmurings a wise man will set his face as a flint. The exhortation is the apostle's, the standard is Christ's, and to tamper with either is a crime. Yes, but say some, "We can read it in the Bible for ourselves; we don't want to be told about it?" What does that mean, but that the commandments are distasteful, and ought not to be spoken of by one to another? An enlightened heart, rejoicing as David did in the statutes and commandments as found in the word, rejoices in them as re-echoed from the lips of a brother. And inversely we may argue that those who object to them in oral exhortation, do not delight in or obey them as found written. But whether they are liked or the opposite, it is at our peril, as brethren, if we pare a single shred from them, or abate for a moment the voice of warning to conciliate whomsoever. Let us obey God rather than man, and His commandment is, to affirm these things constantly, and to exhort one another daily, lest any be hardened through the deceitfulness of sin.

The commandment we have to do with in particular this morning is the one delivered by the Lord at the Passover which he partook with his disciples before he suffered: "Remember me." What we do this morning in the breaking of the bread and the drinking of the cup, is "in remembrance" of him. The commandment is binding and profitable to all true

disciples. Absence from the table is one of the first signs of spiritual decay. No brother or sister having a true perception of all that is involved in the act, would suffer any controllable circumstance to come between them and this offering of love; or fail to find in it the sweet and refreshing exercise of their fealty to Christ and their communion with him. Where men are remiss in their attendance or weak in their relish, there is a worm at the root of their faith, and they have special need of the exhortation to "be watchful and strengthen the things that remain that are ready to die."

The particular aspect in which Christ is presented on this occasion is the one expressed in the words, "Christ our Passover." It is Christ in the days of his flesh that is brought before us. This is the Christ continually brought before us in the psalms we read from morning to morning. The psalm read this morning looks at first sight as if it did not apply to him. The speaker in it says, "Mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. . . . I will declare mine iniquity. I will be sorry for my sin." At first sight, it seems impossible that the Messiah should utter such language; but the difficulty vanishes when we remember that "the Lord laid on him the iniquities of us all." Having our iniquities laid on him, he owned them as his own. He groaned under them as a burden too heavy to bear. He carried them into his grave and left them there, when God, in His great favour, raised him the third day. While he bore the burden of sins, the Spirit in David makes the Messiah speak of them as his own. We have a faint analogy to this in Daniel, who at the close of the seventy-years' captivity in Babylon, "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." In his prayer, he takes the iniquities of Israel on his shoulders so to speak. He says: "*We*

have sinned and have committed iniquity, and have done wickedly, and have rebelled, ever by departing from Thy precepts and Thy judgments. Neither have *we* hearkened to Thy servants the prophets," &c. Now Daniel was not guilty of this sin and rebellion. It is expressly declared of him that he was a man greatly beloved. But standing as Israel's intercessor at the close of their appointed affliction in Babylon, he takes upon himself the sin for which they had suffered. So though Christ "did no sin, neither was guile found in his mouth," yet as the bearer of the sins of the world, he is made to speak and mourn as if the iniquities were really his own. This explains what is otherwise inexplicable, viz, that the confessor of sins "more than the hairs of his head," is nevertheless able to declare his righteousness, saying, "Keep not silence, O Lord, be not far from me. Stir up Thyself and awake to my judgment. . . . Let them shout for joy and be glad that favour my righteous cause." The Mother of Harlots, wrongfully imagining she preaches a more honourable Christ, gives us an immaculate Christ who was unaffected by our sins, and untouched with the feeling of our infirmity. Renunciationism practically does the same, in asking us to believe in a Christ "free" from the effects. We must beware of all plausible rehearsals of good words and fair speeches. The Christ of such speeches is not the Christ of the gospel. The Christ of God was a sin-laden Christ, bearing away the sin of the world. Under the load, "he was a man of sorrow and acquainted with grief," as the psalms abundantly illustrate and the New Testament declares, *e.g.* "With strong crying and tears, in the days of his flesh, he made supplication to Him that was able to save him from death, and was heard in that he feared."—(Heb. v. 7.) In this Christ, crucified and risen, we are crucified and risen, and rejoice in hope of the glory of that God who is both just and the Justifier

of him that believeth in Jesus.

Yet our final liberty depends upon our present conformity to his death, in a moral sense. We thus reckon, says Paul, that if one died for all, then were all dead (not dead before he died, as the Scripture wretchers have it, but dead *when he died*), that they who live, after sharing that death in being baptised into it (Rom. vi. 3), might not live unto themselves, but unto him that died for them and rose again. This is plain enough without explanation. We are to reckon ourselves dead to our past natural selves, but alive to God (Rom. vi. 11), in the doing of those things that please him. In this we shall be unlike the world around, which lieth in wickedness. The cause of their wickedness is traced to its root in these words: "The transgression of the wicked saith within my heart that there is *no fear of God before their eyes*." This is the conclusion produced in the speaker's heart, by a contemplation of the transgression of the wicked. And a right conclusion it will be felt to be by every one pondering the same matter. The fear of God corrects and regulates a man's actions when every other influence fails. Every other consideration at last loses force. The fear of man may operate; but there come circumstances when there is no man to fear, and when self-interest overrides all. The love of honesty may prevail for a time; but in the wear and tear of human life, this is liable to be overborne by the many stronger influences to which every man is exposed in a wicked world. There is a great deal of fine talk about moral philosophy and the fine qualities of human nature, under various high-sounding titles; but it is found false in experience. The Bible alone is found true, which declares that there is no good thing in the flesh. Man is not made of the sort of stuff that yields excellence by spontaneous growth, or holds to excellence by inherent effort. His mind by nature is a blank, and all goodness has to be put in, and when put in,

it has to be maintained in harmony with the constitution of his mind. Its hopes, and fears and loves have all to be engaged. The talk of virtue being its own reward, is an altogether inadequate philosophy. The word of God only is true. Get the fear of God into our hearts, and our whole being is thereby constrained in the direction of right. The hope of well-being, the fear of evil, the love of excellence, all come into play in connection with the promises and the threatenings. The difficulty is to get this fear implanted, because men habitually stand away from the only agency that can implant it. The word is the agency. Here we learn all that God is; all that He has done; all that He requires; all that He intends. A man cannot learn this by instinct. It must be founded on his intelligence. A fear of God apart from knowledge is mere superstition, and superstition is short-lived and unreliable. Constant familiarity with the holy oracles is the only thing that will implant that precious item of mental furnishing expressed by the scriptural phrase, "The fear of God." Acquired in this way, the fear of God will be a robust, reasonable, dignified, enduring, and always-available sentiment. Cultivated apart from this, it is apt to become irrational and hysteric, as among the sects, and slobbery and childish as in the extreme forms of Plymouth brotherism.

The fear of God, that will warm and purify the inner man, as the result of giving heed to the testimony, is founded on the recognition of the fact, that the presence of God, by the Spirit, pervades the universe; that He is not far from every one of us; that all things are naked and open to Him; that He discerns even the secret thoughts and intents of the

heart. This fact is unintelligible only to the lowest forms of intelligence. A child thinks God cannot see it through the wall of the house; and there are many grown children. The telegraph has made us familiar with a fact hidden for ages from human ken, viz., the possibility of the instantaneous transmission of an invisible energy over immense lengths of metal in a moment of time. This helps the mind to realise that there are other laws and possibilities not yet discovered, and that never will be discovered by mortal man. There are other modes of communication than through a wire. The whole ocean of spirit in which the universe subsists is a vital medium, by which everything is known to Him who dwells in heaven, and from whom it comes. "The eyes of the Lord are in every place, beholding the evil and the good." This helps us to fear God, especially when we know by His word that He is not an inattentive observer, but will cause every man to find according to his way. It helps us to realise that His ear is open to our cry, and that He knoweth what things we have need of before we ask Him. Hence faith is fed, even now; and when we extend our vision to the hope laid up for us in heaven with Christ, and to be brought unto us at his revelation—the hope of entire deliverance from the evil to which we are now subjected, and of an introduction to the glorious liberty of an actual fellowship, by spirit-nature, with the eternal Father—the fear of God becomes a great power by which we are cleansed and up-borne continually. Well may it be said, "The fear of the Lord, that is wisdom; and the knowledge of the holy, that is understanding."

EDITOR.

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERN-
ING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

THE *Jewish Chronicle* of Jan. 8th, makes the following excellent remarks in connection with the Montefiore scheme for the agricultural development of Palestine: "It is true that we have long ceased to dwell in it in any considerable numbers. Our independence as a people exists no longer. We have, like other races, cast our lot with the nations whither our sires were long ago scattered, and to which in effect we belong. And yet, unlike other races exiled from their original territory, we have preserved a distinctive embodiment. We have not become absorbed with other races. We present to the world and to history the singular and unprecedented spectacle of a people fulfilling patriotically every duty of citizenship in the land of our birth, fused with our countrymen in every service and duty of the State, and yet preserving a certain idiosyncrasy so pronounced, that if the banner of the millennium were raised, and the trumpet of Messianic redemption sounded, our people, be they

Britons, Frenchmen, Germans, Americans, Persians, Tunisians or Chinese, would gather together to resume the nationality which one day will surely be restored.

What other race in the world presents this remarkable ethnological and physiological characteristic—a characteristic which is quite an anomaly and almost a paradox? . . . Firmly believing as we Jews do in the unassailable truth of the Scriptures, we do not need the evidence of unearthed monuments, or of disinterred inscriptions to attest a truth which stands high on a rock beyond the reach of human evidence, and fenced by faith in an immortal revelation. We need no stone, no brass, no structure, to prove a truth of which the existence of ourselves, the Jews, is an unailing living testimony. We are the witnesses of the past—the living, breathing, animated, visible witnesses, even though the dead witnesses be deeply buried beneath the surface soil of modern cities and untilled fields."

ALLEGED ERROR IN MATTHEW'S GENEALOGY.

A letter, signed by "A Christian," appears in the *Rock*, in which the writer remarks that the seeming error in the genealogy of Christ is easily accounted for, although it is one which has puzzled many Biblical scholars. It is recorded in the 17th verse of the first chapter of Matthew's Gospel, "So all the generations from Abraham to David, until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations," thus making forty-two generations in all.

A faithful transcript of the generations enumerated in the modern or common version of the New Testament, shows that there are only forty-one generations. On, however, comparing the 11th verse of the first chapter of Matthew in the modern version with that of an old version (Beza's edition), the reader will find the missing generation accounted for:—

NEW VERSION.

"And Josias begat Jechonias,"

OLD VERSION.

"And Josias begat Jakim; and Jakim begat Jechonias,"

Jakim, therefore, fails to be added to the genealogy in the modern version which will complete the forty-two generations mentioned in verse 17.

JESUS AN HISTORIC REALITY.

A book has just been published by Dr. Beke (recently deceased), entitled *Jesus, the Messiah*, intended as an answer to a hostile work recently issued under the name of *Supernatural Religion*. The *Evening Standard*, reviewing Dr. Beke's work, says, "Dr. Beke's opinions derive weight not merely from his extensive erudition, but from his independent standpoint. He speaks and thinks for himself, repudiating as he does all allegiance to any special section of the Christian Church. His motto evidently is that of Horace, '*Nullius addictus jurare in verba majestri*.' We

are therefore prepared for some startling statements in the volume before us, notwithstanding its abounding merits, when we read in the preface Dr. Beke's confession of faith—

'That the doctrines of the Christian ('Ecclesiastical' Christianity) are not those of the apostles and early disciples of our Lord Jesus—the Old Christians or Messianites—is every day becoming more evident; but to assert on this account that Christianity is not a Divine revelation, and thereby to reduce our Lord to the rank of a mere teacher of human morality, however pure, is virtually to deny the power of the Creator and Ruler of the universe to interfere with His creatures, and to subject Him to the same laws that govern them; thus making the Supreme Being to be nothing more than an immutable component part of an infinite perpetual motion. The objections raised to the personal history of our Lord Jesus, on account of its 'miraculous' character, will hardly be extended to the history of his countrymen, the Jews, of whom, as of the Gentiles, that is to say all the nations of the earth, he is the Messiah, Christ, or Anointed King.'

The chapter devoted to the sources of the history of Jesus is an able and exhaustive vindication of the historical current account of what Jesus Christ did and said, as recorded in the gospels. For this purpose, Dr. Beke adduces the evidence of three almost contemporary heathen writers—Suetonius, Tacitus, and the elder Pliny—and of those epistles of Paul (to the Romans, Corinthians and Galatians) which have been admitted as contemporary and genuine documents, even by the most adverse critics of the Christian faith. Dr. Beke meets the difficulty that no contemporaneous Jewish writer has mentioned the name of Jesus. . . . Deliberate suppression of the name is the only reasonable solution of the problem of their silence, and there is evidently the strongest possible presumptive proof, not only of his personal historical existence, for on the best of grounds has it become a maxim of law, that the suppression of evidence, like the destruction or mutilation of any written document, affords presumption that there was an interested motive at work for preventing the truth from being made manifest. Now the fact that the

crucifixion of the Messiah Jesus was felt by the heads of the nation to be a national sin and disgrace, would have been an adequate, and more than an adequate, motive for the suppression of this fact, and with it the existence of Jesus himself. Dean Milman, when noticing the remarkable circumstance, that the Jewish historian, Josephus, suppresses the whole incident of the golden calf made by Aaron at Mount Sinai, as recorded in Exodus, observes that 'Josephus, jealous of the national honour, omits the whole scene.' May we not infer that the same feeling of jealousy for the national honour prompted the Jewish chroniclers to suppress in like manner the history of Jesus Christ?

'We have among ourselves a similar instance of the suppression of an historical fact, on account of its having been looked on as a national disgrace, in the treatment to which the Protector Oliver Cromwell has been subjected. Although independent historians could not be prevented from making mention of him both personally and in connection with the nation which during eleven years he governed not ingloriously (just as the Roman historians Suetonius and Tacitus bore testimony to the existence of our Lord Jesus), still officially, that is to say, in the annals of the legislature of the realm, the Protector is ignored. Charles the First ceased to reign in the year 1649, and his son Charles the Second, who during the following eleven years was a fugitive and resided abroad, is nevertheless alleged to have immediately succeeded his father on the throne; the year 1660, in which he returned to England, being recorded as the twelfth year of his reign in our statute books, which contain no traces of the Protector Cromwell, or of the laws passed by the British Parliament under his government, except in so far as the same laws were confirmed or re-enacted after Charles's true accession to the throne, or, Restoration,' as it is improperly designated. And to this day no memorial of the great Protector is to be seen among those of the sovereigns and statesmen whose effigies ornament our Houses of Parliament. In fact, from the Royalist point of view, there never was such a person as Oliver Cromwell in connection with the government of England, just as from the 'orthodox' Jewish point of view, there never was such a person as Jesus the Messiah, or Christ.'

Against M. Renan and the able writer of '*Supernatural Religion*,' Dr. Beke shows that Jesus had every right to claim the title of 'Son of David,' and that the

designation was not given to him as a 'pious fraud, as the family of David had long been extinct,' an assumption of which there is not a tittle of historical evidence. No nation preserved its family pedigrees with more scrupulous care, or more fidelity or accuracy, than did the Jewish nation. Even to the time of our Lord, and long after, such pedigrees were most carefully kept; and is it conceivable that the genealogy of the Royal family, the first of all in rank, should be lost sight of and neglected? Paul claimed, as an indisputable and well-known fact, his descent from the tribe of Benjamin, and the historian Josephus claimed to be not only a priest of the lineage of Aaron, but to be descended, on the female side, from the Asmonean princes."

PAUL'S CASE OF ITSELF A CONCLUSIVE PROOF THAT THE BIBLE IS TRUE.

The American Tract Society have published a book, entitled *Evidences of Christianity*. One of its chapters deals with the case of Paul. This chapter is by Lord Lyttelton, who it appears, in early life was an unbeliever in revelation, and undertook to prove the untruthful character of the Bible by an analysis of the case of the apostle Paul. He sat down, and went thoroughly into it, but the result was the very opposite of his intention. He became convinced by his study of the case of Paul, that the Bible was true. It may be mentioned that a similar result followed in the case of one of Lord Lyttelton's friends, also an unbeliever, who undertook to treat the resurrection of Christ with the same object as Lord Lyttelton undertook the case of Paul: the effort ended in his conviction that Christ rose.

Lord Lyttelton, by request, threw into literary form the reasons which, in the consideration of Paul's case, led him to the acceptance of the Christian faith where he intended its confutation. The result is the chapter on Paul in the book referred to. From this a few extracts will be acceptable to the reader. After a few introductory remarks, the chapter proceeds: "In the

26th chapter of the Acts of the Apostles, written by a contemporary author and a companion of Paul in preaching the gospel, as appears by the book itself (xx. 6, 13, 14; xxvii. 1, &c.), Paul is said to have himself given this account of his conversion and preaching, to King Agrippa and Festus the Roman governor. (Here read Acts xxii.; ix., &c.) And agreeably to all these accounts, Paul thus speaks of himself in the epistles he wrote to the several churches he planted: the authenticity of which cannot be doubted without overturning all rules by which the authority and genuineness of any writings can be proved or confirmed. Here read Gal. i. 11-24; Phil. iii. 4-8; 1 Tim. i. 12-16; 2 Cor. i. 1; Col. i. 1; 1 Tim. i. 1; Gal. i. 1; 1 Cor. xv. 8). Now it must of necessity be, that the person attesting these things of himself, and of whom they are related in so authentic a manner, either was an *impostor*, who said what he knew to be false with an intent to deceive; or he was an *enthusiast*, who by the force of an overheated imagination, imposed on himself; or he was *deceived* by the fraud of others, and all that he said must be imputed to the power of that deceit; or that what he declared to have been the cause of his conversion, and to have happened in consequence of it, did all *really happen*, and therefore the Christian religion is a Divine revelation.

1.—PAUL NOT AN IMPOSTOR.

Now, that he was not an impostor, who said what he knew to be false, with an intent to deceive, I shall endeavour to prove, by showing that he could have no rational motives to undertake such an imposture, nor could have possibly carried it on with any success by the means we know he employed. First, then, the inducement to such an imposture must have been one of these two: either the hope of advancing himself by it in his temporal interest, credit, or power, or the gratification of some of his passions, under the authority of it, and by the means it afforded.

Now these were the circumstances in which Paul declared his conversion to the

faith of Christ Jesus: that Jesus, who called himself the Messiah, and Son of God, notwithstanding the innocence and holiness of his life, notwithstanding the miracles by which he attested his mission, had been crucified by the Jews as an impostor and blasher; which crucifixion not only must, humanly speaking, have intimidated others from following him or espousing his doctrines, but served to confirm the Jews in their opinion that he could not be their promised Messiah, who according to all their prejudices, was not to suffer in any manner, but to reign triumphant for ever here upon earth. His apostles, indeed, though at first they appeared to be terrified by the death of their Master, and disappointed in all their hopes, yet had surprisingly recovered their spirits again, and publicly taught in his name, declaring him to be risen from the grave, and confirming that miracle by many they worked, or pretended to work themselves. But the chief priests and rulers among the Jews were so far from being converted, either by their words, or their works, that they had begun a severe persecution against them, put some to death, imprisoned others, and were going on with implacable rage against the whole sect. In all these severities Paul (enthusiastically) concurred, being himself a Pharisee, 'brought up at the feet of Gamaliel,' (Acts vii.; ix. 22, 23), one of the chief of that sect, nor was he content, in the heat of his zeal, with persecuting the Christians who were at Jerusalem, 'but breathing out threatenings and slaughter against the disciples of the Lord, went into the high-priest and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.'—(Acts ix. 1, 2). His request was complied with, and he 'went to Damascus with authority and commission from the chief priests.'—(Acts xxvi. 12). At this instant of time, and under these circumstances, did he become a disciple of Christ.

What could be his motive to take such a part? Was it the hope of increasing his

wealth? The certain consequence of his taking that part was not only the loss of all that he had, but all hopes of acquiring more. Those whom he left were the disposers of dignity and power, in Judea; those whom he went to were indigent men, oppressed and kept down from all means of improving their fortunes. They among them who had more than the rest, shared what they had with their brethren; but even with this assistance the whole community was hardly supplied with the necessaries of life. And even in churches he afterwards planted himself, which were much more wealthy than that of Jerusalem, so far was Paul from availing himself of their charity, or the veneration they had for him, in order to draw that wealth to himself, that he often refused to take any part of it for the necessaries of life.—(1 Cor. iv. 11; 2 Cor. xii. 14; 2 Thess. iii. 8; Acts xx. 33, 34.)

It is then evident, both from the state of the church when Paul first came into it, and from his behaviour afterwards, that he had no thoughts of increasing his wealth by becoming a Christian; whereas by continuing to be their enemy, he had almost certain hopes of making his fortune by the favour of those who were at the head of the Jewish state, to whom nothing could more recommend him than the zeal that he showed in that persecution. As to credit or reputation, that too lay all on the side he forsook.

The sect he embraced was under the greatest and most universal contempt of any then in the world. The chiefs and leaders of it were men of the lowest birth, education and rank. They had no one advantage of parts, or learning, or other human endowments to recommend them. The doctrines they taught were contrary to those which they who were accounted the wisest and most knowing of their nation professed. The wonderful works that they did were either imputed to magic or to imposture. The very Author and Head of their faith had been condemned as a criminal, and died on the cross between two thieves. Could the disciple of Gama-

liel think he should gain any credit or reputation by becoming a teacher in a college of fishermen? Could he flatter himself that either in or out of Judea, the doctrines he taught could do him any honour? No; he knew very well that the preaching Christ crucified was a stumbling block to the Jews, and to the Greeks foolishness.—(1 Cor. i. 23.) He afterwards found, by experience, that in all parts of the world contempt was the portion of whoever engaged in preaching a mystery so unpalatable to the world, to all its passions and pleasures, and so irreconcilable to the pride of human reason. "We are made," says he to the Corinthians, "as the filth of the world, the off-scouring of all things unto this day."—(1 Cor. iv. 13.) Yet he went on as zealously as he set out, and was not ashamed of the gospel of Christ.

Certainly, then, the desire of glory, the ambition of making to himself a great name, was not his motive to embrace Christianity. Was it, then, the love of power? Power over whom? Over a flock of sheep driven to the slaughter, whose Shepherd himself had been murdered a little before. All he could hope from that power was to be marked out in a particular manner for the same knife which he had seen so bloodily drawn against them. Could he expect more mercy from the chief priests and the rulers than they had shown to Jesus himself? Would not their anger be probably fiercer against the deserter and betrayer of their cause, than against any other of the apostles? Was power over so mean and despised a set of men worth encountering so much danger?

But still it may be said, there are some natures so fond of power that they will court it at any risk, and be pleased with it, even over the meanest. Let us see, then, what power Paul assumed over the Christians. Did he pretend to any superiority over the other apostles? No; he declared himself the least of them, and less than the least of all saints.—(Eph. iii. 8; 1 Cor. xv. 9). Even in the churches he planted him-

self, he never pretended to any primacy or power above the other apostles; nor would he be regarded any otherwise by them than as the instrument to them of the grace of God, and preacher of the gospel, not as the head of a sect. To the Corinthians he writes these words: 'Now this I say, that everyone of you saith: I am of Paul! and I of Apollos! and I of Cephas! and I of Christ!—Is Christ divided? Was Paul crucified for you? Or were you baptised in the name of Paul?'—(1 Cor. i. 12, 13.) And in another place: 'Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?'—(1 Cor. iii. 5). 'For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.'—(2 Cor. iv. 5). All the authority he exercised over them, was purely of a spiritual nature, tending to their instruction and edification, without any mixture of that civil dominion in which alone an impostor can find his account.

Such was the dominion acquired and exercised through the pretence of Divine inspiration by many ancient legislators—by Minos, Rhadamanthus, Triptolemus, Lycurgus, Skima, Talencus, Zoroaster, Xamolxis, nay, even by Pythagoras, who joined legislation to his philosophy, and like the others, pretended to miracles and revelations from God, to give a more venerable sanction to the laws he prescribed. Such in latter times was attained by Odin among the Goths, by Mohammed among the Arabians, by Mango Copac among the Peruvians, by the Sofé family among the Persians, and that of the Zeriffs among the Moors. To such a dominion also, did the many false Messiahs among the Jews aspire. In short, a spiritual authority was only desired as a foundation for temporal power, or as the support of it by all these pretenders to Divine inspiration; and others whom history mentions in different ages and countries to have used the same arts.

But Paul innovated nothing in government or civil affairs; he meddled not with legislation; he formed no commonwealths; he raised no seditions; he affected no tem-

poral power. Obedience to their rulers (Romans xiii.) was the doctrine he taught to the churches he planted; and what he taught he practised himself; nor did he use any of those soothing arts by which ambitious and cunning men recommend themselves to the favor of those whom they endeavour to subject to their power.

Whatever was wrong in the disciples under his care he freely reprov'd, as it became a teacher from God, of which numberless instances are to be found in all his epistles. And he was careful of them when he had left them as while he resided among them, which an impostor would hardly have been, whose ends were centred all in himself. This is the manner in which he writes to the Philippians: 'Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.'—(Phil. ii. 12). And a little after he adds the cause why he interested himself so much in their conduct.—(Phil. ii. 15-17.) Are these the words of an impostor, desiring nothing but temporal power? No; they are evidently written by one who looked beyond the bounds of this life.

But it may be said that he affected at least an absolute spiritual power over the churches he formed. I answer, he preached Christ Jesus, and not himself. Christ was the head; he only the minister; and for such only he gave himself to them. He called those who assisted him in preaching the gospel, his fellow-labourers and fellow-servants.

So far was he from taking any advantage of a higher education, superior learning, and more use of the world, to claim to himself any supremacy above the other apostles, that he made light of all these attainments, and declared that he came not with excellency of speech or of wisdom, but determined to know nothing among those he converted, save Jesus Christ and him crucified. And the reason he gave for it was, that their faith should not stand in the wisdom of men, but in the power of God.—(1 Cor. ii. 1-5.)

Now this conduct put him quite on a level with the other apostles, who knew Jesus Christ as well as he, and had the power of God, going along with their preaching in an equal degree of virtue and grace. But an impostor, whose aim had been power, would have acted a contrary part; he would have availed himself of all these advantages; he would have extolled them as highly as possible; he would have set up himself, by virtue of them, as head of that sect to which he acceded, or at least, of the proselytes made by himself.

This is no more than what was done by every philosopher who formed a school; much more was it natural in one who propagated a new religion. We see that the bishops of Rome have claimed to themselves a primacy, or rather a monarchy, over the whole Christian church. If Paul had been actuated by the same lust of dominion, it was much easier for him to have succeeded in such an attempt. It was much easier to make himself head of a few poor mechanics and fishermen, whose superior he had always been in the eyes of the world, than for the bishops of Rome to seduce those of Ravenna or Milan, and other great metropolitans, to their obedience. Besides the opposition they met with from such potent antagonists, they were obliged to support their pretensions in direct contradiction to those very Scriptures which they were forced to ground them upon, and to the indisputable practice of the whole Christian church for many centuries. These were such difficulties as required the utmost ability and skill to surmount.

But the first preachers of the gospel had easier means to corrupt a faith not yet fully known, and which in many places could only be known by what they severally published themselves. It was necessary, indeed, while they continued together and taught the same people, that they should agree, otherwise the credit of their sect would be overthrown; but when they separated, and formed different churches in distant countries, the same necessity no longer remained. It was in the power of

Paul to model most of the churches he formed so as to favor his own ambition; for he preached the gospel in parts of the world where no other apostles had been, where Christ was not named till he brought the knowledge of him, avoiding to build upon another man's foundation.—(Rom. xv. 20). Now, had he been an impostor, would he have confined himself to just the same gospel as was delivered by the other apostles, where he had such a latitude to preach what he pleased without contradiction? Would he not have twisted and warped the doctrines of Christ to his own ends, to the particular use and expediency of his own followers, and to the peculiar support and increase of his own power?

That this was not done by Paul or any other of the apostles in so many various parts of the world as they travelled into, and in churches absolutely under their own direction—that the gospel preached by them all should be one and the same, the doctrines agreeing in every particular, without any one of them attributing more to himself than he did to the others, or establishing anything even in point of order or discipline different from the rest; or more advantageous to his own credit, interest or power—is a most strong and convincing proof of their not being impostors, but acting entirely by Divine inspiration.

If anyone imagines that he sees any difference between the doctrines of James and Paul, concerning justification by faith or by works, let him read Mr. Locke's excellent comment upon the epistles of the latter, or let him only consider these words in the first epistle to the Corinthians (ix. 27): "But 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." If Paul had believed or taught that faith without works was sufficient to save a disciple of Christ, to what purpose did he *keep under his body*, since his salvation was not to depend upon *that* being subjected to the power of his reason, but merely upon the *faith* he professed? His *faith* was firm, and so

strongly founded upon the most certain conviction, that he had no reason to doubt its continuance; how could he then think it possible, that while he retained that *saving faith*, he might nevertheless be a *castaway*? Or if he had supposed that his *election* and *calling* was of such a nature as that it irresistibly impelled him to good, and restrained him from evil, how could he express any fear, lest the lusts of his body should prevent his salvation? Can such an apprehension be made to agree with the notion of absolute predestination, as destroying the motive to

good works, by some ascribed to Paul? He could have no doubt that the grace of God had been given to him in the most extraordinary manner; yet we see that he felt the necessity of continual watchfulness lest he should fall, through the natural prevalence of bodily appetites, if not duly restrained by his own voluntary care. This single passage is a full answer out of the mouth of Paul himself to all the charges that have been made of his depreciating good works in what he has said concerning grace, election, and justification.

(To be continued.)

BIBLE MARKING; AND HINTS TO BIBLE-MARKERS.

In fulfilment of our promise last month, and following up the list of New Testament passages containing the word "hell," we now proceed to give a list of all the passages in the New Testament in which the word "world" occurs in the Common Version; and an exanination of them will show that in many cases the sense is much obscured by that version. We find *prima facie* evidence of this in the fact that there are no fewer than four Greek words translated "world," and that they are so translated even in passages where they are used in widely different senses. Those words are *ge*, *oikoumene*, *aiou* and *kosmos*. In connection with the lists of passages in which these words severally occur, we give a definition of their meaning from two standard Greek lexicons, viz., Liddell and Scott's and Parkhurst's, which may be regarded as authoritative and reliable, except where tinged with popular theology.

1.—*Ge* (γη). This word is defined by Liddell and Scott to mean "earth, land;" and by Parkhurst as follows: "1.—*The earth, land, or ground*, considered as fit or unfit for producing fruit; 2.—*The dry land or ground*, as distinguished from the waters. 3.—*A particular land, tract, or country*. 4.—*The land*, of Canaan namely, but figuratively and spiritually denoting heaven. 5.—*The terraqueous globe, or globe of earth and water*, as distinguished either from the material or from the holy heavens. 6.—*The earth or ground* in general." *Ge* is translated "world" in one passage only, viz;

Rev. xiii. 8: All the world wondered.

The word occurs, however, in between 200 and 300 other places, where it is variously rendered *country, earth, earthly, ground, and land*.

2.—*Oikoumene* (οικουμένη) is defined by Liddell and Scott to mean "the civilised world;" and Parkhurst states that it is derived from "*oikeo*, to inhabit," and signifies "1.—*The inhabited or habitable earth or world*; 2. *The Roman Empire*:" upon the latter of which meanings he observes: "The Roman Empire might well be called by the Evangelists *πασα*, or *δλη*, *η οικουμένη*," [i.e. *all the inhabited earth*], "since near two hundred years before their time Polybius had observed 'The Romans in a short time subdued the whole inhabited world' (*oikoumene*); and Plutarch mentions 'many countries of the Roman world' (*oikoumene*)." *Oikoumene* occurs 15 times in the New Testament. In the following 14 passages it is translated world:

- Matt. xxiv. 14: Preached in all the world.
 Luke ii. 1: All the world should be taxed.
 " iv. 5: All the kingdoms of the world.
 Acts xi. 28: Dearth throughout all the world.
 " xvii. 6: Turned the world upside down.
 " " 31: He will judge the world.
 " xix. 27: All Asia and the world.
 " xxiv. 5: The Jews throughout the world.
 Rom. x. 18: Unto the ends of the world.
 Heb. i. 6: First begotten into the world.
 " ii. 5: In subjection the world to come.
 Rev. iii. 10: Shall come upon all the world.
 " xii. 9: Deceiveth the whole world.
 " xvi. 14: Earth and of the whole world.

In the one remaining passage, *oikoumene* is translated "earth," viz:

Luke xxi. 26: Which are coming on the earth.

3.—*Aion*—(*αιων*) is defined by Liddell and Scott as "1.—A space or period of time, especially a lifetime, life; also one's time of life, age; an age, generation, definite period. 2.—A long space of time, eternity." "Hence *aionios*," (*αιωνιος*, the adjective derived from *aion*), means "lasting, eternal." Parkhurst gives as its derivation "*aei on* (*aei on*), always being," and defines its meanings as follows: "It denotes duration, or continuance of time, but with great variety. 1.—Both in the singular and plural it signifies eternity, whether past or to come. 2.—The duration of this world. *Ap' aionos*, since the duration, i.e. the beginning, of the world (Luke i. 70; Acts iii. 21); so *ek tou aionos*.—(John ix. 32.) 3.—*Aiones*, the ages of the world. 4.—*O aion outos*, this present life, this world, as we say. 5.—*O aion o erchomenos*, the world to come, the next life. So *O aion o mellon*—(Eph. i. 21). 6.—An age, period, or periodical dispensation of Divine providence. 7.—*Aiones* [the plural of *aion*] seems, in Heb. xi. 3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the system or world itself. *Aion* in the LXX generally answers to the Hebrew *olahm*, which denotes time hidden from man, whether indefinite or definite, whether past or future." *Aion* occurs about 100 times in the New Testament. In 39 places it is translated world: the word being in the singular in 32 places; in the plural in 6, and in the remaining one a combination of singular and plural. We have distinguished the passages where it is in the plural, by marking them "plu."

Matt. xii. 32: Neither in this world.
" xiii. 22: And the care of this world.
" " 39: Harvest is the end of the world.
" " 40: It be in the end of this world.
" " 49: At the end of the world?
" xxiv. 3: The end of the world?
" xxviii. 20: Unto the end of the world.
Mark iv. 9: The cares of this world.
" x. 30: In the world to come.
Luke i. 70: Since the world began.
" xvi. 8: Children of this world.
" xviii. 30: In the world to come.
" xx. 34: Children of this world marry.
" " 35: Worthy to obtain that world.
John ix. 32: Since the world began.
Acts iii. 21: Since the world began.

Acts xv. 18: Beginning of the world.
Rom. xii. 2: Conformed to this world.
1 Cor. i. 20: Disputer of this world?
" ii. 6: Wisdom of this world.
" " Princes of this world.
" ii. 7: Ordained before the world. [plu.]
" ii. 8: Princes of this world?
" iii. 18: Wise in this world.
" viii. 13: While the world standeth.
" x. 11: Ends of the world. [plu.]
2 Cor. iv. 4: The God of this world.
Gal. i. 4: This present evil world.
Eph. i. 21: Not only in this world.
" iii. 9: Beginning of the world. [plu.]
" " 21: All ages, world without end.
[sing. and plu.]

[Literally, all the generations of the age of the ages.]

Eph. vi. 12: Darkness of this world.
1 Tim. vi. 17: Rich in this world.
2 " iv. 10: Loved this present world.
Tit. ii. 12: In this present world.
Heb. i. 2: He made the worlds. [plu.]
" vi. 5: The world to come.
" ix. 26: The end of the world. [plu.]
" xi. 3: The worlds were framed. [plu.]

Aion occurs in a great many other places in the N.T., and is frequently translated "for ever," but in most of such cases, as well as in the above list, *age* would be the most correct rendering, as will be readily seen by substituting *age* for "world" in each case. There are three other passages which come properly under this head, though the original word is not *aion*, but the adjective derived from it, viz. *aionios*, usually in the New Testament translated *eternal* or *everlasting*; but that this cannot be its absolute and sole meaning is evident from the variable meaning of the noun from which it is derived, which must proportionately limit the meaning of the adjective. These passages are

Rom. xvi. 25: Since the world began.
[Literally, in *aionian* (or *age-lasting*) times.]
2 Tim. i. 9: Before the world began.
[Literally, before *aionian* (or *age-lasting*) times.]
Tit. i. 2: Before the world began.
[Literally, before *aionian* (or *age-lasting*) times.]

4.—*Kosmos*. (*κοσμος*.) "I. (1) Order, arrangement; (2) good order, good behaviour, decency; (3) a set form or order: of states, government; (4) generally, the mode or fashion of a thing. II.—An ornament, decoration, dress, raiment. III.—Metaphorically, an honour, credit. IV.—The world or universe, from its perfect arrangement."—(Liddell and Scott.)

"1—An adorning, ornament; 2—The world, the whole frame of the material heaven and earth, so called from its admirable regularity and beauty; 3—The earth; 4—The world, i.e., the whole race of mankind, both believers and unbelievers, both good and bad. It is spoken hyperbolically of a great number of persons, as *le monde* in French, and *the world* in English; of the Gentiles as opposed to the Jews; of the eternal world; 5—The wicked part of the world, which constitutes the larger number of mankind; 6—The things of this world, as riches, honours, pleasures, &c."—(Parkhurst.)

Under this head are included all the remaining passages where "world" occurs. In the preceding lists we have quoted a few words of the context after each reference, in order to ensure greater accuracy; but in the following list it will be sufficient to give simply the reference in each case, except in two passages (1 Cor. i. 20, and Heb. ix. 26), where "world" occurs twice in the same verse, and where the words in the Greek are different; and in these cases we have therefore quoted the context. As the following is the longest of the four lists, and it would occupy some time to mark the Greek word against each passage in the Bible, we would suggest to our readers that it will be sufficient to mark the passages contained in the three foregoing lists, that is where *ge. oikoumene* and *aiou* occur. If they do this, they will then know that in all other passages containing the word "world" the Greek word is *kosmos*; and therefore when they come across any passage in their Bibles where "world" occurs, and the Greek word is not written in the margin, they will at once know that the original is *kosmos*. A brief note to this effect might be made on the fly-leaf at the beginning or end of the Bible, to provide against a failure of memory on the point. To any who may adopt this plan, a list of the passages containing the word *kosmos* will not be necessary; but for the convenience of any who may desire to mark these passages also, we give the list, which is as follows. Where *kosmos* occurs more than once in a verse, we have put in brackets the number of times it is found in that verse.

Matt. iv. 8; v. 14; xiii. 85, 86; xvi. 26; xviii. 7; xxiv. 21; xxv. 94; xxvi. 13.

Mark viii. 36; xiv. 9; xvi. 15.

Luke ix. 25; xi. 50; xii. 30.

John i. 9, 10 (3 times), 29; iii. 16, 17 (3 times)

19; iv. 42; vi. 14, 33, 51; vii. 4, 7; viii. 12, 23 (twice), 26; ix. 5 (twice), 39; x. 36; xi. 9, 27; xii. 19, 25, 31 (twice), 46, 47 (twice); xiii. 1 (twice); xiv. 17, 19, 23, 27, 30, 31; xv. 18, 19 (5 times); xvi. 8, 11, 20, 21, 23 (twice), 33 (twice); xvii. 5, 6, 9, 11 (twice), 12, 13, 14 (3 times), 15, 16 (twice), 18 (twice), 21, 23, 24, 25; xviii. 20, 36 (twice), 37; xxi. 25.

Acts xvii. 24.

Rom. i. 8, 20; iii. 6, 19; iv. 13; v. 12, 13; xi. 12, 15.

1 Cor. i. 20, (Made foolish the wisdom of this world), 21, 27 (twice), 28; ii. 12; iii. 19, 22; iv. 9, 13; v. 10 (twice); vi. 2 (twice); vii. 31 (twice), 33, 34; viii. 4; xi. 82; xiv. 10.

2 Cor. i. 12; v. 19; vii. 10.

Gal. iv. 8; vi. 14 (twice).

Eph. i. 4; ii. 2, 12.

Phil. ii. 15.

Col. i. 6; ii. 8, 20 (twice).

1 Tim. i. 15; iii. 16; vi. 7.

Heb. iv. 3; ix. 26: (since the foundation of the world); x. 5; xi. 7, 38.

Jas. i. 27; ii. 5; iii. 6; iv. 4 (twice).

1 Peter i. 20; v. 9.

2 Peter i. 4; ii. 5 (twice), 20; iii. 6.

1 John ii. 2, 15 (3 times), 16 (twice), 17; iii. 1, 13, 17; iv. 1, 3, 4, 5 (3 times), 9, 14, 17; v. 4 (twice), 5, 19.

2 John 7.

Rev. xi. 15; xiii. 8; xvii. 8.

The only other passage where *kosmos* occurs is 1 Peter iii. 3, where it is translated *adorning*.

Upon one of the above passages in which *kosmos* occurs, we would make one observation. We refer to John xviii. 36—"My kingdom is not of this world," which is a favorite resort of the "orthodox" to prove that Christ's kingdom is not to be on the earth. That this was not Christ's meaning, however, is clear from the fact that he did not use the very word (*ge*) which, as will be seen from the definitions given above, would best have expressed that idea. Had he used this word, his statement would have exactly expressed the "orthodox" belief. Therefore the fact that he did not, together with the sentences which follow, conclusively shows that he did not intend to convey such an idea. What he did mean will be evident from a consideration of the passage in the light of the definition of *kosmos* already given.

We have received several letters from brethren, making suggestions of various kinds as to Bible-marking, of which we purpose making use next month. In the meantime we shall be glad to receive any further suggestions from any quarter.

A. ANDREW.

ERRATA LAST MONTH.

Page 27, col. 1, line 14, for "or" read "and."
" 28, " 1, " 15, from bottom, before

"Louth," read "if;" and
for "Louth" read "Lowth."
Page 80, col. 1, line 16, for "teaching" read
"marking."

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. Grove writes to the *Times* in relation to the Palestine Exploration, and states that the locality of Beersheba has been discovered.

Sir David Solomons, Bart., a Jew, was sworn in on Monday week as Justice of the Peace for Westminster and Middlesex.

Mr. David Salomon, of New York, another Jew, has been elected President of the German American Bank in that city.

Doctor Foa, also a Jew, has been appointed to an important post at the University of Pavia. There were 18 non-Jewish competitors for the office.

The elections for a new Municipal Council of Posen has resulted in the return of 20 Jewish and 16 Christian members.

The *Israelit* states that a Jew named Falke recently died at Beckum, in Westphalia, in the 109th year of his age. He is said to have enjoyed perfect health up till a few days prior to his decease.

The University of Berlin has, for the first time, elected a Jewish Professor as Dean of the Faculty of Medicine. Truly it must be admitted that the prejudices against our people are happily disappearing in Prussia.

THE JEWS IN GERMANY.—The number of Jews in Germany is, according to the last census, 512,155, of whom 325,540 live in Prussia, and of these again, 36,015 in Berlin, so that every 18th person in that city is a Jew. In Germany generally, only every 80th person is a Jew.

FRENCH EXPLORATION IN THE HOLY LAND.—M. Clermont-Ganneau has returned to Paris after his very successful explorations

in Palestine. The British Foreign Office has requested the French Minister for Foreign Affairs to authorise M. Clermont-Ganneau to continue conducting the investigations for another year.

ROYAL HONOUR TO A JEW.—At the recommendation of the Minister of Industry and Commerce, the King of Italy has conferred the Order of the Italian Crown on Signor Abraham Levi, editor of the *Educatore Israelita*.

JEWISH DISTINCTION.—Baron Joseph Schey, son of the Vienna banker of that city, has been appointed Professor of Jurisprudence at the University of Heidelberg. The new Professor is only 22 years old. Another Jew, Dr. Schloszman, has been appointed to a similar post at the University of Bonn.

JEWISH RITES RESPECTED IN AUSTRIA.—A petition presented by Herr Deutsch, a Jewish banker of Vienna, to allow food to be supplied to Jews in the Austrian army prepared according to Jewish rites, has been highly successful. The Emperor Francis Joseph has granted more concessions than had been anticipated. The rabbis of Hungary are about to present addresses of thanks to Herr Deutsch and the Emperor.

THE EMPRESS OF GERMANY AND THE JEWS.—The Empress of Germany has recently given a thousand thalers to the Jewish Hospital at Berlin. Herren Bendit and Reichenheim, members of the Jewish community in Berlin, have each given thirty thousand thalers to the Jewish Hospital for Incurables, and Herr Beschütz has presented

a similar amount to the Orphanage founded by the late Maurice Reichenheim.

REPRESENTATION CONCEDED THE JEWS OF CRETE.—The Sultan of Turkey has accorded to the Jews of Crete the right of being represented in the General Assembly of that island, held every year at Canea, and which was hitherto composed solely of Turks and Greeks. The Jews immediately availed themselves of their new privilege and elected as their representative one of their own body, a member of the Local Committee of the Alliance. Renouf Pacha, Governor of Crete, has promised that the Jews shall speedily be represented in the local tribunals.

The death is announced of Professor Von Tischendorf, one of the most renowned professors of the Leipzig University. His loss, says the *Athenaeum*, will be felt by biblical scholars throughout the world. In search of MSS. he proceeded in 1844 to Egypt, crossing to Sinai and pursuing the route, thence to Palestine and Syria. The fruit of this journey consisted of a rich store of MSS., including the Greek MS. of the Old Testament, known as the "Codex Friderico Augustanus," part of the great Sinaitic MS. He returned to the East in 1853, especially to Egypt and Palestine, bringing back another collection of MSS.

AS IT OUGHT TO BE, BUT NOT QUITE AS IT IS.—At a recent Jewish celebration (in Berlin) of the Maccabean deliverance, Dr. Landsberger said that though the main occasion of the feast was a very glorious victory, yet the Jews did not celebrate their heroes as other people celebrated theirs, by statues bearing a sword in the hand as if to say to later generations: lo! this hand and this sword achieved the victory for our forefathers. No, the children of Israel praised God for ever as the only deliverer from distress. They did not deify and adore their heroes like the heathens. The word *תודה* means "Thank God." And truly that was the principle of Judaism—to thank God for all things—and thus, year by year, we thank God for the mercy He has shown us through the Maccabees, so many centuries ago.

A JEW ON THE UPRISE OF ISRAEL.—The "Rev." Dr. Stern, the recently appointed minister to the Hope Place Synagogue, Liverpool, preached a special sermon there on the Feast of the Passover, in the course of which he said:—"Eighty-four years are now passed since the first Jews in Europe were liberated from the curse of the old servitude by a great, noble, and magnanimous nation, not as grace and mercy, but by virtue of the Divine justice, which alone ought to rule on earth; and the people, which had been declared dead or cursed, rises gradually from the darkness of the grave to a new and vigorous life. In our country here, in our island realm, seven Israelites

assist in advising upon the affairs of an Empire, whose sceptre rules from the rising to the setting sun. A Jew watches over the justice of a glorious nation, for a Jew knows, out of his own history, how painfully every wrong is felt. On the shores of the German Ocean, in the legislative assembly of the great new German Empire, our brethren are found, and one of them is the leader and guide of the party of progress, of liberty, and of justice. And the Israelites in Austria, in whose Parliament no less than twelve Israelites are sitting, have never celebrated such a passah as this year—this year when just in Parliament the most important laws, with regard to the different religious communities, have been decided by a great majority in the most liberal manner, in the manner which gives the fullest equality of position and of privilege; and the last fetters of the old Egyptian prejudices are broken. There are, no doubt, still evil spirits who continue their malicious instigations against us; but what signify a few discords in the grand Hallelujah, which so many princes, people, and legislators raise to the praise and glory of justice. No doubt there still is a strong party which willingly would enslave and subdue us and every one else that differs from them in creed, but the spirit of Jewish doctrine must in the end conquer everywhere, of that doctrine, namely: every man is a stranger and still at home upon earth—a stranger, because he does not belong to the lords of the soil, but to God; at home, since there he is born and nurtured, he tills it and defends it against hostile attacks. For, my friends, not only Israel's privileges but also his faith shall rise again."—*Liverpool Daily Post*.

REVIVAL OF THE OLDEST NATIONALITY.—*The Liverpool Daily Albion* remarks: The number of Jews in England is small compared to that of Jews in some other countries of Europe, especially Germany, yet even in England they are numerous in the walks of commerce, and range, like ourselves, from the chiefs of finance in Cornhill to the dealers in old clothes in Petticoat-lane. There are Jews here good, bad, and indifferent, like other people, and we are happy to think that the days of legal persecution for Jews have passed, and that the more subtle persecution of social laws is passing away. None but a very silly and prejudiced person would now-a-days refuse the title of a gentleman to a Jew because he was a Jew, whilst the idea that a Jew was a trader certain to overreach a Christian is fast departing under the operation of facts. It may be that Jews have improved, or Christians deteriorated, but we firmly believe there are quite as many honest Jews relatively, as Christians. The old saying about giving a dog a bad name applies as fully to human as to the canine race, and

with the increased respect of others the down-trodden Jew has learned to respect himself. It is satisfactory to see the oldest nationality of the world rising in the social scale; and the poorest Jewish tinker in Houndsditch has a pedigree compared with which that of our proudest Norman baron is a thing of yesterday. What is a descendant of William the Conqueror compared with a descendant of Moses?"

THE RESTORATION OF ISRAEL AND THE FUTURE OF THE WORLD.—At a recent meeting in Liverpool of a branch of the Society for "Promoting Christianity Among the Jews," the chairman (Mr. Whitley) said he had received a letter, from a handbill enclosed in which, he gathered that there was a society in Liverpool which sought to identify the children of Israel, and by means of tracts and meetings to promote the temporal restoration of Israel. In his letter, the gentleman said: "I am sorry to see that you are presiding at a meeting for the conversion of the Jews, because the Jews never will be converted until they return to their own land; and for you and those associated with you to attempt the conversion of the Jews in this land of England is fighting against the clear Word of God." His answer was that they did not seek, or expect, probably, to convert by any instrumentality of theirs the whole Jewish nation. They were content to do their duty, and they were content if they were able to bring out of the darkness of Judaism even one of the lost children of the house of Israel. If they were able to do this they felt that they had saved a soul, and had done a great work for him who died for the house of Israel as well as for the nations of the Gentiles. No one had a greater reverence—if he might use the word—for God's ancient people than he had. He believed that their history in the past, their condition at the present time, and their future destiny were fraught with the deepest interest and with the most tremendous results in the future history of the world.

THE SIGNS OF THE TIMES AND THE PROSPECTS OF THE JEWISH PEOPLE.—At a meeting of clergymen, held in Manchester, in the month of December last, "the Rev. Canon" Birks said: "There were many things showing in these days that we were living in the last times; that the features of the last times were separately fulfilling themselves; and that all these were connected with the prospect of God's mercy to the Jewish people. In proof of this, he pointed to the singular extent of antiquarian research and exploration in connection with the land of the East. The whole series of discoveries which had been made and the investigations still in progress, and the interest which had been drawn to the land of the East from those who did not take direct interest in missionary work, all

converged upon the great purpose of God, to restore His mercy to the Jews in the last times. Another feature of the present day which illustrated his subject was the scientific and political state of the lands of the West. There was a close connection, also, between the present aspect of the Romish Church and the hope they had of the approaching recovery and restoration of Israel. There always had been hostility between Jerusalem and Rome, and whenever the time came that the fall of Babylon approached, then would come the restoration of Zion. Every step in the downfall of the one was a step towards the recovery and return of the other. There was a further sign in connection with the state of Palestine, and the power which had ruled over it. It was remarkable that the decay of the Turkish power in these last days had tended to form a new political state of things. In this way we had the first, if not the second and third, step towards the fulfillment of the promise about the drying-up of the waters of the Euphrates, 'that the kings of the East might be prepared.' The more they meditated faithfully upon the peculiar features of the times in which we live, the aspect of the earnest search and inquiry made into the antiquities of all the eastern countries, the decay of the Turkish power, the spread of the electric telegraph, linking Europe and Asia into one mighty political whole, the more they observed the spirit of modern science seeking to cast aside the authority of the Divine Lawgiver, by worshipping the laws of nature themselves; or whether they looked at the action of the Romish Church, they had a confluence of evidence from different sources, all pointing to one and the same thing, that the beginning of the end was drawing near, that God was preparing to return in mercy to His ancient people, and to gather them into the fold of His covenant again."

THE COLONIZATION OF PALESTINE—IMPORTANT DECISION.

At last there is something like light on the important subject of the Jewish colonization of Palestine—so long a mere matter of suggestion, project, and recommendation, &c. This light comes at a moment when all seemed likely to be submerged in total darkness.

It will be recollected that Colonel Gawler's scheme was referred to a committee for consideration. That committee presented its report to a meeting of the Jewish Board of Deputies towards the close of the month of December last. Their report, which was brief, was of a character to extinguish the hope

excited by the scheme. The report, in brief, is thus summarised in the *Jewish Chronicle*:—

“The committee appointed to consider Colonel Gawler's scheme for the colonization of Palestine reported that, in its opinion, the scheme of Colonel Gawler was too vast to be taken in hand by the Board. The committee was of opinion that the Colonel was deserving of the best thanks of the Board for his zeal. The committee . . . recommended that its functions should cease.”

This seemed a death-blow to the expectations created. In the same number of the *Jewish Chronicle*, however, there was mention of another matter which had a precisely contrary effect. Sir Moses Montefiore who is a very old and universally respected man, having been for fifty years connected with the Jewish Board of Deputies, and for thirty years president, recently resigned the presidency, to the disappointment of everybody, and to none more than to those who were watching with eager interest the symptoms of Israel's revival in their land. It was feared that his retirement from the Board would interfere with the success of a scheme which depended so much upon his influence. This fear was in fact expressed in the *Jewish Chronicle*, besides being felt by the watchers for Israel's morning. However, as things have turned out, this very circumstance has been the salvation of the scheme.

Sir Moses having been in vain solicited to withdraw his resignation, a committee was appointed “to devise the best means of recording the eminent services of Sir Moses Montefiore.” In other words, what sort of a testimonial should they get up for Sir Moses. After considering the matter among themselves, the committee waited upon Sir Moses, who said that the testimonial that would be most to his mind would be a scheme for the amelioration of Israel's condition in the Holy Land. He pointed out various ways in which this could be done. He did not wish almsgiving, but desired the raising of money to acquire and cultivate land in Palestine, erect model dwellings, and provide industrial occupation for the people. The committee having considered the matter, decided to recommend its adoption by the Board of Deputies. The committee presented its report to this effect at the last

December meeting of the Board. Mr. Harris moved the adoption of the report, observing that any scheme having the support of Sir Moses Montefiore would succeed. Though England did not usually send much money for the relief of the Jews of Palestine, he was confident that a handsome sum would be raised in England, and a still handsomer sum abroad. He further said that as Christians had always been doing much for Jerusalem and the Holy Cities, it was time for Jews also to stir in the matter. Mr. Arthur Cohen, in seconding the proposition said that every member of the Board had been unanimous in the opinion that a testimonial should be raised in appreciation of the services rendered by Sir Moses Montefiore to the Board of Deputies, to his oppressed Jewish brethren, and to humanity at large. The Board had even gone farther. It had appointed a committee to confer with Sir Moses Montefiore, to ascertain his opinion as to how the scheme could best be carried out. Having adopted a resolution that a testimonial could be raised, and that Sir Moses should be consulted in the matter, it appeared to him (Mr. Cohen) that a *prima facie* assumption arose that some such scheme as that suggested by Sir Moses Montefiore should be adopted. He thought that the proper time had arrived for taking the scheme into consideration. Without money no scheme could be carried out, and no money could be obtained without there being shadowed forth to the public some such scheme as was congenial to the sentiments of the Board and of Sir Moses Montefiore. In reference to the suggestion of Mr. J. I. Solomon, that there should be an adjournment for consideration, Mr. Cohen said there was sufficient information to arrive at any conclusion on the subject. The question was not a novel one; the Board knew what the complaints were, and it had considered what might be the remedies. Sir Moses Montefiore thought that no alms should be given, because it was unwise to give alms if it were impossible for the Board to witness the distribution of relief. But the Board knew that if money were expended in agricultural or industrial pursuits, the money would be productive and would not be wasted. It appeared to him that it would be extremely ungracious if the Board allowed its zeal to evaporate in long meditations over various plans. Mr. Oppen-

heira said the continuance of the committee on Colonel Gawler's scheme was unnecessary, as it would be like having two committees with an identical object. Mr. A. Mocatta, referring to the abandonment of Colonel Gawler's scheme, said it appeared to him that the Board was abandoning one scheme to adopt a similar scheme, bearing a different name. After some further discussion, the proposition of Mr. Harris was adopted. It was also resolved that a committee of the whole Board be appointed to consider the scheme.

A vote of thanks was sent to Colonel Gawler for the trouble he had taken and the information he had afforded. Resolutions had also been forwarded to Sir Moses Montefiore, engrossed on vellum and emblazoned, expressing the sentiments of the Board towards him on his resignation of the presidency. To these resolutions a reply had been received from Sir Moses, and was now read. It concluded with a fervent prayer "for the speedy restoration of the glory of Zion."

APPEAL TO THE FRIENDS OF ZION.

The Board have issued the following appeal for funds to carry out the scheme resolved on.

"In accordance with a resolution of the London Committee of Deputies of the British Jews, of which Sir Moses Montefiore, Bart., F.R.S., was a member for nearly fifty years, and of which he was President from the year 1841 until the month of August last, it has been determined to RAISE A MEMORIAL, with a view of perpetuating the noble and most arduous services rendered by him, both at home and in distant countries, in vindicating on so many memorable occasions the rights of his co-religionists, and in protecting and assisting the suffering and oppressed without distinction of creed or nationality.

This venerated champion of our faith having been invited to indicate the nature and character of the memorial which would be most congenial to his own feelings, and would, at the same time, be likely to meet with general approval, suggested an undertaking for permanently improving the condition of the Jews of the Holy Land by the promotion of industrial pursuits, the erection of improved dwellings and the acquisition and cultivation of land on a moderate scale, strongly urging at the same time that the funds which might be raised should be entirely devoted to the encourage-

ment of those who were anxious to help themselves, and that no part whatever should be applied to alms-giving.

These suggestions were carefully considered by the Board, and were unanimously approved of, the Deputies forming themselves into a committee of the whole Board (with power to add to their number), for the purpose of carrying the proposed object into effect.

The extent, and, in some degree the character of what will be ultimately undertaken, will necessarily depend upon the amount which may be contributed, and all details must, therefore, be reserved for further consideration.

It is confidently hoped that the friends of humanity throughout the world, and all those whose hearts are animated with the love of Zion, will liberally and cordially co-operate towards the success of an undertaking which must be dear to them, alike on account of the hallowed nature of the object it is intended to effect, and the high admiration they, in common with the world at large, entertain towards Him in whose honour it is proposed, and whose name it is intended to commemorate.

Contributions will be received by Messrs N. M. Rothschild and Sons, New Court, London, and may be paid, if so desired, in annual instalments.

J. M. Montefiore, President.
Arthur Cohen, Q.C., Vice-President.
Henry Harris, Treasurer.

LEWIS EMANUEL,
Solicitor and Secretary.

36, Finsbury Circus, London,
7th Jan., 1875."

WHAT THE JEWS IN THE HOLY LAND THINK ABOUT IT.

COLONEL GAWLER has received two addresses from the Holy Land through the mediumship of Sir Moses Montefiore. One is from the President of the Caiffa Congregation, and the other from the Holy City of Safed. The latter is signed by 139 persons whose signatures have been certified by the Austrian Consul. The letters express great gratitude to Colonel Gawler, and the one from Safed states that if agriculture, trade and manual labour were encouraged in those places, there is little doubt that every man could earn his daily bread by the work of his hands.

The following advertisement, (one of many indications of the commencing uprise of Zion from the dust,) appears in the *Jewish Chronicle*:

A Medical Man (Jewish) of strictly orthodox principles, desirous of following his profession in the East, may now find an excellent opportunity of doing so, in the Holy City of Safed.

As an encouragement, the London Committee of Deputies of the British Jews will allow £50 towards travelling expenses, and £100 per annum during the first two years' of practice for attendance on the Jewish poor in the Holy City.

Applications accompanied by testimonial as to qualifications, character, &c., to be addressed to Lewis Emanuel, Esq., Solicitor and Secretary of the London Committee of Deputies of the British Jews, 86, Finsbury-circus, London, E.C.

SUGGESTED EMPLOYMENT UNDER THE NEW SCHEME.

A correspondent of the *Jewish Chronicle*, discussing the nature of the employment that should be given to the Jews in the Holy Land under the new scheme, says: "The principle of my idea is to give them some employment which they will all take willingly: the first step to success. I, therefore, propose that a business should be given to them connected with the *Mitzwoth* or institutions of our religion; for instance, dealing in and supplying us with *Lulabim* and *Ethrogim*, *Talithim*, *Tephillin*, *Mezuzoth*, &c.; in fact, all things connected with our holy religion, which work I am sure they will be glad to do. Most of them who go to Jerusalem have only the intention of studying the law and "doing *Mitzwoth*," for which reason they were called by some people lazy, as they will not do anything else but study the law.

"No doubt any person requiring such articles would prefer having them from the Holy Land, and the plan would be still better if all the dealers in Europe would get them first hand from the Holy Land.

The benefit that would be derived from my plan will not only accrue to the Jews in the Holy Land, but will be shared by us. For instance, it is well known that on the last Feast of Tabernacles, Corfu citrons were sold at an enormous price, as the Greeks knowing the value put upon them by us, concocted together to raise the price very high. Whereas if my plan be adopted, Jerusalem will send out skilled men to buy citrons at a reasonable price, in case the Corfu citrons be still dear. These men knowing what kind of citron is *כשר* would cause the Greeks to sell at a reasonable

price, and perhaps in time it may be advisable to plant citrons in suitable places in the Holy Land itself. It is also to be considered how many males and females could be employed in the manufacture of woollen and silk *Talithim*."

"A YOUNG ISRAELITE" appeals to the Jews to support the Palestine exploration fund, and to "show by their actions that they are not indifferent to anything which concerns their fatherland."

ISRAEL'S WINTER ABOUT TO PASS AWAY.

The *Jewish Chronicle*, in a leading article, refers to all these things as calculated to create "a feeling of strong hope" that the "winter" of Israel's "discontent" is about to pass away. It says: "The Holy Land is again likely to attract the attention of our community. . . . On the one hand the Past is represented by the labours of explorers anxious to unveil the historical testimonies buried beneath the breast of the sacred soil: on the other the Future is brought before our view with all the material exigencies which an industrial and practical age demand. The ages that have gone by claim the care of those to whom the great sentiment of the Past speaks in a forceful voice. The ages that are to come claim the care of those to whom the great sentiment of the past presents itself in a utilitarian aspect. But to both classes—to those anxious to help the Past by exploring its long concealed testimonies; to those anxious to help the Future by preparing for it the generations who are to live in it:—there must be a dominant power of sentiment: love for the Land endeared to us by the highest and holiest recollections; dignified by the history of our race; by its fallen grandeur and dimmed splendour; and sanctified by the impress of the Revelation which has made the Jews great and which helps even now to make the world good.

Surely there must be much intensely interesting in the works of the Exploration Committee apart from the religious aspect of the question. Surely it is of moment that men should be able, after the lapse of centuries, to place their hands on the precise spots in which the great scenes of the world's most sublime history were enacted! Almost

month by month some new and interesting treasure is added to the stores of geographical knowledge of Palestine. Men interest themselves in tracing the various dialects of Europe from the Aryan fount; in penetrating the torrid recesses of Central Africa; in groping—blindly enough it is true—among the arcana for the origin of life. Is it not at least as important that the scenes and sites of the great stage of Revelation should be made known to the world; that the works and records of the men of yore, long since passed into unrecognisable dust, shall be unveiled from the concealment of ages; that the living truth of Scripture shall be—not attested, for it needs no attestation—but accompanied by the relics which may aid in bringing the sceptic to belief and the scorner to respect. . . . But it would be affectation to ignore the fact that the claims of the Holy Land are not attractive or popular in the eyes of the majority of English Jews. Now in order to render them so; in order to give the movement such an impetus as will render it worthy of the great

name with which it is connected, some practical scheme of industrial improvement should be at once proposed, likely to commend itself to the sympathies of Englishmen. Stones, brasses, inscriptions, buildings and ruins are not the only buried treasures of our fathers' land—not the sole records of a glorious and imperishable past. No. Nature as well as art played its part in rendering Palestine great, rich, prosperous and famous. The soil once watered with sparkling brooks and gay with fertile pastures and pleasant flowers; the soil whereon the bluff oxen and the fleecy sheep grazed; the soil whence rose the climbing vine, and the tall palm with its graceful leaves, and the olive and fig tree with their luscious fruit—is a soil not dead for ever:

To mute and to material things
New life revolving summer brings.

We know not whether the course of time is as yet bringing its summer to chase away the long "winter of our discontent," but it is impossible to avoid a feeling of strong hope."—*Jewish Chronicle*.

SATURDAY EVENING SCRIPTURE STUDIES.

"Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all. 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 Timothy iv. 15-16).

"Then they that 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 that feared the Lord and thought upon His name; and they shall be mine, saith the Lord, in that day when I make up my jewels."—(Malachi iii. 16-17).

GENESIS.—God was not known by the name Yahweh till the days of Moses. Yet this name occurs in the second chapter and other early parts of Genesis, which shows the hand of Moses in the writing of the book. It does not follow, however, that no part of the book had any existence before his time. There are indications of a previous writing. The first chapter and first three verses of the second chapter, describe God as Elohim simply. In the rest of the second chapter, and the third and fourth chapters, God is described as Yahweh and Yahweh Elohim. In chapter five, the simple word Elohim is resumed. In

verse 29, Yahweh occurs, and after this, the two terms occur in patches alternately and often together. The probable explanation is that a written account of pre-Mosaic times (derived from the knowledge easily transmitted when men lived to a great age) had existed in a more or less complete form among the families of Israel; and that Moses made use of this as the basis of the books he wrote, incorporating the previous accounts with his own, enlarging on points too slightly dealt with. This does not, in the least degree, detract from the authority of the record, because Moses was guided by the Spirit, and anything

passing under his revision and adopted by him, would have all the authority of an original composition. Not only so, but the Spirit being with Noah, Melchisedec, Abraham, Isaac, Jacob, Joseph, &c., is a guarantee that even the pre-existing account would, on its own merits, be of divine authority.

Besides the use of pre-Mosaic documents in the composition of the writings of Moses, there are at least two cases where matter written after his death (in one case centuries afterwards) is inserted. The one is chap. xxxvi. 31-43, where the genealogy of Esau is completed by an addition concerning later times from 1 Chron. i. 43, and the other is the account of the death of Moses, probably inserted by Eleazar by the direction of Joshua.

These facts have been made use of as stumbling blocks by the learned without a cause. The books composing the Bible are not to be judged by the rules applicable to ordinary literary productions; Moses was not directed to write that Moses might be an author, but that certain things might be put on record. So with Samuel, David, Isaiah, &c. The human authorship was a secondary feature in the case. The men were but the instruments of a supreme, presiding, ever-living authorship, which, through them, executed its own programme of work, and, therefore, exercised the prerogative of revision, pertaining to all authors who employ amanuenses. This explains additions that could not have been made by the actual writer of the bulk of the book. It also explains variations in the quotation of one part in another part which with some is an obstacle. Matthew or Paul, in quoting from the Old Testament, does not always quote the exact words (whether the source of quotation be the Septuagint or the Hebrew MSS.) Therefore, some argue against their inspiration; but the argument fails from overlooking the right of even a human author to vary

or paraphrase his phraseology in referring to a former saying or writing. The Spirit in Paul was the Spirit in David, and when referring in one to what it said by the other, the liberty of variation will be no stumbling block to true reason.

Christ, who rose from the dead, has placed the seal of his sanction on the writings of Moses and the prophets as the oracles of God; and this of itself is sufficient to override all questions of what may be considered discrepancy or inaccuracy in detail. But, of course, it is a satisfaction that in addition to this, the so-called discrepancies and inaccuracies are not really so, but appear so for lack of fulness of view.

GEN. i. 1.—Geology, which shows the globe to be ages older than six thousand years, is held to disprove the Mosaic account of the creation of the world, because this chapter is supposed to teach that it first came into existence six thousand years ago. The flaw in the argument is in the latter supposition. The first verse in Genesis tells us that in the beginning God created heaven and earth, but there is nothing to show that this "beginning" was six thousand years ago. The second verse shows that when the work described in the rest of the chapter began, the earth was in existence. It was without form (or order) and was void (or empty) of that of which it is now full, and darkness was on the face of the deep. The deep was there when the work began, and the earth was there, covered by the deep. How long they had been in this state is not revealed. So far as the account goes, there is room for millions of ages between verses 1 and 2. All that geology claims can be put in there, leaving the rest of the chapter as an account of what happened six thousand years ago in the recovery of the earth from the dark and watery chaos of a previous origin.

And even if it could be maintained that "the beginning" referred to was six thousand years ago, there would lack proof of contradiction between geology and the Mosaic account. For בָּרָא, translated *created*, means, not to produce out of nothing but to mould into shape, to form anew from existing materials. The primitive sense of בָּרָא is to cut, to hew. Verses 25, 26, and 27 compared show that *bara* is equal to

yatsar (to form, to mould), and *asah*, to make.—(Isaiah xliii. 1, 7, 16; Ex. vi. 7; Isaiah lxxv. 18; Psalm li. 10.) The following translation of the opening verses is on good Hebrew authority: "In the beginning of God's forming the heavens and the earth, when the earth had been shapeless and waste, and darkness over the face of the abyss, and while the breath of God was brooding over the face of the water, God said, Let light be, and light was."

The Christadelphian.

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

FEBRUARY, 1875.

It is interesting to see Christ and his work the theme of public discussion at such a time as this. It is appropriate he should be a bone of contention just before his coming. This has come to be the case through Mr. Gladstone's attack on the Papacy. Dr. Newman, the English Church dignitary, who caused such a sensation by going over to the Roman Catholic church, many years ago, has published a reply to Mr. Gladstone, in which he contends that Christ set up his kingdom eighteen hundred years ago, and that unless the spiritual dominion of Rome be that kingdom, the kingdom has been a failure in the world. The dispute continues to stir up the anger of the nations. When the controversy has reached its height, the central object of the controversy, Christ, will step forth, and show to the consternation of all, that neither one side nor the other understands the matter; that instead of having on the one hand nothing to do with the affairs of the world, or on the other set up a spiritual domination of it by the Pope, he has hitherto confined himself to the selection of a people from among the nations for his own future purpose, and intends directly with them to coerce every throne into submission.

Mr. Gladstone has definitively retired from the leadership of the Liberal party. This

has greatly weakened that party, and in all probability, secured the ascendancy of the Disraeli government for a long time to come. This is in harmony with all the other developing signs of the end. The old warlike Conservative party is the right party to direct the counsels of Tarshish during the stormy times at hand, in which Britain will have to fight for her standing in the east; and a Jew is the right man to be in power at a time when, in the approaching distribution of the Sick Man's estates, provision will have to be made for the settlement of Jewish colonists in the Holy Land.

The Roman Harlot is experiencing hard times in Germany. It is announced that since the passing of the new laws to restrain the church from interfering with political affairs in that country, two archbishops and three bishops have been imprisoned, and 1,400 priests either fined or imprisoned. There is, however, great danger to Germany in these proceedings, as the people are largely Catholic, and offer a passive opposition to the proceedings of the government. The "persecution" of the church is sowing seed that will yield a considerable contribution to the harvest of anger and commotion that is ripening on every hand for the nations of Europe.

The *Tablet* (Roman Catholic organ) says that the Roman Catholics of Natal have sent Pio Nono, as a Christmas present, "twelve uncut diamonds, one of them of extraordinary size and beauty." "We (the *Rock*) are quite sure the holy father will appreciate the kind prevision of his African children, which had doubtless in view the possible

recurrence of some such contingency as the fight to Gaeta. Diamonds are very portable." But the Pope will shortly have to disgorge the wealth accumulated during many centuries of darkness. "The wealth of the sinner is laid up for the just," and the just are to enter into possession in the day now very near at hand, when "judgment is given into the hands of the saints," to execute the same with Christ at their head, on the kings of the earth.

For many centuries, Rome has controlled the consciences, or at least the religious actions of the European nations. She has had it in her power "to make war" against all objectors to her authority; but now in the very city of Rome itself no fewer than eleven places of Protestant worship—English or American—have notices now hung up in the entrance-halls of the various hotels in Rome. Among them, Methodist, Presbyterian, as well as Scotch and English Episcopalian services are announced. Tracts are also freely distributed. Though these religious organizations are themselves the offspring of the Roman Harlot, and holding many of her corrupt doctrines, yet their tolerance in the very capital itself (a thing unknown till recent times) is indicative of the expiry of the appointed period of her supremacy, and one of the signs of the times.

It seems 1875 is the year of the Papal Jubilee, held every 50 years. The Pope, on the occasion, has issued an address to his two hundred million worshippers throughout the world, offering to them all manner of spiritual indulgences and privileges, on condition of visiting certain religious buildings in Rome and giving money to the "Holy See." The clerical journals count upon a great concourse of visitors this year, and predict that the Jubilee will be made the occasion of a new and imposing demonstration by the Roman Catholic world. It is expected that the incomings in the shape of Peter's Pence will be extraordinary. The *Diritto* says that Jubilees have always proved very lucrative for Rome and the Roman Church; so much so that even the unbelieving have an affectionate remembrance of the Catholic and Apostolic funds brought from all parts

by the faithful who visit Rome on such occasions. It would not be surprising if the approaching demonstration be the prelude to Rome's destruction. The restoration of a Catholic dynasty in Spain concurs to inspire the Harlot-city with great congratulations during the coming jubilee. It is not impossible, in the midst of her rejoicings, the words of the Apocalypse may receive their fulfilment: "Therefore, shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God that judgeth her."—(Rev. xviii. 8.)

At a recent opening of the session of one of the Catholic institutions in London, Archbishop Manning, said that "They were undoubtedly, on the eve of one of the mightiest contests the religious world had ever seen. There must, consequently, be no fearful or fainthearted assertion of the Pope's claims. They must fearlessly declare to England and to the world, through the free press of England, the Sovereign Pontiff's claim to infallibility, his right to temporal power, and the duty of the nations of the earth to return to their allegiance to him." The Archbishop is right as to the nature of the issue involved in the coming conflict; but he will be among those who will be confounded at the utterly unexpected and undreamt of form the contest will assume. Christ himself will be found to be an actor in the scene; but he and his brethren of the ten horns will not believe, but will fight against the Lamb till the Lamb overcomes them, and for ever settles the Roman Question with a terrible overthrow.

AN ARGUMENT THAT CUTS TWO WAYS.

We read in the papers, that at a service recently held in East Brent church, the Rev. Henry Denison, the nephew of the Archdeacon of Taunton, said he could not recognise Wesleyan teachers as gospel ministers, unless they could show by working a miracle they had been sent from God. He cautioned members of the church against attending the preaching houses of Wesleyans or Baptists, as by so doing they encouraged men who called themselves ministers, which was not true, and partook of a sin called "schism." The church

clergy, he maintained, were the direct descendants and representatives of the apostles. According to this, it appears Mr. Denison would admit Wesleyan or Baptist teachers to be ministers of Christ if they "work a miracle." But how about Mr. Denison himself? The Roman Catholics deny his apostolic successorship, accusing the Church of England of being guilty of "a sin called 'schism.'" Does Mr. Denison dispose of their argument by working a miracle? Evidently not, else we should hear of it. If he, then, maintains his "direct descent" from the apostles, notwithstanding his inability to "work a miracle," why does he object to the Wesleyans and Baptists? Have they not as good a ground for their claim as he? Without doubt, and on investigation, that would turn out no ground at all; for the only successorship of the apostles that is practicable in the absence of the personal qualifications of the apostles, is identity of doctrine with theirs. This identity neither Mr. Denison nor those he objects to could prove. His argument cutting both ways destroys himself.

THE TRINITARIAN INTERPOLATION
IN 1 JOHN V.

The *Rock*, commenting on the death of Dr. Tischendorf, reminds its readers that in the famous Sinaitic MS. discovered by him, the suspicious passage—evidently some later monkish interpolation—regarding the "three that bear record in heaven," &c. (1 John v. 7), is not found, and remarks, "It ought to be at once eliminated from our Bibles." On this, a correspondent of the *Rock* says, "It is not to be supposed that the omissions in the Sinaitic MS. are to be received as an unquestionable authority in the textual criticism of the New Testament Scriptures; for it omits the last twelve verses of the Gospel of St. Mark. Now Mr. Burgon, of Oriel College, Oxford, has treated this subject exhaustively in his learned work, *The Last Twelve Verses of the Gospel according to St. Mark Vindicated against Recent Critical Objectors, and Established*, as being authentic; and, although Mr. Burgon recognises that in their labours Drs. Tischendorf and Tregelles have erected monuments of their learning and ability, he says that "it is

impossible to deny that their published texts are wholly inadmissible."

To this the Editor of the *Rock* rejoins: "We are as little disposed as Mr. Burgon to accept as final the verdict of either of the above learned authors in regard to the genuineness of particular portions of the sacred text. But when the two most ancient manuscripts in existence—one of them brought to light by Tischendorf—were found to concur in omitting a passage which *a priori* had often been regarded as spurious, we could no longer refrain from expressing a wish for its elimination."

HE IS COMING.

Hush! a strain—seraphic music—
Bursts upon the eager ear;
Herald brightness, swifter swelling,
Hope without alloy foretelling
He is coming.
Through the clouds, and through the shadows,
Through the mist of many a tear,
Angel voices break triumphant—
Waiting nations watch expectant;
He is coming.
See! the dawn o'er time's dark mountains;
See prophetic ages pass;
On beyond to-day's brief sorrow
Beams a bright transcendent morrow:
He is coming.
Shout, O shout the joyful tidings,
Let it ring to earth's far poles;
O'er life's surging sea of sorrow
Let it echo and re-echo
Till He come.

—The Rock.

RUSSIA AND ENGLAND.—THE
PROSPECT.

An English M.P. travelling in Russia, concludes a series of letters to the *Daily News* as follows:—

"I wish to lay as much stress as I can on this important difference between our trade, and indeed the trade of the rest of Europe, and that of Russia. It cannot be too often repeated that Russia is not a nation but a continent. Not only by the extent of its giant tracts of land, and in the increasing numbers of its vast population, but in the variety of its products, too, it is a self-sufficing continent. Shut up the ports and issues of a country like Belgium, and you ruin it. Shut up (if you can) the ports of a country like England, and you ruin it. Shut up the ports and issues of a country like Russia, and she scarcely feels the injury. You did so to a great extent during the Crimean War, and the consequence

was that you gave an extension to her national industries for which her manufacturers are still deeply grateful. Do not let us fancy that in the perhaps inevitable struggle for the empire of the East between England and Russia, that we can seriously affect her by the resistless might of our maritime power. Coiled up behind her granite fortresses, in her ice-bound seas, she is practically invulnerable. Sacrificing with a light heart her insignificant foreign commerce, she will proceed in her designs uninfluenced by our naval demonstrations. Let us look the matter straight in the face. Let us reckon with our host. England has resources, unbounded resources, for making herself as formidable on land as she is resistless at sea. But these resources—these hitherto unused military resources—all depend in the ultimate resort on the number of English, Scotch and Irish men she is able to bring at a pinch into the field—I say is able, because if the men were there, and we could fall back upon them in need, it would probably be unnecessary to call them out. But the last line of our defence must always be English muscles and English hearts. Until the nation insists that all its youth shall pass through the tuition of arms (say for nine months of their lives—no exorbitant sacrifice methinks!), our Empire, the grandest the world has ever seen, the heritage of the pluck and sacrifices of our forefathers, is as a pyramid placed on its apex, which may any day crumble in the dust.

I have now done. Allow me, as I began these letters with certain general observations, to conclude them by summing-up my reflections on Russia in one sentence. If I were not an Englishman, I should like to be a Russian; to them or to us belongs the empire of the world."

EARL RUSSELL ON THE EASTERN QUESTION.

In a pamphlet just published by Earl Russell, who had intimately to do with the management of the Crimean war and the subsequent negotiations with Russia and the other powers, there occurs the following passage with reference to the Eastern Question.

"The conduct of Lord Granville, in consenting to renounce the article of the Treaty of 1856 relating to the Black Sea, has been much blamed; but it was notorious that none of the Great Powers were inclined to insist upon the retention of that part of the treaty. Had England insisted upon going to war to maintain the neutralisation of the Black Sea, she would have gone to war without allies, and even Turkey would have insisted upon a large loan from the United Kingdom to enable her to sustain the expenses of war. Lord Palmerston himself did not expect that the treaty of 1856

would last fourteen years, which was the actual time of its duration. He was anxious to press upon Turkey the reform of her finances, and an honest administration of justice, which I had constantly urged in my despatches; and he did not disguise his opinion that Great Britain could not go to war to defend a dead carcass. The present state of affairs portends further changes. Servia and Roumania have nearly emancipated themselves from the Turkish yoke. In European Turkey, the population of the Christian increases far more rapidly than that of the Turkish subjects of the Sultan; so that, before the end of the century, Constantinople, Adrianople, and Bosnia, will probably constitute the whole of the Turkish Empire in Europe; while the King of Greece, the Prince of Servia, with Belgrade for his capital, and the Prince of Roumania, with his relation the Emperor of Germany for his ally, will be the Christian Sovereigns of European Turkey. Our only interest in this matter is to see that the Emperor of Russia observes the remaining articles of the treaty of 1856, and that the interests of trade are not injured by new treaties of commerce, imposing heavy duties on the import of British goods at Constantinople and other parts of the Turkish provinces."

Earl Russell's speculations are valueless; for no man can forecast the current of events which are under a directly overruling Providence for the working out of a predetermined purpose. But as a statesman of high position, having access to sources of true information, the facts he narrates are of interest in their bearing on the drying of the river Euphrates, with which the coming of Christ and the restoration of the kingdom of David are associated.

SIGNS OF THE TIMES.

THE foregoing items have all, more or less, to do with the signs of the times. The more striking events are—the decision of the Jewish Board of Deputies, as to a scheme for the colonization of the Holy Land, which will be found set forth in full in our Jewish intelligence; and the change of affairs in Spain and the East. The advent of the new year caused joy by the long-anticipated restoration of the Spanish Monarchy, by which one of the ten horns of the Roman Beast, after an interval of anarchy, is placed in latter-day position for the coming conflict with the Lamb. The

event was sudden and unexpected by all secular politicians. Dr. Thomas insisted years ago, when Isabella fled before the revolution, that Spain could not remain a republic, but must come under the renewed domination of her ancient dynasty. Now behold it has come to pass in the unexpected return of her son, a mere boy of seventeen, who (under Jesuit tutorship, without doubt) immediately telegraphed to the Pope for his blessing, stating that he was determined to follow the example of his ancestors, in defending the rights of the "Holy See." This manifestation of Papal sympathies has discomposed Prince Bismark, who would have preferred a German or Italian dynasty in Spain, or failing that, the continuance of Republicanism, for the sake of keeping Spain in a state of inability to help the Pope. The advent of Catholic Alfonso has introduced a new and modifying element in the European situation. Its influence is already visible in the bellicose attitude of Germany, and the renewed hopes of the Ultramontane party in France and throughout Europe. It is not impossible it may disturb the equilibrium, and lead to the next stage of the European pre-adventural drama. All parties are alive, watching each other with cat-like attention and fixity. Alfonso having made an enthusiastic "progress" through his dominions, has set out to quell the Carlist rebellion in his northern provinces. Prince Bismark seems disposed to complicate this process for the sake of perpetuating the weakness of Spain. But it is possible the time has come for Bismark to be thwarted. Time will show.

THE EASTERN QUESTION.

There are energetic symptoms in the right direction. There is a "difficulty" between Turkey and Montenegro, which seems likely to end in war between the Porte and her dependency. Russia is favouring Montenegro and encouraging her in her demands. Turkey, on the other hand, sees that if she does not make a stand somewhere, her power will slip out of her hands. There are preparations on both sides. The departure of 2,000 Montenegrins from Constantinople, on their return to Montenegro, is an ominous symptom. War

is expected and may break out at any moment; and if it once break out, it is impossible to say to what it may not lead, as the whole of the East is in a highly inflammable state. It will be recollected that a difficulty between Turkey and Montenegro preceded the Crimean war, Russia then, as now, taking the part of the Montenegrins.

Meanwhile, Turkish finances are sinking steadily in the direction indicated a few months back. It is stated in the money market report that she has proved either unable or unwilling to carry out the convention entered into a few months back, by which she gave a certain banking conclave the power to collect her revenue and pay her debts. In consequence of this, the payment of interest on her bonds has been delayed, and bond-holders are selling her bonds at a sacrifice, especially since the development of the Montenegrin difficulty. The "drying" process goes rapidly on. Soon the way of the kings of the east will be ready.

THE THICKENING GLOOM.

The *Times* in a leader on Jan. 18th, 1875, exhorting to an increase in the British Navy, begins with these words: "In the gloom that surrounds us, one thing is perceptible—All men are arming themselves. It is darkness that may be felt, and the sensation is not imaginary." From this it proceeds to reckon up the number of men each continental power can put into the field, to declare that somebody must soon go to war to relieve the intolerable pressure of such immense armaments."

Similarly, the *Daily News* points gloomily to the fact that the new Army Bill, passed by the French Assembly, will place 1,750,000 soldiers at the disposal of the Minister of War; and that of Germany will raise the German force to 2,800,000 men, while the Russian organization shows a sum total of 3,000,000. Unwittingly, the *Daily News* shews that this preparing of the nations for war is the result of the Napoleonic-frog spirit operating on them. It says: "We deplored the policy of Napoleon III., which kept Europe, as we then considered, continually under arms.

Few persons thought that the power, which under that potentate, was dissolving old and raising up new Empires, would suddenly collapse, and that its fall would lead to the substitution of national for standing armies throughout Continental Europe. The new system of arming the whole people is giving to Government after Government the command of armed and disciplined men, in numbers out of all proportion to anything that has ever been seen in modern Europe."

ANSWERS TO CORRESPONDENTS.

K.K.S.—If by joining a "Grange-house," you can get provisions at wholesale prices, wisdom would say "join." There is just another "if:" it may be that membership would impose some conditions or involve some practices incompatible with the duties of a brother of Christ. In that case, it would be wrong to join. You must judge of this by knowledge of the matter you possess. The mere business union with a number of others would not of itself be objectionable, for in this way we are all united more or less with the world, such as in the obtaining of gas, good streets, &c. If union were to lead to intimate association, it would be objectionable. It is as well to steer as clear of "the world" as possible: but good judgment is necessary to prevent us pushing the principle too far.

"CHILDREN."

"If children under age are not saved, what does Christ mean when he says 'Of such is the kingdom of heaven?'"—(B.B.)

ANSWER.—Christ answers this question in the very next words following those quoted (Luke xviii. 17): "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." If Christ intended that the kingdom of heaven was made up of infants, what chance is there for men and women? But he meant children in disposition.

HELL AND THE GRAVE.

"In Psalm ix. it is written 'The wicked shall be turned into HELL and all the nations that forget God.' If this means the grave, how comes it that the righteous go into it as well as the wicked?"

ANSWER.—To be "turned into hell" in the scriptural sense, is to be put there for the purpose of being left there. This is the difference between the righteous and the wicked. "Thou wilt not leave my soul

in hell" may be taken as the language of all the righteous, though the individual utterance of the Messiah. Again, "God will redeem my soul from the power of the grave."—(Ps. xlix. 15.) But of the other class, it is written: "Drought and heat consume the snow waters, so doth the grave those that have sinned. The womb shall forget him. The worm shall feed sweetly on him. He shall be *no more remembered*."—(Job xxiv. 19-20.) The righteous say at last, "O grave, where is thy victory?" at the very time the wicked are turned into the grave, from which the righteous are everlastingly delivered.

ADAMIC NATURE AND ADAMIC CON- DEMNATION.

"Is it possible to be of Adamic nature and not to be under Adamic condemnation? Or is the Adamic nature under condemnation wherever found?"—(M.L.S.)

ANSWER.—It depends upon the meaning intended by "Adamic." If it means the nature hereditarily derived from Adam, the answer is clear: "That which is born of (Adamic) flesh is (Adamic) flesh," and since Adamic flesh is characterised by the quality of death physically implanted (2 Cor. i. 9; Rom. vii. 24; 2 Cor. v. 2-4; Rom. v. 12) it follows that it is in this sense, "under condemnation wherever found," which harmonises with universal experience. Adamic nature in the sense of a nature like that produced in Eden could be produced again. God who made an uncondemned Adamic nature from the ground could make another Adam in the same way, and we should then have Adamic nature not under condemnation. But such a case is not before your mind. You are thinking of Christ. He was not made of the ground, but "made of a (condemned) woman," and being born of her, was what she was, on the principle defended above and illustrated in other Scriptures.—(Job xiv. 4; Ps. li. 5.) If Renunciationist contention were right, Christ ought to have been made straight from the ground as Adam was.

SUNDAY SCHOOL TEACHING.

A SISTER.—There is no printed catechism in use in the Birmingham Sunday School. The plan adopted is to make the children read a portion of Scripture, by course, on which the teacher puts questions and gives explanations. Then the children get some proposition to prove (such as "There is but one God;" "Man is mortal;" "Christ died to put away sin," &c.) They take the proposition home, look up four or five proofs, with or without assistance, write them in a book, and commit them to memory. These proofs they bring next

Sunday and repeat to the teacher. For bringing proofs, they get a mark; if they are appropriate, they get another mark, and another if they repeat them without a mistake. The marks afterwards stand as an indication of merit, according to which, picture cards are distributed each six weeks, and book prizes once a year. The children are divided into seven classes of boys and seven classes of girls, a brother or sister having charge of each class. Once in six weeks, there are no classes, but a general muster for the reading of the marks, the distribution of picture cards, and the practice of music. The system has been found to work very well.

THE BAPTISM OF FIRE.

B.B.—We know that the "baptism of fire" (Matt. iii. 11) is past, because John the Baptist told those who listened to him that the axe was then lying at the roots of the trees, ready to cut them down, if good fruit was not brought forth, and that being cut down, they would be cast into the fire. The meaning of this is throughout Christ's discourses applied to the generation then contemporary with himself. He likened them to a man cured of demoniacal possession, but who lapsed into a worse state. "Even so," says he, "shall it be unto this generation."—(Matt. xii. 45.) All Jerusalem and Judea went out to the preaching of John.—(Matt. iii. 5.) There was reformation for a while: the trees gave healthy tokens; but afterwards they departed from the preaching of both John and Jesus, and sank into a worse condition than ever. In Matt. xxiii. Jesus inveighs with terrible force against the prevailing wickedness, and says that "all the righteous blood shed upon earth, from the blood of righteous Abel to the blood of Zecharias," would come upon that generation.—(verses 35, 36.) And come it did in a tornado of destruction which overwhelmed the whole Jewish state forty years afterwards. It was indeed a "baptism of fire" in which all things were destroyed. It was a fire sent by the living Jesus of Nazareth who controlled the situation. The fan was in his hand: he thoroughly purged his floor. The sequel is in the near future.

"THOSE WHO ARE ALIVE AND REMAIN."

S.B.—*In my judgment those hymns in the hymn book need a little alteration which speak of death as a certainty, from which there is no escape. Take for instance hymn 51.*

There is an hour when I must sink
Beneath the stroke of death,
And yield to him who gave it first
My struggling vital breath.

This does not compare well with 1 Cor. xv. 51 and 1 Thess. iv. 16, where stern necessity is reduced to the possibility of escape. We want to be able to sing with the spirit and the understanding also.

ANSWER.—The possibility of the escape from death depends entirely on the Lord's appearing, of which we know not the day or the hour, though we know we live in the era of it. The "stern necessity" of death operates in all of us up to that very moment, and may at any time overtake us. Away from the Lord's coming, death is a certainty, and it is in this sense the hymns in question (very few in number) deal with the subject. It would not be wise to have no hymns suited to the mortal state in which we actually exist. A recognition of this actual state will not however in any enlightened mind interfere with the glorious possibility peculiar to this generation, that we may never see death at all, but be changed into the likeness of the Lord's glory, before death has the opportunity of carrying off his prey.

THE LAYING ON OF HANDS.

M.H.—"Lay hands suddenly on no man" (1 Tim. v. 22) is explained by the next sentence: "neither be partaker in other men's sins: keep thyself pure." The idea is that Timothy was to be careful how he committed himself to the fellowship, co-operation and partnership of others in the work of the truth. He was to wait till they had proved their fitness, lest he made himself a partaker with unworthy men. The evidences of fitness are enumerated in 1 Tim. ii. 2-7, and they are of a character requiring time for manifestation. Let them "first be proved" is the principle (verse 10)—a highly necessary precaution in those not possessing the gift of discerning spirits. But it may be asked how came Paul to put his exhortation into such a shape: "Lay hands suddenly on no man." The answer is that the laying on of hands was a ceremony observed and practised by the apostles in the bestowal of the Spirit (Acts viii. 18; xix 6), or in the imparting of sanction to any mission or work to be confided to others.—(Acts vi. 6; xiii. 3.) The practice did not originate in apostolic times. We find Moses laying hands on Joshua with a similar meaning (Num. xxvii. 23; Deut. xxxiv. 9); and under the law, it was the constant practice both of priests and offerers to lay hands on the animals offered in sacrifice.—(Lev. viii. 14; xvi. 21; Num. viii. 12.) It was a legal token of sanction, dedication, appointment, &c., and in the days of the apostles, it was the mode in which the Spirit was bestowed. Timothy had been the subject of this important ceremony at the hands of Paul and the elders (1 Tim. iv. 14; 2 Tim. i. 6), and was

consequently both delegated to exercise authority and endowed with spiritual gift.—(2 Tim. i. 6; Tit. i. 15.) It would therefore be Timothy's part, in his turn, to lay hands on suitable men for the work of the gospel. In the exercise of this trust, he was to exercise prudence. He was not to do it "suddenly," or without a due opportunity of being satisfied of the man's eligibility for the work. The laying on of hands is effete in our day, for the simple reason that the extinction of apostolic authority in the earth has left nothing to impart in the process. It would in our case be a meaningless performance. We have the truth: but this is not to be imparted by the laying on of hands. "Authority" we have none, and power is equally absent. Would to God it were otherwise; but it is wisdom to recognise our position, and not play at apostolic forms without the power thereof. The gospel we have, and the gospel saves. Power and authority will come with the coming of the Master. Meanwhile Paul's exhortation is serviceable as regards trying men before we commit ourselves to them.

A SUBSTITUTE—IN WHAT SENSE?

L.B.—You cannot more heartily "abhor disagreement among brethren" than we; but many a time, and in many a matter, we are called upon to submit to things contrary to our liking. The truth must be upheld even at the cost of disagreement. It is nothing new for the word of Christ to cause division. Christ foretold it would be so. We have seen his word fulfilled through a long course of dark centuries, and doubtless the same thing will be manifest till the very hour of the Lord's appearing. But we admit it will be "woe" then to those causing the offence. As to the question, "Was not God's Son His substitute in some sense?" it is answered in the next question you put, viz., "Were not the apostles substitutes of Christ?" Or rather, it would

be more proper to say this question suggests the answer. The apostles were substitutes of Christ, but not in the sense of dispensing with Christ. They represented him in his absence. They were "instead of him" while he was away. Those who heard them heard him, but this did not cover him up or do away with him in any way, but rather made him the more apparently necessary. So Christ represented God, nay more, brought God near, for he was God with us; yet not in the sense of dispensing with God, but on the contrary, more strongly bringing the Father into view. So when Christ died for us, it was not in the sense of substituting us, but representing us, bringing our position distinctly into view, in one who, having no sin, could rise again, after suffering under the law to which he was made subject for and in common with us, in being born of our nature. The orthodox notion of substitution, which is revived in Renunciationism, implies the exemption of those substituted from the operation to which the substitute is subjected; as when a conscript providing a substitute goes free from service. This view is contrary to fact, for we know that our bodies, in which death remains, are yet "unredeemed."—(Rom. viii. 23.) Not only so, but it proposes a scheme of redemption perfectly incompatible with all the revealed principles of righteousness, as all the higher kinds of intellect have felt in their attempts to receive the popular doctrine of substitutionary atonement. The difficulties placed in the way of the wisdom of God by the corruptions of men have been removed by the truth; and it is no light matter that men professing the truth (which, however, they confess in this matter they did not understand) should attempt to put them in the way again.

[Brother Clark's letter on Freemasonry was intended for insertion here, but is returned by the printer with the report "No room;" next month.]

INTELLIGENCE.

ALTRINCHAM.—A chapel (Shaw's Lane) having become vacant in this place, the brethren Birkenhead, of Sale, three or four miles off, have rented the same for a time, for the purpose of delivering lectures. They have posted the walls with placards and freely circulated handbills from house to house. The first meeting was on Jan. 3rd, when about thirty came together to hear a lecture by brother W. Birkenhead, on the teaching of the Scriptures compared with the Revivalism of Moody and Sankey.

About the same number assembled on the following Sunday to hear of the true hope of the gospel, in connection with the question whether it is set forth in the pulpit preaching of the present day. The hearers were of an intelligent class. There was marked attention, and a few books were afterwards sold.

BARROW.—Brother Fowler reports the removal of himself and some others from Liverpool to this place. Shortly after their arrival, brother Fowler had a conversation

with a religious man which illustrates the misapprehension that exists with reference to the truth. "We asked him," says brother Fowler, "if he knew brother Barrow." He said, "Well, I know his religion is a curious one, for he does not believe in Christ." We told him that was a mistake, as all Christadelphians believe in the risen glorified Christ, and apart from him, have no hope at all. He was rather surprised to hear this, and he must have been pleased with our conversation, for he gave us an introduction to the Young Men's Christian Association, where we got a good hearing. We think Barrow a better field for the truth than Liverpool, for the people here listen to us. We have joined the Literary Class for the sake of the opportunity it gives us of making the truth known. I recently gave an Essay on "The Eternity of Punishment." There was a very large meeting, which lasted 2½ hours, and then it had to be adjourned; it was arranged for a debate to take place on the next week between me and a picked champion, on the subject. The debate duly came off. I put the truth forward as best I could, and wish there was someone more able, for there is an open door here. We have joined another class, which gives us a similar opportunity. At this class, brother Boote gave an essay on "Body, Soul, and Spirit." The subject was given out from the pulpit of a large chapel. The Rev. T. S. Bateman lectures on immortality in reply to brother Boote. Brother Boote has gone back to Liverpool, but I am going to stay, though it is hard to leave the dear brethren and sisters in Liverpool. Sister Fowler and sister Walker have come to Barrow, so, with brother Barrow, we are four in number. We think of forming an ecclesia in Barrow.

BIRMINGHAM.—During the month, the following have rendered obedience to the truth: EDWARD HALL (35), general hand, formerly Baptist, and MARIA HILL (38), wife of brother Hill. Several other applications have been made.

On Monday, Dec. 28th, a public tea meeting, to which interested strangers were admitted by ticket, was held in the Athenæum. It was the largest meeting of the kind ever held. Nearly 200 partook of tea, of whom sixty were interested strangers. Several brethren were present from a distance, including brother A. Andrew, of London, brother and sister Sulley, of Nottingham, brother Kerry and sister Hopper from the same place, brother Sykes, of Lichfield, brother Smith, of Halifax, &c. The evening was spent in profitable addresses and singing anthems.

On the following evening, the school children, to the number of nearly 200, were entertained at the usual tea, after which prizes were distributed, anthems sung, and dissolving views exhibited.

At the close of the late special effort in the Masonic Hall, there was distributed the following

ADDRESS TO THE AUDIENCE.

"These lectures are but part of a continuous effort on behalf of Scripture truth which has been going on in Birmingham, for the last ten years more particularly. This effort has not been an unsuccessful one. In the mercy of God, a large community of believers has resulted from it, and this community, which is increasing each month, seeks, in the Temperance Hall, Temple Street, to maintain from week to week, a testimony for the Word of God against the religious systems around, from whose errors they have been delivered.

Within the scope and influence of this testimony, they would desire to bring every devout heart that thirsts after Divine truth, but seeks it in vain among the discordant and decaying systems of the day. Their aim is not the mere destruction of error; the iconoclastic duty is one which is forced on them by the exigencies of the situation, but not loved for its own sake. Their desire is to induce the good and honest hearted to turn to the word of God as the only guide in these days of confusion; the only comfort that will prove genuine; the only means at present available to men for obtaining access to the divine mind and participation in the divine goodness that is purposed for the age to come.

They would seek to turn men away from the artificial theologies of the schools which are destitute of scriptural power; from the delusive enticements of humanitarian religionism, which are founded on the mere thoughts, desires and speculations of men; from the meretricious and false attractions of spiritualism, which are founded on a misinterpretation of natural law; and, above all, from the gloomy shades of unbelief, where all is demoralization and death.

They seek to draw men to the living fountain of waters, the Word of the living God, that came at sundry times and in divers manners in times past to Israel, and was finally brought near as the very bread of life in the person of His Son, Jesus. This Word no longer spoken, but written, is powerful as it ever was, to impart to those who are athirst, that knowledge of God, and that faith in His promises and obedience to His commandments, which will secure for mortal man a place in the glorious family which will yet be manifested in the earth, in the glory of an incorruptible and immortal nature and in the renown of universal authority and power.

For this reason, the Christadelphians of Birmingham (who are obliged for the sake of distinction to define their scriptural standing in that term of Anglicised Greek) exert themselves without remission to put

the Scriptures forward to public notice as the power of God unto salvation; and, God helping them, they mean to persevere in their endeavours to that very last and solemn hour for which they are daily looking, when Christ shall have returned to the earth, to carry on the work on an altogether different scale.

They invite their Scripture-revering neighbours to attend their meetings in the Temperance Hall, on Sundays, at 10.30 a.m. and 6.30 p.m.; also, on Tuesday evenings, at 8 o'clock, at the Athenæum Hall.

Seats free on all occasions and public collections never made."

The lectures for December were as follow (they were omitted last month for want of room):

November 29th.—"Anti-Christ scripturally defined and identified as a past and present existence—the headship, reign, and body politic pointed out—an almost universal system of religious imposture made palpable to the senses—its name among men—'Christianity,' its watchword and motto—'mystery,' its end, revelation and consumption." (Brother Shuttleworth.)

December 6th.—"Spirit-worldism, in the light of recent 'inspirational' revelations, contrasted with the teachings of the Holy Spirit in 'holy men of old.'" (Brother Meakin.)

December 13th.—"What Hope? There is but one hope for the sons of men—the essential importance of knowing it—what it is in relation to the question, 'Is it set forth in the church-and-chapel preaching of the day.'" (Brother Roberts.)

December 20th.—"The Vatican Decrees—the controversy between Mr. Gladstone and the Roman Catholics—its bearing on matters of prophecy connected with the time of the end—the Pope and the Jesuits—impending tempest in Europe—the anger of the nations—the approaching settlement of the Vatican question by the re-appearance of Christ, to take all power." (Brother Roberts.)

December 27th.—"Handel's 'Messiah.' The oratorio of the 'Messiah'—sound and sense—Handel's beautiful strains interpreted—the words which originated them considered in their right meaning and connection—the long night—the morning dawn—the day at hand." (Brother Roberts.)

The lectures for January have been as follow:—

January 3rd.—"The Satan of the Bible contrasted with the Satan of clerical theology." (Brother Hodgkinson.)

January 10th.—"Job an historic character: his enemies—his misfortunes—his friends and their cavils—Job's philosophy—God's verdict." (Brother Roberts.)

January 17th.—"Wise men and fools. Wise men, who are they, and what is wisdom? the voice of the people not the voice of God: knowledge falsely so called.

Fools, real and so esteemed: diversities of folly, but one common origin: wisdom's standard applied to the social moral, political, ecclesiastical, scientific, commercial and literary departments of the constitution: an end to a fool, but no end to a wise man." (Brother Shuttleworth.)

January 24th.—"Revivals: what is it that needs reviving? not the fictitious salvation supposed to be obtained at popular 'revival services,' but the New Testament 'gospel of the kingdom.' This gospel (which produces the revival in men's hearts which is acceptable to God) teaches the revival of the throne and kingdom of David; the revival of the house of Israel from political death; the revival of Jerusalem from Gentile down-treading; and the revival of the dead, small and great, as the consequent of Christ's return to the earth." (Brother Shuttleworth.)

January 31st.—"The Signs of the Times. The European situation considered as to the signs of the Lord's appearing: the restoration of the Spanish monarchy a fulfilment of Christadelphian expectation: the Eastern Question and the movement among the Jews: the re-settlement of Judea a pre-adventual necessity." (Brother Roberts.)

BRIERLEY HILL.—Brother Parsons writes that the brethren here are still endeavouring, though often discouraged by the paucity of the attendance, to keep the light of the truth burning, so that men may learn the way of salvation, and be warned concerning those things which are coming on the earth. The lectures for the month have been on the following subjects (brother Parsons lecturer): *December 29th.*, "The Vatican Decrees: the Vatican Decrees and the decrees of heaven; that which is written in Mr. Gladstone's pamphlet and that which is noted in the Scripture of truth concerning the Papacy, &c." *January 3rd.*, "The angel's oath: the angel standing on the sea and earth, a symbolic representation of events which will soon transpire, and which will revolutionise the world, renovate society, and bring in an era of peace and blessedness." *January 10th.*, "Satan: the Satan of Job, who was he? does the ancient narrative confirm the modern theory of a supernatural devil? the Bible doctrine of Satanism entirely opposed to popular theological tradition." *January 17th.*, "The Kingdom of Men: the kingdom of Men in its various and continuous phases of manifestation, from its foundation by Nimrod to its destruction by Christ; the period of its duration prophetically revealed, and its end clearly set forth in the word of God."

CHELTEMHAM.—We have received from brother Otter an interesting report of proceedings here, too late for insertion. It will appear next month.

DUNDEE.—Brother Gill writes that the lectures still continue here, and though the

attendance is small, one or two are hopefully progressing in the knowledge of the truth.

EDINBURGH.—Brother W. Smith reports the removal of brother and sister Gordon to a place about three miles from Haddington, where they will meet with the brethren and sisters. On Thursday evening, December 3rd, brother Reaper and sister Annie Mathieson; also brother William Dew, of Walkerburn, and sister Gibb, were united in marriage. A social meeting was held on the occasion, when several of the brethren gave very appropriate and instructive addresses: among these were brother Kay, of Wishaw, and brother Robertson, of Alloa. "We have had a considerable addition to our number from the Leith ecclesia, having come to a resolution to discontinue their meeting for the present. They united in fellowship with us on Sunday, Dec. 13th, and will, in future, assemble with us."

GALASHIELS.—Brother A. Bell announces the immersion here, on the 1st instant, of **ANDREW STODDART** (25), formerly Baptist, who gave satisfactory evidence of his enlightenment in the things concerning the kingdom, and the name of Jesus Christ.

GLASGOW.—Brother Nisbet reports, "Sister Mowatt and sister Susanna Miller, who have been sojourning amongst us for some months past, have returned—the former to Aberdeen and the latter to Edinburgh. The lectures for December (which were omitted for want of room) were as follow: *Nov. 29th.*—"The 'sure word of prophecy.' Clerical misrepresentation of it exposed, and popular ignorance and disregard of it thereby explained." (Brother Steel.) *Dec. 6th.*—"The worth of one soul from a scriptural point of view." (Brother Nisbet.) *Dec. 13th.*—"The faith and baptism of the Ethiopian eunuch." (Brother Mulholland.) *Dec. 20th.*—"The restoration of the Jews." (Brother Nisbet.) *Dec. 27th.*—"The hell of popular belief not taught in the Scriptures—the grave, the Scripture hell." (Brother Ritchie.) *Jan. 3rd.*—"Concerning the future. What men have supposed and what God has ordained—a contrast. (Bro. Steel.) *Jan. 10th.*—"The return and personal reign of Christ on the earth an essential part of the gospel." (Brother Dick.) *Jan. 17th.*—"Present trial and future glory of the heirs of salvation." (Brother Mulholland.) On December 6th, the hour of the lectures was changed from 2 in the afternoon to 6.30 in the evening, as we find that the latter hour suits the general public better during the winter months."

GRANTOWN.—Brother James Grant reports: "After a severe illness of about eleven weeks, joined to nearly 7½ years' affliction of another kind, sister Robertson died, Sunday, Dec. 20th, at six o'clock, and now peacefully awaits the resurrection-morn, in the full hope of which she

breathed her last. She was, through much suffering, one of those "which long for death." Gentle and meek and loving, after the example of her Master, she struggled to the last to maintain these beautiful characteristics. Brother Robertson (once Turriff) has lost, but not for ever, a good and faithful companion."

HANLEY.—Sister Dawes, who is alone with her sister as witnesses for the truth in this place, writes: "We have been visited by brethren Barber, Evison, and Atkinson; the former of Macclesfield; the other of Holmes Chapel; the last of Kidsgrove. Each of them are alone in the truth. We broke bread together on Sunday, December 20th. Efforts are being made to bring about a meeting once a fortnight for the breaking of bread."

LEICESTER.—Brother Collyer writes, Jan. 13th: "You will be glad to hear that brother and sister Warner have been received into fellowship again. This was arranged after satisfactory proof of a true appreciation (on their part) of the important truth which has been discarded by the Renunciators, with whom they have been for a time. Brother Warner has not suffered so much as if he had been in entire sympathy with the disaffected element during his absence from us. Several enquirers are much interested, and we hope and expect their obedience."

LONDON.—Brother Andrew writes: "I have the pleasure of reporting three additions since last month, viz., December 31st, **CHARLES HART** and Miss **HARRIET KEMP**, neither of whom were formerly a member of any religious body; and on the 13th January, Miss **JANE ELLIOTT** (a sister of brother Elliott), formerly a member of the Church of England. The statement last month, that the addition of brother John Jones, of Mumbles, was 'by removal,' was not critically correct, as he was immersed in London, though he had acquired his knowledge of the truth (or the greater part of it) in South Wales.

During January, the following lectures have been delivered: "Two great mysteries; the mystery of godliness and the mystery of iniquity" (brother Phillips); *January 10th.* "The Vatican Decrees: a fulfilment of certain prophecies of Daniel and the apostle John; the meaning of the commotion they have produced throughout Christendom, and the present political attitude of Europe towards the Papacy; the arrogance of the Papacy a precursor of its downfall at the approaching advent of Christ" (brother J. J. Andrew); *January 17th.* "Man: is he a flesh-and-blood or an immaterial spirit being?" (brother Atkins). (To A. A.: Yes; the publication of the subjects of lecture is useful in suggesting topics in other places; in showing the line of activity being pursued; and in

stimulating effort in general).

NOTTINGHAM.—Brother Kirkland, who has been appointed secretary, reports the holding of the annual meeting on Thursday, December 31st, at which the various serving brethren were appointed for the year 1875. Prolonged depression in trade, causing many of the brethren to be without work, and the prevalence of sickness, leading others to require help, has told unfavourably on the finances of the ecclesia, as shown in the treasurer's report; but notwithstanding many things against them, the brethren are united in their determination to earnestly maintain their position in the contention for the faith once delivered to the saints.

They have been cheered by another return from the Renunciationist ranks, viz., Mrs. Kerry, wife of brother Kerry, sen., who was received into fellowship on Sunday, Jan. 17th. Also, an intelligent lady, who has been attending among the Renunciationists for some time, has intimated her decision to seek the fellowship of the brethren in the Mechanics' Hall.

The Milbourn-Sulley incident, reported two months ago, has worked to the advantage of the truth in a way not expected. The "Rev." Mr. Clemance, (who some time ago, published a pamphlet entitled *Christadelphianism Exposed*) apparently stimulated by that incident sought to help the enemies of the truth by getting out a fifth edition of his pamphlet, and announcing the same by placards extensively posted on the walls of Nottingham. This led to deliberation among the friends of the truth how this could best be turned to its advantage. As the result, the Editor of the *Christadelphian* wrote to Mr. Clemance offering to debate the matter with him in Nottingham for six nights. Mr. Clemance, after taking three days to think about it, sent a refusal. The way was thus open for the next stage. But, meanwhile, the Editor got ready for publication a reply to Mr. Clemance's pamphlet, which, though answered in a certain way in Nottingham some years ago, had never been met in the satisfactory manner called for. This was printed at the cost of a brother who provided the funds. All things being ready, the following announcement was posted on the walls, in large poster size, and circulated in hand-bill form as well as advertised in briefer shape in the papers:—

"Truth or Error? Mr. Clemance answered. A fifth edition of the Rev. Clement Clemance's Pamphlet, entitled *Christadelphianism Exposed*, having been published, and extensively announced on the walls of Nottingham, Mr. Robert Roberts, of Birmingham (whose *Twelve Lectures* are unfavourably noticed in the said pamphlet), sent to Mr. Clement Clemance a proposal for a six nights' discussion in Nottingham;

in reply to which Mr. Clemance says he "fails to appreciate the worth" of the proposal, and declines it.

Mr. Roberts will, therefore, deliver three lectures in the Mechanics' Lecture Hall, Burton street, Nottingham, on Friday, Saturday and Sunday evenings, January 15th, 16th and 17th, in which he will show the futile character of Mr. Clemance's attack on the Christadelphians, and demonstrate the Scriptural character of the truth currently known as 'Christadelphianism.' On Friday and Saturday evenings opportunity will be given for questions.

At the close of the lectures, there will be introduced to the attention of the audience, a newly-written printed reply to Mr. Clemance's pamphlet, by Mr. Roberts, entitled *A Vindication*. To be had at the close of the lectures; or afterwards, of Mr. J. Derry, Albert street, and other booksellers, price 3d. All seats free and no collection."

The result was three large and interesting meetings, and a good sale of the *Vindication*. Questions were put at the close of two of the meetings, and the truth in Nottingham was felt in all respects to have profited by the episode.

The other Sunday meetings have been occupied by lectures as follows:—

December 27th.—"Hell: what is it? where is it? and who are its inhabitants? Popular ideas about hell. Scripture teaching: the hell of the Old Testament; the hell of the New Testament—*hades*; the Valley of Hinnom; *Gehenna*—the destiny of the wicked." (Brother A. Andrew, London.)

January 3rd.—"The one faith, one hope, and one baptism of the apostolic days, contrasted with the many of our day." (Brother Richards.)

January 10th.—"Christ's Sermon on the Mount." (Brother Shuttleworth, Birmingham.)

STOCKPORT.—Brother W. Birkenhead, at the request of the faithful in this place, forwards intelligence of the effort being made to establish the truth in Stockport. The effort commenced with three lectures by brother Roberts, of Birmingham, on the following subjects:—

"The true hope of the gospel! Is it preached from the pulpits of the day?"

"The Kingdom of God—the great subject of the gospel. Do religious people in general understand it as scripturally revealed?"

"Who will be saved? The scriptural answer to this question shown to be fatal to the hopes of the majority of Christians."

This has been followed by the following Sunday lectures:—

Dec. 6th.—"A correct understanding of the Bible the only means by which men can be made wise unto salvation." (Brother W. Birkenhead, of Sale.)

Dec. 13th.—"Man—his origin, nature, and

destiny." (Brother J. Birkenhead, of Sale.)

Dec. 20th.—"The return of Christ, the resurrection of the dead, and the judgment." (Brother W. Birkenhead.)

Jan. 3rd.—"Nebuchadnezzar's Image (Dan. ii.): its historical and prophetic bearing in relation to the kingdom of God." (Brother G. Waite, of Liverpool.)

Jan 10th.—"Messrs. Moody and Sankey's teaching compared with the Scriptures." (Brother W. Birkenhead, of Sale.)

Jan. 17th.—"Everlasting punishment not eternal torment." (Brother J. Birkenhead, of Sale.)

Jan. 24th.—"The throne of the Lord: its place and power in the affairs of men." (Brother W. Birkenhead.)

Jan. 31st.—"The doctrines of the immortality of the soul and eternal evil, destructive of the glory of Christ." (Brother W. C. Booth, of Sale.)

Up to the present time, says brother Birkenhead, the result has been most gratifying to the brethren and sisters, who notice with pleasure the earnest attention paid by a number of constant attendants. With one exception there have been present at each lecture from 30 to 80 strangers; and marked interest has been observed on each occasion. One or two have expressed themselves so much interested that they will not miss any of the lectures yet to be delivered if they can possibly be there. Another has expressed a wish to be united with the brethren, and appearances indicate that several others will enquire more deeply into the grand teaching of the Bible.

These successes have stirred up an old fire-spirit of an adversary upon whom the truth seems to produce an almost explosive effect. He has been long dormant at Sale, but the spectacle of the truth receiving attention at Stourport, has roused the old effervescence. He cannot speak of it without foaming at the mouth, so to speak. The following is a specimen of the leaflets he has begun to circulate, which it is needless to remark are powerless to hurt the truth:—

To the Ministers of Religion and the Sunday School Teachers of Stockport:

The Christadelphians are coming. Who are they? Answer.—A set of the greatest fools in existence. Why? Because they wickedly distort and mutilate the Holy Scriptures. Then they put out their own eyes, ignore or stifle the voice of conscience, and then in the horrible darkness of "strong delusion," they go from place to place raving—nobody can see like we can! Nobody can see like we can!! We need no redemption, forgiveness, or grace. We are animals all—live and die like the ass. Nobody can see like we can!!!

TEWKESBURY.—Brother Horton reports a refreshing visit from brother Veysey, of

Taunton, who lectured four times in the brethren's meeting room, and whose earnest and enthusiastic presentation of the truth (on "first principles of gospel truth," and "the relation of baptism to the precious blood of Christ") secured marked attention at the hands of hearers. There are prospects of good results. Brother Horton asks the prayers of the brethren for Tewkesbury, that the word of the Lord may have free course and be glorified.

WISHAW.—Brother Hodgson writes: "The two brethren, James McFarlane and Robert Livingstone, recently reported as having left us for New Zealand, have undoubtedly shared the sad end of the passengers and crew of the unfortunate ship *Cospatrik*, off the Cape of Good Hope. We have not heard, nor are we likely to hear until the sea shall be caused to give up the dead who are in it, whether they died from suffocation, burning or drowning, but we deplore their loss."

CANADA.

NEW HAMBURG.—Brother H. Smith reports the obedience of THOMAS HARDY, a native of Yorkshire, formerly connected with the Church of England, in which he could find no rest, "neither," says brother Smith, "could he accept the dogmas of Renounceism."

BURRITT, Ill.—Brother J. Wood reports the death of his wife, Jane Wood, after a faithful and happy companionship of twenty-eight years, during twenty of which she knew and rejoiced in the truth. It is a great blow to brother Wood. Sister Wood died December 23rd, and was buried on Christmas Day. Brethren were at the funeral from Harvard, Rockford, Ogle Co., and other parts. Their presence was a great comfort to brother Wood.

MOORE'S ORDINARY (Va.).—Brother M. L. Staples reports the obedience of RICHARD STRUT (50), who has great opposition to contend with in his family; also Miss ALICE CRYMES (23), daughter of sister Crymes. Brother Staples likewise mentions the obedience of his brother, reported in the last number. He states that in the assembly at Concord, the following have been the subjects of lecture since his last report: 1—"The plan of salvation as revealed;" 2—"The natural immortality of man untaught in the Scriptures;" 3—"Man as he will be;" 4—"The nature and sacrifice of Christ."

RICHMOND (Va.).—Brother Luxford reports that the brethren have lately moved to a more eligible room, and have started upon another course of public lectures. "But our days," remarks brother Luxford, "seem very like Elijah's: we labour against a strong tide; yet we are assured deliverance is near." (As to Thurman's trine-immers-

sion theory, the pamphlet has come to hand, and may be the subject of review by and bye. Meanwhile, we refer you to remarks on the subject on page 234 of the last volume of the *Christadelphian* (for 1874). The general answer is there shadowed forth, under the head of "Trine-immersionism." Thurman has got hold of a crotchet which doubtless owes its origin to speculation on the baptismal formula on the part of some isolated mind in the early centuries, who had failed to receive the apostolic tradition of that one baptism which introduces to the death of Christ.

RIVERSIDE (Ia.)—Brother Thomas Williams writes, that the reason of nothing having appeared in the *Christadelphian* for a long time from this place is that those who used to write on behalf of the brethren have been turned away from the truth, by the heresy started at Nottingham. Things, however, are not so bad as they threatened to be. The letter published elsewhere, purporting to emanate from "we of Riverside," only represented four. Even that four is now reduced. Brother Boyd, a zealous brother, and well-posted in the prophecies, which is the result of a careful reading of the works of Dr. Thomas, and also a daily reading of the Scriptures for seven years, after the plan of the *Bible Companion*, was, at first, among them, but he was not long before he saw the absurdity of the new doctrines, and denounced the theory as a heresy, and is now rejoicing in the truth as "brought to light by Dr. Thomas." "We are none of us ashamed," says brother Williams, "nor too conceited to admit that the truth was brought to light by him. The Renunciacionist publication is nearly gone out. A large parcel is sent here every month, I suppose, to keep up the statement that was made some time ago in regard to the wonderful reception it was receiving in this country. We hope to hear of it being extinguished entirely before it is caused by the vengeance of the Deity to explode to the destruction of those who have been deceived by its false lights."

RENUNCIATIONISM IN AMERICA.—Besides the communication from Riverside, we have letters from other parts of the States, stating that Renunciacionism is on the wane, and that it never had the footing represented in Renunciacionist quarters. Brother Ennis, one of the oldest friends of the Dr., whose adhesion to Renunciacionism at the beginning was much gloried in, has publicly expressed his regret at giving it his sanction, and declared his conviction, after reconsideration, that the truth in its entirety, was with Dr. Thomas.

SPRINGFIELD, Green Co. (Mo.)—Brother

John Y. Wallace says there is in this place an ecclesia of fifteen persons, whose names he gives. The truth was introduced to them five years since by brother W. S. Speer (not the Speer of no-gospel notoriety). They strive together for the faith of the gospel, looking for the hope of the promise made unto the fathers, and labouring to be found acceptable with the Lord at his glorious appearing.

WANCONDA (Ill.)—Brother A. North, with a brother's love, reports the immersion of Mrs. JANE NEULL, on November 22nd; and MARY SMITH, on December 21st, an event which has caused gratitude and joy. "As to the truth," says brother North, "we are trying to keep the fire burning."

WEST HOBOKEN (N.J.)—Sister Lasius reports: "We have recently been informed of the death of our brother Dr. Ezekiel S. Talley, of Hanover Co., Va. From the account of his latest hours, sent to sister Thomas by his son, Mr. Charles Talley, we extract the following: 'This is to inform you of the death of our beloved father. He departed this life October 28th, 1874, in the hope of immortality and eternal life. In his own language, before the last struggle with the great and fearful monster—death, he said, 'I am not afraid to die; I die in peace with all men.' He died in hope of a part in the first resurrection, through Jesus Christ. His burial services were conducted by brother Dr. Lemuel Edwards, of King William Co., Va. The church (New Bethesda) could not hold one-half the congregation. Our father loved to read and meditate upon the works written and published by your lamented and devoted husband, Dr. Thomas.'"

YORK (Pa.)—Brother Corkill, at one time unhinged on the sacrifice of Christ, says: "I can find no rest except in the doctrine that Jesus was made in all respects such as myself, yet not an actual transgressor; being of the seed of David in the plain common-sense meaning of that phrase. With this view I now rest content." Brother Corkill says he had a recent opportunity of delivering an address in the Baptist church in York. He put some portions of the truth plainly before his hearers. "At the close," he says, "some of the members came to me and expressed the pleasure they had experienced in listening, and introduced me to others as 'brother' Corkill. I passed this bye, hoping for further opportunities of presenting to them the things of the kingdom and the name of Jesus. They are without a pastor just now, being few and not wealthy. Who knows what may be done by proceeding cautiously?"

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. XII.

RACHEL WEeping FOR HER CHILDREN.

By DR. THOMAS.

THE passage in Jer. xxxi. 15 to 17, referred to in Matt. ii. 17, 18, reads thus—"Thus saith the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachael weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and *they shall return from the land of the enemy.* And there is hope for *thine end,* saith the Lord, and *thy children shall return to their own boundary."*

A voice was heard in Ramah. Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this

canton, and that of Ephraim. The word signifies *an eminence.* Sometimes it is put simply for *a high place,* and then signifies neither a city nor a village. In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name and all the region round about. This voice or cry was foretold by Isaiah as well as by Jeremiah. "Ramah," says he, "is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."—(Isa. x. 29, 30.) Gallim and Anathoth, the latter the birthplace of Jeremiah, were cities of Benjamin. Referring to the same event, Hosea says: "Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud at Bethaven,

after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound; therefore I will pour out my wrath upon them like water."—(Hos. v. 8-10.) Hence, the voice to be heard was lamentation and bitter weeping, on account of the desolation and slaughter of Benjamin and Ephraim by the enemy, and their deportation into their destroyers' land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes or kingdom of Israel, as distinguished from that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initia-tory* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah, and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard.—(Jer. xl. 1.) The voice of lamentation ascending from these prisoners can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state, whose children and relatives had been slain by the

sword, and their palaces and mansions burned with fire, were there assembled, to be marched off by a barbarian soldiery into their enemy's land. The cry of that day was a loud, shrill and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Laish or Dan. Jeremiah, though especially protected by the favour of God and the king, his servant, mingled in that lament for his country's ruin. "How doth the city sit solitary," he exclaims, "that was once full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the nations; she findeth no rest: all her pursuers overlook her between the straits. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and *she is in bitterness*. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: *her children have gone into captivity before the enemy*" (Lam. i. 1-5)—that is, "they were not." But, notwithstanding all that calamity, "there is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they did return *in part* as an earnest, so to speak, of the great restoration in Israel's "*latter end*."—

(Deut. xxxii. 29.) Benjamin, the son of Rachel's sorrow, and the son of Jacob's right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the Hebrew Commonwealth. But there was little comfort in it. Ephraim and Manasseh "were not," being still exiles beyond Bashan. These were Rachel's children as well as Benjamin's, being the descendants of Joseph her first-born. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin's return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe. Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. "Refrain thy voice from weeping and thine eyes from tears." This "refrain" hath continued hitherto. Since the destruction of Benjamin's city—the metropolis of Judah's kingdom, the tribe's lament has no more been heard in Ramah; for Rachel's weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of

weeping no more ascends, is because there is hope for Benjamin, Ephraim, and their companions; and this hope is, that they will return from the land of the enemy to their own border. This restoration is the subject of Jeremiah's prophecy, found in his 30th and 31st chapters. Let the reader peruse them in connection. They contain the gospel of the kingdom with *its mystery unexplained*. The following are a few quotations from them: "The days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Speaking of the day of Israel's future engraftment into their own olive, he saith, "Alas! for that day is great, so that none is like it, it is even *the time of Jacob's trouble*; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck, and will burst thy bands, and strangers shall *no more* serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will *raise up* unto them." "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." "Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof." "Their

children also shall be as aforetime, and their congregation shall be established before me, and *I will punish all that oppress them*. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and *he shall approach unto me*—or be High Priest. “*In the latter days ye shall consider it.*”

In reference to these “latter days,” the Lord says again, “I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned again with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchman upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth”—the land of the enemy; “for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he;” “and they shall not sorrow *any more at all.*” Then comes the passage about Rachel in Ramah.

These quotations show what the

hope is for Rachel's end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this—the obvious import of the prophecy, which I shall explain presently. But before proceeding to this, I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally*, or in fact, never wept for her children, “because they were not,” inasmuch as she died long before them. The voice of lamentation is, therefore, affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph's two sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock. Hence, the inheritor of Joseph's pre-eminence is styled “Ephraim my first-born.” Laban would have had Leah for the matriarch of Jacob's posterity; but God, who established all things by an election, chose Rachel, as He had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers, to be with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole twelve tribes. She died and was buried near to Bethlehem-Ephrata, afterwards rendered famous as the birthplace of David, and his Son Jesus Christ. Sleeping in the dust of Judea, she is personified as weeping in bitterness

of soul for the cruelty inflicted upon her sons in the land of the living. *Her* tears fell from their eyes when Nebuzaradan, Herod or Titus became a sword in the hearts of their children and friends; and as Israel's mother, she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery or hidden meaning to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel's son, thus saith the Lord, "O Israel, thou hast destroyed thyself, but in me is thine help. *I will be thy King.*" "The iniquity of Ephraim is bound up: his sin is hid." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Ephraim is politically dead and buried; so also is "the whole house of Israel;" for say they, "Our bones are dried and our hope is lost: we are cut off from our parts" or native homes. But, saith the Lord God, "Behold, O my people, I will open your graves, and *bring you into the land of Israel.*" The bringing them *into* the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their King shall say "to the north, give up; and to the south, keep not back." He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead, to see her beloved Joseph and Benjamin, and

her children—the whole house of Israel—rejoicing within their own border under their glorious shepherd, "the Stone of Israel," meaning Joseph's crown, as the one like him who was "separate from his brethren."

Rachel being the constitutional matriarch of Israel, is the mother of the tribes, according to "the adoption which pertains to Israel;" for all Israel not being her natural descendants, they become her sons by a constitutional provision. At present, "*they are not;*" but when God shall graft them into their own olive upon a principle of faith, with believers of all other nations of past generations, she will no longer "refuse to be comforted." She will rejoice because "they are"—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore.*

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel? Matthew does not say that that event fulfilled Jeremiah's *prophecy*, but *the saying*. The saying was fulfilled in *an* appropriate sense; for Bethlehem and the limits thereof were the resting place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air for their bereavement. On that occasion "a voice was heard, lamentation, and weeping and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they

were dead. This was another fact. It was also a fact that the mothers were Rachel's people; but it was figurative to say that Rachel wept. Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the accomplishment of his prophecy in full—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In the 15th verse of Matthew ii., there is another example of a prophet's *saying* being fulfilled, or rather, applied to an incident to be taken as an earnest of the fulfilment of the thing predicted. "When Israel was

a child," saith Jehovah, "then I loved him, and called my Son out of Egypt."—(Hos. xi. 1.) This is an historical fact. But Matthew intimates that it is more than history; that it is a prophecy also; and this intimation is found in the saying, that the exodus of the child Jesus from Egypt was the calling of God's Son out of Egypt in a sense of the prophet's saying. Christ is called Israel in Isaiah xlix. 4. He bears Jacob's new name, and the name of the nation of which he is King. God loved His people Israel in childhood, and Jesus too. He called them both out of Egypt, where *pneumatically* the tribes are to this day. But "out of Egypt call I my Son." Their King's exodus is an earnest of their's. Ephraim, God's first-born of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when "the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Egypt." Out of Egypt will Ephraim then be called.—(*Herald of the Kingdom*, vol. III., No. 7, July, 1853.)

HOW TO WALK IN THE TRUTH—A NEW YEAR'S EXHORTATION.

BY BRO. J. J. ANDREW, OF LONDON.

Dear Brethren and Sisters—This is the first Sunday of a new year—an appropriate occasion for individually taking a retrospect of the past. The change from one year to another is like the passing of a mile stone; it reminds us that we have arrived at another stage in the journey of life, and suggests a calculation as to how far we have gone, and how far we may have yet to go ere reaching our destination.

This calculation, to be of any use, should comprehend a review of personal conduct. Oftentimes it does, and this review, it may be safely said, generally brings forth regret. On the principle that a disease must be manifested before it can be cured, this process is obviously indispensable. The next thing to do is to find out the cure and properly apply it. The general remedy is a resolution to

amend what is seen to be defective. So far this is very good; and if mental resolve were always a correct index of future action, the remedy would never fail. But, unfortunately this is not the case: negligence is frequently displayed in the application of the remedy; and thus the disease instead of getting weaker, gets stronger by reason of its longer standing.

The explanation of this frequent failure is that resolutions which are begotten by a new year's day are spasmodic efforts,—a mere transitory ebullition of moral virtue. For want of renewed life their vitality soon expends itself. In the case of those who rest satisfied with systems of morality, this is not a matter of surprise: they are ignorant of the weakness of their own nature, and obey no higher law than one of their own making. As brethren of Christ we have an advantage over all such; we recognise a law which has come from our Creator, and have learned to some extent the frailty of our constitution. Moreover, we have, in the meetings for breaking of bread, a weekly opportunity of strengthening and reviving our good resolutions; for it is specially enjoined as a preparation for partaking of this ordinance that each one "examine himself."—(1 Cor. xi. 28.) By this we are taught that we are not to wait for any particular day in the calendar to review our conduct and commence a reformation: we are to do it weekly, daily, if possible, but at least once a week. The proper course is, as soon as a moral defect is discovered, to resolve at once to amend it. At the same time there is no reason why, in addition to all this, we should not utilise the change from one year to another for strengthening our hold upon the truth and the truth's hold upon us. There is something about the beginning of a new year which tends to rouse up the mind from the lethargy which is inevitably produced by toiling for the things that perish; it tells us that the dreariest part of the winter is past, and that the annual resurrection of nature will soon begin;

it is the birth of a new age, and thus serves to remind us not only of our birth of the flesh, but of our birth of water after being begotten by the truth. Whether, therefore, we be old or young in the service of God, whether babes, young men, or adults, in Christ Jesus, we can all derive benefit from a little reflection on the duties required from us, and the way in which we have performed them. For this purpose I propose to present to you, as a motto for the new year, some words of the apostle Paul, taken from the chapter read last Sunday, namely, the 5th chapter of Ephesians, verses 2, 8, and 15:—"WALK IN LOVE; WALK AS CHILDREN OF LIGHT; WALK CIRCUMSPECTLY."

These admonitions rightly understood, comprehend the whole of our duty as servants of righteousness. They are based on the idea that our probation is like a walk over the face of the earth; let us keep this parallel in view; we shall then better understand and benefit by the apostles' admonitions in so doing.

1.—WALK IN LOVE. The apostle John is generally considered to have been the best exemplification of love, and to have held it in the highest esteem among the apostles. Undoubtedly he wrote more fully upon it than any of the others; but he could not be more emphatic than was the apostle Paul, as witness the 13th chapter of his epistle to the Corinthians; the passage also from which the above words are taken is at once both explicit and comprehensive. To what extent does he exhort us to "walk in love?" "As Christ also hath loved us." Seeing that all who are in Christ are well aware of the way in which their Saviour manifested his love to them, it might be thought that this general reference to his love would have been sufficient. But the apostle proceeds to define the extent to which "Christ hath loved us," by adding, "And hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Thus, Christ having so loved us as to die for us, we are required to manifest love to

the same extent. Only those who fully appreciate that love which was consummated by the death of the cross can realise what a heavy obligation this command imposes upon the children of God. It comprises love to each other, love to our Elder Brother, and love to our heavenly Father. The first requisite of a happy family is love—love between parents and offspring, and love among the children themselves. Equally necessary is it that love should exist among pilgrims in companionship; nothing is so likely to impede their progress as contention, animosities, or want of unity; for not only do quarrels occupy time injuriously, but they prevent its being used in a profitable manner; and while companions in travel are engaged in disputes, there is a danger of losing their way, or of falling into a ditch. When such misfortunes occur, or when subjected to unavoidable troubles, the love of those not involved in them is tested to the full extent. There are some who are such adepts at simulating love that they appear to be very affectionate as long as matters run smoothly; hence the apostolic injunction, "Let love be without dissimulation" (Rom. xii. 9); but as soon as troubles arise which require a very practical manifestation of love—especially at the risk of position or of life—their profuse profession of affection is seen to be no better than windy words. We have an illustration of this when Paul was at Rome. Writing to the Philippians, the apostle says that many of the "brethren in the Lord," waxing confident through his bonds, spake the word of God boldly.—(Phil. i. 14). And yet, at a later period, when writing to Timothy, he says, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge."—(2 Tim. iv. 16). As long as he was simply "an ambassador in bonds" (Ephesians vi. 20), some of the brethren at Rome were loving and courageous; but as soon as he was brought before the tribunal of Cæsar, to be tried for his

religious belief, they were overcome with fear and deserted him; their love was not sufficiently strong to induce them to love their brother Paul as Christ had loved them, by risking their reputation and their lives on his account. They needed the apostle John to say to them, "We ought to lay down our lives for the brethren." (1 John iii. 16). If they had acted in accordance with this exhortation, they would at the same time have shown their love for their Master in heaven: for his brethren are his representatives in this evil world as long as he is absent; to neglect them is to neglect him; to honour and love them is to do the same to him. As a rule they are poor and despised, as he was, and are esteemed by the world weak and foolish. Therefore he who fails to show real practical love to the children of God now, will never be permitted to enter the perfected family of God in the future.

It is for similar reasons that we are required to meet round this table. It may seem to some a useless routine to come here Sunday after Sunday to sing the same hymns and anthems, offer up the same petitions, read the same chapters, listen to the same exhortations, and partake of the same kind of bread and wine. But this is a test of our love. These emblems—bread and wine—represent Jesus Christ in his humiliation, when he was "despised and rejected of men; a man of sorrows and acquainted with grief." We are required to show our association with him in this condition, at a time when the truth concerning him is treated with contempt. Whatever burden the performance of this duty may impose upon us, it ought not to be considered too heavy when we reflect, that while we were yet enemies Christ so loved us as to die for us. Love begets love; surely, therefore, love unto death should beget, if necessary, love unto death. And as the greater includes the less, no sacrifice short of giving up life should be considered irksome, if it but enable us to perform our duty to "a friend" who, as long as

we are faithful, "sticketh closer than a brother."—(Prov. xviii. 24.) "If a man love me," said Jesus, "he will keep my words;" and "Ye are my friends if ye do whatsoever I command you."—(John xiv. 23; xv. 14.)

2.—WALK AS CHILDREN OF LIGHT. This exhortation assumes that the Ephesian believers were already children of light, and that they were walking in a state of surrounding darkness; this is in effect stated in the 2nd chapter, where a contrast is drawn between their former darkness and their existing state of enlightenment. Having come out from the darkness of an idolatrous world, they were required to let the light which had been divinely given them shine for the benefit of those left behind, who, "through ignorance," were still "alienated from the life of God."—(Eph. iv. 18.)

To those who are children of light, it is unnecessary to ask, What is the knowledge which is necessary to bind the breach existing between God and fallen man? To most, if not all, when its illuminating power began to penetrate the mind, it, doubtless, seemed intricate and difficult, and yet, when one becomes familiar with it, how small does that knowledge seem which suffices to turn men from darkness to light! What is it? A knowledge of our own nature, of our state in death, of the covenants with Abraham and David, of the mission of Jesus Christ as the Lamb of God, of his second appearing and the establishment of his kingdom. And yet small as this knowledge appears to be, after the lapse of a few years, we should ever remember that we are indebted to God for it. Jesus Christ might have died, but if, in addition to this, God had not given us a revelation of the way to be saved through His Son, we should have been "without Christ" and "without God in the world." The apostles might have laboured for a century throughout the civilised world, but if the message entrusted to them had not been handed down to this age, we should have

remained what we once were, "aliens from the commonwealth of Israel, and strangers from the covenants of promise." And the Bible might have been preserved for us in its present completeness, but if God had not raised up the necessary means for the disentanglement of the truth from human tradition in our generation, and have brought us within the range of his seed-sowing operations, we should have been left to indulge in the false hope of our ancestors, without any reliable hope of immortality. These reflections should fill our hearts with gratitude, humility, and love, and lead us with the Psalmist to say, "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.)

"Ye are the light of the world," said Jesus to his disciples, in the sermon on the mount. The same may be said of the present generation of his brethren; therefore, upon us is imposed a heavy responsibility of a twofold character. 1st, To enlighten others; 2nd, To increase our own illuminating power. Each of these duties has both an individual and a collective aspect, and upon the fidelity with which they are performed will depend the approval of our Father, both now and hereafter, towards each of His children of each ecclesia. The performance of the first duty does not require a special order of men for the purpose of carrying it out; each brother and sister of Christ is, to the best of his or her ability, to cause the light of the gospel to shine in the surrounding darkness, while walking on the road to eternal life. All cannot lecture publicly; therefore all are not required to do so; but all can either speak or write privately about the truth within the circle of their acquaintance; and some can in addition circulate printed expositions of it in whole or in part. If any authority be required beyond that already quoted, for the proclamation of the truth by lawful means, it may be found in the apostolic exhortation to the Philippians to "shine as lights in the world;

holding forth the word of life."—(Phil. ii. 15, 16.) The very fact that the disciples of Christ are compared to a light is sufficient proof that they are required to make known to others the truth as it is in Jesus. The only object of a light is to shine upon things around it; it is designed to enlighten, not itself, but extraneous objects. If, therefore, any of Christ's disciples are not making known to the extent of their ability the way of life to others, they are failing in the performance of their first duty as "children of light," and they can have little hope of being among those who in the "new heavens and new earth" are, through turning many to righteousness, "to shine "as the stars for ever and ever."—(Dan. xii. 3.)

The second duty imposed upon "children of light," is not so fully recognised as is the first one. The Ephesians had obtained a knowledge of the first principles of the gospel; and yet the apostle informs them that he makes mention of them in his prayers, with a view to God giving them "the spirit of wisdom and revelation in the knowledge of Him;" adding, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."—(ch. i. 16-19). And to the Colossian "children of light," the same writer expresses a desire that they "might be filled with the knowledge of God's will in all wisdom and spiritual understanding, "that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (chap. i. 9, 10).

When a child of darkness is transformed into a child of light, he feels on the first blush somewhat strange and surprised at his new position; the change is often so suddenly effected that a state of excitement is produced, which takes some time to wear itself out. By and bye, as the eyes get

accustomed to the light and to the surrounding circumstances, there is a danger of that which was once brilliant appearing to get dim. The remedy for this is, to increase the illuminating rays to the full strength the eyes are capable of bearing. The rays of light are already in existence, and have been for a long time; all that is necessary is to bring the eyes into contact with them; and this can only be effected by the daily use of that word which is designed as "a lamp" unto the feet of the children of light, and "a light" unto their "path." Those who adopt this course can appreciate the Psalmist's words when he says, "The entrance of Thy words giveth light."—(Psalm cxix. 105, 130). The necessity for allowing these divine rays constantly to penetrate the mind, is apparent from the fact that the path the children of light have to tread is not level, and the children and the works of darkness, with which they come in contact are not always the same. To prevent being misled by any of these obstacles, sufficient light must be possessed to provide for every variety of circumstance; and this desirable result can only be obtained by a familiarity with those commandments which make the children of light wiser than their enemies, and a readiness to apply those "precepts" which teach them to "hate every false way."—(Ps. cxix. 98, 104.)

Nothing is of more importance in a walk, for good or for evil, than the company with whom it is taken. Hence Solomon's proverb, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."—(Prov. xiii. 20.) In the walk to eternal life the selection of our fellow-travellers is to a great extent beyond our control; they are selected for us. In any case they generally comprise both wise and foolish. To a certain extent it is necessary to associate with both classes, and the advantage of this arrangement is that it affords an opportunity for the foolish to be instructed by the wise. But in those who wish to become wiser there will

naturally be a greater affinity for the "wise" ones. This is good up to a certain point; but there is a stage beyond which it is necessary to look to wiser men than they. These are to be found in the persons of the prophets and apostles, who, with Jesus Christ, are undoubtedly the best companions the children of light can have, while journeying through this world's dark and dreary wilderness. They have all in their day shone more or less brilliantly, often at the risk of their natural life, but to the assurance of eternal life; so that they can teach us by example as well as by precept. Their company is indispensable to all who desire to walk as children of the light; the more frequently they are consulted, the more valuable do they become. And they possess one great advantage over living companions: there is no danger of their company becoming wearisome through being protracted too long; when they have served their purpose for the time being, they can be laid on one side without a murmur. Intercourse with them may, in one respect, be compared to the pouring of oil into a lamp; as soon as there is sufficient oil therein, the pouring process can be stopped; and then as the oil is consumed, the supply should be replenished, taking care, of course, that each addition consists only of the pure oil of the Spirit; for if it is adulterated with oil distilled from the flesh, the lamp will give a dull uncertain light—illustrations of which lamentable result are not far to seek.

If an incentive to increased personal enlightenment be required, in addition to what has already been said, it is to be found in the obvious fact that the more fully a child of the light is instructed in the wisdom that cometh from above, the more useful is he likely to be, both to those who are in darkness and those who have entered the light. Many zealous brethren, desirous of being useful in the operations of the truth, lose sight of this requirement; nearly all their thoughts and efforts begin and end in the elementary principles of the truth;

and the consequence is that they make little progress in the knowledge of divine things. They omit to exercise their minds in that private meditation on the revealed Word which was enjoined upon Timothy (1 Tim. iv. 15), which was practised by many of the holy men of old, and which is absolutely necessary in order to increase in spiritual strength.

For a further and final incentive to a steady and copious supply of the Spirit's pure oil, we need only refer to the apostle John's exhortation, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—(1 John i. 7.) The converse of this inspired declaration is, that if we do *not* walk in the light the above results do not follow; which is equivalent to saying that we shall be doomed to that perpetual darkness of death with which unforgiven sins after immersion will be visited. Thus the persistent neglect of that light into which, by the favour of the Father of lights, we have been introduced, will entail disastrous consequences, lasting throughout eternity. That light is given to "walk in;" to stand still in it is not a fulfilment of this requirement. To walk is to make progress; to stand still is not; it is, in fact, equivalent to going backward, for the time so occupied is lost and can never be regained. Constant progress should, therefore, be the practice of those who, with Paul, desire to "press toward the mark for the prize of the high calling of God in Christ Jesus."—(Phil. iii. 14.)

WALK CIRCUMSPECTLY. The meaning of the word *circumspectly* is to look around. To do this the eyes must be open, and not only open, but in active use, looking all around to see that obstructions or dangerous places are avoided. We have a very good illustration of what *circumspect* walking requires, in the slippery state of the streets during the recent frosty weather. To have rushed along in a headstrong, thoughtless manner, might have been attended with serious con-

sequences; hence all who had the requisite amount of caution walked circumspectly. Here is a lesson for the children of light. This world has many slippery places in it, and when it is absolutely necessary to cross any of them, the greatest possible circumspection should be exercised; otherwise there may be a fall; and although it is possible sometimes to recover a fall, there is a danger of its being so serious as to preclude a rising up. This is the case with the unrighteous, of whom the Psalmist says, "Let their way be dark and slippery."—(Ps. xxxv. 6.) "Surely thou didst set them in slippery places: thou castedst them down into destruction."—(Ps. lxxiii. 18.) To prevent such a catastrophe the only course is to walk circumspectly and to ask divine assistance, as did the Psalmist when he said "Hold up my goings in thy paths, that my footsteps slip not."—(Ps. xvii. 5.) If these precautions be duly attended to, there will be a possibility of being able at a future day, to say with the Messiah, "Thou hast enlarged my steps under me, that my feet did not slip."—(Ps. xviii. 36.)

To walk circumspectly requires us to be careful that we do not get too much entangled in this world's affairs. This is a danger against which we cannot be too much on our guard. The only way to avoid it is to be always on the look out, to do that which Jesus was anxious to impress upon his disciples, to "Watch." Its importance is shown by the fact that he has repeated it in that prophetic chart which he gave to his disciples after his ascension to the throne of his Father in heaven:—"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."—(Rev. xvi. 15.) The position of this admonition is very significant; it immediately follows the symbolic description of those political events which usher in the second appearing of Christ; and as we are living witnesses of some of those events, the words are specially intended for the present generation of

Christ's brethren. This watching, it will be observed, refers not so much to the signs of the times, as to our individual conduct. A believer of the truth may be well up in prophecy and the extent of its fulfilment, and yet not be watchful over his own conduct. By induction into the name of Christ we have been clothed with a garment of righteousness which we did not possess as mere children of Adam; that garment we are required to keep clean, to do which we must walk carefully and at the same time "watch." Undoubtedly the hope of Christ's early advent is intended to be an aid to this end; and so long as we recognise it as such, we shall derive benefit therefrom; but if we substitute the means for the end, we shall find out our mistake when it is too late. "Every man that hath this hope," says John, "purifieth himself, even as he [Christ] is pure (1 Jno. iii. 3); that is, he ought to do so; it is given him for this purpose; if it fails it is his own fault, and he is thereby excluded from that community into which "anything that defileth" "shall in no wise enter."—(Rev. xxi. 27.)

Supposing we were certain that Jesus Christ would come in six months, what should we do? We should imitate the representative "goodman of the house" who "had he known in what watch the thief would come, would have watched, and would not have suffered his house to be broken up."—(Matt. xxiv. 43.) Or, to take another illustration, we should examine our house and put it in order, so that it might bear a close scrutiny at the hands of our Judge when he comes. Now, we do not know whether this event will take place within six months, or beyond it; it may be later. We should, therefore, have our house always in order, so that whenever our hope may be realised, we should be ready to receive our Elder Brother as a welcome guest, and to receive his approval for having acted as faithful and wise stewards. To obtain that approval then we must be worthy of approval now. The apostle John

says, "I have no greater joy than to hear that my children walk in the truth."—(3 John v. 4.) This, no doubt, expresses also the mind of Jesus Christ. But there is this difference between the two: John had no power to follow his approval with a reward; Jesus Christ has both the power and the will. Herein lies the significance of his apocalyptic beatitude, "Bles-

sed is he that watcheth and keepeth his garments," and the force of the warning which follows, "lest he walk naked and they see his shame." If we would realise this blessing, and be spared the pain of walking "naked" at the day of judgment, we must take care that we now walk in love, walk as children of light, and walk circumspectly.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 78.

CHRIST AS AN EXAMPLE.

CHRIST, as our example, asks us to do for our brethren what he did for his brethren; and to dispose ourselves towards our Father; and to exemplify in our pilgrimage the like spirit to that which characterised him in the days of his flesh.

Jesus Christ was rich, but he impoverished himself to enrich his brethren, and that to the extent that he had not for himself where to lay his head.

Jesus loved his brethren to the extent of laying down his life for them. The apostle exhorts to the same mind in us.—(1 John iii. 16).

Jesus Christ's meat and drink was to do the will of his Father in heaven. This is a healthful diet for all.

Jesus Christ was not resentful and provoking, but kind, even to the unthankful and evil.

Christ's activities were not consumed in any humanly contrived channels of usefulness; but exhausted rather upon precious interests of the truth and the brethren. "The zeal of thine house hath eaten me up."

Jesus did not seek to become popular with the brethren or public, by withholding wholesome but unpalatable words, or by talking only about politics; but where needful he sent the withering shafts of merited rebuke into the very vitals of his auditory, and laid bare, as by the stroke of a sword, the hidden recesses of hypocrisy, iniquity, and self-righteousness.—(Matthew xvi. 1-6; xxiii.)

Our Lord Jesus Christ was not a

fashionable man; neither was he a popular man, except with the poor and needy: true, he went when bidden to the feasts of the rich, but he never allowed their hospitality to interfere with his wholesome criticism upon their narrow sympathies, and punctilious observance of small things, but uniform neglect of the weightier matters of the law.—(Luke xv. 1; Matthew xiv. 7, 12; Luke xvi. 15)

Much of the weight, or "authority," as they called it, which attached to the words of Christ, was due to the fact that he exemplified in himself the things he enjoined upon others: and also that his speech was pure, and his love was pure, and his very denunciations were pure, and devoid of malevolent spirit, and unmixed by personal irritation, on the one hand, or fleshly preference on the other.

A lesson for disciples is to be noted in the fact, that the teachings of Jesus were wholly of a practical character: he said little indeed, if anything, which had not a practical side to it. Take away the benevolent things which Christ did and the useful things which he said, and there would be very little left to read about him in the New Testament.

The life of Christ, as an example, may be summed up in the very few but well-spoken words of Luke: "He went about doing good." Go thou, brother, and thou, sister, and do likewise.—(Acts x. 38.)

The example of Christ is a living body of divinity, from whence flow healing vigour and spiritual blessing to the touch of faith. Mere statistical instruction is like the dry bones which Ezekiel saw in the valley of vision.

REFERENCE TABLET No. 79.

MEETINGS.

Scriptural meetings represent the collective work of the truth in the hands of those who by the faith and obedience of the gospel constitute the light-stand of the new covenant.

The following are some of the first century meetings noted in the New Testament, viz. the Passover meeting, John xiii. xiv. xv. xvi. xvii.; meeting at Jerusalem, Luke xxiv 33; Acts i. 4; on the Mount of Olives, Acts i. 12; Luke xxiv. 50; again at Jerusalem, Acts i. 12-26; Pentecostal gathering, Acts 2; other meetings, Acts iv. 23; vi. 2; ix. 26-29; at Cornelius's house, Acts x. 33; at Antioch, Acts xi. 26; prayer meeting at Mary's house, Acts xii. 12; public meeting in synagogue at Antioch, Acts xiii. 14-43; again at same place (crowded audience), Acts xiii. 44; at synagogue, Iconium, Acts xiv. 1-4; at Lystra and Derbe, Acts xiv. 6, 7; ecclesial meeting at Antioch, Acts xiv. 27; important conference at Jerusalem, Acts xv.; outdoor meeting at Philippi, Acts xvi. 12, 14; meeting at Lydia's house, Acts xvi. 14, 15, 40; at jailor's house, Acts xvi. 32; Sabbath meetings at Thessalonica, Acts xvii. 1-10; at Berea, Acts xvii. 11; outdoor meeting on Mars' Hill, Athens, Acts xvii. 22, 32; synagogue meeting at Corinth, Acts xviii. 4; at Ephesus (three months together), Acts xviii. 19; xix. 8; at school of Tyrannus (for two years), Acts xix. 9, 10; ecclesial meeting at Troas, Acts xx. 6-12; farewell meeting of Paul and elders at Ephesus, Acts xx. 17, 33; meeting of elders at Jerusalem, Acts xxi. 17-22; out-door meeting, Acts xxii.; meetings at Paul's lodging, Rome (for two years), Acts xxviii. 23, 30, &c.

All meetings having a scriptural constitution and object are, doubtless, helpful to the brethren and sisters in spiritual edification and upbuilding; and are, therefore, for that reason, to be recommended as privileges which cannot be neglected without loss.

The assembling of the household to memorialise the sufferings of Christ, on the morning of first days, is, doubtless, the leading and least dispensable meeting; next to that, comes the Sunday evening proclamation of the truth to our neighbours, which all zealous brethren and sisters will seek to sustain and countenance, as a necessary part of the work of Christ;

after this comes the mid-week meeting, which is also relatively important, as tending to solidify, and to ground, and settle in the further understanding of the Word, as well as to comfort and sustain in the warfare. Zeal, combined with opportunity and convenience, will sometimes add useful supplemental meetings to those already named.

It is profitable to the brethren and helpful to the truth presented, as it is also to the glory of God, that all *permanently constituted* meetings be opened and concluded with prayer and praise to the Father of all mercies.

"Pray without ceasing," and "in everything give thanks," are precepts applicable morning, noon, and night, and every day in the week, and under almost all circumstances: at meals, at business meetings, at tea meetings, at reading meetings, at funeral meetings, at wedding meetings, and wherever two or three are gathered together in the interests of the truth, or to rejoice or sorrow in any of the providences of God; there let God be named as the giver of every good and perfect gift.

Meetings conducted without singing and prayer, may be iconoclastic and intellectually upbuilding—but they will lack a powerfully subduing influence, such only as prostration before God can exercise upon the heart. Thankful praying dispositions should not be repressed and dried-up by a secularising practice; but should rather be encouraged and guided, as the very best soil into which the truth can fall, and in which afterwards, if helped by devout influences, it will germinate to perfection.

Concerning the divers ways in which the general midweek meeting may be conducted, one way can be recommended as superior to all others, viz., reading from one or two parts of the word by course, followed by an exposition of the chapter by a competent brother, acting also by course, allowing some time also for questions, or further remarks by others. This method, preceded and concluded with supplication and thanksgiving, works far better for the edification than if the time were occupied in desultory conversation, discussion, or where the minds of the brethren are exercised in too overweening, continuous or exclusive sense upon some controversial subject, or pet part of the word.

What is wanted in all meetings, is not the flesh, but the spirit of the truth: the guiding of a meeting into right channels is as important as ruling a nation; it requires great wisdom, absolute singleness and

firmness of purpose, much tact and discretion, the absence of all official importance, and the presence of all brotherly kindness, love and humility.

In conducting meetings, it will be found that fitness, appropriateness, and qualification is harmony, and that therefore supreme regard should be had in all things for the general edification; for which reason also it is necessary to that end, that those who lead in prayer should be such as being well versed in the Scriptures, have also taken on that exalted spiritual tone which is even more important than in speaking, because in the latter, men simply speak to the brethren, whilst in the former capacity, they are the mouthpiece for the whole ecclesia in supplication and ascription to God.

In giving thanks in the assembly for the bread and the wine, let such thanksgiving centre in and encircle the Slain Lamb as the covenant sacrifice, to the exclusion of all those more general things which may be more appropriately named in the preceding and following petition.

In offering prayer in the presence of strangers, at the usual Sunday evening meetings, let brethren confine their address to God, and not so far forget what they are doing as to be delivering a second lecture to the people; and in addition to this, let them by all means get away from themselves into the bountiful pastures of the truth.

In all meetings let punctuality be attended to, and as far as practicable by all; as well also, let there be silence and attention when the word is read, as well as when a brother is speaking; and indeed whatsoever be done, let it be done heartily, and withal reverently, as to the Lord.

Finally, let all brethren and sisters do their own part towards rendering the short time that we are together for the worship of the Father through his Son Jesus Christ, as free from all distracting elements as possible, so that there may be nothing to hinder most complete and undisturbed attention to the edifying duties which centre in "the table of the Lord."

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 25.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 15.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

PAUL'S CASE OF ITSELF A CONCLUSIVE PROOF THAT THE BIBLE IS TRUE.

Continued from page 72.

It then appears that Paul had nothing to gain by taking this part. Let us con- sider, on the other hand, what he gave up and what he had reason to fear. He

gave up a fortune, which he was then in a fair way of advancing; he gave up that reputation which he had acquired by the labours and studies of his whole life, and by a behaviour which had been blameless, "touching the righteousness which is in the law."—(Phil. iii. 6.) He gave up his friends, his relations, and family, from whom he estranged and banished himself for life: he gave up that religion which he had profited in above many his equals in his own nation, and those traditions of his fathers which he had been more exceedingly zealous of.—(Gal. i. 14.) How hard this sacrifice was to a man of his warm temper, and above all men, to a Jew, is worth consideration. That nation is known to have been more tenacious of their religious opinions than any other upon the face of the earth. The strictest and proudest sect among them was that of the Pharisees, under whose discipline Paul was bred. The departing, therefore, so suddenly from their favourite tenets, renouncing their pride, and, from their disciple, becoming their adversary, was a most difficult effort for one to make so nursed up in the esteem of them, and whose early prejudices were so strongly confirmed by all the powers of habit, all the authority of example, and all the allurements of honour and interest. These were the sacrifices he had to make in becoming a Christian; let us now see what inconveniences he had to fear: the implacable vengeance of those he deserted; that sort of contempt which is hardest to bear, the contempt of those whose good opinion he had most eagerly sought, and all those other complicated evils which he described in his second epistle to the Corinthians, chap. xi.; evils, the least of which were enough to have frightened any impostor, even from the most hopeful and profitable cheat. But where the advantage proposed bears no proportion to the dangers incurred, or the mischiefs endured, he

must be absolutely out of his senses who will either engage in an imposture, or being engaged, persevere.

Upon the whole, then, I think I have proved that the desire of wealth, of fame, or of power, could be no motive to make Paul a convert to Christ; but that, on the contrary, he must have been checked by that desire as well as by the just apprehension of many inevitable and insupportable evils, from taking a part so contradictory to his past life, to all the principles he had imbibed, and all the habits he had contracted.

It only remains to be inquired whether *gratification of any other passion* under the authority of that religion, or by the means it afforded, could be his inducement. That there have been some imposters who have pretended to revelations from God merely to give loose to irregular passions, and set themselves free from all restraints of government, law, or morality, both ancient and modern history shows. But the doctrine preached by Paul is absolutely contrary to all such designs. His writings breathe nothing but the strictest morality, obedience to magistrates, order and government, with the utmost abhorrence of all licentiousness, idleness or loose behaviour under the cloak of religion. We nowhere read in his works, that saints are above moral ordinances; that dominion or property is founded in grace; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason and the laws of nature; or any of those wicked tenets, from which the peace of society has been disturbed, and the rules of morality have been broken by men pretending to act under the sanction of a divine revelation. Nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless. Hear the appeal that he makes to the

Thessalonians upon his doctrine and behaviour among them: "Our exhortation was not of deceit, nor of uncleanness, nor in guile. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believed."—(1 Thess. ii. 3, 10.) And to the Corinthians he says, "We have wronged no man, we have corrupted no man, we have defrauded no man."—(2 Cor. vii. 2. See also 2 Cor. i. 12; iv. 2.)

It was not, then, the desire of gratifying any irregular passion, that could induce Paul to turn Christian, any more than the hope of advancing himself either in wealth, reputation, or power. But still it is possible, some men may say—and I would leave no imaginable objection unanswered—that though Paul could have no selfish or interested view in undertaking such an imposture, yet, for the sake of its moral doctrines, he might be inclined to support the Christian faith, and *make use of some pious frauds* to advance a religion which, though erroneous and false in its theological tenets, and in the facts upon which it was grounded, was in its precepts and influences, beneficial to mankind. Now, admitted that some good men in the heathen world have both pretended to divine revelations and introduced or supported religions they knew to be false, under a notion of public utility. But besides that this practice was built upon maxims disclaimed by the Jews, who, looking upon truth, not utility, to be the basis of their religion, abhorred all such frauds, and thought them injurious to the honour of God, the circumstances they acted in were different from those of Paul. The first reformers of savage and uncivilised nations had no other way to tame those barbarous people, and to bring them to submit to order and government, but by the reverence which they acquired from this pretence. The fraud was therefore alike beneficial to the deceiver and the

deceived. And in all other instances which can be given of good men acting this part, they not only did it to serve good ends, but were secure of its doing no harm. Thus, when Lycurgus persuaded the Spartans, or Numa the Romans, that the laws of the one were inspired by Apollo, or those of the other by Egeria; when they taught their people to put great faith in oracles, or in augury, no temporal mischief, either to them or their people, could attend the reception of that belief. It drew on no persecutions—no enmity with the world. But at the time when Paul undertook the preaching of the gospel, to persuade any man to be a Christian, was to persuade him to expose himself to all the calamities human nature could suffer. This Paul knew; this he not only expected, but warned those he taught to look for it too.—(1 Thess. iii. 4; 2 Cor. vi. 4, 5; Eph. vi. 10-16; Phil. i. 28-30). The only support he had himself, or gave to them, was, that "if they suffered with Christ, they should be also glorified *together*." And that "he reckoned that the sufferings of the present time were not worthy to be compared *with that glory*."—(Rom. viii. 17, 18). So, likewise, he writes to the Thessalonians, "We, ourselves, glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, *for which ye also suffer*: seeing it is a righteous thing with God to recompense," or repay, "tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," &c.—(2 Thess. i. 4-7.) And to the Corinthians he says, "If in this life only we have hope in Christ, we are of all men most miserable." How much reason he had to say this, the hatred, the contempt, the torments, the deaths en-

dured by the Christians in that age, and long afterwards, abundantly prove. Whoever professed the gospel under these circumstances, without an entire conviction of its being a divine revelation, must have been mad; and if he made others profess it by fraud or deceit, he must have been worse than mad; he must have been the most hardened villain that ever breathed. Could any man who had in his nature the least spark of humanity, subject his fellow-creatures to so many miseries; or could one that had in his mind the least ray of reason, expose himself to share them with those he deceived, in order to advance a religion which he knew to be false, merely for the sake of its moral doctrines? Such an extravagance is too absurd to be supposed; and I dwell too long on a notion that, upon a little reflection, confutes itself. I would only add to the other proofs I have given, that Paul could have no rational motive to become a disciple of Christ, unless he sincerely believed in him, this observation: that whereas it may be objected to the other apostles, by those who are resolved not to credit their testimony, that having been deeply engaged with Jesus during his life, they were obliged to continue the same professions after his death, *for the support of their own credit*, and from having gone too far to go back: this can by no means be said of Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us that Paul must have naturally continued a Jew, and an enemy of Christ Jesus. If they were engaged on one side, he was as strongly engaged on the other; if shame withheld them from changing sides, much more ought it to have stopped him, who being of a higher education and rank in life a great deal than they, had more credit to lose, and must be supposed to have been vastly more sensible to that sort of shame. The only difference was that

they, by quitting their Master, after his death, might have preserved themselves; whereas he, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As, therefore, no rational motive appears for Paul's embracing the faith of Christ, without having been really convinced of the truth of it, but on the contrary, everything concurred to deter him from acting that part, one might very justly conclude, that when a man of his understanding embraced that faith, he was in reality convinced of the truth of it; and that, by consequence, he was not an impostor who said what he knew to be false with an intent to deceive.

But that no shadow of doubt may remain upon the impossibility of his having been such an impostor; that it may not be said, "The minds of men are sometimes so capricious that they will act without any rational motives, they know not why, and so perhaps might Paul;" I shall next endeavour to prove, that if he had been so unaccountably wild and absurd as to undertake an imposture so unprofitable and dangerous both to himself and those he deceived by it, he *could not possibly have carried it on with any success* by the means that we know he employed.

First, then, let me observe, that if his conversion, and the part that he acted in consequence of it, was an imposture, it was such an imposture as *could not be carried on by one man alone*. The faith he professed, and which he became an apostle of, was not his invention. He was not the author or beginner of it, and, therefore, it was not in his power to draw the doctrines of it out of his own imagination. With Jesus, who was the author and head of it, he had never had any communication before his death, nor with his apostles after his death, except as their persecutor. As he took on himself the office and character of an apostle, it was absolutely necessary for

him to have a precise and perfect knowledge of all the facts contained in the gospel, several of which had only passed between Jesus himself and his twelve apostles, and others more privately still, so that they could not be known to but very few, being not yet made public by any writings; otherwise he would have exposed himself to ridicule among those who preached that gospel with more knowledge than he; and as the testimony they bore would have been different in point of fact, and many of their doctrines and interpretations of Scripture repugnant to his, from their entire disagreement with those Jewish opinions in which he was bred up, either they must have been forced to ruin his credit, or he would have ruined theirs. Some general notices he might have gained of these matters from the Christians he persecuted, but not exact or extensive enough to qualify him for an apostle, whom the least error in these points would have disgraced, and who must have been ruined by it in all his pretensions to that inspiration from whence the apostolical authority was chiefly derived. It was, therefore, impossible for him to act this part but in confederacy, at least with the apostles. Such a confederacy was still more necessary for him, as the undertaking to preach the gospel did not only require an exact and particular knowledge of all it contained, but an apparent power of working miracles; for to such a power all the apostles appealed in proof of their mission and of the doctrines they preached. He was, therefore, to learn of them by what secret arts they so imposed on the senses of men, if this power was a cheat. But how could he gain these men to become his confederates? Was it by furiously persecuting them and their brethren, as we find that he did, to the very moment of his conversion? Would they venture to trust their capital enemy with all the

secrets of their imposture, with those upon which all their hopes and credit depended? Would they put it in his power to take away not only their lives, but the honour of their sect, which they preferred to their lives, by so ill-placed a confidence? Would men be so secret as not to be drawn by the most severe persecutions to say one word which could convict them of being impostors, confess themselves such to their persecutor, in hopes of his being their accomplice? This is still more impossible than that he should attempt to engage in their fraud, without their consent or assistance.

We must suppose, then, that till he came to Damascus, he had no communication with the apostles, acted in no concert with them, and learnt nothing from them except the doctrines which they had publicly taught to all the world. When he came there, he told the Jews, to whom he brought letters from the high priest and the synagogue against the Christians, of his having seen in the way a great light from heaven, and heard Jesus Christ reproaching him with his persecution, and commanding him to go into the city, where it should be told him what he was to do. But to account for his choosing this method of declaring himself a convert to Christ, we must suppose that all those who were with him when he pretended he had this vision, were his accomplices; otherwise, the story he told could have gained no belief, being contradicted by those whose testimony was necessary to vouch for the truth of it. And yet how can we suppose that all these men should be willing to join in this imposture? They were, probably, officers of justice, or soldiers, who had been employed often before in executing the orders of the high priest and the rulers against the Christians. Or, if they were chosen particularly for this expedition, they must have been chosen by them, as men they could trust for their zeal in that

cause. What should induce them to be the betrayers of that business they were employed in? Does it even appear that they had any connection with the man they so lied for, before or after this time, or any reward from him for it? This is, therefore, a difficulty in the first outset of this imposture not to be overcome. But further, he was to be instructed by one at Damascus. That instructor, therefore, must have been his accomplice, though they appeared to be absolute strangers to one another; and though he was a man of an excellent character, "who had a good report of all the Jews that dwelt at Damascus," and so was very unlikely to have engaged in such an imposture; notwithstanding these improbabilities, this man, I say, must have been his confidant and accomplice in carrying on this fraud, and the whole matter must have been previously agreed on between them. But here, again, the same objection occurs. How could this man venture to act such a dangerous part, without the consent of the other disciples, especially of the apostles; or by what means could he obtain their consent? And how absurdly did they contrive their business, to make the conversion of Saul the effect of a miracle, which all those who were with him must certify did never happen. How much easier it would have been to have made him be present at some pretended miracle wrought by the disciples, or by Ananias himself, when none were able to discover the fraud, and have imputed his conversion to that, or to the arguments used by some of his prisoners whom he might have discoursed with and questioned about their faith, and the grounds of it, in order to colour his intended conversion. As this was the safest, so it was the most natural method of bringing about such a change, instead of ascribing it to an event which lay so open to detection. For to use the words of Paul to Agrippa, "this thing was not

done in a corner" (Acts xxvi.), but in the eye of the world, and subject immediately to the examination of those who would be the most strict in searching into the truth of it—the Jews at Damascus. Had they been able to bring any shadow of proof to convict him of fraud in this affair, his whole scheme of imposture must have been nipt in the bud. Nor were they at Jerusalem, whose commission he bore, less concerned to discover so provoking a cheat. But we find that many years afterwards, when they had all the time and means they could desire to make the strictest enquiry, he was bold enough to appeal to Agrippa, in the presence of Festus (Acts xxvi.), upon his knowledge of the truth of his story; who did not contradict him, though he had certainly heard all that the Jews could allege against the credit of it in any particular—a very remarkable proof both of the notoriety of the fact, and the integrity of the man who, with so fearless a confidence, could call upon a *king* to give testimony for him, even while he was sitting in judgment upon him.

But to return to Ananias. Is it not strange, if this story had been an imposture, and he had been joined with Paul in carrying it on, that, after their meeting at Damascus, we never should hear of their consorting together, or acting in concert; or that the former drew any benefit from the friendship of the latter, when he became so considerable among the Christians? Did Ananias engage and continue in such a dangerous fraud without any hopes or desire of private advantage? There is, I think, no other way to get over this difficulty but by supposing that Ananias happened to die soon after the other's conversion. Let us, then, take it for granted, without any authority either of history or tradition, and let us see in what manner this wondrous imposture was carried on by Paul himself. His first care ought to

have been to get himself owned and received as an apostle by the apostles. Till this was done, the bottom he stood upon was very narrow; nor could he have any probable means of supporting himself in any esteem or credit among the disciples. Intruders into impostures run double risks; they are in danger of being detected, not only by those upon whom they practise their cheats, but also by those whose society they force themselves into, who must always be jealous of such an intrusion, and much more from one who had always behaved as their enemy. Therefore, to gain the apostles, and bring them to admit him into a participation of all their mysteries, all their designs, and all their authority, was absolutely necessary at this time to Paul. The least delay was of dangerous consequence, and might expose him to such inconveniences as he never afterwards could overcome. But instead of attending to this necessity, he went into Arabia, and then returned again to Damascus; nor did he go to Jerusalem till three years were passed.—(Gal. i. 17, 18.) Now this conduct may be accounted for, if it be true that, as he declares in his epistle to the Galatians, he “neither received the gospel of any man, neither was he taught it, but by the revelation of Jesus Christ.”—(Gal. i. 12.) Under such a Master, and with the assistance of his divine power, he might go on boldly without any human associates; but an impostor so left to himself, so deprived of all help, all support, all recommendation, could not have succeeded. Further, we find that at Antioch, he was not afraid to withstand Peter to his face, and even to reprove him before all the disciples, because he was to be blamed.—(Gal. ii. 11-14.) If he was an impostor, how could he venture so to offend that apostle whom it so highly concerned him to agree with and to please? Accomplices in a fraud are obliged to show greater regard for each

other: such freedom belongs to truth alone.

But let us consider *what difficulties he had to encounter among the Gentiles themselves*, in the enterprise he undertook of going to them, making himself their apostle, and converting them to the religion of Christ. As this undertaking was the distinguishing part of his apostolical functions, that which, in the language of his epistles, he was particularly *called to*, or which, to speak like an unbeliever, he chose and assigned to himself, it deserves a particular consideration. In this enterprise, Paul was to contend: 1st—With the policy and power of the magistrate; 2nd—With the interest, credit and craft of the priests; 3rd—With the prejudice and passions of the people; 4th—With the wisdom and pride of the philosophers. That in all heathen countries, the established religion was interwoven with that civil constitution, and *supported by the magistrate*, as an essential part of the government, whoever has any acquaintance with antiquity cannot but know. They tolerated, indeed, many different worships, though not with so entire a latitude as some people suppose, as they suffered men to discourse very freely concerning religion, provided they would submit to an exterior conformity with established rites; nay, according to the genius of paganism, which allowed an intercommunity of worship, they in most places admitted, without any great difficulty, new gods and new rites; but they nowhere endured any attempt to overthrow the established religion, or any direct opposition made to it, esteeming that an unpardonable offence, not to the gods alone, but to the state. This was so universal a notion and so constant a maxim of heathen policy, that when the Christian religion set itself up in opposition to all other religions, admitted no intercommunity with, but declared that the gods of the Gentiles

were *not to be worshipped*, nor any society suffered between them and the *only true God*—when this new doctrine began to be propagated, and made such a progress as to fall under the notice of the magistrate, the civil power was everywhere armed with all its terrors against it. When, therefore, Paul undertook the conversion of the Gentiles, he knew very well that the most severe persecutions must be the consequence of any success in his design.

2.—This danger was rendered more certain by the opposition he was to expect from the *interest, credit and craft of the priests*. How gainful a trade they, with all their inferior dependents, made of those superstitions which he proposed to destroy; how much credit they had with the people, as well as the state, by the means of them; and how much craft they employed in carrying out their impostures, all history shows. Paul could not doubt that all these men would exert their utmost abilities to stop the spreading of the doctrines he preached—doctrines which struck at the root of their power and gain, and were much more terrible to them than those of the

most atheistical sect of philosophers; because the latter contented themselves with denying their principles, but at the same time declared for supporting their practices, as useful cheats, or at least, acquiesced in them as establishments authorised by the sanction of law. Whatever, therefore, their cunning could do to support their own worship, whatever aid they could draw from the magistrate, whatever zeal they could raise in the people, Paul was to contend with, unsupported by any human assistance. And 3—This he was to do in direct opposition to all the *prejudices and passions of the people*. Now had he confined his preaching to Judea alone, this difficulty would not have occurred in near so great a degree.

(To be continued.)

ERRATA LAST MONTH.—In last month's portion of this article, there were several errors in the printing of the proper names that occurred. On page 70, "Skima" should have been *Numa*; "Taleucus" should have been *Zaleucus*; "Sofé" should have been "*Soft*;" and "Zeriffs" should have been *Xeriffs*.

BIBLE MARKING; AND HINTS TO BIBLE-MARKERS.

We give this month a definition of the Greek words translated *immortal, immortality, incorruptible, uncorruptible* and *incorruption* in the New Testament, together with the passages where they occur, whether translated as above or otherwise. These passages are very few in number, but as the distinction between *immortality* and *incorruptibility* is sometimes made much ado of by those of our "orthodox" opponents who stickle for very precise definitions according to "the original," it is well to be able to meet them on the point. Only a few months since, in an attack on Christadelphian belief on this subject, which appeared in a London evangelical weekly paper (the *Christian Standard*, for August 26th, 1874), the writer said, referring to the Christ-

adelphian (which is the ordinary) use of the word *immortality*: "Our English Bible has got 'immortality' in it, but the Greek original knows no such word in our sense. The two Greek words so translated never mean the English word 'immortality.'" As he gave no authority for this assertion, we have only his *ipse dixit* for it, and to that we prefer the definitions given by two such standard Lexicons as those we now proceed to quote.

1.—*Athanasia* (α θανασια) is defined by Liddell and Scott to mean "*immortality*;" and by Parkhurst "*immortality, exemption from death*." It is derived from *athanatos*, which is from *a, no*, and *thanatos*, death. This derivation, the above definitions, and the Scripture use

of the word, surely indicate that its meaning is pretty much, if not indeed exactly, the same as "our sense" of the word "immortality." *Athanasia* occurs only three times, and is in each case translated *immortality*, viz. :—

- 1 Cor. xv. 53: put on *immortality*.
 " " 54: put on *immortality*.
 1 Tim. vi. 16: who only hath *immortality*.

2.—*Aphtharsia* (αφθαρσία). "Incorruption, *immortality*."—(Liddell & Scott.) "I.—Incorruption, *incorruptibility*, *incapacity of corruption*. II.—*Incorruptness* in a moral or spiritual sense, *freedom from corrupt doctrines or designs*."—(Parkhurst.) *Aphtharsia* occurs eight times in the New Testament. It is rendered *incorruption* four times, viz. :

- 1 Cor. xv. 42: It is raised in *incorruption*.
 " " 50: Corruption inherit *incorruption*.
 " " 53: Must put on *incorruption*.
 " " 54: Shall have put on *incorruption*.

Twice it is rendered *sincerity*, evidently in the sense of the second meaning given by Parkhurst:

- Eph. vi. 24: Love our Lord Jesus Christ in *sincerity*.
 Tit. ii. 7: Uncorruptness, gravity, *sincerity*.

In the remaining two passages it is translated *immortality*, viz. :

- Rom. ii. 7: Glory, and honour, and *immortality*.
 2 Tim. i. 10: Brought life and *immortality* to light.

In the last two passages, *incorruptibility* would seem, from the above definitions, to be the correct rendering, rather than *immortality*, as the Common Version gives it; and the former is quite in harmony with Scripture facts and teaching on the subject. It was indeed Jesus Christ who "brought life and *incorruptibility* to light," as far as the race of Adam is concerned. Previous to his emerging from the tomb, and being made *incorruptible*, and manifesting himself to his disciples in that nature, none of the race had been so manifested. Therefore it was undoubtedly "brought to light" by him. And as it is the very same nature that is promised to his disciples, the apostle could appropriately exhort the Roman Christians to *seek for incorruptibility*. The reason why the apostle couples together "life and *incorruptibility*" is doubtless this, that "incorruptibility"

may pertain to *inanimate* things—diamonds, perhaps—and therefore does not necessarily include "life." Hence "life" is mentioned, in order to render the description of spirit-nature complete. Although "life" is not mentioned in connection with "incorruptibility" in Rom. ii. 7, it is implied by the mention of "glory and honour." Where "immortality" is spoken of, it is unnecessary to add "life," as immortality necessarily includes life. The "point" our opponents sometimes try to "make" in connection with this is, that if the word in these passages be translated *incorruptibility*, the passages do not prove that for which we adduce them, viz., the non-immortality of man, but are quite consistent with *their* theory that men are now immortal (that is, their "souls," so-called), and at the resurrection receive, not immortality, but simply *incorruptibility* of body added to an immortality previously possessed. The contention, however, avails them nothing, for, according to their theory, *incorruptibility* of body is at the resurrection the portion of both righteous and wicked, it being necessary to the former to enable their bodies to remain "in union" with their "souls" throughout eternity, (as otherwise their souls would again "shuffle off this mortal coil," or rather the "mortal coil" would drop off, as before;) and it being necessary to the wicked, not only that the same unending "union of body and soul" may be maintained, but in order that their bodies may be able to endure "eternal torments," which otherwise would be impossible. Now, in opposition to this, the Bible speaks of *incorruptibility* as the portion of the righteous only; so that in order to gain anything by the substitution of *incorruptibility* for *immortality* in these two passages, our opponents must repair their theory by making *incorruptibility* the lot of the righteous only. Even then their position would be very little better, in view of the many other unmistakable Scripture testimonies as to the nature of man.

3.—*Aphthartos* (αφθαρτος): "*uncorrupted, incorruptible*."—(Liddell and Scott.) "*Incorruptible, not capable of corruption*."—(Parkhurst.) It occurs seven times in the New Testament. Once it is translated *immortal*.

- 1 Tim. i. 17: The King eternal, *immortal*.

The remaining six times it is translated *incorruptible*, or—which are synonymous—*uncorruptible*, and *not corruptible*.

Rom. i. 23: The glory of the *incorruptible* God.

1 Cor. ix. 25: Crown: but we an *incorruptible*.

" xv. 52: Dead shall be raised *incorruptible*.

1 Pet. i. 4: To an inheritance *incorruptible*.

" i. 23: *Incorruptible*, by the Word of God.

" iii. 4: That which is *not corruptible*.

From a number of suggestions we have received, we quote the following from a letter from a brother:—"A plan I have thought of adopting—not for general Bible-marking, but for finding out passages relating to words that are used in a non-literal sense, such as sun, moon, stars, mountains, rivers, trees, seas, waters, clouds, &c., and any other subjects—is by making an index of very thin paper (a lettered one, same as is used in a ledger), and putting the subjects in it, with the texts; for instance, if you wanted to find verses where 'rivers' represented armies, just turn to 'R' in the index for the word 'rivers,' and ascertain." A very good idea, but we do not see why the plan should be restricted to "words that are used in a non-literal sense;" and we would suggest its application, not only to these, but to any other subjects. For instance: passages on the "mortality of man," "state of the dead," "the promises," &c., might be entered respectively under the letters "M," "S," "P," and so on. This would be a means of ready reference to passages required to prove any first principle, &c.

A few blank leaves (not in index form) at the beginning or end of the Bible, would be found useful for making memoranda of various kinds, as, for instance, an amended translation too long to insert on the page of the Bible where the passage occurs, or a note such as we suggested last month in connection with *kosmos*: see page 74, first column, line 18 from bottom.) Different pages might be set apart for different kinds of notes, to save time in referring. When having a Bible re-bound, (and Christadelphians' Bibles generally require this process oftener than most

peoples' Bibles,) a few blank leaves could easily be inserted in any part of the Bible, at the beginning and end, and between the Old Testament and New Testament, or a leaf at the end of each of the larger books of the Bible, and one after several small ones (such as the "minor prophets" and the epistles).

For the benefit of those who read by the *Bible Companion*, we may mention a plan we have found useful. To avoid the necessity of keeping a whole copy of that useful little help in the Bible, tear out the leaf containing the part in use for the time being, and fasten it in at the beginning or end of the Bible (with gum or otherwise), and, when done with, remove it (which may be done without tearing the paper) and insert the leaf containing the daily portions for the next two months. This will prevent the spoiling of a Bible by carrying a small pamphlet in it, (which is liable to loosen the binding), or avoid the liability to get behindhand or lose the reckoning in the daily reading by the *mislaying of the Bible Companion*.

Another plan which has been adopted to prevent these undesirable contingencies, and promote convenience, is to mark the date at the head of each chapter. A month at a time can easily be done in advance, and, when once complete, it will not require repetition in the same Bible, (as it will last "for ever" i.e., the "for ever," or *aion* (1) of the book so marked). To reduce the work to a minimum, the name of the month need be given only at the beginning of each book, and on the first day of each month. A simple number indicating the day of the month will suffice for the other days.

We have also received from a sister some excellent suggestions for marking passages with *symbolical marks*, such as straight and slanting lines, curves, circles, crosses, &c.; but we hold these over for the present, in order to add to or alter the list of marks, and present to our readers as complete a list as possible. If any others have adopted this plan, will they please send their contributions of ideas; whether "talents" or "mites," they will be welcome. **A. ANDREW.**

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.)

The *Jewish Chronicle* says the change of government in Spain is favourable to Jewish interests in that country.

THE HOLY LAND.—Dr. Asher, secretary of the United Synagogue, and Mr. Samuel Montagu are about to proceed to the Holy Land at the end of this month.

THE JEWS IN AUSTRIA.—The province of Bukovina, in the Austro-Hungarian Empire contains 40,000 Jewish inhabitants. The Jewish population of East Galicia is said to be 300,000.

JEWISH HONOURS IN NEW YORK.—The Hon. Samuel A. Lewis has been elected President of the Board of Aldermen of New York, the second civic honour in the metropolis of the United States.

JEWISH HONOUR IN EGYPT.—M. Jacob Menasse Cattani, a Jewish banker at Cairo, universally esteemed in Egypt for his commercial integrity and philanthropy, has been elevated by the Khedive to the rank of Bey.

LAND PRESENTED TO THE JEWS AT BORDEAUX.—The Town Council of Bordeaux has presented the Jewish community of that city with a piece of ground 1,800 square metres in length, for the erection of a new synagogue in lieu of the one burnt down in 1873.

THE FAMINE IN ASIA MINOR.—The famine continues to prevail in Asia Minor with great severity. A committee has been formed in London to concert means of relief. Mr. Lionel L. Cohen, a Jew, is a member of the Committee.

THE SULTAN AND THE JEWS.—Rabbi Abraham of Rustchuk, already decorated by the Sultan with a medal of honour, has received from his Imperial Majesty the title of Chacham-Bashi, and a rich costume suitable to this dignity.

JEWISH HONOUR IN PARIS.—At a brilliant reception held a few weeks ago in Paris by Prince Hohenlohe, the German Ambassa-

dor to France, Marshal MacMahon, President of the Republic, was represented by Colonel Lambert, a Jew.

LAND FOR SALE IN THE HOLY LAND.—*Habazeleth* says there are some large and excellent plots of ground for sale at a very low price, close to the Agricultural School at Jaffa. This opportunity, thinks our contemporary, should be seized by those Jews who are desirous of possessing ground in the Holy Land of their ancestors.

PILGRIMAGE TO PALESTINE.—The Paris committee for a pilgrimage to the Holy Land is organising a caravan to Jerusalem for the Easter festival. It will leave Marseilles by steamer on Thursday, February 25th. The charge is 1,360 francs by first-class, and 1,165 francs by the second.

ANCIENT JEWISH SETTLEMENT IN CORNWALL.—*Notes and Queries* contains an article on Marazion, in Cornwall, which is said to have been anciently inhabited by the Jews, who held markets there for the sale of tin, and named it Mara-Zion, the "Bitter Zion" (מרה ציון), from its being their allowed place of rest. It is also sometimes called Market Jew.

PALESTINE EXPLORATION.—The *Quarterly Statement* for January states that Mr. Drake's place has been taken by an officer of the Royal Engineers, Lieutenant H. H. Kitchener. A specimen portion of the new map of Palestine has been published, and is presented with this number of the *Quarterly Statement*. It is the ridge of Mount Carmel. The specimen shows the thorough work of the survey, and is an earnest of what the great map of Palestine will be when completed. The last year has been the most fertile in results, since Captain Warren was at Jerusalem, that the fund has ever known.

A LIBRARY OF HEBREW WORKS AT JERUSALEM.—Efforts are being made to establish a library at Jerusalem, for the

purpose of encouraging the pursuit of knowledge among the youths in the Holy City. *Habazeleth*, a contemporary journal published at Jerusalem, contains a long statement in reference to this subject. A meeting has been held, at which the chairman made a very fervent and eloquent speech, from which we learn that about three years ago, Rabbi Heschel Levy, of Volozen in Russia, urged his co-religionists in Jerusalem to establish a collection of Hebrew books. The idea was well received in the Holy City.—*Jewish Chronicle*.

THE JEWS LOOKED AFTER IN HOLLAND.—Dr. Dünner, the new Chief Rabbi of Amsterdam, was presented to the Dutch Minister of Finance at the Hague last week. The Jewish Church in Holland, receiving as it does annual subventions from the State, is under the jurisdiction of the Ministry of Finance. The Minister conversed for some time with the Chief Rabbi, and seemed to take special interest in the Jewish Seminary at Amsterdam, of which Dr. Dünner is Rector.

JEWISH MUNIFICENCE.—The *Univers Israélite* announces that M. Moïse Leon has offered 50,000 francs for the erection of a New Portuguese Synagogue in Paris. Our contemporary remarks that the gift is the more remarkable, since the donor does not belong to the very wealthy class of the community. The late M. Emile Pereire, some time before his death, offered to present a plot of ground for the erection of a synagogue.

THE JEWS AND THE SABBATH.—In a case recently tried before the Court of Sessions of New York, a motion was made to punish the defendant, a Jew, for contempt of court in not having appeared at the trial on a Saturday, the Jewish sabbath. Judge Moore, who presided at the trial, refused to make out an order for contempt, saying that he had neither the power nor desire to compel a Jew to appear in court on his Sabbath, and that his religion must not be interfered with. This consideration is not always shown towards the Jews on the Sabbath question. In a recent case at Pontypridd, in Wales, two Jews were fined for following their trade on Sunday. The men said they could not afford to be idle two days in the week. The presiding magistrate said if they wanted to break a Sunday, they must break their own. The *Jewish Chronicle* resents the treatment, but disapproves of the Jews breaking the laws of the realm.

THE JEWISH POPULATION OF PRUSSIA.—The *Allgemeine Zeitung des Judenthums* contains an interesting article on the Jewish population of Prussia, showing how this population has from year to year increased from 1816 to 1871. In the former year the Jews in Prussia numbered 123,937 souls, and in the latter year, 325,687. About 50,000 Jews were added in 1867 by the annexation to Prussia of Hanover, Frankfort

—on-the-Maine, Schleswig Holstein, and other provinces and cities. Between 1816 and 1867—a period of 50 years—the general population of Prussia increased 91 per cent., whilst the Jewish population was augmented by 112 per cent.

A JEWISH SCULPTOR AND CHRIST.—The correspondent of the *Echo* at Rome writes: Many lovers of art have been much impressed by a visit of highly placed personages to the studio of M. Autokolsky, a Russian Jew, who has sculptured a very remarkable sitting statue of Ivan the Terrible, which very vividly represents that fanatic autocrat in a dark moment. His chair is an exact copy of the one presented by Queen Elizabeth of England, and which is still preserved at Moscow. But there is another statue by M. Autokolsky said to be the only statue of Christ yet modelled from the Jewish type of race.

JEWISH PREFERMENTS IN FRANCE.—The following appointments are announced by the Paris papers: M. Michel Alcan has been elected member of the Committee of the Society of Civil Engineers. M. Valabrègue has been almost unanimously elected Judge of the Tribunal of Commerce of Marseilles. Dr. Jules Aron, Chevalier of the Legion of Honour, has been appointed Physician-in-Chief of the Military Hospital at Montpellier. M. Adolphe Lange Crémeux has been promoted to the grade of Lieutenant-Colonel of the 141st Regiment of the Line. M. Samuel Simon has been elected member of the Council-General of the Haute Marne. Several Jews have also been elected members of various Town Councils.

THE JEWS OF VIENNA.—In 1670 the Jews were expelled from Vienna under various pretexts—such pretexts as were commonly employed in those days in order to conceal religious intolerance. In 1675 they were recalled by order of the Emperor Leopold I. Many families received permission to reside at Vienna, but the acceptance of this permission was accompanied with many restrictions and humiliations. Nevertheless the year 1675—exactly two centuries ago—must be cited as the epoch of the establishment of the Jewish community at Vienna. Since that date our community has expanded into a brilliant development. The course of time has made us great, and placed us in a position which only honour and reputation can attain.—*Jewish Letter*.

A JEWISH TRAVELLER FOR JEWS AMONG JEWS.—The *Kölnische Zeitung* announces the appearance, at Mayence, of the second volume of Eben Sapher's narrative of his travels in Egypt, Arabia, India and Australia, which, although begun as far back as 1854, have not been fully made known till the present time. Eben Sapher, who is a Pole by birth, was originally engaged by some of his co-religionists at Jerusalem to report upon the social condition

and general status of the Jews scattered over the various districts of the Indian Empire and the Australian Colonies, and in 1866 he published a volume of the notes which he had written down in Hebrew during the course of his travels. This volume gives a *resume* of his personal observations of the condition, habits and usages of the Jews in the different countries which he visited, while the concluding part of his travels is devoted to the consideration of the traditional literature, biblical commentaries and manuscripts in use among them, in regard to which he has made some very interesting and important discoveries. It has been announced that a German and English translation of the original Hebrew will speedily appear.

THE ROTHSCHILD WOMEN.—The *Jewish Messenger* says: "We take pleasure in referring to the merits of the Rothschild family, not because they are wealthy, but for the simple reason that in spite of their wealth they strive to be useful to their kind. The men are immersed in business; they are charitable, but the people will say that it is easy to be charitable if you are rich. The women are public spirited, intelligent and warmhearted, founding hospitals, reformatories, children's homes, endowing scholastic institutions, encouraging struggling professionals, and taking a personal interest in the doings of the poor. Baroness Lionel makes weekly visits in the meanest portions of London, brightening the home of the Jewish artisan, giving her good counsel to the earnest teachers of the free schools, the matrons and assistants of the various charities. The daughter of Alphonse, of Paris, teaches a good lesson to her sisters in faith, and to rich young ladies of every creed, by receiving a well-deserved diploma as teacher. Anselm's daughter, in Vienna, is prominent in music, not only composing songs that obtain popularity, but aiding struggling musicians by pen and purse."

THE BALM OF GILEAD.—We are glad to hear, says the *Boston Independent*, that good reports have been received from the American exploring party, who, it will be remembered, by an arrangement with our own Palestine Exploration Fund, have had allotted to them "as their share of a difficult enterprise" the honour of investigating and surveying the country to the east and northeast of the Jordan. With the smallest possible number of attendants, "Professor Paine spent nine weeks in going backward and forward over the whole land of Gilead, a region almost unvisited by previous travellers. It was not an easy trip or a safe one, but the numerous places of interest to be searched for made it worth while to run considerable risk of life. The main summit of Mount Gilead itself, called *Jaila*, he carefully examined, and found in it the remains of an old cypress forest, which he was informed

had been finally destroyed, within a few years, for the purpose of distilling from the wood, in the form of tar, the resin that exudes in great abundance from it. He found remains of the kilns that were used for that purpose. This tar, or resin, is used as a salve or ointment, mainly for cattle; and is with little doubt the Balm of Gilead. Ashteroth, where the Rephaim dwelt in the time of Cherdorlaomer, is identified as the eastern border of Gilead, with extensive ruins or immense basaltic blocks. . . . Altogether, including sites mentioned in the Bible, the Apocrypha, and Josephus, about forty places have been identified with more or less certainty, making a brilliant contribution to sacred archæology."

MUSICAL ARRANGEMENTS OF THE TEMPLE OF JERUSALEM.—The Chief Minister of the Paris Synagogue (Mr. Narunboerg) has published a collection of Jewish ancient and original music. In the introductory essay, the author says, "David formed an orchestra of four thousand singers and musicians, of whom 288 were selected by him to instruct the others, to give them the first notions of musical theory, and to teach them the practice of music. Among these masters, three became specially celebrated—and, like David, they composed psalms. These were Asaph, Heman and Yedouthan. All the singers were under the orders of a chief choir-master, Chananiah, prince of the Levites, who was only second to the king. He had deserved this distinction by his abilities and accomplishments. Asaph, Heman, and Ethan, his subordinates, conducted the three sections of the choir, and beat time by cymbals and brass castagnettes. The Levites were only received in the choirs at the age of 25, and after a long novitiate. Those whose voices were inharmonious were not admitted to the *Duchan*. This *Duchan* was a platform, estrade, or dais, placed at the south of the sanctuary, opposite the "tabernacle" or enclosure of the ark. Five steps each, four feet broad, led to this *Duchan*. The service performed on it was usually conducted by twelve singers and twelve instrumentalists, of whom nine played the harp, two the lyre, and one the cymbals. However, the number of the musicians increased proportionately to the solemnity of the service. The voices of women and girls were excluded from the choirs; and, according to Josephus, women were not only prohibited from singing in the Temple choirs, but they worshipped in a part of the building separated by a wall from the enclosure in which the men worshipped. This is easily understood, when we refer to the expression in the Talmud, "The voice of woman is an allurements." The enclosure set apart for the women was only to be attained by two doors, one on the north side, the other on the south. It was so well fenced in that Titus used it when he took

Jerusalem for confining the prisoners whom he reserved for his "triumph." Here the women prayed under the leadership of a female precentor. In the Temple for the voices of women a suitable substitute was found in the voices of youthful Levites—who took up their position at the lower part of the Duchan or platform, so that their heads were on a level with the feet of the elder colleagues: It appears from the Mishna that a singing school was established in Jerusalem, in which instrumental and vocal music was taught these young Levites. On the duchan, or platform of the Temple, the following Psalms were sung in the daily ritual: Psalm xxiv. xlvi. lxxxii. xciv. lxxxix. xciii. xcii. This list has been transmitted to us by the Talmud, and the same Psalms are, to the present day recited in the daily services of our synagogues. Psalm xcii., the Psalm and Song of the Sabbath Day, was selected, according to the Talmud, in reference to its allusion to the advent of the Messiah, who will inaugurate the era of universal peace and the rest or repose of mankind. Besides the above-mentioned Psalm, the service comprised the Declaration of faith in the Unity (שמוע ישראל) the recitation of the Decalogue, the Song of the Sea, and on certain days the last song of Moses.—(Deut xxxii.) According to Maimonides, however, the two last-mentioned songs were only used in the Second Temple.

A JEWISH VIEW OF EUROPEAN HISTORY (16th century).—On Monday, February 8th, the "Rev." Jewish Professor Marks delivered a lecture at the Jewish Working Men's Club and Institute, on "Europe in the 16th century." He said: "The sixteenth century constituted one of the most remarkable periods in the history of Europe. The important changes which had taken place at the close of the fifteenth century had awakened thought, stimulated action, and prepared the way for the still more important changes of the future. With the fall of Constantinople fell the great Greek empire, never to rise again; America had just been discovered; printing had been invented; and by reasons of the marriage of Isabella and Ferdinand, Spain had become the greatest country of Europe. But amidst all this progress, no advance had been made in softening the asperities occasioned by differences of religious opinions; and one of the most cruel acts over which the fifteenth century closed, was the expulsion of the Jews from Spain, for no offence other than that of a steadfast adherence and devotion to the faith of their fathers. The map of Europe at that period presented a far different aspect from that which it now wears. Spain then occupied the foremost place. The Turkish empire was at the zenith of its prosperity. Next in importance came France, although it was not so great, territorially, as it is now.

Russia had hardly yet emerged from a state of barbarism, while Prussia was but an Electorate. The kingdoms of Poland, Sweden and Denmark were about equal in status; while England was scarcely a second-rate power. Meanwhile, a new movement had begun—that of the Reformation. The reverend professor gave a brief description of the gradual assumption of power by the Popes, until the modest title of Bishop of Rome became that of Pope of the Universal Christendom and Vicegerent of God upon earth, who could not only control the actions, but also the beliefs and opinions of men, until in time the papal power became one of the greatest tyrannies the world had ever groaned under." The very interesting lecture was brought to a conclusion by a comparison of the condition of Spain, the enemy of the Jews, at the present day with that of Holland, who had been their friend. Spain has gradually lost all her vast possessions, she is thoroughly insolvent, her army is a rabble, her navy a shadow. But in Holland, what a contrast! Her progress has been continuous. Her possessions are among the most valuable in the world; her credit is as good as that of England, and her people enjoy enlightened rule and perfect freedom. Spain began to decline from the day she drove out from her land the industrious Jews, and has continued to be governed by an ignorant, bigoted priesthood.

REVIVAL OF THE TITHE.—A vigorous tract has been published by a Jewish association calling on the Jewish people to return to the practice of giving a tenth of their income to the Lord. What is good for Israel after the flesh is better for Israel after the Spirit. The following letter in the *Jewish Chronicle* on the subject, is worth reading: "Sir,—When I read the paper called *The Tithe*, just published by the Jewish Association for the Diffusion of Religious Knowledge, and reviewed in the *Jewish Chronicle* of last week, I was fully reminded of that remarkable episode in sacred history, where Hilkiah the Priest finds 'the Book of the Law in the House of the Lord,' and where King Josiah and all his elders read therein, as if it were a new revelation, the long-neglected precepts and long-forgotten practice of the Mosaic code. To me, and to many others, *The Tithe* has been a surprise. There is certainly no novelty in the paper, and the texts quoted by the author are sufficiently well known; but till I read the paper I never realised the fact that I, and thousands like me, though liberal supporters of our charities, are yet defaulters in the sight of God, inasmuch as we give so much less than our tithe to the poor. The logic of this 'Sabbath Reading' is so inexorable that I am conscience-stricken at my past shortcomings, and I do not mind owning that I am very uncomfortable upon the subject. It is not necessary

that I should trouble you by setting forth the resolutions I have made as to my future benefactions, but it may probably gratify 'J,' whoever he may be, to learn that his powerful paper has made at least one convert to his views. My object, however, in addressing you is, not the relation of a personal experience, a personal shortcoming, and a personal repentance, but to ask you how it is that our clergy have suffered the glorious institution of 'the Tithe' to fall into desuetude. They attended sedulously enough to other duties, and the Ecclesiastical Board look sharply enough after the Jewish butchers; but how is it that our preachers and teachers have allowed us to forget the law of 'Tithe,' a law, which, as I read it now, is a fundamental prop of society and intended to be the great bond of union between class and class? To me the fact is simply incomprehensible. But enough of the past. It is for the future I would offer a suggestion. Now that the much neglected precept has been, as it were, unearthed, exhumed from an obscurity in which it has been suffered to lie too long, is it too much to ask that our preachers should all, on one and the same day, in all our synagogues, call attention to the long-forgotten duty of the 'Tithe,' and exhort the congregants to a new standard of charity—the old standard of the Mosaic dispensation? We are already in the midst of an inclement winter, and our poor are already suffering those privations which occur and recur annually, because we have no more foresight than they have. Let the clergy enjoin the establishment of a 'Tithe Society,' a society for men and women who will pledge themselves to give the tenth of their income to charitable and religious works. Such an association would need no expenditure for management, or staff, or office. It would consist simply of a sheet of paper or a book sufficiently large to receive the names of those who would 'sign the pledge,' and each signatory would dispose of his 'tithe' as he deemed best. Those who signed would do their best to secure fresh adhesions to the cause of true charity, till in a short time the *standard* of giving would become improved; and at length the man who refused to give his 'tithe' would be accounted by his neighbours (as he no doubt already is by God) as a dishonest person—in plain English, a thief.—Yours obediently,
X."

RETURNING PUBLIC LIFE AMONG THE JEWS.—On Sunday, Jan. 24th, a densely crowded public meeting of Jews was held in London, to consider the best way of promoting the objects of the Anglo-Jewish association. Mr. F. D. Mocatta occupied the chair. Among those present were Mr. H. A. Isaacs, Mr. H. Lumley, "Rev." Professor Marks, Dr. Benisch, &c. The Chairman said: "It will be well-known that some fifteen or sixteen years ago the Alliance Israelite

Universelle was formed in Paris, a society which has worked well and gloriously in France, and which has attracted the sympathy of other nations, as well as that of all Jews throughout the world. But the work was considered incomplete so long as other large nations in which many Jews resided had not a kindred institution. Four or five years ago, the Anglo-Jewish Association was formed in London. As may readily be supposed, the institution thrived and prospered, and having now obtained Baron Henry de Worms as its President, it is doing as good work as could possibly be expected, considering the few years of its existence. No doubt many of you present," continued the Chairman, "know from personal experience the difference in the lot of Jews in a civilized country like England, and those who live in such countries as Russia, Persia and Morocco. The Jewish population of the Russian Empire exists at the present moment under a great state of depression, in spite of a policy which, though far from liberal, is still much in advance of the policy of former generations. The object of this movement is to enable the Jews in whatever country they may be, through the means of their own working and strenuous exertions, to raise themselves in the eyes of their fellow-citizens, and obtain that respect and freedom which all men in a civilized country should possess. Since this Association has been established it has spread its branches in the colonies; and in the principal capitals of Europe there are similar associations in some form or other. Gross oppression of the Jews still exists in Russia, and some other countries which are to some extent dependent upon Russia. The people of those countries are themselves crushed down to the lowest ebb, and are unable to cope with the tyranny which meets them on every hand. The Jews in these countries have to serve in the army, but no promotion is given them; and although University degrees are said to be open to them, they are not granted. There are many other countries which are less civilized, and which are on the confines of Europe, where the condition of the Jews is very lamentable. I will not say that the Jews themselves are entirely free from blame in this matter. I speak excessively tenderly on this point, because I am sure a people who suffer from great oppression must naturally fall and become more or less degraded; but I am afraid the Jews do not do their best to render themselves agreeable to the people of those countries. Their dress in Central Russia and in Poland is a source of derision, and their language is a sort of jargon. This is much to be regretted, since it is no part of Judaism to render oneself ridiculous by external circumstances. In European countries, the Jewish population are as units to millions; but it is not easy for people who live in Europe to realise

the state of things which exist where there are more Jews than Christians." Mr. H. A. Isaacs moved the first resolution: "That the meeting having been made acquainted with the objects of the Anglo-Jewish Association, expresses its full approbation of and its profound sympathy with them." He said no Jews would take exception to a resolution which pledged them to aid in promoting the moral and intellectual well-being of their brethren in all parts of the world, and to assist them to overcome the persecutions to which they are subjected on account of their adhesion to our ancient faith, and to help them to remove laws which press heavily or arbitrarily upon them." Mr. Henry Lumley seconded the resolution, and it was carried unanimously. The "Rev." Professor D. W. Marks moved the second resolution: "That this meeting pledges itself to assist those objects by every means in its power, and for this purpose promises to give the Anglo-Jewish Association its best support." He said "It is now some thirty years ago since I had a conversation with the great friend of the Jews—Sir Isaac Lyon Goldsmid—whose whole life was spent in endeavouring to secure for them civil and religious liberty. It occurred to him that as every other religious community had a bond of union, so there should be some among our people. The time was not then ripe for action. Within a few years after his death the French established such an union. If a bond existed among other nations *a fortiori*, I think there is more need for a bond of union between Jews than any other denomination; for of all people on the face of the earth, the Jews seem, through a long series of years to have been selected as the butt for persecution, not for any ill conduct on their part, but for what we all esteem a virtue, and for which history will give them credit—undying faith in the devotion of martyrs under the most trying circumstances to that ancient religion which their fathers received from Moses. (Cheers.) Well, the Universal Israelitish Alliance found no supporters amongst us at all. But out of evil cometh good. A great war took place between two leading powers—France and Germany—France succumbed, and two provinces that had been linked to France fell into the power of the conqueror, and the support from those two provinces fell off. It was then that the Jews of England began to feel the time had come when they should stand shoulder to shoulder, and show the Alliance that if their losses had been large their gains should be larger (applause). Through the valuable exertions of the late Professor Waley, with the co-operation of Sir Francis Goldsmid, Dr. Benisch, the great friend of the cause of advancement of the Jews (cheers) and others like myself who belong to the *dei minores*, we raised the institution not as a rival, but

as a helpmate to the Alliance, and with the full concurrence of our brethren in Paris. I am glad to say that the Institution has not existed in vain. We have done much; but not as much as remains to be done. It requires time and much preparation, to bring what we have at heart to a successful issue. But if it pleases God that we shall not be spared long enough to witness the full results of our labours, we shall certainly leave the world with a feeling of satisfaction upon our minds that we have paved the way for those who shall succeed to our places to carry fully into effect this great and important work."

Dr. Benisch, in seconding the resolution, said the association hitherto might have been compared to an inverted pyramid, which stood on its own apex, but the broad basis was wanted. The Institution was originated in the west. "We were the apex, but the broad basis—the thousands of Israel—were wanted. For this reason we organised this meeting, because we knew that as soon as our object had been placed before you, it would excite your sympathy, and cause you to assist us with your moral countenance—and this is of no mean importance—and your pecuniary support. We do not want large sums; numbers will make up for the large amounts which our wealthier members will subscribe for us. With your assistance we can accomplish more than we did before. We want you to be missionaries in the holy cause for which we are pleading; we want you to point out the necessity for the assistance which we require. We wish to try to improve the status of our distressed brethren socially, intellectually and morally. This object requires great sacrifices, and we, therefore, appeal to you for assistance." The resolution was carried by acclamation. Mr. I. Seligman proposed the next resolution, remarking that it commended itself to the meeting, and therefore required no words of his in its support. The resolution was as follows: "That in order to carry out the foregoing resolutions without delay, this meeting elects the following gentlemen, viz.: Rev. M. Hast; Messrs. H. A. Israel, C.C., H. S. Myers, Ralph Lazarus, M. Marks, — Franks, — Harris, and — Barnett, who are requested and hereby authorised to constitute themselves a committee, with power to add to their number, for the purpose of canvassing the community and obtaining additional members for the Anglo-Jewish Association. That this committee be authorised to elect two of its members who are to provisionally join the Committee of Ways and Means, and thus form the organ of communication between itself and the Council of the Anglo-Jewish Association." Mr. E. M. Bergtheil read a list of new subscribers to the association. It was incidentally stated that the children of the Jews' infant school had contributed 1,008 farthings to the association. The meeting resulted in the

adhesion of about 100 new members to the association, whose annual subscriptions will amount to about £30.

THE MONTEFIORE COLONIZATION SCHEME.

The first list of contributions has been published. It amounts to about £3,000. The *Jewish Chronicle* regrets that the form of the testimonial does not meet with entire approbation among the Jews. It writes an article with the object of securing unanimity. It says the testimonial must be worthy of him whom they wish to honour; and the projected form of it—the founding of industrial employment for Jews in the Holy Land was suggested by Sir Moses himself, on application being made to him—a decision, on his part, at which the *Jewish Chronicle* is not surprised. “The love of Sir Moses for the Holy Land,” says the *Chronicle*, “has been a distinctive characteristic of his life. Its welfare, its interests, its prosperity, have been among the dearest objects of his heart.” “So,” says the *Chronicle*, “it ought to be with the Jews. Our love for the Land of Lands—the land of our past and of our hope—should be a flame kindled in every Jewish bosom even when steeled by the mail of material influences. The proposed application of the testimonial fund will probably lead to the uniting of other nations with England in this testimonial. This should be so, especially as Sir Moses Montefiore’s services belong as much to other countries as to ours. He has laboured for the Jews, and indeed for the Christians of other countries, as well as for those of England. And if the attribution of the funds were to be especially for England, there would be small chance of other nations joining in the testimonial. The next question is, seeing that the destination of the testimonial is settled, how best shall the intended purpose be carried out? The probably unavoidable vagueness of the expressions on this head in the advertisement of the testimonial, give scope for earnest consideration and suggestion. Since it is decided that something is to be done, it should be well done. Mere chimerical plans and mere capricious experiments, must certainly be avoided; and a practical scheme should be matured, if really a monumental enterprise be desired—one that shall be of effect for all ages of future history. Palestine,

with its very large sea-board, its excellent geographical situation in the highway, so to speak, between Europe and India, is eminently adapted for those manufacturing pursuits of which commerce is a necessary auxiliary. The constant transit of coal to be stored at Perim, &c., would be extremely convenient, if manufactures on a large scale were considered practicable. It is certain that the application of a large sum for the industrial regeneration of Palestine is somewhat unpopular in this country—possibly because we are not all as enthusiastic as we might be; and we English Jews have learnt to love the country of our birth with a very hearty love, and to regard its interests as those most urgent and pressing. There is so much, so very much, needed for the Jews of England, that we quite understand why persons may entertain a great antipathy to the sending away of large sums of money from this country for the benefit of a foreign country. But since it is understood that the Montefiore testimonial is to be applied for the benefit of the Holy Land, it is wise to look at the matter in the best possible light, and to regard it as a religious movement, one likely to be pleasing to him whom the Jews justly delight to honour, and one likely to have a great practical effect in permanently improving the condition of our Palestine brethren, and of the Land which is the home of their lives and the home of our history and our hopes.”

THE JEWS IN RELATION TO THE MOVEMENT.

One Jewish correspondent in the *Chronicle* deprecates the scheme. Another says: “I am only a humble individual, without authority or influence of any description. But I venture to implore Jews of all classes to join heart and soul in so noble and grand a movement, intended—in the name and by the expressed desire of the greatest philanthropist in Israel—to raise permanently the condition of our unhappy brethren in the Holy Land. I entreat them not to carp at minute details, not to allow petty feeling of unworthy jealousy to interfere with their otherwise good intentions. Let them recollect that union is strength, and that now is offered the twofold opportunity of lifting up the Jews of the Holy Land from the misery and pauperism into which

they have fallen, and of commemorating in a worthy, generous and beneficent manner the name of one whom all Jews in every part of the globe must unite to love, to admire and revere."

THE CHIEF RABBI'S APPEAL.

In a sermon preached by the Chief Rabbi, in London, on the 30th of January, he made the following allusion to the subject:—"Palestine has been and will be at all times the Holy Land, for the Torah was revealed at Horeb. It was the land of our fathers which the Lord had sworn to our ancestors to give to their children. It was the Holy Land for the conquest and inheritance of which our forefathers were delivered from Egypt. To this land the thoughts of the patriarchs were ever lovingly directed. Truly, the preservation of Israel during their exile from it is miraculous. When the heathen expressed his admiration of this preservation and observed, 'Mighty is the lamb that could sustain itself against seventy wolves;' Rabbi Akiba replied, 'Mighty is the Shepherd that guarded the lamb.' However, in spite of all this, we cannot deny that out of the Holy Land, however prosperous our political condition, our religious life is only a broken chequered existence, or as the prophet calls Israel during the exile, 'dry bones that will not live,' until the Spirit from above comes upon them, restores the desolate cities, and renews their life. Even King David when pursued by Saul and his party, went so far as to say the words 'they drive me out from abiding in the inheritance of the Lord,' saying **לָד עָבַר אֱלֹהִים אֲחֵרִים**, "Go serve other gods." For living away from the Holy Land, he regarded in the same light as worshipping gods of silver and gold. Wherefore the pious Israelite took always pleasure in Zion's stones, and favoured the dust thereof. The pious exiles, when homesick and heartbroke, hung their harps on the willows, and cried "How long, O Lord, wilt thou be angry? Shall Thy jealousy

burn like fire for ever, Thy cities are a wilderness, Jerusalem a desolation. Turn us again, God of hosts, cause Thy face to shine, and we shall be saved again." And our text expresses this truth in the words, "Do not forget when thou stood at Horeb, so that they fear me all the days that they shall live on the soil;" for the true life of the nation only then will be restored when the Temple and the Holy Land have been re-established. Do not, my brethren, forget your race and your holy country. I wish to impress this on your heart, especially this day. Israel is not yet widowed nor orphaned. We have in our midst an aged venerable brother, who from his youth till this very day, has shed lustre on the name of Israel. You know that he, attached to our law and to Israel, vindicated in this his beloved fatherland, and in many distant countries, the rights and the religious liberty of Israel. Like Moses of old, his hand remains steady to help and assist the sufferers and the oppressed, in spite of age and infirmity. You are aware that a testimonial is to be raised to perpetuate his noble deeds. Do not forget those great and undying works which he has achieved and which fill the world with the breath of his name. He was your champion; and the champion of other congregations; show, therefore, the world that you appreciate good deeds and are mindful of the world-wide renown he has won. There is another reason why I ask you to engage in this work. The memorial will endure longer than brass or marble; it will be for the purpose of improving the condition of our brethren in the Holy Land; not as hitherto by almsgiving, but in the spirit of our text that our brethren may live on the soil, an honest and moral life by industry and cultivating the land, and helping themselves. Say not we live in England; England is our Jerusalem. I have shown you that if you would be Jews, not in name but in reality, you must take a living, loving interest of your brethren in the Holy Land."

The Christadelphian.

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

MARCH, 1875.

As our readers are aware, the Jewish Board of Deputies in London have appealed to the Jews and to "the friends of Zion" in general throughout the world, for funds to prosecute a scheme for the Jewish agricultural cultivation of the Holy Land. Their object is to honour Sir Moses Montefiore on his retirement from a 50 years' connection with the Board, who has requested a proposed testimonial to him to be put into this form; but though this is their object, the effect of their scheme will be to lay the foundation of the pre-advantural return of prosperity to Zion. This is an object with which many can sympathise who would not readily be stirred by personal sentiments towards Sir Moses. The *Daily Telegraph* appeals to the Christian world in general to make the scheme a princely one in magnitude. Is this not an appeal to which the children of Zion may appropriately respond? The brethren of Christ are the children of Zion, more directly than even the natural Jew. In Christ, we are Israel of Israel, having more intense sympathies and keener discernments in things truly Jewish than the natural born sons of Abraham themselves. Should we be absolutely indifferent to an appeal to dig the foundation, as it were, for the rebuilding of the tabernacle of David? We are very poor; but belonging to those who take pleasure in the stones of Zion, to whom her very dust is dear, would the Lord not regard with pleasure our offering—however small—towards the recovery of the land which he careth for, from the desolations of many generations? It has occurred to several brethren to think in this way, and they ask all who share the sentiment, to unite with them in making a contribution to the fund now being raised. One advantage of it will be to secure the publication of a letter, setting forth the latter-day prophetic aspect of the movement in relation to the coming dawn of Israel's morning. As the *Daily Telegraph* has appealed, this letter sent to

that paper would secure a larger publication and more attention than if sent to the *Jewish Chronicle*, which while appreciating anything complimentary to Israel, has no ear for the revealed purpose of Jacob's God, or the honour of the Son of David. To God, and not to His rebellious nation, we propose this offering—remembering, at the same time, what has been written for ages: "I will bless them that bless thee." To give time for those at a distance to join, the contribution will be kept open to the 30th of June next. It will then be closed and forwarded with a letter.

The *Boston Traveller* states that a letter from Damascus says the Arabs generally believe that the time is not far distant when the Moslem sway will give place to the Christian, and the more fanatical amongst them desire and use what time remains in persecuting the Christians even to the death, if opportunity allows. The fact is interesting. The belief in question is connected with the drying of the Euphrates, and, in fact, accelerates that process. It is not strictly accurate, however. The "Christian sway," to which the Moslem will give way, will not be the rule of Papal or Protestant powers, which would be little of an improvement, so far as real blessedness goes; but the rule of Christ himself and the glorious company of his called and chosen and faithful, in whom the nations of the world, after judgment, will be blessed.

"Famine in divers places." The famine in Asiatic Turkey is something severe. The *Times* correspondent, dating Constantinople, Jan. 13th, says: "The famine in Asia Minor continues to cause great anxiety both to the Government and to the Central Courts, who are collecting funds for the relief of the large population, which is still in a precarious position. The misery everywhere is nothing less than dreadful, and as the present funds of the committee cannot last much longer, it is clear, that unless the Government comes forward in a still more liberal spirit, thousands will have to die of hunger before the winter is over. The village of Hessandede numbered last year 75 houses, inhabited by 420 souls. Forty-five houses are now left; the rest were pulled down and used for fuel last winter.

This village possessed 70 pair of bullocks and 7,000 sheep and goats. Five pair of bullocks are all that are left, and only five families have possible means of supporting themselves till harvest-time."

The *Glasgow Herald* reports "the admission by baptism into the Christian Church of a Jewish family of the name of Cranmer, residing in Lennoxton." The family (in humble circumstances) consists of David, the father; Pauline, the mother; and Rebecca, Maurice, Caroline, Rachael and Leah, the children. The ceremony of their admission was performed in the Campsie Parish Church. It is stated that many of the spectators were affected to tears, "and not the least so," adds the reporter, "were the worthy minister and those whom he, as an ambassador of Jesus Christ, had admitted into the visible Church." The tears shed were, presumably, "tears of joy." They would not have been shared by minds enlightened in the Scriptures. Tears of an opposite sort are liable to be wrung from the eyes of such by the distressing spectacle of a son of Abraham casting the hope of Israel behind his back, and degrading himself before an impostor priest and vendor of lies in the name of the Lord. But the situation is all degradation together just now. The friends of Christ accept the situation in patience, and wait for the lifting up of the hand of Jehovah.

Turkey is hastening on to her doom. An influential deputation of the British Alliance wished an interview with the Sultan to make representations on the subject of the ill treatment of "Christians" in his dominions. The Sultan declined to see them, and referred them to his Minister. "The refusal," says the *Sun*, "is in bad taste." The paper continues: "Christian Powers have spent vast treasures, and spilt much of their best blood, in defending the interests of Turkey; and it, therefore, argues ill for the Mussulman that he should not listen to the English plea for justice. The deputation is naturally very much disappointed at its ill-success; but this will be but as a trifle to the disappointment of the Sultan, if it should happen, one of these critical days, that he should find himself, like a sick dog, left alone in a

struggle with the Russian Bear. If Turkey is unable to display politeness, it might behave decently with an eye to national policy."

The Protestants of Berlin have merely changed one Pope for another. We are told that on the 30th of January, the President of the Protestant Synod in the sitting of that day, intimated his intention of submitting a motion (moved by Herr Slack) to the effect that everyone who denied the divinity of Jesus Christ should be excluded from any Christian school function in the province of Brandenburg. Thereupon, the Royal Commissioner (General-Superintendent Brücker) replied that he had hitherto abstained from exercising his prerogative, but that "as a representative of the head of the Church," he would oppose the motion being dealt with. The president persisted in declaring the proposal legitimate, and he would put it to an early vote; but what can the Protestants do against the veto of the imperial "head of the Church?" Pope William may be a more sensible pope than Pope Pius: but pope he is, as evident from this transaction. The Church of Christ has no head on earth.

The "Patriarch of Antioch" is now in England, seeking the sympathy and assistance of the Church of England on behalf of the community (numbering 200,000 souls) of which he is the head. It is claimed for him that he is the 141st patriarch of the Antioch Church, in a direct line from the days of Peter. A writer in the *Rock* says: "I am certain that when the story of the Patriarch's mission comes to be made known (which I trust may be done soon) the public will be much interested. What with the rivalry of sister churches, oppression from the Mohammedans, and determined efforts to proselytise on the part of the Roman Catholics, this Primitive Christian Church—this earliest Gentile Church, founded probably soon after "the disciples were called Christians first at Antioch" (Acts xi.) will become extinct, unless something is done to save her by England and the English people. As the Patriarch's Church is not in accordance with either the Greek or the Latin Churches, but is in almost every respect similar to our own, he

looks to us for sympathy, and as there are about 200,000 of his flock in India, he came not without hope of sympathy from our Queen. He belongs to a Church which was once in a flourishing state, but which is now in a deplorable condition. When one thinks of what it must have gone through, its very existence appears like a miracle. Its prayers are written and spoken in Syriac, which is almost the same language that was spoken by our Lord and his disciples. Its churches exist in the very country which we associate with the names of Abraham, Isaac, and Jacob. In the times of the Crusaders its members fought with our countrymen against the Infidel; and now, for the first time, a Syrian Patriarch comes to seek for our protection and aid."

All which may be very interesting to mere ecclesiastical readers, but does not appeal to the sympathies of the brethren of Peter and Paul of the first century. There may be a connecting line of historic continuation between the ecclesia that existed in Antioch in the days of Paul and the community now scattered under the name of the Church of Antioch; but this is no more guarantee that the modern Church of Antioch is an apostolic church than the fact of the existence of a true church in Rome in the days of Paul is a guarantee that the Church of Rome is an apostolic institution. No allowance seems to be made by writers on such subjects, for the fact that there was a declension from the apostolic standard in the apostolic church, while the apostles were yet alive, and that they took notice of the fact, and predicted that the mischief would prevail to the extinction of the truth, and the substitution of fables throughout the professing body. Apostolic prediction was fulfilled; and the Antiochian church is an illustration of it, for we find they hold the invocation of saints, and ask Mary as one of them to present their prayers; also, in the real presence of the body and blood of Christ in the emblems when taken by the faithful; that Paradise is "a waiting room to heaven;" that souls are immortal; that heaven and hell await the disembodied ghosts of the dead, &c., &c. Every addition to our acquaintance with ecclesiastical affairs only shows more and more clearly that there is no safety outside the apostolic writings.

THE NEXT POPE.

At Rome, they are beginning to be agitated about the next Pope. Pius IX. is old and has attacks of illness; and the nomination of a successor naturally occupies their thoughts. The Austrian Cardinal Rauscher has been mentioned, but a Roman correspondent says, "The Austrian Government has exerted itself to effect the withdrawal of the candidature of Cardinal Rauscher, and has succeeded in attaining this object. The Austrian Government wishes to avoid the chance of a conflict or a misunderstanding with the Government of Germany. The French Government has also determined to act in a similar way in regard to any French candidate. The only remaining candidates, then, for the tiara are Manning, Archbishop of Westminster; Déschamps, Archbishop of Malines; Riario Sforza, Archbishop of Naples; Patrizi, Archbishop of the Basilica of Latran; and Billio, Bishop of Sabine. Manning and Déschamps are Ultramontanans of pure blood, but men of great talent. It matters little to the saints who the next Pope will be; but his election is likely to be an event of great moment in the present state of the world. It is one for which the governments of Europe are known to be preparing in advance. The Pope is the leading volcano of European politics. There has been much rumbling and smoking of late, and a great eruption is only a question of time and opportunity. The Pope's own destruction and his whole system, is in the programme, and will probably be realised in the person of the successor of Pius IX., as, on his death, the last of the niches in the walls of St. Peter's for the busts of the Popes will be filled.

WHAT ROME WOULD DO IF SHE COULD.

What Rome is and what she would do if she had the power, is evident from the most cursory consideration of her proceedings. The *Rock* quotes the following excommunication, pronounced against one Henry Goldney, at Hampreston, in the county of Dorset, who was guilty, over seventy years ago, of breaking some Roman images:—"By the authority of the Blessed Virgin Mary, of SS. Peter and Paul, and of the Holy Saints, we excommunicate, we wholly

and utterly curse and ban, commit and deliver to the Devil of Hell, Henry Goldney, of Hampreston, in the County of Dorset, an infamous heretic, that has, in spite of God and St. Peter, in spite of all the Holy Saints, and in spite of our Holy Father, the Pope, God's Vicar on earth, committed the heinous crime of sacrilege with the images of our Holy Saints, and forsaken our most holy religion." . . . Here follow particulars of the curse, which is to affect him when "standing, or walking, or running, waking or sleeping, eating, drinking, or whatsoever he does besides." He is also "separated from holy bread and holy water . . . and given over utterly to the power of the Devil, unless he come during time of mass to the priest at Stapenhill and confess his crimes, and by true repentance, make satisfaction to our Lady, St. Peter, and the worshipful company of our Holy Church of Rome, and suffer himself to be buffeted, scourged, and spat upon, as our said dear priest in his holiness and clemency shall direct."

Then we have the editor of the official Catholic paper (*Voce del Verita*) comparing the recent words of Dollinger and Acton to Luther's "stuff deserving the fire." On this the *Morning Advertiser* observes:—"Happily . . . the Curia has not the power now to order 'the fire' to those whom it seems deserving of it. Here, nevertheless, we see the old Adam unchanged and unchangeable—ready as ever to persecute unto death, to burn the body and condemn the soul. The *Voice of the Truth* indeed lets the truth appear for once, and shows that the fires of Smithfield and the horrors of St. Bartholomew are not passed for ever, if we once let these Jesuits get the upper hand. That they are making a mighty, it may be a final, effort for this purpose at the present moment, is certain; but the news 'all along the line' is cheering."

THE WICKEDNESS OF THE DOCTRINES OF ROME.

The great Babylonian Harlot (shown to John) was to intoxicate all nations with abominable wine of corrupt religious teaching. Her iniquities were declared to "reach unto heaven," and at last, "she came into remembrance before God," that

she might receive at His hand "the cup of the fierceness of His wrath." We are all aware, in a general way, of the applicability of these terrible sayings to Rome; but it is not often we have so explicit an illustration of the wickedness of Rome's teachings and doings as is furnished in a review just published in the *Quarterly Review*. Remarking on this review, the *Rock* says:—"It does not appear that the more recent expounders of Roman theology have abandoned any of the infamous sentiments by which the world was scandalized in days of yore—nay, they are now put forth with, if possible, more unblushing effrontery. We are told that 'temptation (to lust) need not, when greatly protracted, be continuously withstood, as that would be *over irksome* and lead to innumerable scruples' (p. 59). Reasons equally valid or equally atrocious are supplied ready to hand for every species of intended sin, by this most complaisant of priests. Father Gury is the man to instruct his pupils how to evade the law. He sees no harm in Christians sometimes wearing Pagan vestments, and justifies his advice by a piece of consummate casuistry which, *mutatis mutandis*, would equally exculpate those Protestant 'priests' who love to disport themselves in the livery of Rome. He makes much use of 'mental reservations,' has a high opinion of a 'double-meaning,' and turns 'equivocation' to the best account. He is quite as ready as St. Kentigern to get an adulterous woman out of a scrape, and shows that even for tyrannicide a good deal is to be said. 'Clandestine versions to and protracted clandestine professions of the Roman Catholic faith are declared quite permissible under certain circumstances'—a principle this, which may possibly explain such cases as those of Mr. Bennett, whose name is found in the Roman Catholic Directory, though he persistently denies that he ever embraced the Roman Catholic faith. To such an arrangement Father Gury distinctly avows there would be no objection, 'for it is lawful to dissemble the true faith for a while in consideration of the *severe inconvenience* that might accrue from public profession.'

A large class of cases range themselves under the head of 'the means justifying the end,' and very frightful many of them are. Several instances are given by the reviewer,

from which we select the following:—‘In 1808, a Bavarian priest, called Riembauer, murdered his mistress with revolting cold-bloodedness, because he feared she would make the intimacy public, to the ruin of his position. Being brought to trial, he defended himself on the plea that the deed was in accordance with the maxims he had been taught in the seminary—that it was quite lawful to put out of the way anyone from whom there was reason to expect a ruinous denunciation—and this he sustained by extracts from Stattler’s *Ethica Christiana*, at that time a standard manual.” To this horrible story the reviewer appends in a note an extract from a letter of Weishaupt (a Jesuit, and the founder of the secret society of the Illuminati), who, as grand master, thus refers to a case of one of the brethren who had been purloining something from the library, but was recommended to make himself easy: ‘for only what brings harm is sin, and when advantage exceeds the harm it becomes even a virtue.’ The proposed justifications extend even to acts designed with the view of compassing death. The rules as to theft or pillage are all that a French Communist could desire; and servants who are discontented with their wages are recommended to help themselves to whatever additional remuneration they may consider they have a right to claim. Insolvents who take care to retain enough to keep them are, in Father Gury’s opinion, rather to be commended than otherwise. But we need not multiply examples, which are supplied in endless variety, and which contrive to find some ingenious reason for the innocent or laudable commission of every crime under the sun.”

MR. GLADSTONE AND THE POPE.

The fight between these two eminent European personages continues. In the course of the contest, its inflammable tendencies become more and more apparent. An ecclesiastic has published the speeches delivered by the Pope between the 20th of October, 1870, and the 18th of September, 1873—two hundred and ninety addresses, and Mr. Gladstone has published a review of them. In this review, Mr. Gladstone styles the speeches, “highly incendiary documents.” He says: “Probably in no place,

and at no period through the whole history of the world, has there ever been presented to mankind, even in the agony of war or revolution, a more extraordinary spectacle than is now witnessed at Rome. In that city, the Italian Government holds a perfectly peaceable, though originally forcible, possession of the residue of the States of the Church; and at the same time, the Pope, remaining on his ground, by a perpetual blast of fiery words, appeals to other lands and to future days, and thus makes his wordy, yet not wholly futile, war upon the Italian Government.

“The mere extracts and specimens which have from time to time appeared in the public journals, have stirred a momentary thrill, or sigh, or shrug, according to the temperaments and tendencies of readers. But they have been totally insufficient to convey an idea of the vigour with which this peculiar warfare is carried on, of the absolute, apparently the contemptuous, tolerance with which it is regarded by the Government ruling on the spot; or of the picture which is represented to us by the words and actions of the Pope, taken as a whole, and considered in connection with their possible significance to the future peace of Europe.”

So distinctly is the peace of Europe threatened by “words and actions of the Pope,” that the writer in the *Quarterly Review* considers it a necessary question for the judicious reader, whether we have reasonable assurance that Don Pasquale’s work really reports the speeches of the Pontiff with accuracy. But on this point there appears to be no room for reasonable doubt. Some few of the addresses are merely given as abstracts, or *sunti*; but by far the larger number are *in extenso*, in the first person, with minutely careful notices of incidental smiles, sobs and tears; of the Pontiff’s animated gestures, and of the enthusiastic shoutings with which his hearers make the walls of the Vatican to ring.

Illustrative of the blasphemous claims maintained by this man of sin, we read as follows: “Referring to a letter which appeared in *Macmillan’s Magazine*, from Archbishop Manning, who, “with his habitual hardihood,” says, “for a writer who affirms that the Head of the

Catholic Church claims to be the Incarnate and Visible Word of God, I have really compassion," Mr. Gladstone asks: "Will this bold controversialist spare a little from his fund of pity for the editor of these speeches, who declares him to be the living Christ, and for the Pope under whose authority this declaration is published and sold?" In support of this charge of extreme adoration, Don Pasquale's own language with reference to the Papal speeches is quoted. "Inspired" and "divine" are epithets which he repeatedly applies to the "treasures" which have flowed from the lips of the Pontiff. "Receive," he says, "as from the hands of angels, this divine volume of the angelic Pio Nono." In other places Don Pasquale calls him "the portentous Father of the Nations." "This," says Mr. Gladstone, "is pretty well, but it is not all. He is 'the living Christ;' he is the voice of God. There is but one step more to take, and it is taken. He is (in the face of the Italian Government) Nature that protests; he is God, that condemns."

Concluding an historic sketch of the Pontiff, Mr. Gladstone says: "As the age grows on one side enlightened, and on another sceptical, he encounters the scepticism with denunciation and the enlightenment with retrogression. As he rises higher into the regions of transcendental obscurantism, he departs, by wider and wider space, from the living intellect of man; he loses province after province; he quarrels with Government after Government; he generates schism after schism; and the crowning achievement of the Vatican Council and its decrees is followed, in the mysterious counsels of Providence, by the passing over, for the first time in history, of his temporal dominions to an orderly and national Italian kingdom, and of a German Imperial Crown to the head of a Lutheran King, who is the summit and centre of Continental Protestantism."

THE VATICAN CONTROVERSY.

Archbishop Manning has published a reply to Mr. Gladstone. The following good remarks are made by the *Rock* on the subject:—"Let us consider the damaging but ominous admissions which Dr. Manning makes. He deplures the isolation in which

"the Holy Father" is placed, and regretfully calls to mind the glories of the past, while mourning over the desolation of the present. The picture which he draws of affairs in Italy seems greatly to depress him, and all he can suggest is to hope for better days to come. It is a miserable comfort, certainly, if we look at the present surroundings of the Papacy. The excommunicated King of Italy, in defiance of Vatican thunder, is the ruling power in Rome and throughout the Peninsula. The once dominant temporal power has wholly collapsed. The mouth that used to speak 'great words' is never opened except to vent its bitter disappointment in whining abuse. Anyone who studies the signs of the times and compares them with prophecy, must see in all this imbroglia the beginning of the fulfilment of the divine prediction long ago foretold by Daniel: 'But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' No one can read Dr. Manning's last defence without at once perceiving the impending sword that hangs over the doomed apostacy. The feeling of uneasy apprehension as to the coming events, already casts its dismal shadows before. Things certainly look ugly for the Roman Church. Assailed on all sides by friends and foes, she has hard work to keep her hold. The ecclesiastical anathema put in force against Lord Acton and his protesting brethren must have touched the Pope on a very tender spot. The best and oldest of his 'Catholic' supporters in England have been cut off from communion with the Church. Apart entirely from the personal inconvenience to the Romish dignitaries, the moral influence of this despotic act of ecclesiastical absolutism must tell against the Papacy in a variety of ways. Just at this juncture, too, when Germany is in the throes of a new birth of civil and religious freedom, this violent remedy of Papal excommunication will not be without its proper lesson. Everything is working well for the downfall of the Church of Rome. *Heu! quantum mutatus ab illo!* Time was when something more formidable than the *pen* would have been used to bring heretics to book. The dungeon of the Inquisition, or the torture of the thumbscrew or the rack, would have been regarded as

the shortest and easiest mode of silencing opposition. But all this, thanks to the progress of enlightened civilization and the Word of Truth, is now changed."

SIGNS OF THE TIMES.

THE Montenegrin difficulty is not settled. It was supposed to be so. Turkey had, under great pressure, consented, at the instigation of the Powers, to submit to the arrangements proposed by Montenegro, and the difficulty was announced as at an end. But, unexpectedly, Montenegro has withdrawn from the arrangement, and the question is re-opened. Montenegro's action in the matter is, doubtless, due to Russia, who was suspected, at the time of settlement, to be playing a double part. The affair itself is insignificant in character. It is its relation to the Eastern Question (*alias*, the Coming-of-Christ Question), as a whole, that makes it important. This is well set forth in the following remarks from the *Liverpool Mercury*:

TURKEY AND MONTENEGRO.

"Whenever Turkey is in difficulties, or a great question arises regarding any of her European provinces, Servia or Montenegro is certain to appear in the front. Both of them are little principalities with powerful protectors, and they can do and dare a great deal. If they were left alone by their gigantic friends, the result would be that no rupture would be possible, no quarrel affecting the peace of Europe could arise; and although there seems some diffidence on the part of the press in this country to say so, we hesitate not to declare that if Turkey were not systematically overshadowed and oppressed by Russia and Austria, now assisted by Germany in the interests of Roumania, she would be well able to control the European provinces of her empire. But now every little cause of quarrel that occurs is seized upon as a fitting opportunity for intervening in the affairs of the Turkish empire. Causes without number can be originated. The Greek Church will furnish to Russia any number she requires. Roumania, Roumelia, Servia and Montenegro are also ready with any number of incidents,

any of which would give rise, if well fomented, to a European war.

If Turkey were properly administered, she would be perfectly able to protect herself on both sides of the Bosphorus. If left alone, she can protect herself now. But the fact is, that financially she is wrecked. The very root of all the evil that now afflicts Turkey, is a radically bad financial administration. If it were possible to place at the head of affairs in the Ottoman dominions men like a Lawrence or an Outram, they would soon bring forth a very different result. At present, the empire is weak, not because it is not rich, but because its resources are not properly managed. The taxation of the country, and the mode in which its revenue is collected, are utterly defective; in fact, the strength and power of Turkey are being sapped with terrible force by the most ruinous financial administration the world ever saw. Unfortunately, this is not the only evil, though all others proceed from it. There is a very ugly sore in the fact that the Turkish race is being used up as rapidly as possible. No finer men than those in the Turkish army could be seen. They are tall, stout, athletic, active; and if properly organized and inspired with a zeal for work, they would be equal to any troops in the world. But the Mahomedan population, who furnish the soldiery for the Turkish army, number only about one-half of the subjects of the Sultan, the Christian population being wholly exempted from military service. Thus one-half of the empire has to provide for the safety of the whole. Unquestionably this is wrong; and it is also one of the greatest sources of the weakness of the Turkish empire, as well as of the perpetual questions which arise in that quarter threatening the peace of Europe. If effects were traced back to their cause, it would be found that the prevailing anxiety as to the re-opening of the Eastern Question was not a little due to this fact, which is well known to all the European Powers."

ENGLAND AND THE EASTERN QUESTION.

The *Morning Post*, which represents the opinions of the Disraeli government, says: "Those who presume that we can never be

provoked, or that we shall submit when our interests are directly involved, would commit a vital error. We are, indeed, somewhat deaf when mere provocation is addressed, and very short-sighted in not perceiving the various consequences of steps in European policy in which we fondly dream we have no real concern. But if the Eastern Question, by folly or design, were really raised again in its entirety, we would find it impossible not to bear that part in the conflict which is imperatively dictated to us by the necessity of preserving the road to our Indian Empire which now lies directly through the least of the Ottoman dominions, of which the 'independence and integrity' are essentially identical with those of the British Empire."

RUSSIA AND ENGLAND.

England having refused to take part in the approaching conference at St. Petersburg on the rules of war, the *Nord* (the Russian organ in Brussels) says: "The motives assigned for the refusal are suggestive of that hypocrisy which is so prominent a feature in British policy—generous principle, which she pretends simply to colour the powerlessness she feels in regard to Continental war. The object is the immunity of war carried on at sea. Lord Derby has not the excuse of ignorance as some journals pretend." The *Nord* goes on to speak of the English Foreign Minister as a philanthropist of the Pecksniffian school, and says that England attended the Conference at Brussels only to prevent a discussion of maritime questions. The purpose attained, she withdrew. The *Nord* promises at the proper time to show how these tactics may be turned against England. It says that England tends altogether to become a great counting-house, with mercantile fleets and military fleets to protect it. As showing the decline of English influence, the *Nord* cites the fact that the representatives of the English Evangelical Alliance, though patronised by the English Embassy at Constantinople, could not obtain an audience from the Sultan.

A "REV.' ON THE SIGNS OF THE TIMES.

A week or two ago, the "Rev." Dr. V. M.

White preached at Liverpool, on "The Coming and Kingdom of our Lord; are they near? and are there any signs of their sudden and speedy approach?" So far as can be gathered from the report, the "rev." gentleman's notions were rather hazy as to what constituted "the coming and kingdom" of Christ; but he said some good things on the signs of their approach. He remarked upon the uniform connection which the sacred writers kept up between the establishment of the gospel kingdom and the overthrow of the great apostacy. Daniel's little horn, which sprang up on the dissolution of the Roman Empire, continued to speak and act proudly against the Most High and His people till the coming of the Son of Man and the inbringing of the everlasting kingdom of the saints. Paul's "Man of Sin," and "Great Apostacy" were to exercise influence and power over men "in the temple of God," till consumed by "the breath of the mouth," and destroyed by "the brightness of the coming" of the Lord; and John's mystic Babylon, under the figure of a faithless woman, or a false church, was to be utterly and for ever destroyed by the appearing of the Word of God and the armies of heaven. In nine different places the period of the continuance of this false system was given: and, by the general testimony of commentators, this period was at or about its close. Many significant signs seemed to confirm this conclusion. First, they were led to expect times of terrible war before the coming of Christ in his glory. Thus they read in Dan. xii. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people; and there shall be a time of trouble such as never was, since there was a nation even to that same time; and at that time Thy people shall be delivered," &c. Matthew in the 24th chapter of his gospel, and John in the close of the 19th of Revelations, referring to the period between the casting-down of Babylon and the inbringing of Christ's Millennial Kingdom, use language equally significant and expressive. Was there anything in the world to correspond with these predictions? Notwithstanding the advance of civilisation, and free trade, almost every country of the four quarters of the globe—Europe, Asia, America, and even Africa—was in the last few years engaged in bloody and desolating wars. And these wars were not over. Only lately the Commander-in-chief of our English army stated as a reason for keeping up the strength of our military and naval forces that never since the world began were the standing armies of Europe and their means of destruction in such a state; and certainly he would be a bold man who would venture to say that we might not any day have originated perhaps one of the shortest but at the same time one

of the bloodiest wars that ever desolated the earth. Next, they read in Danial xii. 2, also in connection with the coming and kingdom of that great Prince: "Many shall run to and fro, and knowledge shall be greatly increased." If they asked any one what two things more than any other characterised the present age, the answer would be the spread of knowledge and the extent to which people now travel. Science had certainly opened up many things which not very long ago were utterly unknown, and now-a-days every one travelled. In the words of Scripture, 'Many ran to and fro, and knowledge is greatly increased.' He next referred to the subject now everywhere discussed—'Papal infallibility.' The Church of Rome made this the crowning of her edifice. Certainly, if the head of her system was really infallible, and if this was 'an article of faith' necessary to salvation, it was impossible to go further. On the other hand, he and others—regarding the Papacy not as the Catholic Church of Christ, but as 'the great apostacy' of the New Testament—looked upon the dogma as the crowning of the edifice in another sense, the revelation of 'that wicked' which was to precede its destruction. He said destruction, not reformation—you could not reform infallibility. In this respect it was impossible to go further in opposition to God. In a threefold sense, it was 'the filling up of the cup' of Rome's iniquity. It was a complete subversion of Scripture truth: from the beginning to the end of the Bible there was not one word to support it; it was the ascribing to a sinful and erring man the incommunicable perfection of the living God, and thus was the summit of blasphemy against Him; and, lastly, it crushed out the last vestige of human liberty. When God spoke, man must be silent, and obey. When the Almighty commanded Abraham to kill his son, sin became duty. When he first read the proclamation of the dogma of the personal infallibility of the Pope, he felt a conviction as deep as any ever formed in his soul that the beginning of the end was at hand."

ANSWERS TO CORRESPONDENTS.

J.G.—A Christadelphian can no more be a Good Templar than a Freemason. Being so would involve a fellowship which is incompatible with the virgin position of the bride of the Lamb in this present evil world.

T.N.—Baptism is for the remission of sins to Jew or Gentile. Anyone, therefore, submitting to the act without realising that his past sins are forgiven, when he is baptised into the death of Christ Jesus, does not attend to it scripturally, and the efficacy to him is doubtful. The principle is, "Ask

and you shall receive." If a man is baptised in an unasking spirit concerning forgiveness, it is probable he remains unforgiven. Baptism again (on having his spiritual perception quickened) would be the cure in such a case.

O.Q.—The standing still of the sun and moon has been more than once the subject of remark in the *Christadelphian*. We must refer you to past remarks rather than repeat. (See December, 1867, p. 315; July, 1870, p. 215.) We will only add that there is no good ground for the suggestion that the verses referring to the subject in Joshua are an interpolation from the book of Jasher. And even if there were, it would not prove them spurious, since the book of Jasher is recognised as an authority.

MISS S. M. ROGERS.—"Justice" to you does not require the publication of a letter advocating error. Justice in the case is sufficiently met by the announcement of the fact, that shortly after the appearance of an extract from one of your letters in the *Christadelphian*, nearly eighteen months ago, expressing sympathy with the cause of the truth, as against the error of Renunciatism, you came to the conclusion (which you say calm and prayerful study has since confirmed you in) that Christ was under no need to offer for himself. (We have delayed this publication, to see if you would consent to conversation on the subject before publishing the statement: receiving no reply, we regretfully take the only course left.)

T.T.—Every true brother of Christ follows the example of Christ and the command of the apostles, in obeying the law of the realm, when that law is not opposed to what God requires. Every brother, therefore, living in a country where the law prohibits interest above a certain rate for the use of money, will refrain from accepting anything above that rate. Such a law, so far from being against the divine law, is on its side; for a high rate of interest means profiting by the necessities of the needy, which is usuriousness, and usury is forbidden.

M.D.—"One who denies that Christ was the Son of God until his baptism," denies one of the first principles of the doctrine of Christ. Christ was the Son of God by his divine begetting of Mary through the Spirit. This is the angel's account of the title: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; and therefore shall that holy thing that shall be born of thee be called the Son of God." There was a necessity for this, which has been abundantly made manifest during recent arguments on the death of Christ. Any man denying it, is off the apostolic foundation, and excludes himself from the fellowship of those who hold the truth.

A. McK.—*Psuche* and *psyche* are the same.

The variation is not a misprint. The first is an attempt to follow the spelling of the Greek, so far as that can be done in English; the second is the same word Anglicised, or put into a form for English use. They are identical in meaning. The remarks, therefore, made in *Everlasting Punishment not Eternal Torments on psyche*, apply in every particular to *psyche*.

KISSING.

"Some think kissing binding upon believers as a divine command—some, as a divine ordinance: what think you?"—(J. H. S.)

ANSWER.—Kissing was the conventional mode of salutation in the East, as it is to this day in that part of the world, and in some parts of the Continent. But it was not uncommonly made the medium and occasion of unchasteness. Paul exhorts the brethren against this, and enjoins them in their salutations to "salute one another with an holy kiss"—(1 Cor. xvi. 20). This is a direction how to perform a common act: it is no more a formal injunction of that act than the exhortation to be "diligent in business" is an injunction to go into business. In our part of the world, kissing is not customary except among near relatives. When it becomes a public and common mode of salutation, Paul's words apply. So with feet-washing; from the practice of wearing sandals, which left the upper part of the feet exposed to the sun, and admitted the sand to the under part, it was a luxury at the end of a journey, to have the feet unshod and washed. It was the service of true and humble hospitality to perform this act, and is hence enjoined on the brethren—not as an ordinance, but as an act of kindness and humility. But with the change of necessity, the offices of hospitality change, and cleaning the boots, and shaking hands, take the place of washing the feet and kissing. To reduce these things to a performance, would be to deprive them of their character.

TYPE AND ANTITYPE.

The "*Emphatic Diaglott*" and another translation I have, renders that expression in Hebrews vii. 27, "first for THEIR own sins and then for the people's," as if the passage had reference to the high priests under the law. Is the original susceptible of this rendering?—(C. R.)

ANSWER.—Yes; but this does not divert the application of the type from Christ who was typified. See remarks this month. "For himself that it might be for us." The priests in their official capacity had to offer for themselves, apart from specific transgressions, as well as for the people. The priests, in their official capacity were types of the great high priest between God and

man, the man Christ Jesus; and there must therefore be a counterpart, in his case, to their official offering for themselves. This is not difficult to find in view of the fact that the Lord partook of our unclean and condemned nature, which had as much to be redeemed in his case by death and resurrection, as in the case of his brethren for whom he died. Mist has been thrown over the subject by separating "life" from nature, and using the term "free" where God had imposed a "must be" of death.

MUSICAL INSTRUMENTS IN WORSHIP.

B. M. M.—"Using a musical instrument" in worship is no more an "abomination of the Mother of Harlots" than singing or praying. The Roman Catholics use musical instruments; but this is not sufficient reason for their disuse by those who know the truth. If it were, then must we not meet, nor when met, must we stand within four walls, nor must anyone speak, nor must we sing or pray or read, for all these things are done by the Roman Catholics. Things must be judged on their own merits. Musical instruments are an aid to edification of praise and meditation where the voices of the worshippers are weak or of ill-trained use. They furnish a backbone of sound, which relieves the worshippers of the labour of the mechanical part of the exercise, and leaves them at liberty to throw their minds into the sentiments they sing. Instruments have been used in the praise of Jehovah since the days of Moses at least. David was skilled in them and prone to their use. They were used in the temple, in whose services the apostles continued to take part, after the ascension of Christ—(Luke xxiv. 53.) They will be used in their perfection in the day of rejoicing, for most of the psalms wherein musical instruments are mentioned, belong to that period. The absence of instruments at the supper was due to the informal and private character of the occasion. They are not mentioned of the assemblies of the saints; but "psalms" are spoke of, and these were always associated in Jewish practice with the use of instruments. The question only requires a little good sense for settlement. The tongue is an instrument. The heart that dedicates the sounds it produces can dedicate accessory sounds otherwise produced. The tongue sometimes needs assistance like the other organs. The dim eye wants glasses; the enfeebled arm, a staff; the deaf ear, a horn; and the inadequate voice, an instrument. Sound sense will never refuse the assistance of any of these aids in the work of God.

THE RESURRECTION "FROM AMONG THE DEAD."

J. H. S.—"If by any means I might attain

unto the resurrection from among the dead." This is a passage I cannot understand. I should very much like to have your mind upon it.

ANSWER.—Presumably our correspondent's difficulty arises from the fact that Paul was sure to rise, faithful or not. It seems strange to him that Paul should speak of that as an object of strife, which was sure to come in the ordinary course. If Paul meant a mere resuscitation from the grave without reference to what should become of him afterwards, no doubt this difficulty would exist. But this is not Paul's meaning. The context shows his meaning. He is speaking broadly of results without reference to details. He says he aims at being "made conformable to Christ's death, if by any means he might attain to the resurrection of the dead," that is, as Christ attained to it. "If we be dead with him, we believe we shall also live with him."—(Romans vi. 8.) Christ did not attain to a mere resuscitation of natural life, "Being raised from the dead, he dieth no more; death hath no more dominion over him."—(verse 9.) It is not every one that comes out of the grave that attains to this freedom from the dominion of death. Lazarus, the son of the widow of Nain, Jairus's daughter, and others were restored to life, but they died again; death had further dominion over them. Consequently, their resurrection was not a resurrection from among the dead as Christ's was. They continued to belong to the dead though raised; it was only a question of time, and that a short time, their going back. So it is with the unfaithful at Christ's appearing. They are not raised from amongst the dead as Christ was. They merely receive a temporary restoration of the life they had as mortal men; they come forth, not to receive the change which rescues from death, but to reap the corruption which they sowed in former days, and which will re-consign them to the dead. Consequently they attain not to the resurrection from among the dead, but to the resurrection which Christ calls "the resurrection of damnation" (Jno. v. 29.)

"FOR HIMSELF, THAT IT MIGHT BE FOR US."

J.W.C.—The statement of Paul in Heb. vii. 27 is, that Christ did "once" in his death what the high priests under the law did daily, viz., offered "first for his own sins and then for the people's." But there is all the difference between the two cases that there always is between shadow and substance. Christ's "own sins" were not like the sins of the priests; they were not sins of his own committing. He was without sin, so far as his own actions were concerned. Yet as the bearer of the sins of his people—whether "in Adam" or otherwise, he stood

in the position of having these as "his own," from the effects of which he had himself first to be delivered. Consequently, he offered first for himself; he was the first delivered. He is "Christ the first fruits." He obtained eternal redemption in and for himself, as the middle voice of the Greek verb *ευραμενος* (Heb. ix. 12) implies. (The "for us" is not in the original.) He was brought again from the dead "through the blood of the everlasting covenant."—(Heb. xiii. 20.) But this offering for himself was also the offering for his people. The two aspects of the double typical offering were combined in one act. He had not twice to offer for himself. "By one offering he hath perfected for ever them that are sanctified." Yet, though combined, the two relations of the act are visibly separate. Christ was the first saved from death (Heb. v. 9); "afterwards, they that are Christ's at his coming."—(1 Cor. xv. 23.) In this way the Mosac type has its counterpart. There is no inconsistency whatever between these facts and the constant declaration that "Christ died for us." All that Christ was and did was "for us." It was "for us" he was born; "for us" he bore sin; "for us" he came under the curse of the law; "for us" he died; and the fact that personally he was without sin where all were transgressors, gives all the more point to the declaration. It was "for us" that he came to be in the position of having first to offer for himself. The "for us" does not deny that what he submitted to "for us" was our own position. "He was made sin for us who knew no sin;" and does not sin require an offering? The matter might be simplified by supposing the case were leprosy instead of sin, and the cure to be passing through fire instead of death; but that the fire should only possess the power of cure where the disease existed without the virus of the disease, and that in all other cases the effect of the fire should be to destroy. Let the leprosy be death in the constitution, brought about by sin, and the virus, actual sin itself. By this illustration, all mankind are under the power of leprosy, which cannot be cured by the fire, owing to the presence of the combustible virus, which will catch fire and destroy the patient. If only one could be found free from the virus, he could go through the fire and save the rest: but he cannot be found. God interposes and produces such a one among them, one in whom the leprosy exists without the virus, that the rest may be cured by joining hands with him after he has gone through the fire. He goes through the fire "for them;" but is it not obvious that he goes through it for himself in the first instance? for if he is not delivered from the leprosy first, how will his going through the fire avail them? It is "for himself that it might be for them." He is now "separate

from them," but he was not so in the first instance.

FREEMASONRY AND THE TRUTH.

The following letter will be read with interest in connection with the remarks which appeared two months ago on the subject of Freemasonry in relation to the truth.—“DEAR BROTHER ROBERTS. I thought I would just write to you endorsing your remarks as to its being incompatible for a Christadelphian to fraternize with one professing the same faith and holding to such an order as Freemasonry. I do not advance my ideas in a spirit of boast, but rather with a rejoicing that I am able to attest that the power of the Word was sufficient to convince me, at the first, that it and brethren of Christ were not metals that could be fused and united. I was a zealous Freemason when the truth found me, and immediately upon accepting Christ as my ‘Worshipful Master,’ and the Deity as the ‘Grand Architect of the Universe and Builder of the living temple,’ I gave it up. One verse of James, in my opinion, almost suffices to annihilate freemasonry from the duties of a brother of Christ. I allude to ‘keeping oneself unspotted from the world.’ The body I allude to, I can attest, is of the world to a T; and I do not hesitate in saying, that were it not for the banquets, suppers, &c., where speechifying, smoking, drinking, and song singing are continually going on, freemasonry would soon be *non est*. How a man can be a good ‘brother

mason’ without joining the *life* of the affair, it is hard to conceive, and can he do this in the face of the following references: 1 Pet. iv. 3; Eph. v. 19; Col. iii. 16; Jam. v. 13. We are told to hate ‘the garment spotted by the flesh.’ Surely it is quite easy to detect this antiquated body as a tattered moth-eaten part of it; and one who has been permitted by grace to clothe himself by putting on Christ’s pure garment of righteousness, should not think of disturbing its snowy beauty by a contamination with that which has been morally thrown off, but rather while it is liable by neglect to soil, to be busy cleansing it by the blood of Christ, by continuing in the light and confession. A pretty body Freemasonry for a Christadelphian, (whose ends are unity of spirit,) to be connected with, for there we have Papist, Protestant, Dissenter, infidel, &c., all built upon the sand of the world’s brotherly love. It is analogical with James’s comparison to the church at one time—a fountain containing clear and muddy water; it is trying to make a lump of a heterogeneous mass; and as for the ‘brotherly love’ experienced by the writer when in this body, I could count about two out of 40 or 50 comprising my Lodge, only, who manifested, in any way, the right thing, but on the contrary I found the lodge divided into parties or cliques, and although politics are supposed to be entirely ignored, it (the lodge I belonged to) was proverbially a ‘blue’ (tory) one.—Yours very faithfully,
C. W. CLARK.”

INTELLIGENCE.

BIRMINGHAM.—During the past month, there have been the following cases of obedience to the truth, and several other interesting applications have been made and are now under consideration. February 3rd, THOMAS TERRY (37), tool maker, formerly neutral. (Brother Terry’s wife applied and was passed at the same time, but her immersion is delayed by her disheath.) February 7th, HENRY COPSON (27), labourer. Edward Hall, whose immersion was reported last month ought to have been described as a spade and shovel maker, and not as a “general hand.” He is brother in the flesh to brother P. Hall. The subjects of lecture are this month held over for want of space.

BRIERLEY HILL.—Brother Parsons writes that should the Lord delay his coming, it is the intention of the brethren here to bring the truth into greater prominence, and to make an effort to rouse the people of Brierley Hill from the apathy of morbid pietism. During the month, the usual

lectures have been given, the subjects are held over for want of space.

CHELLENHAM.—Brother Otter reports (Jan. 19th), “We have lately lost a sister by removal, viz., sister H. Oakey, who through the kindness and liberality of brother and sister Adamson, &c., of Walkerton, Canada, has found her way to that distant land. I am thankful, that by God’s blessing, she and her son and daughter arrived safely on Christmas Day. We have made up our number again by the obedience of a young person named JANE J. FLETCHER, who is in service in this town. Her immersion took place at the baths on Sunday last, the-17th inst. I have also to report that the ecclesia here has been much cheered and refreshed by a visit from brother H. Veysey, of Taunton, on Sundays, the 3rd and 10th instant. On the latter date he was to have given two addresses in St. George’s Hall, Cheltenham—subject: “Canon Bell’s assertion that the Christadelphians teach blas-

phemy, tested by the Word of the living God." The enclosed handbill (No. 1), will shew you the reason why they were not given in that place. We distributed about 2000 of these handbills enclosing a Christadelphian tract in nearly all of them. So that possibly, with God's blessing, more good may be done that way than might have followed the delivery of the addresses nevertheless; for on the first-day morning before-mentioned, so many brethren came from Tewkesbury and Bourton that we were perforce obliged for their accommodation to get the Good Templar Lodge Rooms, and we had a few of the public who listened attentively, and we trust some good may be done. I also enclose you a report we got inserted in the *Cheltenham Mercury*. Twenty-six brethren and sisters broke bread, and it was quite a good day in the experience of the Cheltenham brethren—a fraternal gathering, on a small scale. On this day, too, we had the pleasure of inducting one more into the sin-covering name provided by the Deity. The addition is brother HOPCRAFT, of Bourton-on-the-Water, who has been a local preacher in that neighbourhood, among the Baptists, but who, I now trust, will be a source of comfort to the brethren there, and a light to those who sit in darkness." (The enclosures referred to in the foregoing were sent to the printer for publication, but are excluded for want of room.—EDITOR.)

Writing again on the 12th of February, brother Otter reports another introduction into the sin-covering name, viz., JAMES GALE (19), whose address is Abbey road, Cinderford, near Gloucester, and who visited Cheltenham for the purpose on the 31st January. Another friend came in the attitude of enquiry, "and I trust," says brother Otter, "he will also eventually enlist under the Captain of our salvation, and attain the rest which remaineth for the people of God. They inform me that there are several interested friends at Cinderford, the result of brother Shuttleworth's addresses, &c., given some time ago, and the labours of brother Davies, now of Resolven."

EDINBURGH.—Brother W. Smith reports the death of brother Durie, sen., on December 11th of last year. He will be remembered by many of the brethren, having been connected with the Edinburgh meeting from a very early period.

FROME.—Brother Hawkins, of this place, and sister Lowe, of the Christadelphian Depot, 69, Upper street, Islington, London, have been united in marriage. Sister Chitty (sister Lowe's daughter) has safely returned from India, after the sad and sudden loss of her husband there; and has settled at Frome with the ecclesia.

HALIFAX.—Brother Firth reports the death of brother F. Bread, who fell asleep on Sunday, January 24th, after a short

illness. A few of the brethren attended his funeral, but were not allowed to conduct the interment, which was in the hands of brother Bread's friends after the flesh. Brother Bread was a cripple to the extent of being unable to stir out of doors. But notwithstanding his physical debility, he had an active mind and was a great reader.

HUDDERSFIELD.—Sister Fraser reports: "We are encouraged in our labour of love by the obedience of another to the word of truth. On the 5th December, SOLOMON SANDERSON was baptised into the saving name, in the meeting room of the Halifax ecclesia. He was brought up and confirmed in the Church of England, but for the last fourteen years he has been a member of the Independents. His business often takes him to Birmingham and London, so that he will on many occasions have the pleasure of meeting with the brethren there. Brother Bairstow, has begun a course of fortnightly lectures, which are well calculated to stir up the people." A tastefully got-up syllabus of the lectures, extending from January 24th, to July 11th, 1875, (folded and stitched in the form of a small pamphlet, with coloured cover) has been issued. The syllabus comprehends a selection from the "contents" of *Elpis Israel*, forming an excellent basis of lecture. (The foregoing intelligence has been delayed from being sent to the house instead of the office.)

LEEDS.—Brother Chapman reports two additions by immersion since his last letter: viz., February 5th, HENRY WALMSLEY (22), previously a "Wesleyan Methodist;" and on Feb. 12th, FRANCIS LINTON (25), formerly connected with the Church of England. Brother Burton, of Nottingham, paid a visit to Leeds on the 24th January, and delivered two very interesting and instructive discourses. The subjects had been well advertised, by means of large posters, which secured two of the largest audiences yet realised in the new room. Both discourses were listened to with almost breathless attention. "We did not expect twelve months ago," remarks brother Chapman, "that the truth would command such attention in Leeds in such a short time. We have, by request of two or three persons interested in the things of the Spirit, commenced to give lectures on Tuesday evenings at Low WORTLEY, near Leeds. Meetings have been held in a brother's house at this place for some time past, but we have now engaged the Working Men's Institute, and had the first lecture on Tuesday night, the 9th inst. There were from 70 to 80 persons present, which we considered a very good audience, considering the unfavourable state of the weather. The audience paid very great attention to the lecture throughout, and at the close many questions were asked, and scripturally answered."

LEICESTER.—Brother Collyer reports that on Wednesday, January 20th, "we assisted one more from among the inhabitants of this place to put on the saving name of Jesus the Christ, viz., Mrs. DUNMORE (27), wife of brother Dunmore. This is a matter of great joy to us all, and brother Dunmore particularly. Others we expect will follow. Are you aware that we have a very successful book club here? It was started with a view to enable all to take the *Christadelphian*, several joining who were taking it in the ordinary way, with the intention of foregoing their claim in favour of those who might not have done so. Upwards of forty shares have been taken, so that besides all getting the *Christadelphian* who wish, many other books will be obtained, the result of which will, doubtless, be improved spiritual growth. I mention this circumstance, thinking others might adopt this method of getting the *Christadelphian*."

LONDON.—Brother A. Andrew reports: "There have been two immersions here during the month, viz., on the 3rd of February, two brothers, WILLIAM JOHN and ARTHUR THOMAS JANNAWAY, who were brought into connection with the truth through a paragraph which appeared in one of the London daily papers (the *Standard*) early last year, referring to Christadelphians as 'Christian Dolphins.' Thus out of ridicule has come forth an earnest result. The lectures during the month have been as follows:

January 24th.—'Light and Darkness: their scriptural use to represent knowledge and ignorance—man naturally ignorant of divine things—the inevitable tendency of mankind to reject or pervert divine teaching, as shown by the records of the Antediluvian, Patriarchal, Mosaic and Christian ages—both Jews and Gentiles now enveloped in gross darkness—this fact predicted in the Scriptures. The rising of the Sun of Righteousness the only divinely-appointed means for the enlightenment of all nations of the earth.' (Brother J. J. Andrew.)

January 31st.—'Priests: their origin—the nature and extent of their duties—the Melchizedec and Aaronic priesthood—Jesus Christ as a Priest: past, present and future—the usurpation of his functions by priestcraft—who are the true priests of the present dispensation?—priestcraft of every description shortly to be destroyed and superseded by an immortal and infallible priesthood.' (Brother J. J. Andrew.)

February 7th.—'Hell: what is it? where is it? and who are its inhabitants? Popular ideas about 'hell'—Scripture teaching: the 'hell' of the Old Testament; the 'hell' of the New Testament—*hades*; the Valley of Hinnom; Gehenna—the destiny of the wicked.' (Brother A. Andrew.)

February 14th.—'Saints: to whom is the term applied?—apostolic facts *versus* Popish mythology—responsibility of saints—their judgment at the coming of Christ—with what body will they be raised?—punishment of unworthy saints and exaltation of faithful ones—how to be included in the latter.' (Brother J. J. Andrew.)

MANCHESTER.—Brother Trueblood reports that in consequence of the meetings not prospering in the Temperance Hall, Grosvenor Street, on account of the place being associated with spiritualists, mormons, &c., the brethren have rented the Co-operative Hall, 398, Oldham Road. They opened their meetings there on Sunday, Feb. 7th, when bro. Dunn, of Leeds, lectured on the nature of man and the hope of the saints. There was a gratifying attendance of the public morning and evening.

NOTTINGHAM.—Bro. Kirkland, referring to a revival of Mr. Millbourn's scurrilous hostility to the truth, says: "You will see, my dear brother, that the truth has many enemies in Nottingham, but, thank God, it has a place with open doors, and a few faithful and devoted defenders, who, notwithstanding all opposition, are cheered by the fact that their labours are not in vain. We have several interested, one having expressed a desire to be immersed into the saving name of Christ. The lectures during the month have been as follow:—*Jan. 24th* (brother Sulley), 'The Kingdom of God;' *Jan. 31st* (brother Burton), 'Times and Signs;' *Feb. 7th* (brother Richards), 'Soul and Spirit;' *Feb. 14th* (brother Sulley), 'Mr. Milbourn Answered.' At this last meeting there was a large audience and many new faces. We should be glad if you will make known to the brethren, through the next *Christadelphian*, the case of a brother in our midst, who has been ill and out of work for many months. He has twelve children, seven or eight of whom are not old enough to do anything for themselves. Want of food and warm clothing have tended to bring our brother to his present weak state of health. He has the warmest sympathy and assistance of his brethren in Nottingham, but still he is not sufficiently provided for in his present extremity; and no doubt there are many who would be glad to minister to the wants of one of Christ's brethren if they only knew this case. We have received from one ecclesia £3 1s., and another, £1 1s. 6d., through the kind remembrance of a brother visiting Nottingham and becoming acquainted with the case."

SCARBOROUGH.—Brother Kidd reports the removal to Scarborough from Tain (Scotland), of brother J. Hood and his family. Brother Hood has purchased the Old Savings Bank, King Street, which has been empty for some time. A large room in connection with it will be thrown open for

meeting on behalf of the truth on Sundays and one week day.

SHEFFIELD.—Brother Boler reports:—“We have commenced a course of six lectures here, in order to call out from among the Gentiles such as may be willing to hear and accept the truth. Brother John Carter, of Birmingham, gave us the first two lectures of the series. We hired the Temperance Hall for the occasion, which will seat 1,600 people, and is situated in the centre of the town. The lecture commenced at 2.30 in the afternoon, and the subject was—‘The kingdom of God the divine cure for human misery, and not the spurious gospel taught by Messrs Moody and Sankey.’ This announcement gave great offence, but brought together about 800 respectable people. The behaviour of the audience was, however, not so respectable. One man got up to address the meeting, and when he was put down, the audience began to sing Moody and Sankey’s hymns. Brother Carter, however, got through his lecture, and many questions were asked and answered. One man said Moody and Sankey had converted 600 people in Sheffield, and the devil had sent Mr. Carter to take them all back. The subject for the evening was, ‘Immortality, a conditional gift to be bestowed at the resurrection.’ There were about 700 present. On this occasion, there was good attention and a very good discourse. At the conclusion there were many questions and a good impression made. The second two lectures of the course were given by brother William Birkenhead, of Sale, near Manchester, on Sunday, Feb. 7th. The subject for the afternoon was, “Do the Scriptures teach that Jesus Christ will occupy the throne of David as a king in Jerusalem?” There was a large audience and great attention. The discourse was a very good one, and the people appeared generally satisfied with the great amount of Scripture testimony adduced. Questions were reserved till night. The evening subject was ‘The present political aspect of Europe a sure sign of a time of trouble; the return of Christ, the judgment of quick and dead, and the establishment of the kingdom of God.’ There were nearly 700 persons present, and good and orderly attention was given all through. Many questions were asked at the close.

STOCKPORT.—Brother Waite, who is located here for the present, reports five additions by immersion into the saving name of Jesus, viz., Monday, 18th ult., Miss SARAH NEWTON (25), formerly Wesleyan New Connection; Friday, 22nd ult., JOHN BRADBURN, husband of sister Bradburn, formerly Wesleyan, but for some time neutral. Saturday, 13th inst., Mrs. AUCKLAND (64), formerly a member of the Independent Church; also, Miss JESSIE

BAILEY (19), formerly of the Established Church of England, and granddaughter of Mrs. Auckland; likewise Mrs. SHELTON (19), formerly neutral. “These additions,” observes brother Waite, “have greatly encouraged the brethren and sisters, who themselves have so recently emerged from the trammels of self-styled ‘orthodoxy,’ and who have already realised what it is to be reproached for the name of Christ.”

The lectures by brethren W. & J. Birkenhead, of Sale, have continued during the month, and the public interest is maintained. Several are on the point of obedience.

YAXLEY.—Brother Hodgkinson writes under date Jan 24th: “The present is to inform you that the proclamation of the truth here for something over a year, has brought out from darkness into light two men of Yaxley, who after witnessing a good confession, have put on Christ in the appointed way, being immersed into the saving name at Peterboro.’ on Jan. 22nd. Their names, &c., are as follow: WILLIAM KING (54), sawyer by trade, formerly a little of everything, theologically; and ZACHARIAH ADAMS (43), a gardener, not much of anything. We thank God that the nucleus of an ecclesias is now formed, and leave the rest in His hands.”

SWANSEA. In the early part of February, three lectures were given by brother Roberts of Birmingham, in connection with the brethren here. There had been no really public effort for several years; lectures given having been delivered in the brethren’s meeting place, which though suited to the brethren’s meetings, is small and in an out-of-the-way part of the town. On this occasion, the Agricultural Hall was engaged, and the result was three large meetings. The hall, which holds several hundreds, was entirely filled on each occasion, and the truth obtained a hearing such as it has not before received in Swansea. An attempt to disturb the meeting, on the part of the Irishmen who proved so troublesome eight years ago, was effectually stopped by the authorities. Questions were asked, and great attention shown.

UNITED STATES.

BURNET (Texas).—Brother Banta writes: “I desire to make known to the brotherhood, through the *Christadelphian*, that we are in great need of an able expounder of the Oracles of the Deity in this part of the State. There seems to be an increasing interest in several localities in the Western frontiers of Texas, among the intelligent class of the people, which leads us to conjecture that the effectual labours of a well-posted speaker would be very likely to be followed with good results. The ecclesias scattered over this Western part of Texas are all poor

people. We have to labour incessantly to provide things honest in the sight of all men, and consequently have no leisure to give ourselves to the study of the word sufficiently to qualify us to proclaim the whole truth as it is in Jesus, much less to spare the time to go about teaching the people. Your correspondent has been urged by the brethren in various sections, to engage in lecturing, but has been compelled to refuse on that plea. However, what little spare time I have I willingly devote to the promulgation of the word of life, to the best of my humble ability. Humble as my ability is, however, and small as the time is I have been able to spare, eight have put on the saving name at my hands during the last four years, all of whom, so far as I know, are still rejoicing in the hope. Brother C. Oatman, who first introduced the truth into this State, and to whose patience and efficient labours we are all indebted for the light we now enjoy, is too infirm, from spinal affliction, to travel and lecture any longer. We have no hope of inducing a British brother to cross the wide Atlantic on such a mission, but we read of several travelling lecturers in the Northern and Eastern States of America, who might be so situated in life as to enable them to come over and help us. Should this fall into the hands of such a brother so situated, we would say to him, in the spirit of brotherly love, that he would find a cordial welcome by all the Texas brethren, and also a field of labour that may yield much harvest fruit."

PHILADELPHIA (Pa.).—Brother Gratz writes to state that the faithful in Philadelphia meet at the house of sister Pyle, 507 N. 39th Street. He wishes this made known so that brethren visiting Philadelphia may not discourage the hearts of the faithful and strengthen the hands of those who have turned aside after Mr. Williams' denial of the judgment, by going to the wrong community. He also states that a discussion has taken place between himself and this Mr. Williams, in which brother Gratz undertook to prove the obvious truth that all the saints will appear before Christ at his coming (whether faithful or unfaithful), to give account, before any of them receive the change from mortality to immortality which is promised to the accepted only. Brother Gratz accepted this discussion on the express understanding that the discussion was to be published, hoping by this publication to counteract some of the mischief wrought by the subtle tongue of his opponent. On this understanding, he agreed to the employment of a reporter, and promised to pay half the fee. What was his astonishment, on afterwards applying for a

copy of the notes, to be told that the reporter had only taken Mr. Williams' speeches; that in fact, he was only employed to report them; that he declined to furnish a copy of them. Brother Gratz says he feels exceedingly disappointed at this deception, as it prevents him from employing the discussion to the purpose for which he consented to hold it, viz: the counteraction of Williams' evil influence in Baltimore, Philadelphia, New York, &c.

ROCHESTER.—Renunciation made an easy conquest here in the beginning of that mischief. There is, however, a prospect of better days for the truth in Rochester. Bro. Sintzenich writes that five (including himself) have separated themselves from the Renunciationist assembly, and that a number of others in the same faith are likely to follow, desiring only a little more time to consider their action. Bro. Sintzenich accompanies this announcement with a long and interesting document for which there is no room this month. We shall probably give the principal portions next month. Bro. Sintzenich says "To T. H. Dunn more than anyone else is to be attributed the wreck of our ecclesia, together with the lack of spirituality, and the admiration of men's voices, tickling 'itching ears' with their sophistries, as of old. And even now more 'strange doctrine' is taught. In the mean time there are a few names in this city 'which have not defiled their garments.' They are giving heed to the admonition, 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments,' endeavouring to overcome the wiles of the enemy, that they may be clothed in white, and confessed by him, of whom they are now witnessing, who will confess them 'before the Father and His angels.' We meet every Sunday at a private house to study the Word of Life, exhort one another in our most holy faith, to sing the songs of Zion, and to drink wine and break bread in remembrance of the captain of our salvation. And we have strong hopes that others will shortly be with us. Having hope toward God, we shall continue to earnestly contend for the faith once delivered to the saints, knowing that if we continue faithful to the end, we shall be 'kings and priests' of Deity, participants in Yahweh's throne at Jerusalem, when all nations shall be gathered to it, when neither Israelites nor Gentiles shall any longer walk after the imagination of their evil hearts. Let us then, stand fast against this new phase of the Laodicean apostacy, remembering that if victors we shall partake with Jesus, 'even' as he 'has received' from his 'Father.' We shall be glad to see any of our brethren from abroad, who may call on brother John Tomlin, 11, Hudson Street."

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. XII.

CHRIST'S MOUNT OLIVET PROPHECY CONCERNING JERUSALEM.

BY DR. THOMAS.

THIS was delivered by the Spirit of Truth from the mouth of the “Wonderful Counsellor, the Mighty King, and Founder of the everlasting age, the Prince of Peace.” It is contained in the testimony of Matthew, chapters xxiv. and xxv. to the end; also in Luke xx. It is not an original prophecy; that is, *the subject-matter of the prediction was not uttered by the Spirit through Jesus for the first time*; this had been announced before through all the holy prophets since the world, or Jewish State, began. As the time approached, the Spirit amplified the revelation of the events, so that the men of that generation, who were to witness the fulfilment of the prophecy, might not be overtaken by the catastrophe un-awares.

The Mount whence the prophecy was delivered is situate east of Jerusalem, and separated from the city by the brook Kidron and the valley of Jehoshaphat. It afforded a commanding view of the magnificent temple, and hence furnished an appropriate position for the annunciation of the oracle which proclaimed the approaching desolation of the ancient city of Melchizedec—the place where Jehovah had condescended to place His name for ever.

While the “Greater than Solomon” who built the first temple, was within its walls, he uttered those dire denunciations recorded in chap. xxiii. against the Scribes, Pharisees, and lawyers, which he brought to a conclusion by declaring in prophetic language, that upon them should

come "all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye slew (ephonensate, first aorist, not have slain, perfect, at the time Jesus spoke, but once slew, when ye shall slay the prophets, wise men, and scribes, I Jesus, shall send to you), between the temple and the altar. This declaration, I say, was prophetic, and pointed to a period then about forty years distant, when they should put to death Zecharias, which Josephus testifies was done by the factions in the siege of Jerusalem; thus verifying the saying of Jesus, that "all these things shall come upon *this generation*" to which he was then speaking.

In view, therefore, of her approaching calamities, he exclaimed: "O Jerusalem, Jerusalem! that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house (temple and city) is left unto you desolate! For I say unto you, ye shall not see me henceforth TILL ye shall say, "Blessed is he that cometh in the name of Jehovah!"—(Psalm cxviii. 26.)

In this apostrophe to the inhabitants of Jerusalem, Jesus takes a farewell of them, even a long farewell, as it hath proved; but it was not a final adieu, for he indicates an epoch when they should see him again, and that their views and feelings concerning him would be changed, for they would receive him with blessing and honour. This epoch is yet future, for, I presume no reasonable man will pretend to say that Jesus received the hallelujahs and blessings of Israel at the destruction of Jerusalem. Mark, then, these two epochs, the one characterised by the death and crucifixion of the "prophets, wise men, and scribes," Jesus should send unto the "serpents" of Israel, and the "days of vengeance" which should overtake them; and the other, by his return to

Jerusalem in the name of Jehovah, when Israel should receive him with acclamation.

Of the events between these two epochs the prophecy of Mount Olivet says nothing. It does not refer either to the history of the world or of the Jewish State, from the subversion of the government of Judea to the second appearance of Jesus, which is yet future. This interval of over 1800 years is beyond the scope of the prophecy altogether. If this be remembered, much confusion and misinterpretation will be prevented.

I have said that the subject-matter of this prophecy was not delivered by Jesus for the first time. It was delivered by Moses, who prophesied in the beginning of the world, that is, of the Jewish Age or Aion, as Jesus did in the "end of the world," or end of the Jewish dispensation. Let us turn to the prophecy as delivered by Moses in Deut. xxviii. 49. Here it is; we shall recite it in a condensed form: "The Lord shall bring a nation (the Romans) against thee from afar, from the end of the earth as the eagle fieth; a nation whose language thou shalt not understand; a nation (Daniel says in chap. viii. 13 'a king') of fierce countenance shall besiege thee in all thy gates, until the high and fenced walls come down wherein thou trustedst, throughout all thy land. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters;" and he will not give to any of his relatives "of the flesh of his children whom he shall eat, because he hath nothing left him in THE SIEGE. The tender and delicate woman among you which would not adventure to set the sole of her feet upon the ground for delicacy and tenderness, her eye shall be evil toward her children which she shall bear; for she shall eat them for want of all things, secretly in the siege. Every sickness and every plague will the Lord bring upon thee till thou be destroyed; and ye shall be *plucked from off the land* whither thou goest to possess it."

After they were thus to be driven from Palestine, Israel was to remain "scattered among all people, from the end of the earth even to the other, until an appointed time." During the interval the Spirit saith, "The land shall enjoy her sabbaths *as long as it lieth desolate, and ye be in your enemies' land*, which shall eat you up. And *they that are left of you shall pine away in their iniquity in your enemies' land.*"—(Lev. xxvi. 34).

But "if they shall confess their iniquity, and their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, then will I remember my covenant with Jacob, Isaac and Abraham, (Gen. xv. 7; xxvii. 3; xxviii. 13); and I will remember THE LAND which I promised them." This, namely, the epoch of remembrance, is the epoch referred to by Jesus, when Israel, previously restored to the land of their ancestors, should hail his return, saying "Blessed be He that comes in the name of Jehovah."

Jesus hath himself directed our attention to the prophet Daniel as having treated of the things of which he was speaking on Mount Olivet. "When ye, therefore," saith he to the apostles, "shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place (whoso readeth [Daniel] let him understand), then let them which be in Judea flee to the mountains," &c. Let us then read what Daniel says; here it is (chap. viii. 23): "In the latter time of their kingdom, (that is, of the kingdoms which arose out of the fragments into which Alexander the Great's empire was broken), when the transgressors are come to the full, a king (Moses styles it as a nation), of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own (hereditary) power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart,

and in prospering shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." This is, doubtless, the Roman power, first, in its Greek Catholic, and lastly, in its Russo-Greek form. Of the Pagan-Roman power, Daniel speaks further in chap. ix. 26, 27, thus: "And after threescore and two weeks (434 years) shall Messiah (the Prince of princes) be cut off, but nothing in him (or on account of his own sins); and the people of the Prince (the Romans under Titus sent by Christ) that shall come shall destroy the city (Jerusalem) and the sanctuary (or temple); and the end thereof shall be with a flood (or overflowing devastation of war), and unto the end of the war desolations are determined. And He (the Father) shall confirm (seal, or attest) a covenant (or the Abrahamic by a purification sacrifice) for one week (or seven years); and in the midst (or half part) of the week, he shall cause to cease sacrificing and offering; and because of an overshadowing of abominations a desolating (of the land) even until the consummation, and that determined shall be poured out upon the desolator."

Malachi also refers to the same event when he says (chap. iv. 1): "Behold, 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 Jehovah of Hosts, that it shall leave them neither root nor branch." And John the Baptist spoke of the same national desolation when he said, "He that cometh after me shall baptise you (generation of vipers) with fire; and he will burn up the chaff (Scribes, Pharisees, hypocrites, lawyers, serpents, and generation of vipers [Matt. xxiii.] with their adherents) with unquenchable fire."

Jesus having departed from the Temple, his disciples pointed out to him the adjacent buildings belonging to the doomed edifice, doubtless in the spirit of national pride, which said, Behold the magnificence, impregna-

bility, and durability of the sacred pile; can it be that this house of Jehovah shall be left unto us desolate? Yea, verily, said Jesus, "I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

This, then, is the subject-matter of the prophecy of Mount Olivet—that namely, of which Moses, Daniel, Malachi, and John spake: "*The destruction of the Commonwealth of Israel, the city and Temple of Jerusalem, and the Epoch of Remembrance, when Israel should be reconstituted in the land promised to their fathers, and they should receive Jesus with acclamations as the blessed of Jehovah.*" These events are peculiar to two grand epochs; the one, the end of the Jewish State under the constitution of Moses; the other, the beginning of the same State under the constitution of Jesus. Between this end and the beginning is an interval of which Jesus takes no account, for during the interval, the Commonwealth of Israel has no political existence.

Moses thus describes the condition of the Jews during this interval: "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her Sabbaths. As long as it lieth desolate it shall rest because it did not rest in your Sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they

pine away with them."—(Lev. xxvi. 33-39.)

The first twenty-nine verses of Matt. xxiv. relate to the first of these epochs, namely, to the destruction of the city, temple, and commonwealth of Israel; the 30th and 31st verses to the second epoch when Jesus shall appear in the heaven and the tribes of Israel shall mourn, and he shall appear in his glory, &c.; and from the 32nd verse to the end of the chapter, and so on to verse 30th, inclusive, of chapter xxv., the reader is presented with illustrations such as the fig tree, the days of Noah, the faithful and wise servant, the evil servant, the ten virgins, and the absent traveller, to show what would be the state of the Jews, both unbelieving and Christian, when the first epoch should be consummated. From verse 31st to the end of chap. xxv. is revealed the crowning events that shall happen when Jesus shall come in his glory, and as a king, shall give his servants the kingdom; and, as a judge, shall arraign before his tribunal the nations, and give eternal life to them whom he shall pronounce as righteous. Thus ends the prophecy which he delivered two days before he was betrayed.

We propose now to expound the Scripture in relation to the events of the first epochs; and here we would observe, that we need not travel out of the record to do this satisfactorily; for we undertake now to interpret the prophecy by a simple reference to the Acts and Epistles, upon the much talked of but little practised principle of *Scripture being its own interpreter*. Jesus being seated upon the Mount of Olives, his disciples put certain questions to him. They wished to know at what time it would happen that one stone of the (magnificent) buildings of the temple should not be left upon another? When all the denunciations he had fulminated against the Pharisees and rulers should come upon the existing generation; in other words, at what precise time the end of the age would come? And what the sign of his

coming when Israel should say, "Blessed be he that cometh in the name of the Lord."

Considering that the apostles were then but disciples or learners, we shall not be surprised that they should associate the second coming of Jesus with the end of the Mosaic dispensation. He had spoken of his coming, but they did not understand the matter, as is evident from the question they put after his resurrection, when they inquired, "Wilt thou at this time restore again the kingdom to Israel?" They manifestly supposed, that his second appearing was at his re-appearance from the tomb, and that then certainly he would be welcomed by the people as the "Blessed of Jehovah," and then effect the "Restitution of all things" to the Jews. But he soon extinguished these notions in their minds, by bidding them tarry in Jerusalem, not for his, but for the coming of the Holy Spirit, which should endue them with power, concerning the promise of which, said he, "you have heard of me."

But as to "the times and the seasons," the day, the hour, the month and the year, when these two epochs should arrive, he gave them no satisfaction; in respect of these he left them in doubt; the knowledge of these the Father had reserved to himself; he had not even at that time

communicated it to the son; "It is not for you," said he "my disciples, to know the times and the seasons, which the Father hath put in His own power." But though he did not tell them that the end of the Mosaic age should come A.D. 70, and that they should see "the sign of the Son of Man in heaven" on A.D. 1843-4, or some other date; yet he did not leave them without the means of knowing when "the end should come," and the "desolation of Jerusalem was nigh."

First, then, we must bear in mind in the interpretation of this prophecy, that Jesus was speaking to his disciples *then living*, and not to us. They were to be contemporary with the signs he enumerated; they were to behold the desolation of the city and temple, and to witness "the end of the world" or age. Yes, and we may say, they *will* also witness the epoch of his glorious advent; for "He will come and receive them to himself" (John xiv. 3,) by a resurrection from the dead. But, did they live to behold the consummation of all these calamities upon their state and nation? Some, doubtless, as James, fell a sacrifice to their enemies; and this was one of the signs; but others survived, of whom we may instance the apostle John, who lived upwards of twenty-five or thirty years after the desolation.

(To be continued.)

"BEWARE OF THE SCRIBES WHICH DESIRE TO WALK IN LONG ROBES."

(Luke xx. 46.)

An article appears in the *City Press* on "Robes of Office" (clerical of course.) It unwittingly identifies the modern clergy with the religious leaders of the days of Jesus, whom he denounced in such unsparing terms. It says:—"To describe what some of the clergy have thought fit to deck themselves in would take all one's time. The regular clerical robes consist of the surplice, the shape of which varies considerably according to taste. Over the surplice is worn the hood of the University to which the wearer belongs. The principal hoods for the other degrees are, the Oxford M.A., black hood with crimson lining; the Cambridge M.A., black with white lining; Dublin M.A., black with blue lining; Durham M.A., black, with mauve lining; London M.A., black lined with russet brown silk. All these hoods are of silk. The B.A. hoods are made of stuff, lined with white fur, rabbit-skin or lambskin. The gowns are so variable as to defy description. Besides the regular colleges at the universities, every theological college—Church or Nonconformist—has its gown, which the ministers continue to wear after ordination. In many churches not Ritualistic it has become the fashion to preach in the surplice. When a clergyman goes to Court he wears his cassock, with a silk gown, and, underneath, black silk stockings, &c., with buckled shoes. Different modifications of the same dress are worn in attendance at great banquets or other special occasions."

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERN-
ING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

THE HISTORIC EXISTENCE OF CHRIST NOW ADMITTED BY ALL.

Mr. J. Hain Friswell, author of *The Gentle Life*, writes to the *Rock* as follows, in answer to a correspondent who expressed a wish, on behalf of "a young and sceptical enquirer," for "a good volume of elementary evidences as to the historic truth of the existence of Jesus Christ:"—

"It would perhaps be as well for him first to assure his young and sceptical inquirer that no scholar now doubts the historic truth. Whether the sceptic follow Strauss, Renan, or John Stuart Mill, is unimportant; he will find that they all agree, more or less, as to the truth of the existence of Christ. In fact, Mr. Mill, in his posthumous essays on religion, while setting aside the Fourth Gospel as having been written by St. John, accepts the Saviour's utterances. Who, he asks, was there amongst literary men of the first and second centuries to forge them, or to

imagine such a character? The modern sceptic, or doubter, or infidel—I do not use this term disrespectfully, but relatively to our holy faith—has changed front. Thus with Renan, *le Christ* was an enthusiastic and visionary reformer. But enough of this. Your correspondent, "J.A.," will find the historical evidence at large in Lardner's great work, *The Credibility of the Gospels*, condensed by Paley in his *Evidences*, annotated in the editions for University examinations, and placed in an elementary way very admirably in Dr. Brewer's *Christian Evidences*, just published by Jarrold and Sons, where he will find the earliest references by profane historians, &c. I can speak, from close examination, very highly of Dr. Brewer's little volume. For general evidences, and how and what to believe, another admirable book, citing each text and proving each assertion, is *The Student's Handbook of Theology*, by a Wesleyan Minister—who, however, makes the fullest use of our

Church authors—published in Melbourne, but to be had in Paternoster Row.”

PROPHECY, AN EVIDENCE OF THE
DIVINE AUTHORSHIP OF THE BIBLE.

Prediction—be it for never so short a time in advance—is universally felt to be an impossibility to man. The foretelling of an eclipse is not a prediction in the sense referred to: it is a mere arithmetical deduction from the known rate of progress of certain heavenly bodies in fixed courses. The prediction which belongs to the Bible has to do with the state of countries and nations, and even the fortunes of individuals, and it is here where all human calculation is helpless. The results in question depend upon so many unknown contingencies that only the Power having control of all things can say what will happen to a country or nation. This is happily illustrated in an article in the *Journal of Science*, reviewed in the *Rock*. Professor Tyndall having appealed to the fixity of natural laws as affording ground for the hope that, some day, the weather would be predicted with accuracy, the writer points out that even the weather is affected by circumstances beyond the bounds of human calculation. He remarks that “just as the accidental spilling of a tea-cup once led to a great war, so in the chain of causation the most trivial acts of the tiniest creatures may have the most important issues. He supposes an imaginary but not necessarily an impossible case. “Let us grant a solar system as simple as mediæval ignorance ever fancied. Yonder is a gardener who may dig twenty spadefuls before dinner, or perhaps only nineteen. Is Dr. Tyndall prepared to prove that whether they shall be twenty or nineteen, is already as completely determined by laws of brute matter as the next transit of Venus? He should have warned his readers that his whole argument hung on the assumption of this

extreme Necessarianism. Relax one stitch thereof, and the whole fabric falls thus: if there be any uncertainty about that twentieth spadeful, on this may depend whether a slug be turned up or not; on the slug may depend a young swallow's dinner who is feeble, and on this may depend whether he shall follow his colony and reach Africa; but on this fledgling's arrival or non-arrival may depend whether a certain insect shall serve him for supper, or be left to lay a million eggs, which will next month be locust, laying each a million more; and on this billion of locusts may depend whether at Christmas all Ashantee and three Senegambias of forest shall be green as Eden or a leafless wilderness, and its mean temperature 100 degrees or only 90; and on whether such an area be the hottest or coolest portion of the planet's intertropical lands may well depend—by Dr. Taylor's own showing—the winds or drought or wet of a season over half Europe or the whole. It behoved him, therefore, to be quite sure about that gardener's last spadeful, and all such causes; but that he wholly leaves out of the account! The weather of large districts may plainly be still more quickly affected by events which man or beast unconsciously bring about,—as forest fires, avalanches that a goat may set rolling, dykes burst, and Zuyder Zees refilled for ages by the burrowing of a rat, shoals of whales or of herrings that by turning right or left may make a month's difference in the break up and drifting to us of half a year's polar ice. Here we confine ourselves to visible nature and known forces. Let the insane assumption be granted that there is no invisible nature, or aught unknown, and even so, He that owns and actuates the cattle on a thousand hills might thus by only one of their hoofs, make the wind His ministers, and flames of fire His messengers.”

THE MUMMY PEA AND DARWIN'S
THEORY OF DEVELOPMENT.

A pea recently found in an embalmed

Egyptian corpse—(supposed to be two or three thousand years old)—was planted and a month or two ago was bearing beautiful pink and white pea flowers of the ordinary sort. "H.E.H.," in the *Rock*, makes the circumstance the subject of the following lines :

If it be true, thou mummy pea !
That thou has lain entomb'd, intact,
For quite two thousand years, or three,
Thou art a puzzling little fact !

For if thou wert interr'd a pea,
Thousands of years before our era,
Lusus nature thou must be,
Or Darwin's creed is a chimera.

Thou hast had time enough, one thinks,
To pass, develop, merge or slip
Through all the intermediate links,
From pea-hood to professorship !

Yet here thou art ! Why hast thou waited
Unchanged, though life remained in thee ?
Was it because thou'st dwelt unmated,
A melancholy single pea ?

Ah, well ! on this astute reflection,
Thou couldst but be a torpid dummy,
Deprived of " natural selection,"
Between a dry pea and a mummy !

But even now, when thou art free,
From some strange freak we can't explore,
Thou bloom'st persistently a pea—
Yes—"only that, and nothing more !"

Lost to progressive elevation—
Obtuse to choices of transition—
Say—has thy long incarceration
Quenched thy leguminous ambition ?

Hast thou no vegetable pride,
To prompt thee to a grand alliance ?
Till upward, upward, thou canst glide
To monkeydom or sceptic science.

Another thousand years—or three—
Might find thee human,—who shall say ?
Able to write thyself " M.P.,"
Instead of merely " P-e-a !"

What strange vitality thou hast !
While man, dissolving disappears
Into the " azure of the past,"
After a few perplexing years !

'Twere better far, it seems to me,
Within the mummy's coffin portal

To stay an everlasting pea,
Than turn into a Tyndall mortal !

But ah, sweet pea ! to Christian hearts
Thy tardy blossoms' blushing bloom
A silent evidence imparts
Of resurrection from the tomb.

Thou tellest of creative skill—
Thou tellest of celestial power—
Of life that lies for ages still,
Yet wakes to germinate and flower :

We doubt not—question not—that He
Who, all these myriad summers through,
Could keep thee living, mummy pea !
Can wake to life the mummy too.—

Can give to scattered atoms breath—
As erst He form'd them every one ;
Till from the long, long sleep of death,
They wake to life, as thou hast done !

PAUL'S CASE OF ITSELF A CONCLUSIVE
PROOF THAT THE BIBLE IS TRUE.

(Continued from page 118).

"The people in Judea were so moved with the miracles the apostles had wrought, as well as by the memory of those done by Jesus, that, in spite of their rulers, they began to be favourably disposed towards them; and we even find that the high-priest and the council had more than once been withheld from treating the apostles with so much severity as they desired to do, for fear of the people—(Acts iv. 21; v. 26). But in the people among the Gentiles no such dispositions could be expected. Their prejudices were violent, not only in favour of their own superstitions, but in a particular manner against any doctrines taught by the Jew. As from their aversion to all idolatry, and irreconcilable separation from all other religions, the Jews were accused of hating mankind, so were they hated by all other nations; nor were they hated alone, but despised. To what a degree that contempt was carried, appears as well by the mention made of them in heathen authors, as by the complaints Josephus makes of the unreasonableness and injustice of it in his apology. What authority, then, could Paul flatter himself

that his preaching would carry along with it, among people to whom he was at once both the object of national hatred and national scorn? But, besides this popular prejudice against a Jew, the doctrines he taught were such as shocked all their most ingrafted religious opinions. They agreed to no principles of which he could avail himself to procure their assent to the other parts of the gospel he preached. To convert the Jews to Christ Jesus, he was able to argue from their own Scriptures upon the authority of books which they owned to contain divine revelations, and from which he could clearly convince them that Jesus was *the very Christ*.—(Acts ix. 22.) But all these ideas were new to the Gentiles: they expected no Christ; they allowed no such Scriptures; they were to be taught the Old Testament as well as the New. How was this to be done by a man not even authorised by his own nation, opposed by those who were greatest and thought wisest among them; either quite single or only attended by one or two more under the same disadvantages and even of less consideration than he? The light of nature, indeed, without express revelations, might have conducted the Gentiles to the knowledge of one God the Creator of all things, and to that light Paul might appeal, as we find that he did.—(Acts xiv. 17; xvii. 28.) But clear as it was, they had almost put it out by their superstitions, “having changed the glory of the incorruptible God into an image made like corruptible man, and to birds and four-footed beasts, and serving the creature more than the Creator.” (Rom. i. 23, 25.) And to this idolatry they were strongly attached, not by their prejudices alone, but by their passions, which were flattered and gratified in it, as they believed that the deities would be rendered propitious, not by virtue and holiness, but by offerings and incense and outward rites—rites which dazzled their senses by magnificent shows, and allured them by pleasures often of a very impure

and immoral nature. Instead of all this, the gospel proposed to them no other terms of acceptance with God, but a worship of him *in spirit and in truth*, sincere repentance, and perfect submission to the divine laws, the strictest purity of life and manners, and the renouncing of all those lusts in which they had formerly walked. How unpalatable a doctrine was this to men so given up to the power of those lusts, as the whole heathen world was at that time. If their philosophers could be brought to approve it, there could be no hope that the people would relish it, or exchange the ease and indulgence which those religions in which they were bred allowed to their appetites, for one so harsh and severe. But might not Paul, in order to gain them, relax that severity? He might have done so, no doubt, and probably would, if he had been an impostor; but it appears by all his epistles that he preached it as purely, and enjoined it as strongly, as Jesus himself. But supposing they might be persuaded to quit that habitual sensuality for the purity of the gospel, and to forsake their idolatries, which Paul reckons among the works of the flesh, (Gal. v. 19, 20,) for spiritual worship of the *one invisible God*; how were they disposed to receive the doctrine of the salvation of man by the cross of Jesus Christ? Could they who were bred in notions so contrary to that “great mystery,” to that “hidden wisdom of God, which none of the princes of this world knew,” (1 Cor. ii. 7, 8,) incline to receive it against the instruction of all their teachers, and the example of all their superiors? Could they, whose gods had almost all been powerful kings and mighty conquerors—they, who at that very time paid divine honours to the emperors of Rome, whose only title to deification was the imperial power—could they, I say, reconcile their ideas to a *crucified Son of God, to a Redeemer of mankind on the cross*? Would they look there for him “who is the image of the invisible God, the first-born of every creature; by whom

and for whom were all things created, that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers?"—(Col. i. 15, 16.) No; most surely "the natural man," to speak in the words of Paul, "received not these things. for they are foolishness to him; neither could he know them, because they are spiritually discerned."—(1 Cor. ii. 14.) I may therefore conclude, that in the enterprise of converting the Gentiles, Paul was to contend not only with the policy and power of the magistrates, and with the interest, credit and craft of the priests, but also with the prejudices and passions of the people. 4.—I am next going to show that he was to expect no less opposition from the *wisdom and pride of the philosophers*. And though some may imagine that men who pretended to be raised and refined above vulgar prejudices and vulgar passions, would have been helpful to him in his design, it will be found upon examination, that instead of assisting or befriending the gospel, they were its worst and most irreconcilable enemies. For they had prejudices of their own still more repugnant to the doctrine of Christ than those of the vulgar, more deeply rooted and more obstinately fixed in their minds. The wisdom upon which they valued themselves chiefly consisted in vain metaphysical speculations, in logical subtleties, in endless disputes, in high-flown conceits of the perfection and self-sufficiency of human wisdom, in dogmatical positiveness about doubtful opinions, or sceptical doubts about the most clear and certain truths. It must appear, at first sight, that nothing could be more contradictory to the first principles of the Christian religion, than those of the atheistical or sceptical sects which at that time prevailed very much, both among the Greeks and the Romans; nor shall we find that the theistical were much less at enmity with it, when we consider the doctrines held upon the nature of God and the soul. But I will not enlarge upon a subject which the most learned Mr. Warburton handled so well.—

(Der. Leg. i. 3.) If it were necessary particularly to enter into this argument, I could easily prove that there was not one of all the different philosophical sects then upon earth—not even the Platonists themselves, who are thought to favour it most—that did not maintain some opinions fundamentally contrary to those of the gospel. And in this they all agreed, to explode as most unphilosophical and contrary to every notion that any among them maintained, that great article of the Christian religion upon which the foundations of it are laid, without which Paul declares to his proselytes, "their faith would be vain" (1 Cor. xv. 17, 20); the resurrection of the dead with their bodies, of which resurrection Christ was the first-born.—(Col. i. 18.) Besides the contrariety of their tenets with those of the gospel, the pride that was common to all the philosophers, was of itself an almost invincible obstacle against the admission of the evangelical doctrine calculated to humble that pride, and teach them that "professing themselves to be wise, they had become fools."—(Rom. i. 22.) This pride was no less intractable, no less averse to the instructions of Christ, or of his apostles, than that of the Scribes and Pharisees. Paul was therefore to contend, in his enterprise of converting the Gentiles, with all the opposition that could be made to it by the different sects of philosophers. And how formidable an opposition this was, let those consider who are acquainted from history with the great credit those sects had obtained at that time in the world—a credit even superior to that of the priests. Whoever pretended to learning or virtue was their disciple; the greatest magistrates, generals, kings, ranged themselves under their discipline, were trained up in their schools, and professed the opinions they taught. All these sects made it a maxim not to disturb the popular worship, or established religion; but under those limitations they taught very freely whatever they pleased; and no religious opinions were more warmly

supported than those they delivered were by their followers. The Christian religion at once overturned their several systems, taught a morality more perfect than theirs, and established it upon higher and much stronger foundations; mortified their pride, confounded their learning, discovered their ignorance, ruined their credit. Against such an enemy what would they not do? Would not they exert the whole power of their rhetoric, the whole art of their logic, their influence over the people, their intefest with the great, to discredit a novelty so alarming to them all? If Paul had had nothing to trust to but his own natural faculties, his own understanding, knowledge, and eloquence, could he have hoped to be singly a match for all theirs united against him? Could a teacher unheard of before, from an obscure and unlearned part of the world, have withstood the authority of Plato, Aristotle, Epicurus, Xeno, Arcesilaus, Carneades, and all the great names which held the first rank of human wisdom? He might as well have attempted, alone, or with the help of Barnabas and Silas and Timotheus and Titus, to have erected a monarchy upon the ruins of all the several States then in the world, as to have erected Christianity upon the destruction of all the different sects of philosophy which reigned in the minds of the Gentiles among whom he preached, particularly the Greeks and the Romans. Having thus proved, as I think, that in the work of converting the Gentiles, Paul could have no assistance, but was sure, on the contrary, of the utmost repugnance and opposition to it imaginable, from the magistrates, from the priests, from the people, and from the philosophers, it necessarily follows, that to succeed in that work, he must have called in some extraordinary aid, some stronger power than that of reason and argument. Accordingly we find he tells the Corinthians that "his speech and preaching was not with enticing words of man's wisdom, but

in demonstration of the Spirit and of power."—(1 Cor. ii. 4.) And to the Thessalonians he says, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost."—(1 Thess. i. 5.) It was to the efficacy of the divine power that he ascribed all his success in those countries, and wherever else he planted the gospel of Christ. If that power really went with him, it would enable him to overcome all those difficulties that obstructed his enterprise; but *then he was not an impostor.*

Our enquiry, therefore, must be, whether supposing him to have been an impostor, he could, by *pretending to miracles*, have overcome all those difficulties, and carry on his work with success. Now, to give miracles, falsely pretended to, any reputation, two circumstances are principally necessary: *an apt disposition* in those whom they are designed to impose upon, and a *powerful confederacy* to carry on and abet the cheat. Both these circumstances, or at least one of them, have always accompanied all the false miracles, ancient and modern, which have obtained any credit among mankind. To both these was owing the general faith of the heathen world in oracles, auspices, auguries, and other impostures, by which the priests combined with the magistrates, supported the national worship and deluded a people prepossessed in their favour, and willing to be deceived. But the same causes likewise co-operate in the belief that is given to Popish miracles among those of their own church. But neither of these assisted Paul. What prepossession could there have been in the Gentiles, in favour of either of him or the doctrines he taught? Or, rather, what prepossessions could be stronger than those which they undoubtedly had against both? If he had remained in Judea, it might have then been suggested by unbelievers, that the Jews were *a credulous people*, apt to seek after miracles, and to afford them an easy belief; and that the

fame of those said to be done by Jesus himself, and by his apostles, before Paul declared his conversion. had predisposed their minds, and warmed their imaginations, to the admission of others supposed to be wrought by the same power. The signal miracle of the apostles speaking with tongues on the day of Pentecost, had made three thousand converts; that of healing the lame man at the gate of the temple, five thousand more.—(Acts ii. 41; iv. 4.) Nay, such was the faith of the multitude, that they brought forth the sick into the streets, and laid them on beds and couches, “that at the least the shadow of Peter passing by might overshadow some of them.”—(Acts v. 15.) Here was, therefore, a good foundation laid for Paul to proceed upon in pretending to similar miraculous works; though the priests and the rulers were hardened against them, the people were inclined to give credit to them, and there was reason to hope for success among them, both at Jerusalem and in all the regions belonging to the Jews. But no such dispositions were to be found in the Gentiles. There was among them no matter prepared for imposture to work upon, no knowledge of Christ; no thought of his power, or of the power of those who came in his name. Then, when at Lystra Paul healed the man who was a cripple from his birth, (Acts xiv.) so far were the people there from supposing that he could be able to do such a thing as an apostle of Christ, or by any virtue derived from him, that they took Paul and Barnabas to be gods of their own come down “in the likeness of men,” and would have sacrificed to them as such. Now, I ask, did the citizens of Lystra concur in this matter to the deceiving of themselves? Were their imaginations overheated with any conceits of a miraculous power belonging to Paul, which could dispose them to think he worked such a miracle when he did not? As the contrary is evident, so in all other places to which he carried the gospel, it may be proved to

demonstration that he could find no disposition, no aptness, no bias, to aid his imposture if the miracles by which he everywhere confirmed his preaching had not been true. On the other hand, let us examine whether, without the advantage of such an assistance, there was any *confederacy* strong enough to impose his false miracles upon the Gentiles, who were both unprepared and indisposed to receive them. The contrary is apparent. He was in no combination with their priests or their magistrates; no *sect* or *party* among them gave him any help; all eyes were open and watchful to detect his impostures; all hands ready to punish him as soon as detected. Had he remained in Judea, he would at least have had many confederates, all the apostles and all the disciples of Christ, at that time pretty numerous; but in preaching to the Gentiles, he was often alone, rarely with more than two or three companions as followers. Was this a confederacy powerful enough to carry on such a cheat, in so many different parts of the world, against the united opposition of the magistrates, priests, philosophers, people, all combined to detect and oppose their frauds? Let it also be considered that those upon whom they practised these acts were not a gross or ignorant people, apt to ‘mistake any uncommon operations of nature, or juggling tricks for miraculous acts. The churches planted by Paul were in the most enlightened parts of the world: among the Greeks of Asia and Europe, among the Romans, in the midst of science, philosophy, freedom of thought, and in an age more inquisitively curious into the powers of nature, and less inclined to credit religious frauds than any before it. Nor were they only the lowest of the people that he converted. Sergius Paulus, the pro-consul of Paphos; Erastus, chamberlain of Corinth; Dionysius the Areopagite, were his proselytes. Upon the whole, it appears beyond contradiction, that his pretension to miracles was not assisted by the *disposition*

of those whom he designed to convert by those means, nor by any powerful *confederacy*, to carry on and abet the cheat, without both which concurring circumstances, or one at least, no such pretension was ever supported with any success. Both these circumstances concurred even in the late famous miracles supposed to be done at Abbé Paris' tomb. They had not even the support of the government, and for that reason appear to deserve more attention than other popish miracles; but they were supported by all the Jansenists, a very powerful and numerous party in France, made up partly of wise and able men—partly of bigots and enthusiasts. All these confederated together to give credit to miracles said to be worked in behalf of their party; and those who believed them were strongly disposed to that belief. And yet, with these advantages, how easily were they suppressed. Only by walling up that part of the church where the tomb of the saint, who was supposed to work them, was placed. Soon after this was done, a

paper was fixed on the wall with this inscription:

“De par le roy defense a Dieu
De faire miracle en a lieu.”

“By command of the king, God is forbidden to work any more works here.” The pasquinade was a witty one, but the event turned the point of it against the party by which it was made; for if God had really worked any miracles there, could this absurd prohibition have taken effect? Would he have suffered His purpose to be defeated by building a wall? When all the apostles were shut up in prison to hinder their working of miracles, the angel of the Lord opened the prison doors, and let them out.—(Acts v. 16-26.) But the power of Abbé Paris could neither throw down the work that excluded his votaries, nor operate through that impediment. And yet his miracles are often compared with, and opposed by unbelievers to those of Christ and his apostles, which is the reason of my having taken this particular notice of them here.

SATURDAY EVENING SCRIPTURE STUDIES.

“Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all. 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 Timothy iv. 15-16).

“Then they that 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 that feared the Lord and thought upon His name; and they shall be mine, saith the Lord, in that day when I make up my jewels.”—(Malachi iii. 16-17).

GENESIS I.—Light appears on the scene before the sun. This is made a difficulty by some. If all light came from the sun, it might be a difficulty; but there are many sources of light besides the sun. Witness the phosphorescent glow of the ocean at night. There is light in the rocks. A blow with a steel instrument will manifest a spark of it. Light is latent everywhere. It requires but all-controlling Power to be brought to bear to make it manifest: and this was what took place in the present instance. The Spirit of God,

which is in itself the light of all light, brooding on the face of the waters, illumined the darkness covering the face of the deep. But it is said, What need for this mode of light, seeing the sun was in the heavens where it had been for countless ages? Answer: there are conditions of the atmosphere which prevent the light of the sun from coming through. An unusually dense storm-cloud, will on rare occasions darken the air at noon. Now, it is evident that when the Mosaic six-days' work of re-organization began,

the globe was wrapped in watery vapours; for we read in verse 7 of a separation taking place between the light and the heavy elements of the vaporous mantle, the condensed water descending and the vapour ascending to the cloud-region of the atmosphere. Before this took place, the vaporous covering of the earth would effectually prevent the light of the sun from reaching it, and cause that state of darkness which was first dispelled by spirit-caused light.

Verses 16 and 17, speak as if the sun, moon, and stars were made for the first time, six thousand years ago. But the narrative was written for man as an inhabitant of the earth. We must therefore read it from the terrestrial and not the astronomical standpoint. From this point of view, the sun, moon, and stars would come into existence at this time; for previous to the fourth day, they would not be visible from the earth, on account of the condition of the atmosphere previously referred to; and therefore, practically, they did not exist in relation to the earth. It is not the modes of the divine procedure that are made the subject of narrative, but the practical results in relation to us. Yet the narrative is consistent with the modes, though the modes are not made visible. God made two great lights, &c.; true: in this there is nothing as to how long He took to make them. Having made them, He placed them (or caused them to appear) in the terrestrial firmament on the fourth day. Thus the narrative suits the proximate aspect of the case as it would have appeared to a man witnessing the evolutions of the six days, and at the same time, is not in conflict with the mightier phase in which they are to be contemplated through the medium of astronomical science.

Chapter ii. 3.—The seventh day was a day of rest before the Mosaic institution of the Sabbath; pointing, doubtless, to two things—first that rest every seventh day is a necessity both for body and mind: and second, that the purpose of God towards

the earth has appointed the seventh day of a thousand years as a period of rest and blessing. The observance of the seventh day is thus founded on the natural constitution of things. Though the Mosaic shadow has passed away, the wisdom of a periodical rest and special attention to divine things, remain; yet this is different from that Mosaic day of burdens and restrictions which some forms of professing Christianity would impose on the consciences of men. Sabatarianism is founded on a misinterpretation: yet there is a germ of truth in it. We have to be thankful for the legislative enforcement of the Sabbath which preserves to us a day of rest and liberty which would soon be sacrificed on the devouring altar of Mammon.

Chapter ii. 15.—Adam, fresh from the hand of creative power—in the “very good” state—was put into the garden of Eden “to dress it and to keep it.” He, therefore, had to “work” before sin marred everything. Inactivity is no part of a blessed state. There is pure pleasure in occupation when the faculties and health are vigorous. The curse of labour lies in its excessiveness and in our existence being made dependent upon it, and in the impaired state of the vital machinery with which it has to be performed. The perfect state to which we are coming, in the mercy of God through Christ, will be a state of joyful activity: the exercise of all the powers of an incorruptible nature in the gladsome service of God and man.

Chapter ii. 22.—God made a companion to man—a woman for the man—while man was yet in the innocent state. Consequently companionship will be a feature of this state when it is regained through Christ. Christ the head of the community, will have companionship in those who are his “when he comes to be glorified in his saints and admired in all them that believe,” and that community, as the bride, will find supreme delight in his

headship. But the delight of companionship will not stop here: among themselves, there will be endless companionships; and we may discover that some of the companionships of the present time are but preparatory for that state: that future blessedness will be built upon the foundation of present love. Men and women are to be saved, and though the present provisional relation of the sexes is to be at that time abolished, saved men and women will in many respects be men and women still, and may be individually associated together on principles unknown to us now but which will recognise those mutual adaptations of man and woman which existed before the sin-state, and are independent of the procreative ends of their provisional relation. Certain it is that no good thing will be withheld from the perfected family of God; and that the sweets of present friendship will be increased and not diminished.

Chapter iii. 1.—The serpent tempted Eve. In this, Moses and Paul agree.—(2 Cor. xi. 3.) It was an animal, that is, “a beast of the field;” for it is classed with the beast of the field in the statement that it was “more subtle than any beast of the field which the Lord God had made.” When it is said of Moses that he was “meek above all the men which were upon the face of the earth,” the force of the statement lies in the fact that Moses was one of “the men which were upon the face of the earth.” If he had been an angel, it would have no application. So the force of the statement that the serpent was “more subtle than any beast of the field which the Lord God had made,” lies in the fact that it was one of those beasts. The same remark holds good, as to the sentence: “Thou art cursed above all cattle;” if the serpent did not belong to the “cattle,” this had no meaning. What should we think of hearing “Garibaldi is esteemed above all horses?” We should conclude it was some race-horse that was being talked of. The serpent

was a beast of the field and of “the cattle.” It was an individual serpent, separate altogether from Eve; for in addition to Adam and Eve, judgment was passed on the serpent: “And the Lord God said UNTO THE SERPENT, Because thou hast done this, thou art cursed above cattle.” The fact of its speaking only shows that God qualified an animal to perform the necessary part of putting the first pair to the proof. There is no difficulty in the way of common sense and child-like faith. The fact that the serpent is afterwards used as a figure is no more evidence of the unliteralness of the serpent in the Garden of Eden than the use of trees in figure disproves the literalness of the Garden itself. A figure is a shadow. There cannot be a shadow without substance to cause it. To say the serpent in Genesis is a figure because the serpent in Revelations is so, is to say that because a shadow cast by a rock in the sun is a mere appearance, therefore the rock itself is a mere appearance. The whole force of a figure is derived from the literal fact on which it is founded. The part performed by the literal serpent in the Garden of Eden gives the foundation for the figure which writes the name of the serpent on the present evil world; which is the fruit of the literal serpent’s evil. But there have always been incompetent allegorizers. Origen is the king of them. He involved the holy oracles in impenetrable cloud by his blinding mysticism. Human nature is the same still: and it has become one of the duties of the time to beware of English Origenism.

Chapter iii. 6.—The woman saw that the forbidden tree was “good for food, pleasant to the eyes, and a tree to be desired to make one wise.” Therefore she ate on the suggestion of the serpent, who told her her eyes would be opened and knowledge increased. Her motives were what would be called “good.” There was nothing wicked in the abstract in desiring to partake of good food and to

have increased knowledge. Yet giving way to these innocent objects was the means of bringing sin and death into the world. God had forbidden Eve to eat: and no goodness of motive could justify her eating. It was innocent enough in the abstract to desire good food and enlarged knowledge: but the indulgence of this innocent desire became criminal when it involved the disobedience of a command. This suggests a simple but very important principle in the regulation of our own lives. That only is right which God has commanded, and that wrong which He has forbidden. There is

no other standard of action; and this standard we must enforce upon ourselves strictly. To do a wrong thing with a "good" object is to repeat the transgression of Eden. No action can be "good" in the sight of God which sets His command aside. Submission to Him is the only goodness He will recognise, even if it is pushed to the extreme of requiring the sacrifice of an only son, like Abraham. The application of this simple principle will blow away much sophistical mist that gathers around the steps of those who make their own conceptions of "good" the rule of their actions.

BAPTISM INTO MOSES IN RELATION TO THE ADAMIC CONDEMNATION.

AMONG the various theories which have been invented for the purpose of excluding Jesus Christ from the Adamic condemnation, not the least ingenious is that which attributes to the Baptism into Moses the efficacy of redemption. The argument runs thus: All the children of Israel who passed through the Red Sea, were transferred out of Adam into Moses; by this act they passed from under the penalty of Adam to under the law; the whole of one generation of Israelites being thus freed from Adamic condemnation, this privilege was transmitted to all their descendants, Jesus included; but all in Moses died under the penalty of the Mosaic law, in consequence of their personal transgressions; therefore this is a proof that they did not die under the Adamic penalty. This argument begins with an assumption and ends with a *non sequiter*, and cannot be accepted by those who prove all things and receive only that which is true.

The assumption is, that baptism into Moses cleansed the Israelites from Adamic sin and its consequence, death. For this assertion no testimony has been adduced, the simple reason being that there is none. The *non sequiter* is the illogical argument that because the Israelites died under the Mosaic penalty, they could not have died under the Adamic condemnation. This is

equivalent to saying that if, in a country where forgery and murder are punishable with death, a man is found guilty of both these crimes and is hung for them, that he suffers death for only one of them. The fallacy of such a statement is easily seen when it is considered what would be necessary to obtain a reprieve—the forgiveness of one crime or both? Both, unquestionably; for if one were forgiven and not the other, the reprieve would be practically useless. The Israelites were in a somewhat similar position. Condemned to death through Adam's sin and their own disobedience, they were under a double curse. To have provided a Saviour who could release them from one only, would have done them no real good. Therefore it was that Jesus suffered both the Adamic and the Mosaic curses in his violent death on the cross.

In some cases it is quite sufficient to answer a fallacy by saying that the statement it contains is unproved. But in regard to the question before us, we prefer to go a step further, and prove that it cannot be true. In so doing, let us first ask, What does release or redemption from Adamic condemnation necessitate? The answer is, Resurrection; redemption involves responsibility; responsibility required judg-

ment,* and judgment necessitates resurrection. Therefore, if baptism into Moses effects a release from Adamic death, all the children of Israel under the Mosaic law must be raised from the dead to be judged for their individual actions. To this an objection may be raised, that the Israelites under the law died in consequence of their personal transgressions, and that this would be sufficient, if they were devoid of the Abrahamic faith, to debar their resurrection. Assuming, for the sake of argument, that this is a justifiable statement, there is a class of Israelitish souls to whom it does not apply. Infant mortality might not be so high in those days as it is now, but it is quite certain that Jewish parents were not saved the pain of losing their young children by death. These children, according to the theory under examination, were born free from the Adamic condemnation; when eight days old they were circumcised, and thereby were formally brought under the Mosaic law; before arriving at an age when they could understand their position many of them died; not knowing the enactments of that law, they had neither kept nor transgressed them; in other words they were non-responsible for their personal acts. Consequently they could not have died under the penalty of the Mosaic law. If, then, they did not die under the Adamic penalty, whence came their death? Any answer which attributes their death to some other cause than the operation of these two laws must, in effect, affirm that sin is not the sole cause of death among the human race. To do this is to give the lie to the Word of God which teaches that death is the result of either Adam's sin, or personal conduct, or both.

In the second place we would suggest the consideration of the way in which redemption from Adamic death is obtained through Jesus Christ. Is it through him as a Man of Sorrows or through him as the Lord of life and glory? That the former position was a necessary preliminary to the latter is, of course admitted. But, to be more precise, is baptism into his name induction into him as a flesh and blood man, or as a

* This point having been elaborated in previous pages of the *Christadelphian*, it is not necessary to repeat the evidence and arguments here.

spirit being? Every scribe instructed in the things concerning the name of Christ will unhesitatingly answer, the latter. For baptism and the remission of sins were not associated with his name until the day of Pentecost, when he had ascended to the right hand of the Father. From this we learn that baptism into Christ before his crucifixion could not have redeemed men from the Adamic condemnation, the simple explanation being that he had not then fulfilled that which was necessary to give him the keys of death and the grave.

Applying the principles involved in these truths to baptism into Moses, how are we to view that institution? If we ascribe to it the efficacy of releasing from Adamic death, we thereby place Moses on the same level as Christ. Nay, we go further; we actually place Moses above Christ; for we ascribe to the former, during the days of his pilgrimage, a position and functions which were not obtained by Jesus until he had been immortalised. To make a type equal to its antitype is a sufficient offence against theological propriety, but to make the type superior to the antitype, is to turn things upside down; and this, in relation to divine things, is a very dangerous course, especially when it concerns the only name "under heaven given among men whereby we must be saved."—(Acts iv. 12.) For this reason, we trust that the theory which attaches such fictitious efficacy to baptism into Moses, will be decently interred in the graveyard of all religious lies and theological vanities, wherein there is no profit.

Before concluding, it may be as well to point out what baptism into Moses really effected. Like circumcision, the sprinkling of the passover lamb, the washing of the priests, and other Mosaic ceremonies, it was a type of things to come. It was a part of that "shadow" whose substance is in Christ. It no doubt had a cleansing efficacy, but no more than that which was derived from animal sacrifices; it was a typical justification from the defilement incident to their nature, and the iniquities committed by them during their Egyptian bondage. It depended on their subsequent conduct as to whether they obtained a title to the antitypical justification provided in Christ Jesus. To make their passage through the Red Sea a substantial, instead of a shadowy,

justification, is to lessen the value of Christ's sacrifice so far as it affects them; and is, in effect, to attribute their salvation to Moses and to Christ. On this hypothesis, they will be unable to heartily join the rest of the immortal saints in singing to the Lamb, "*Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation*" (Rev. v. 9); all they can say is, "By baptism into Moses we have been redeemed from Adamic death, and by thy blood, from the penalty for our sins under the Mosaic law." Anyone who can so mutilate the redemption that is in Christ

Jesus, will not find it a very difficult thing to go a step farther, and endeavour to show that redemption from the Mosaic condemnation could be obtained through Mosaic sacrifices. Fortunately, the apostolic utterances are so positive on this point, that there is not much fear of such a theory being accepted by many. It is to be hoped that there is as little danger of the error respecting Mosaic baptism receiving any countenance; for when a stone is taken away from the foundation, the strength of the structure is weakened and the safety of the inmates endangered.

Feb. 6th, 1875.

J. J. ANDREW.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 80.

PRINCIPLES OF INTERPRETATION.

GOD calleth those things which are not as though they were.—(Rom. iv. 17.)

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck-up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build up and to plant it; if it do evil in my sight and obey not my voice, then I will repent of the good wherewith I said I would benefit them."—(Jer. xviii. 7-10).

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—(Matt. xxv. 40).

The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues.—(Rev. xvii. 15).

The woman which thou sawest is that great city which reigneth over the kings of the earth.—(Rev. xvii. 18).

The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.—(Rev. i. 20).

The great city, which spiritually is called Sodom and Egypt—(Rev. xi. 8).

I speak to them in parables: because it is given unto you to know the mysteries of

the kingdom of heaven, but to them it is not given. Because also they seeing, see not; and hearing hear not, neither do they understand.—(Matt. xiii. 11, 13).

REFERENCE TABLET No. 81.

SPIRITUAL VERSUS CARNAL.

Disciples are not forbidden to lay up treasure, provided they do not lay it up on earth; nay, they are even commanded to lay up treasure, but it is to be in heaven, where no thieves can get at it, and where it will not rust or canker—(Matt. vi. 19-20).

Brethren are not prohibited from being soldiers, provided the weapons of their warfare be not carnal; on the contrary, they are exhorted to fight, only it must be the good fight of faith.—(1 Tim. vi. 12)

Covetousness is not interdicted in brethren, provided the things coveted be confined to righteousness and spiritual excellency.—(Matt. v. 6; 1 Cor. xii. 31; xiv. 39).

Racing is not forbidden, provided it be the "race set before us in the gospel."—(Heb. xii. 1.)

Wrestling is allowable to saints, only it must not be against flesh and blood.—(Eph. vi. 12.)

We are at liberty to pull down strongholds and cast down towering fortifications; but these operations must be strictly confined to the citadels of the carnal mind, and those imaginings and reasonings of men which rear themselves up against

the knowledge of God.—(2 Cor. x. 4, 5.)

It is lawful to take captive, and crucify, and put in bondage only that all such aggressive measures must be devised and put in practice exclusively against those fleshly thinking old men, and those incorrigible old sinners, the "lusts of the flesh."—(2 Cor. x. 5; Gal. v. 24.)

It is perfectly legitimate for believers to "strive for the mastery," if only they confine their endeavours to the "incorruptible crown."—(1 Cor. ix. 25; 2 Tim. ii. 5.)

Brethren of Christ are not forbidden to carry arms, offensive and defensive, provided they confine themselves to the "sword of the Spirit," the "shield of faith," the "breast-plate of righteousness," and the "helmet of salvation."—(Eph. vi. 11-17.)

REFERENCE TABLET NO. 82.

SCRIPTURAL DISTINCTIONS.

Abel was distinguished for the excellency of his sacrifice and his righteousness.—(Heb. xi. 4.)

Enoch was distinguished for his holy and well-pleasing walk with God. The divine approval was specially marked in his case by translation, that he should not see death.—(Heb. xi. 5.)

Noah was pre-eminent in Godly fear, faith and righteousness.—(Heb. xi. 7.)

Abraham was remarkable for both his faith and his works, by which he got for himself the honourable distinction of Friend of God and Father of the Faithful.—(Jas. iii. 21, 23.)

Methusaleh was distinguished for longevity.—(Gen. v. 27.)

Samson was distinguished for faith and strength.—(Heb. xi. 32.)

Moses has rendered his name immortal for law-giving and meekness.—(Num. xii. 3.)

David's life presents a beautiful picture of shepherdly rule and true self-abasement and contrition of heart before God. He earned the distinction of the Man after God's Own Heart.—(1 Sam. xiii. 14; Acts xiii. 22.)

Solomon was noted for wisdom, peace and kingly splendour.—(1 Kings x. 1, 9; iv. 24; 2 Chron. i. 10-12.)

Elijah stands out bold in sterling zeal for the true God. God's approval was sealed to him in his translation.—(1 King xviii. 21-40.)

Daniel was marked for prayer, holiness, humility and true Godly courage. God was pleased to distinguish him as "greatly beloved."—(Dan. ix. 23; x. 11, 19; i. 8.)

Job reminds us of great affliction, great prosperity, great humiliation, great patience, great fear of God, great perfection, great uprightness, great abhorrence of evil and great and lordly sympathies towards the poor and helpless.—(Job xxi. 16-21; i. 1-8; vi. 1-4.)

Jeremiah represents a true patriotism, overwhelming sorrow, and great lamentation.—(Jer. ix. 1; Lam. iii.)

The "disciple whom Jesus loved" (John) suggests "love" as the lesson of his life, which is confirmed in his account of the gospel, and also in his epistles.—(John xiii. 23; xix. 26; xx.; xxi. 7, 20.)

Paul's course and character was well marked with labour, care, hardship, faith, and intelligent and unflinching zeal.—(2 Cor. xi. 23-28.)

The woman with the alabaster box of ointment left her memorial on the page of history: her anointing of the body of Jesus was a tribute of affection, which earned the commending word of the Master, "She hath done what she could."—(Mar. xiv. 3-9.)

John the Baptist furnishes an illustration of stern, uncompromising, and faithful rebuke of wrong-doing.—(Mat. xiv. 4; iii. 7.)

Jesus of Nazareth unites in himself in faultless perfection all the strongly marked spiritual excellencies peculiar to the men of God in all ages from the foundation of the world, so that he is the "chief among ten thousand, and *altogether* lovely."

REFERENCE TABLET NO. 83.

H E L L.

The words hell, heal, hole, hollow, helmet are all derived from the old Saxon word *hælan*, signifying to cover, hide, conceal.

Cornwall, Somersetshire, Berwickshire, Wiltshire, &c., furnish many illustrations of the ancient and even modern applications of the word *hell*, to whatever covers over, or conceals from view. Thus, by the growth of flesh over a wound, it was healed or "helled" over: a roof thatched or slated was "helled;" a man whose head was protected in battle wore an *hel-met*; when a grave was filled up and covered over, it

was "helled" over; to harrow seed into the ground, was "helling" it over.

The Greeks called the marshes *helios*, from the Galic substantive *hel*, English hell.

The idea of covering attaching to the word hell, comes out in Job xxvi. 6: "Hell is naked before him, and destruction hath no covering;" and again (Prov. xv. 11), "Hell" and destruction are (naked or uncovered) before him; how much more then, the hearts of the children of men?"

That there is to be a resurrection from the Bible hell, is quite in harmony with the Hebrew, Greek and English import of the word—to be buried, interred, hid, concealed, covered.—(1 Sam. ii. 6; Psalm xvi. 10; Acts ii. 31; 1 Cor. xv. 55 (margin); Rev. xx. 13).

That the word hell (like the words devil and Satan) does not apply to the one thing or place of orthodox superstition, or indeed to any other *one* thing, is manifest from the fact that the fish's belly in which Jonah was entombed is included in the variety of things to which the word has been applied.—(Jonah ii. 2).

REFERENCE TABLE No. 84.

SPRAY FROM THE WATER OF LIFE.

The Lord asks us not for our surplus strength, nor for the balance of our means, nor for the half of our soul; but he asks from us the first place in our affections; the first fruit of our increase; the very best and richest portion of our possessions; and the most perfect, unblemished, and savoury offering in kind we can command—the very marrow and fatness of our estate.—(Lev. iii. 1, 16; Mark xii. 30.)

In order to realize the undoubted certainty of Christ's re-appearing in the earth to dwell again amongst men, it is only needful to fairly realise that he once lived here for several years, in fulfilment of predictions which preceded his birth; and that the hope of his second coming rests upon the same evidence which gave

birth to the hope of his first appearing.—(Isa. liii. ix; Zech. ix. 9; xiv. 4.)

It is helpful to faith to know, as it is also peculiar to Bible prophecy, that the Predictor of the events therein recorded is also the fulfiller of His own predictions.—(Isa. xlv. 9, 10; Mic. vii. 20.)

As we have come by the Scriptures to well understand how the organised and hoary-headed apostacy of 1260 years' standing, is but the historical correspondent to apostolic prediction: so also by the aforesaid rule we are not unmindful that it is required in the terminal margin of the same, there should first re-exist a virgin community, and second, that at the coming of the Lord, this community should present the aspect defined in the parable of the wise and foolish virgins. We see and sorrow, but are not dismayed; the sign is clear, solemn and historic.—(1 Thess. iv. 15; Matt. xxv.)

"Vain comfort" is that which supposes that the power which changes the vile body will therewith change the vile mind and make the morally wrong things right; no, if the mind be not previously made right by the word, it will be unfit for the stereotyping process by which its thinkings will be rendered permanent in the changed body.

True spiritual nutriment embraces flesh and muscle-making aliment, as well as bone-building food; or in other words we require comfort as well as controversy, teaching as well as preaching, meditation as well as edification, the lesson as well as the light, the sense as well as the sound, and love as well as lore.—(1 Cor. x. 11; xiii. 1; 1 Tim. iv. 15.)

Salvation depends upon many things when considered in detail. Thus, we are saved by faith, grace, baptism, obedience, sowing, fruitfulness, watching, waiting, gaining, fighting, conquering, praying, and indeed by whatsoever else we have been commanded to attend to as the test of our sincerity, the proof of our sonship, and the basis of an account to be rendered in due time.—(Eph. ii. 8; Matt. xxv; xiii. 23; Rev. iii. 5; Luke xxi. 36; 1 Pet. iii. 21; Rev. xxii. 14.)

CONTINUATION OF "SATURDAY EVENING"
(from page 160.)—At important junctures of their lives, this principle will kill the sophistries which often reason men into wrong doing. It will prevent a man from saying "My intentions were honourable," as an excuse for manifest wrong. The will of God, as made known in His commandments, will

become the rule of action, as it is the only safe one, and the only one that will be recognised in the great day of reckoning by Him who said when on earth, "Not everyone that saith unto me, Lord, Lord! but he that doeth the will of my Father who is in heaven, shall enter into the kingdom of God."

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 64.

“Exhort one another daily.”—PAUL.

THE Psalm we have read together this morning (the 46th Psalm) is peculiarly beautiful and instructive. In two points, it has a very practical application to all of us, even now. The former is in the first verse: “God is our refuge and our strength; a very present help in trouble. Therefore, will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” This lesson belongs to our present life. There are times, no doubt, when it is more applicable than others; and, probably, its greatest application will be when the world, in its present constitution, is being torn to pieces by the destroying judgments of the coming time of trouble. Still, it belongs, in its breadth, to the troubled life we now live in the flesh. Every man that truly learns the truth, learns to feel in his inmost breast, a confidence in God that reaches below the ordinary and proximate occupations of his mind. This confidence is the backbone of the new man; the central pillar of the house, preserving and sustaining when other things would fail. It is a confidence resting on knowledge: it is not a matter of temperament or craniology. The best temperament and organization may lack it; the poorest may possess it; though, doubtless, the best soil brings forth the best harvest in this as in all respects. Our knowledge in the case is derived from the Word. In this matter there is no good thing apart from the Word, and no wise life apart from the daily reading of it. Constant feeding on the knowledge of God contained in the

Word, will produce this confidence which rests in God amid all the changeful circumstances of the present evil world. Under this process, our very troubles we take from God; they cease to frighten or distract; we take them as a needed correction from the hand of Him who doth not willingly afflict the children of men; for is it not written in the enlightening Word that “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” If this was ever true of any of the children of God, it is true of all. If true in the days of Paul, it is not untrue in ours. True, we have no persecutors such as were common then; but we stand related to many sources of trouble, and God knows how to manipulate these so as to put us through the discipline required. He knows what our cases require and will adapt our troubles accordingly. But in the midst of all—the very severest, the most threatening, the most calamitous, yea, even to the verge of death and unto death itself—it is a standing consolation that God reigns, though He appears not to do so, and that all things work together for God to those who love Him, who are the called according to His purpose. This consolation leads us to join with a hearty “Amen,” in the opening of this psalm: “God is our refuge and our strength: therefore will we not be afraid.”

The consolation applies even to matters that are not matters of calamity, but of care only. We can understand what Jesus means when he says, “Take no thought (*μεριμνας* — care, worrying, anxiety) for to-morrow.” We can respond to this intelligently and thankfully in faith. We remember that he said,

"Your Father knoweth what things ye have need of," and that if we seek first the kingdom of God, these things will be provided, even as they were for all the fathers now sleeping. Believing this, we can rest, obeying that other exhortation which says, "Cast all your care upon Him, for he careth for you." This is a great protection from the feverish care of temporal things that consumes the soul of those who have not set God before them: it is a constant solace in the midst of a generation that is bent on providing a reserve of the wherewithal to eat, drink, and be clothed.

In a particular sense is this confidence in God a privilege in the day in which we live. It is a day of much threatened trouble. Whether we look at the growing combinations of labour against capital; the steady organisation of democracy in its demands against the privileged classes; the enormous development of armies on the Continent, the embittered conflict between priestcraft and modern free thought now assuming threatening shape, the political troubles springing out of the claims of the Pope to be obeyed in all the realms of Europe or at the vexed questions, east and west, which are with difficulty prevented from breaking out into a devouring flame, we can see the elements of commotion and public disaster gathering in thick and ominous clouds on every hand. The spectacle causes uneasiness in thoughtful minds. The uneasiness easily deepens into terror when the situation is thoughtfully surveyed in all its completeness and details. Apart from the truth, we could not help sharing the apprehension that prevails wherever there is intelligence enough to realise what is going on. But how different is the frame of mind created by the truth. So far from being afraid, we rejoice at the manifest tokens of the approaching day of God. We sing in our hearts, "God is our refuge and our strength, a very present help in trouble.

Therefore, will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

But our right to rejoice in this comfort depends upon our relation to the second point. Let us look at this. It comes out of what is said in the 10th verse: "Be still and know that I am God. I will be exalted among the heathen I will be exalted in the earth." In this verse we have the whole policy of the divine operations in the earth condensed into a sentence as it were. "I will be exalted" Look at what phase of the divine work we will, we shall find this is the result aimed at. Why did God afflict Egypt with great plagues, and drown Pharaoh and his host in the Red Sea? Was it merely to deliver the enslaved Israelites? No. "For this cause have I raised thee (Pharaoh) up, to show in thee my power, that my name may be declared in all the earth." Why has God driven the children of Israel out of their land, and scattered them as wanderers among the nations? Because they forgot His name and His praise, casting away the law of the Lord of hosts, and despising the word of the Holy One of Israel. Why does He purpose their restoration from all the countries whither He has scattered them? That His name may be honoured in all the earth. He tells them, "Not for your sakes do I this, saith the Lord God, be it known unto you. Be ashamed and confounded for your own ways, O house of Israel"—(Ezek. xxxvi. 32), but *for mine holy name's sake*, which ye have profaned among the heathen, whither ye went.—(ver. 22.) Why are the hordes of the northern Gog to be smitten on the mountains of Israel? That Israel may be delivered? Nay, "I will bring thee against my land that the heathen may know me when I shall be sanctified in thee. O Gog, before their eyes.—(Ezekiel xxxviii. 16.) And why, lastly, in our salvation has God adopted a procedure which stops every mouth, and makes all the

world guilty before Him? That God may be glorified in the manifestation of favour, and that no flesh may glory in His presence. This is Paul's answer who spoke of these things in words which the Holy Spirit teaches.

The great aim in the whole plan is to exalt God to the supreme place of honour in the recognitions and affections of men. Some shallow minds among unbelievers perceiving this, have called the God of the Bible a selfish tyrant. The suggestion is as essentially unreasonable as it is daringly blasphemous. The supremacy of God means the well-being of men. There can be no peace on earth till there is glory to God in the highest. The highest well-being of man is in the holiest service of God. This is the case even now: how much more evident will it be when godly men are made immortal? God is the fountain of all power, life and faculty. He exists of himself and by himself from eternity. Estranged from Him or unsubject to Him, man must from his very constitution fail of well-being. When this is realised we shall mightily appreciate the wisdom and the goodness of God in aiming at His own exaltation in all His dealings with men.

But let us look at the practical application of this great and wide-reaching fact to our present individual cases. If God says "I will be exalted in the earth"—if this is the object of His past dealings with nations—is it not obvious that we must realise this result as individuals before we can be acceptable before Him? Of what value at last will be our technical enlightenment in the truth if it fail in inducing the one great result aimed at in all its operations—the enshrining of the Deity in our hearts as the highest reverence, the strongest affection and the great moving power of our lives? Wise men and women will see the answer for themselves. Jesus has placed this as "THE FIRST AND GREAT COMMANDMENT:" "Thou shalt love the Lord thy God with all thy heart and with all thy strength

and with all thy soul and all thy mind." And since it is only those who "do His commandments" that will "enter through the gates into the city," we may be quite certain that no man will pass through those gates who lacks in the obedience of "the first and great commandment." The favoured multitude who pass those portals have "the name of the Father written on their foreheads:" what is this but the symbolic representation of that knowledge and love of God, which dwelling richly in the mind, enable their possessor to obey "the first and great commandment?"

Therefore, brethren, let us go on into perfection, not laying again the foundation of faith towards God and repentance from dead works. There is a liability to rest satisfied with the apprehension—the intellectual apprehension—of first principles. In our own day particularly, we are in great danger of stopping short at the understanding of the promises in their relation to popular fallacies and superstitions, and to be taken up with the agitation and demonstration of these things as propositions that can be successfully maintained, Bible in hand, against the delusions of the so-called orthodox world. We are in danger of remaining outside the holiness of the truth, contented with an intellectual assent to its elementary principles while uncontrolled by the law of God, uninfluenced by His love; untouched by His zeal; unennobled by His greatness. Forewarned is forearmed. The daily studious, prayerful reading of the Scriptures is the only way of coming within range of their spiritualising influences. The "sincere milk of the word" is the one element under heaven that will nourish the babes in Christ, and cause them to grow into young men and fathers—healthy and strong.

The psalm also introduces us to a time—now at the door, when it will be of the very first consequence to have successfully attained to this thorough furnishing in

every good work. "The heathen raged; the kingdoms were moved. He uttered his voice, the earth melted." What is this but the time of the end and the change that comes with it, compressed into a sentence. The picture drawn we partly see before our eyes. Political commotion of every sort prevails everywhere among the "kingdoms:" the "heathen" rage. Doubtless, they will do so more violently when Christ arrives to begin his work of "destroying those who destroy the earth;" but the preliminary irritations and upheavings are in full progress. We but wait the "uttering of the voice" referred to. Before that voice, which stilled the storm on the sea of Galilee, the tempest descending will cease, and the earth, or present order of things, melt away, but not until judgment has run its appointed course, and spent its full fury on the head of the wicked: "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.) The execution of this fierce anger is referred to in this psalm. "Come, Behold, the works of the Lord, *what desolations He hath made in the earth.* He maketh wars to cease unto the ends of the earth." War will be abolished by war, even the war of the great day of God Almighty, in which the power of man will be broken, and the arm of divine authority established in all the earth.

For the beginning of this mighty work we are waiting and longing. It will not begin till the Lord has set His own house in order in the judgment of His people. Therefore, we wait "the coming of our Lord Jesus Christ and our gathering together unto him." This is the supreme event for us. The work to be done among the nations afterwards is nothing to us if we are not accepted; nay, worse than nothing; it will be to us terror and calamity; for the rejected are sentenced to "depart" to share in the fiery

judgments that destroy the devil and his angels, or the world in its sin-constitution. Therefore, our whole interest and anxiety are concentrated on the personal arrival of the Lord; and this re-acts powerfully on the present time, for our status at that time is determined by what we are now. The judgment seat will add nothing new to our case. It may declare the forgiveness of our shortcomings, but it will not proclaim a faithfulness that does not now exist; it will be but a manifestation of our present selves, as we appear in the light of the divine scrutiny. Our whole attention, therefore, ought to be given to our present walk and conversation. Our aim ought to be to walk as before God, giving diligence, as Peter exhorts, to make our calling and election sure. The judgment of man will go for nothing on that occasion. Human approbation will be worthless if the divine approval is withheld: human condemnation will turn to great honour if the Lord be pleased with our work. Our wisdom is to make the Word (daily read) the man of our counsel and the guide of our steps.

The Lord comes in a time of trouble. We see this time of trouble widespread throughout the world now, slowly coming on, as it has been for twenty years past. Still, we shall see worse times than these, and it would not be inconsistent with former works of God if we were permitted to feel the bite of it strongly just before deliverance. Joseph "made himself strange" to his brethren, even to the point of contriving the sharpest agony for them before making himself known. Israel's affliction in Egypt grew more bitter as the time of release drew near. The whole congregation were shaken over the pit of destruction, as it were, just before Pharaoh's overthrow in the Red Sea. The darkest moment of the disciples' experience was just before the glorious resurrection of Christ. So it may be that his latter day brethren will in divine ways, feel the iron in their souls

immediately prior to the arrival of the Friend of Friends to their deliverance. They are made to feel it now; but let them not be downcast if the heavens become blacker and the road rougher.

The Lord is at hand. Our afflictions at the heaviest are light, and in the hand of divine wisdom, they are made to work out for us "a far more exceeding and eternal weight of glory."—EDITOR.

ANTI-RENUNCIATIONIST DOCUMENTS.

THE following documents may not be without some interest and profitableness. The first is a private letter received by a brother and sent to the *Christadelphian* with permission to publish. The writer is a brother in the south-west of England, not as yet much known to the brethren at large. The second is a communication addressed by brother Augustus Sintzenich, of Rochester, N.Y., United States, to the body with which he had been in association for a number of years, but from which, as announced in our intelligence department last month, he and others have been obliged to separate on account of their reception of the Renunciationist heresy. The third is in answer to a Circular which was recently distributed in Birmingham during the Editor's absence at another place; and distributed in other places also.

THE SEED OF DAVID ACCORDING TO THE FLESH.

"MY DEAR BROTHER VEYSEY.—I thank you for yours. I may say that I should not feel at liberty to put myself out of the way to see friend——. If I came in contact with him, I should hear what he had to say; beyond this, I doubt if any good may be expected. As to the unscriptural character of their position, I have no doubt; and it appears to me, in a great measure, to arise from a misapprehension of the law of procreation. Let us look at this in view of Rom. iv. 19. According to the law of nature, Sarah's womb was dead; so also was 'Abraham's body.' But in view of the *promise*, Abraham did not "count it so." Hence, Sarah, in due time, *received strength* to 'conceive seed' (Heb. xi. 12.), which she was deficient of before. Deficient of what? The answer is *strength or power*. This she received contrary to nature, Abraham being as good as dead. Hence Isaac is born, and here is 'the figure of him that was to come,' out of the woman styled 'the seed,' by

Jehovah's handmaid. It must be remembered that Mary was not Sarah. In Sarah the conditions of procreation were wanting; in Mary they were not so. On what follows hangs all the mystery, if it must be so called. The conditions of production at the usual time of life were found in Mary's womb. Now here is the question: *Was that which was there the flesh of David, of Abraham, of Adam, or not?* Yes or No is all that is required. If the former, then, it was the flesh of sin in *embryo*. If not, what was it? Was Mary sinless? Yes or no again. The latter will land its votaries in Rome sooner or later, and will be found to be a leap in the dark, without any scriptural light at all. Again, when Mary was overshadowed by the Holy Spirit, was the *embryo* substance changed? If so, where is the evidence either *scriptural or natural*? All that was required in the case was power to form that material already existing there. Admit the power, and the result according to prophetic and angelic prediction follows. A child is born, a Son is given, "the wonderful Counsellor," &c. Was he a son of God? Yes. Was he son of man? Yes. He is in the form of God, yet the likeness of sin's flesh. Consequently, between God and man a mediator. The flesh is the flesh of sin, the spirit or power of life therein is God. He was, therefore, God manifest in flesh, not manifestation of sin. He kept under his body; brought every thought into subjection to the law of his Father before his anointing and after. 'I do always the things that please him.' He was of the same mind as his Father: 'I and my Father are one.' He had no life apart from Him, either before his birth or after his death. That which he had he received 'from the Father.' This he confesses again and again. In Rom. i. 3, 4, we read, 'His Son Jesus Christ our Lord, made of the seed of David according to the flesh (by begetting), is declared to be Son of God with power (not by begetting), but by a resurrection from the dead. Here are certain conditions again needed in order that a resurrection to life eternal may obtain. The conditions were matured in the life lived. Holy obedience to the will of Him who sent him was the condition upon which life is granted, *i.e.*,

'length of days,' &c. The power of life did not reside in the body in Joseph's tomb, nor in the character evolved therein during its life, but the conditions *did exist there, both in the body and in the character*—the former the substratum of the latter, and of all that follows after. Now, beloved brother V., these very conditions (all of which, in some remote way, appear to me to answer to the conditions in Mary's womb), are now being formed or matured in us by the reception of the pure words of the Deity, comprehended and believed fully and truly; and unless they are found to be *in us*, Christ will not bestow on us that life which he alone gives.

It is the Son who quickens whom he will into life eternal. The power of life is one thing, manifested life another. The Son of God had no life, free or otherwise, apart from *Mary's Son*. Our friends seem to me to confound things that differ, after the fashion of the sects. The more I think of the subject the more I am convinced that Dr. Thomas is right and those who see with him. Our faith must be tried as well as our patience. That Christ was the spirit-prepared flesh of David is ignored by these friends, if not in word, in fact. It is the old thing over again: those who oppose it go Romeward; but that is not our city; that was built by some man; our builder is God. Let us be standing on the tower, *i.e.* the watch-tower, of truth uncorrupted.

ADDRESS TO CERTAIN HAVING EMBRACED RENUNCIATIONISM.

"Recent experience admonishes in a voice not to be disregarded, that the time has arrived for me, in obedience to the requirements of the Deity's truth, to take definite action in regard to the anomalous position I have for some time, and do now occupy in the ecclesia, by reason of an apostasy from the truth by a portion of the body.

"It is about eleven months since doctrines contradictory of our previous faith concerning the nature and sacrifice of Christ were introduced into the ecclesia, which have led to the present diversity of opinion. These views were mainly in sympathy with certain new doctrines promulgated by Edward Turney, of Nottingham, England, and known as 'Renunciationism,' which doctrine by affirming that Jesus Christ came in flesh free from the law of sin and death, physical evils inherited by the whole human race through the transgression in Adam; and that he possessed a free and uncondemned life from the Father, and by further teaching that our fleshly organization is free from the principle of physical sin, have promulgated doctrines which are subversive of Deity's plan of redemption by remission of sins through the *blood of Jesus Christ*, and, in effect a reintroduction of one of the first heresies of the early churches."

(Here brother Sintzenich describes the

personal treatment he has received during the controversy, and proceeds): "These unchristian manifestations by the votaries of false doctrines in our ecclesia, admonish me that forbearance, patience and long suffering are exhausted, and that further association with those who openly repudiate the one faith in relation to the Christ—is to compromise the truth of Deity. Nothing is more clear than that the theory of an 'uncondemned Christ' nullifies His plan for the putting away of sin, which is not effected by a moral or mental obedience alone, as is asserted, but by an obedience unto DEATH, by condemning *sin in the flesh*. If this, as a physical principle, does not inhere in the flesh of Jesus, then it is impossible to 'condemn sin in the flesh,' 'to bear our *sins* in his body to the tree'—or for 'our old man to be crucified with him, that the body of sin might be destroyed.' 'By the obedience of *one* shall many be made righteous.'—(Rom. v. 9). 'Though he were a son, yet learned he obedience by the things which he suffered (of which death was the chief); and being made perfect, &c.'—(Hebrews v. 8-9). He 'became obedient unto death, even the death of the cross.'—(Phil. ii. 8-9). 'He appeared to put away sin by the sacrifice of himself.' (Heb. ix. 26). 'God sent His Son in the likeness of the flesh of sin, and on account of sin condemned *sin in the flesh*.' This Scripture is the one I am accused by brethren Morse and Walsh of 'manufacturing.' With a difference of one word, it may be found in the *Herald of the Kingdom* for 1855, and the *Christadelphian* for June, 1874: 'Thou shalt make his *soul* an offering for *sin*.'—(Isa. liii. 15). 'In whom we have redemption through his blood, the forgiveness of sins.'—(Eph. i. 7).

"Any doctrine which ignores the necessity of *Christ's death in real sin's flesh*, as the necessary completion of his obedience—is a nullification of the plan of God for the remission of sins. This Renunciationism does, and thereby makes Christ's death *substitutional* (the orthodox idea), and *not real*. The idea is a cunning deceit of modern Gentile gnosticism, having its conception in the ignorance of the flesh, and the inherent burning desire of those who are not grounded in the truth, for some 'new thing,' like the Athenians of old.—(Acts xvii. 21).

In relation to this denial of the truth, John says: 'Every spirit that confesses that Jesus Christ is come *in the flesh* (not resemblance merely)—is of God; and every spirit that confesses not Jesus Christ is come in the flesh, is not of God, and this is that spirit of anti-Christ.'—(1 John iv. 1-6). "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. If any come unto you and bring not this doctrine, receive him not into your house, nor bid him God-speed.'

"Hear Dr. Thomas: '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-atoning.' 'Sin, whose wages is death, had to be condemned in the nature that transgressed, a necessity that could only be accomplished by the word becoming *Adamic flesh*.' 'His (Jesus') flesh, was like *our flesh in all its points*—weak, emotional, unclean.'—(*Eureka*, vol. i. p. 106.) 'The apostles taught Jesus was of the same flesh as the *sons of Adam*. Balaam denies this, and teaches Jesus had a different flesh, such as they supposed Adam had before he fell.'—(*Eureka*, vol. i., p. 303.)

"Hear what Ignatius says, a contemporary of Paul, and the immediate successor of the apostles. He says to the ecclesia at Smyrna: 'I glorify Jesus the Christ, our Deity, who really was of the *seed of David* according to the *flesh*. . . For what does it profit me if any man counsel me and yet blaspheme my God, *denying him to have come in the flesh*.'

"Scripture testimony proves to us that this doctrine of a 'free life,' or 'uncondemned Christ,' is synonymous with anti-Christ, and that those who teach or receive it, are 'false teachers,' who 'privily bring in damnable heresies, even denying the Lord (by denying his true nature) that bought them.' And of such it is said, 'They shall not inherit the kingdom of God.'—(Gal. v. 20, 21.)

"Being mindful of the apostolic injunction, 'Stand fast in one spirit with one mind, striving together for the faith of the gospel'—(Philip ii. 2.) 'I beseech you, brethren, . . . that you all speak the same things, and that there be no divisions among you; but that you be perfectly joined together in the same mind and judgment.'—(1 Cor. xv. 10.) 'Be not carried about with divers strange doctrines.'—(Heb. xiii. 9.) 'Take heed unto thyself and unto the doctrine; continue in them, for in so doing, thou shalt save thyself and them that hear thee.'—(1 Tim. iv. 16.) 'Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine that ye have learned, and avoid them.'—(Rom. xvi. 17.) 'A man that is an heretic, after the first and second admonitions, reject.'—(Titus iii. 10.)

"The early writers of the Christian church assert that the first apostacy commenced by a denial of the resurrection and the *true nature of Jesus*. Dr. Thomas has always inculcated similar views, and of the four original members of our ecclesia now living who organised it fourteen years ago, three believe with the Dr. as above. No Christadelphian has ever taught differently previous to Messrs. Handley and Turney. Thus we see that the faithful in all ages have repudiated this heresy. My friends, be warned in time! The evil will not be circumscribed to this error; already one of your number has

publicly taught that mortality is the result of creation, and not a punishment of sin, thereby nullifying the apostles' teaching 'That by one man sin entered into the world, and death by sin; and so death hath passed upon all men,' imputing to God, as a work of creation, which He pronounced 'very good,' that which is the result of disobedience, and the greatest curse which afflicts the human family—*death*.

"I am not disposed to question the sincerity of those who have thus departed from the truth. That they are labouring under a 'strong delusion' is proved by the fact that they persist in claiming to believe that Jesus came in our nature and flesh, failing to perceive that their theory of an 'uncondemned' Jesus, and their mode of sustaining it, absolutely changes its sinful character. If the law of sin and death was not operative in Jesus, then he was not made like his brethren in all things; he was not touched with a feeling of our infirmities, and, consequently, he cannot be acting as our High Priest.

"I regard the Scriptures as supreme authority, and their teachings bring us to a finality in matters of the faith; and if with the light we have received, and now possess, we cannot come to a positive and final definition of the one faith, we had better give up our Bibles as too mysterious to be intelligible. But, thank God, we who are of the truth, are 'not always learning, and never able to come to a knowledge of the truth;' we 'are not tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, whereby they lie in wait to deceive;' but we have the unity of the one faith and the knowledge of the Son of God; and we will contend earnestly for the faith once delivered to the saints, grounded and settled, not moved away from the hope of the gospel; 'for he that wavereth is like a wave of the sea, driven and tossed with every wind of doctrine.'

"I have laboured earnestly, honestly, at great sacrifice of personal consideration and health, during the last three years in behalf of the truth, and I feel I have endeavoured to discharge my duty. I am impelled by a conscientious continuance in the path of duty to take the most painful step I have yet done in my history in the truth. I pray God that you may be enlightened by a returning to the knowledge of Deity's great work in His Son, that you may know the riches of His glory, wrought in the Christ-Deity manifested *in the flesh*, perfected in spirit, seen of angels, and preached unto us Gentiles.

"Being earnestly persuaded from the Word of Truth that the doctrine recently put forth by Edward Turney, known as 'Renunciationism,' is of the apostacy, and is a heresy directly subversive of the truth in relation to the Christ, I hereby withdraw from fellowship from all in this ecclesia who are

believers in and teachers of it, exhorting them to repentance before it be too late, to give up this God-dishonouring error, which is but of the empty imaginations of the flesh. And 'He that soweth to the flesh shall of the flesh reap corruption.'—A SINTZENICH.

Rochester, N. Y., Dec. 31st, 1874."

THE RENUNCIATIONIST 'EXPOSTULATION'
CONSIDERED.

Edward Turney has addressed you a week after I have been to Nottingham to present the truth prominently to the people in connection with the brethren there. His objects are sufficiently clear. He has failed in the subversion of the brethren everywhere, Nottingham excepted, and a few handfuls here and there, and he would fain renew the attempt, under the guise of a "kindly expostulation," but it is not in his power to do the mischief he did before. Yet lest you should be seduced into the indiscretion of listening to him, I offer a word or two of remark.

He refers to the meeting of August 29th, 1873, as "a large gathering," at which he appeared "by the voluntary request of many." He could not be expected to remind you that the gathering was large because it had been given out by one of his own organisers that he would answer questions, and because I was delegated to ask those questions. You know that he did not answer questions, and left no time for the putting of them, and further, that I, seeing there was no time for questions, then and there proposed to meet him in discussion during the ensuing week, and that he refused.

He protests the conscientiousness of his reasons and motives. This is nothing to the point. Moody and Sankey, and a thousand blind leaders of the blind, are conscientious enough many of them, but of what weight is that fact in the acceptance of their conclusions? Edward Turney told the "large gathering" to which he has referred, that for fifteen years he had been teaching what he did not understand. Is he more conscientious now than he was then? If he could conscientiously teach a borrowed theory for fifteen years, he can do the same now; and that is what he is doing, for his new theory is borrowed from David Handley, and not found by himself in the Word, where it is not to be found.

He fails to remind you also that after boasting at the said "large gathering" that he would meet me (seven months afterwards) after his return from a health-trip to Jersey, he ignominiously refused to do so, though I sent him a proposal immediately on his return, giving him the option of holding the discussion at Nottingham or Birmingham, and of selecting either the Socratic or ordinary form of debate. He tells you instead, of a proposal he made, burdened with absurd conditions and so framed as to fence off the very test he professed to be anxious to come

to; but to which proposal I nevertheless assented, on condition he would first go through the discussion he had himself professed his willingness and anxiety to hold.

He tells you again what his theory is, but in new terms, intended to reflect injuriously on the convictions of those who oppose his plausible fiction. He says that Jesus "was not a slave to sin or through sin," as much as to say that we say he was such a slave. We disown the terms altogether. What we say is, Christ, who died for sinners, was qualified to do so by being begotten by God of a sinful mother, and made partaker of her condemned nature, that through death he might destroy that in it having the power of death, that is, the *diabolos*. By the spirit, he was "of God made unto us righteousness," (1 Cor. i. 30) by the flesh, he was made in all things like his brethren.—(Heb. ii. 17.) He was thus a righteous wearer of the condemned nature of Adam, in whom the law of its condemnation could be carried out in sacrifice, and removed in resurrection. In this arrangement, there is place for all the testimonies and the silences referred to in Edward Turney's circular; whereas in the old heresy, re-vamped by him, the wisdom of God is overthrown, in the introduction of substitution, and the obscuration of righteousness and grace, and the denial of the fact that Christ was the Son of David as well as the Son of God, and the Elder Brother instead of the substitute, of the family of God.

Then Edward Turney says Christ was a FREE-BORN son of God. In this he thinks he honours Christ. If it is a question of honour, why not go farther, and say he was "immaculate?" nay, spiritual and immortal? This would be still more "honouring" according to human conceptions. But the question is, what is true? From what was Christ born free? Was he born free from mortality? No; for Paul says he was the seed of David according to the flesh (Rom. i. 3); Matthew, that he was the son of Abraham (Matt. i. 1); Paul, that he partook of our flesh and blood, and had to be saved from death (Heb. ii. 14; v. 7). As this mortality is our condemnation in Adam, to speak of Christ being born "free," is to teach the unscriptural invention that he was free from his mother's nature. He was without sin, truly, but not without sinful flesh, which is mortal flesh. And at the crisis of his sacrifice, was he free from the curse of the law, which says, "Cursed is he that hangeth on a tree?" It may seem "dishonouring," but it is the truth and wisdom of God.

Edward Turney may exhort us to be calm and teachable, &c., but the exhortation is altogether misplaced. There are other virtues besides being calm. Ezra was not very calm when the princes made the congregation trespass (Ezra ix. 3); nor Nehemiah when the Jews married the alien.—

(Neh. xiii. 25.) We must earnestly contend for the faith against men crept in unawares (Jude 3); and we must not give a moment's place to men who, by good words and fair speeches, seek to deceive the hearts of the simple. "They that forsake the law praise

the wicked; but such as keep the law, contend with them."—(Prov. xxviii. 4.) "Cease, my son, to hearken to instruction that causeth to err from the words of knowledge."—(Prov. xix. 27).

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.)

THE BARONESS BURDETT COUTTS has signified her intention to subscribe the sum of £25 per annum for four years to the funds of the Anglo-Jewish Association.

Mr. M. H. Picciotto gave a lecture a week or two ago, in London, on "Palestine and the Jews," in support of the Montefiore testimonial.

A new Governor has just been appointed for Jerusalem. He has paid several official visits since His Excellency's arrival in the city. Amongst others, he visited the Chief Rabbi.

We learn from *Habazeleth* that the Sultan has ordered His Imperial Majesty's Minister of Finance to pay a monthly salary of 2,000 piastres to the Chief Rabbi, Moise Halevi Effendi.

Of seven young gentlemen who went up for the Cambridge Local Examination from the School of Mr. De Fraine, Southsea, the only one who passed in honours was a Jewish youth, Master S. A. Levy, of Arcadian House, Landport.

THE JEWS IN ROUMANIA AND ELSEWHERE.—M. Felitti, Prefect of one of the Departments in Roumania, and ex-member of the Roumanian Chamber of Deputies has issued an order exempting the Jews from a certain impost. This functionary says that having witnessed the important position held by the Jews in other countries, he is determined to use all his efforts in favour of the Jews in Roumania, in order to raise their position.

JEWS PRESENTED AT COURT.—Among the presentations at the *levee*, held by the Prince of Wales, on behalf of the Queen, were the following Jews: Baron George de Worms, by the Hon. Ashley Ponsonby; Mr. David de Stern, by the Right Hon. the Lord Mayor; and Mr. Saul Isaac, M.P., by the Right Hon. B. Disraeli, M.P. Messrs. A. D. Sassoon and A. M. Silber attended the *levee*.

JEWSH DISTINCTIONS.—The King of Denmark has conferred on Mr. M. Levy, Councillor of State and Director of the National Bank of Copenhagen, the Commandership of the Dannebrog. He is the first Jew who has attained this position. He had already received two Danish Orders of Knighthood. Mr. Maurice Hart, of New Orleans, has been elected to a high position in the Council of that city. The citizens of Berlin have elected Dr. Strassman, a Jewish physician, President of the Municipal Council of the City of Berlin. This is the first time that a Jew has been called to fill so high a civil function. The German Parliament has appointed a commission, charged with the examination of the new Civil Code of the Empire. On this commission there are two Jewish Deputies, Herr Lasker and Dr. Wolffson. The latter is one of the most distinguished lawyers of Hamburg. Privy Councillor G. de Bleichroder, head of the important banking-house of that name in Berlin, has been decorated by the Emperor of Germany with the Royal

Order of the Crown, Second Class. Another Jew, Dr. Pincus, of Konigsburg, has had the Order of the Red Eagle, Fourth Class, conferred on him by the Emperor.

PROTECTION TO THE JEWS.—The Constantinople correspondent of the *Echo de l'Orient* says that the English Government has addressed a circular to its agent in Morocco, ordering them to protect the Jews against the injustice so often done to them by subordinate officials, who imagining themselves to be beyond the surveillance of their chiefs, often act in opposition to the commands of the Emperor of Morocco.

THE JEWS AND THE HOLY LAND.—Commenting on a historical *Atlas of Ancient Geography*, just published by Smith and Grove, the *Jewish Chronicle* says: "There are in the series eight historical maps of the Holy Land and special maps of Palestine, Jerusalem, Sinai, &c. Efforts are made to identify the position of Herod's Temple. We imagine this map will be of considerable interest to our co-religionists, though it is singular that the English Jews have hitherto troubled themselves so little with the geography of the Holy Land or the Holy City. How glad would we be if we could awaken in the breasts of Englishmen of the Jewish faith the same enthusiasm for matters intimately connected with Palestine as animates so many of their Christian brethren."

THE JEWS AND FREEMASONRY.—The *Echo de l'Orient*, referring to Freemasonry in Holland, says: "We state with pleasure that whilst the lodges in Berlin till recently excluded all Jews from their midst, the lodges at Amsterdam have always been imbued with the best sentiments of tolerance, as they have at all times admitted Jews as members." On this, the *Jewish Chronicle* says: "We hasten to add that even the Berlin lodges have recently resolved to admit Jews, and that a large number of that race have already availed themselves of the concession granted to them."

A MOSLEM PUNISHED FOR SHOOTING A JEW.—A poor Jew of Jerusalem being abroad during the night a short time ago, was stopped on the road by a sentinel. The latter not receiving any answer to his summons, fired at the Jew, who almost immediately died. The local tribunal acquitted the soldier on the ground that he had only done his duty. But the Superior Court condemned him to fifteen years' imprisonment with hard labour.

THE JEWS AND USURY.—The Vienna correspondent of the *Jewish Chronicle* says: "Recently we have often heard the reproach that the Jews of Galicia were usurers. The society called "Shomer Israel" has taken the resolution to exclude from the Society all members suspected of lending money on interest considered as usury. They even decided to give an award of

ten ducats to the author of a popular pamphlet in which the best means of striking out this evil in our country are indicated."

OFFICIAL COMMUNICATIONS TO THE JEWS FROM THE ENGLISH GOVERNMENT.—At a recent meeting of the Jewish Board of Deputies, the Secretary read a letter from Sir Moses Montefiore, enclosing despatch forwarded to Lord Derby by Mr. Blunt, H.B.M. Consul at Salonica, and sent to Sir Moses by his lordship, relative to the death and funeral of the late Grand Rabbi of Salonica, as an illustration of the good feeling entertained by the Turkish Government, and by the Greeks and Protestants of the province towards the Jews. Letters were also read from Sir Moses Montefiore to Lord Tenterden, Permanent Under-Secretary of State for Foreign Affairs, and to Mr. Blunt, acknowledging the receipt of the dispatches, and expressing his gratification with their contents.

THE MONTEFIORE COLONIZATION SCHEME.

The English subscription list as yet amounts to only £5000. The *Jewish Chronicle* says, the movement is being "warmly espoused on various parts of the Continent," and that "subscription lists are being opened on all sides." It states that the Chief Rabbi of Bordeaux is making himself prominent in the matter, and that his example is likely to be followed throughout France. It regrets that the movement is not more briskly taken up in England. It expresses surprise on this head. It presses the matter upon the Jewish community. It says: The case is this: "The Board of Deputies decides on presenting a testimonial to its retiring President, a man whom it has every reason to honour. Instead of confining the testimonial within the institutional limits of its own Board, it proceeds to give it extension by taking steps to organize it as a Testimonial—not by the Board of Deputies to its Chief, but by the Jewish people to its Champion.

"Now the Board of Deputies has assumed a responsibility which it must not shirk. It went beyond this point. It invited Sir Moses to select the form that the Testimonial should take, so that it might be pleasing to himself. Not a usual step, but one by which it must abide. It made the occasion one for an effort to smooth over asperities happily almost forgotten, though perhaps this was not done by the Board in

the most graceful manner. But be this as it may, the testimonial now takes the form—not of a personal, but of an historical, a national Memorial. Why do not those who have accepted the responsibility of the movement bestir themselves?

“The Jewish people . . . cannot, if they would, sever their historical, ethnological, and still more their religious connection with the Holy Land. The cord that binds the Jewish people to that sainted shore has one end linked to it by the ineradicable rivet of our sacred story. Like Ariel’s flight, that chain girdles the world—the world of our dispersion, the world of the ages; and the rivet of the other end is struck where the first and sublime holdfast is supremely secure. To break with the Holy Land would be to break with the past, to break with the future. And neither is in our power. Assuredly if this movement were to fail, we should, as a people, render ourselves not only a type of ingratitude, but a monument of ridicule. We urge the promoters and the Committee of the Testimonial to “be up and doing.” Let public meetings be held in the East and West of the metropolis, and in all provincial cities and towns where there are Jewish congregations. Let an Executive Sub-Committee for directing the raising of contributions and a deliberative Sub-Committee for considering a block plan for the general mode of application of the amount when raised, be formed. Thus time will not be lost, and public opinion will be satisfied. If action be not meant, why did men stir in the matter at all? Expectation has been raised in the heart of Sir Moses Montefiore that the dearest hope of a long life is about to be accomplished. A like hope will be raised in the minds of men in the Holy Land. But in disappointing the hopes of these, we also disappoint the hopes of men who await the action of the Jewish people as a proof of their generosity, their piety, their earnestness, their intelligent appreciation of the past, their confident reliance on the future. Let the thing be done, well done, and quickly done.”

“THE MATTER IN A PRACTICAL FORM.”

A Jewish correspondent of the *Chronicle*, speaking of the article that appeared last month, says: “Sir,—I was very much im-

pressed by your leader, advocating the application of the proposed Testimonial to Sir Moses Montefiore for the improvement of the Holy Land. You have certainly put the matter for the first time in a practical form; and I think that your remarks will do more to encourage persons to contribute to the testimonial than even the advertised appeal of the testimonial committee, notwithstanding the excellent wording of the latter. While admitting the difficulties and objections entertained by some persons to the proposal of applying the money to the Holy Land, you advocate its cause so energetically, that your leader may probably lead those who ‘came to scoff to remain to pay,’ *i.e.*, to subscribe, and thus do honour to Sir Moses, the community and themselves. I will send my mite, and help to persuade another friend to send his.”

AN ENGLISH DAILY PAPER ON THE SUBJECT.

The *Daily Telegraph* has an article on the subject, from which we make the following extracts: “Christians as much as Jews ought to be interested in the memorial which it is proposed to raise to perpetuate the boundless benevolence and unsparing exertions in the cause of freedom and humanity that are connected with the name of Sir Moses Montefiore. The London Committee of the Deputies of British Jews, of which for nearly fifty years the venerable baronet has been president, lately resolved that such a memorial ought to be instituted. More than three thousand pounds were contributed at this meeting, or upon the first list of subscription, and there can be little doubt that the fund, of which Messrs. Rothschild’s House is the appointed recipient, will soon be magnified to dimensions worthy of the good and great-hearted man who, equally as a citizen of England and as a member of his own community, has, by his blameless life, done so much to obliterate distinctions between them.

It is characteristic, that when the project of a memorial was submitted to Sir Moses by the Committee, he should have desired that the monument should be established in some work of lasting utility for Palestine. In accepting the tribute offered, he suggested that it should take the form of an undertaking for permanently ameliorating

the condition of the Jews in the Holy Land by the promotion of industrial pursuits, the erection of improved dwellings, and the acquisition and cultivation of land on a moderate scale; wishing at the same time that the funds to be raised should be entirely devoted to the encouragement of those who were anxious to help themselves, and that no part whatever should be applied to mere almsgiving. We see the wisdom as well as the fidelity and piety of the aged baronet in this suggestion, and it has been unanimously adopted by the committee in principle; the details naturally depending upon the amount which may be contributed. Now, we do not hesitate to tell the community to which Sir Moses specially belongs, that they ought to make this fund a princely one.

It must not be by any common scale of contribution that those to whom he is such an honour should measure their duty in establishing the memorial. If it is to come up to the stature of his noble nature—if it is to betoken what Sir Moses Montefiore has wrought in his lifetime to make poor Jews free, and rich ones respected; if it is to prove how this race can spend its gold when a just purpose is proposed—then we say the “Moses Montefiore Testimonial” ought to be made something very large and liberal indeed—something that shall truly make the good old man’s name “blessed in Israel.”

But Englishmen would like to see—and indeed are glad to see—Christian as well as Jewish names upon the fast-growing list of these contributories. Jerusalem is not more his or theirs than ours; it belongs by undying and sacred associations to Christendom. If there could be one more beautiful blossom in the crown of pity which this good baronet wears, we fancy it would result from finding that men of all creeds united to make his name the reason for a common enterprise of charity.

RESPONSE FROM THE LATE CONSUL GENERAL OF THE HOLY LAND.

Mr. N. Moore, the late Consul General in Syria, responds to the foregoing article in a letter to the *Daily Telegraph*. He says: “During my residence in Palestine and Syria, for upwards of thirty years, in consequence of my official position, I frequently acted as the almoner of the bounty

of Sir Moses Montefiore, whose invariable request was that no distinction should be made in the distribution of his charities, but that all who were in need should alike be partakers. I trust, therefore, that the appeal will be responded to by all denominations, and that a like spirit to that of the venerable philanthropist will be followed, and the testimonial be of such a nature as to prove that the benevolent efforts of a long life are duly appreciated by the liberal of all creeds. If I mistake not, the venerable baronet is now in his 91st year, and it is well known that the greater part of his life has been spent in acts of philanthropy and untiring efforts, not only in behalf of his co-religionists, but towards men of all denominations and nationalities. I trust you will accept this imperfect expression of my feeling in the spirit in which it is offered, as coming from one who has had so many opportunities of appreciating the catholic spirit of this large-hearted philanthropist. Thousands in this country, will, I doubt not, bear testimony to these facts, and give a helping hand to your well-timed and powerful appeal.”

REPORTS FROM THE HOLY LAND.

Replies have been received from all parts of Palestine to the letter, sent last summer by Sir Moses Montefiore, to the Jewish congregations in the Holy Land, enquiring as to the best mode of improving the condition of the Jews in Palestine by agricultural, mechanical or commercial pursuits. * The substance of these replies is published in the *Jewish Chronicle*, and as the *Chronicle* observes, they are specially interesting and opportune at the present moment when the Montefiore colonisation scheme is under canvass. The *Chronicle* says:—

“We confess that on perusing the published answers to Sir Moses’ letter, we are astonished at the generally practical character of all of them. Stript of that Oriental style which is common to such letters, we find that they contain succinct statements, business-like explanations and rational suggestions. One can scarcely imagine, on extracting the kernel of each letter from the glowing husk of hyperbole in which it is at first concealed, that one is reading particulars from the pen of an eastern Jew in his romantic land of sentiment. They

might, as far as the sense goes, and apart from floridity of expression, have emanated from a sober banker of Berlin or a stolid merchant of Glasgow. But there is naturally a considerable variety of views, and much yet would have to be done before a steady and secure fabric could be built on these foundations.

The representatives of the congregations of Jerusalem, to whom the communication of Sir Moses is addressed, give the agreeable assurance that peace and concord prevail amongst all the congregations so that they were able to meet together and consider Sir Moses' proposal. This unanimity of feeling amongst the Jews of Jerusalem offers a pleasing contrast to the feelings of acerbity and animosity that prevail among the various Christian communities who indulge in bitter bickerings which must somewhat surprise the Mussulman.

In one of the earliest sentences of the reply of the congregational representatives, a world of wisdom is contained:—

You ask of us information respecting mechanical work, agriculture and business pursuits. These are three distinct matters, both in their prosecution and in their consequences. Each requires thorough investigation, and the position of the people must be studied—those who may be called upon to work must be adapted to it. The next thing is to find out how many will accept the scheme which is offered; then what amount would be expended in assisting the prosecution of any of these pursuits; for according to the excellence of the prospects that would be offered to them, so would be the minds of the people.

After asking for closer definitions of what is actually proposed, so that correspondingly definite replies may be given, the representatives cautiously recommend that publicity be not given to the project until it be on the point of execution, lest persons be tempted to hurry to Jerusalem from distant lands; and if the project should fail, the result of such an immigration would be disastrous both to the immigrants and the ordinary inhabitants.

A gentleman resident thirty-four years in the Holy City, writes a letter—who prefers the promotion of mechanical work and business pursuits to that of agriculture. The last-named would interfere with the maintenance of the religious principles of Jews, and he doubts their capacity for this

description of labour. Their trading pursuits would be successful if they had capital (which now they greatly need) advanced to them at a rate of 5 per cent. Mechanical work (of a manual order) is carried on extensively, there being artisans in the communities; but the writer thinks that these would be more successful if they could be instructed by persons more skilled in their respective vocations. A proper system of apprenticeship, if the boys of Jerusalem are as intelligent as they are precocious, would have the effect of raising up a community of skilled workmen. An effort to this end is being made on the Jaffa Farm: but, necessarily, its resources are very limited. 'If,' says the writer, 'manufactories could be established, there is no doubt that many of the inhabitants would derive great benefit from them.' He advocates the building of houses, as the city is overcrowded, and rent heavy. For this purpose he asks Sir Moses to authorise the erection of such houses (at the expense of persons willing to build them) on his estate. A sort of mutual rent-subscription society has already been formed, and an advance to the members is advocated.

A firm of merchants write an interesting letter. These individuals have been engaged in importing goods from Leipsic and Trieste, and other towns of Europe, and have likewise engaged in cultivating ground in the Bedouin territory. They complain of the high rate of money in Jerusalem, and recommend advances at 5 per cent. In case of agricultural pursuits being decided on, they advocate the purchase from the government of a certain fertile piece of land near Jericho, where the Bedouins are of an agreeable disposition, and where there are springs sufficiently powerful to serve for the use of large factories. They think that a prosperous trade might be done in sheep's wool, camel's hair, and medicinal herbs, which are obtainable in abundance. In another letter, a number of Australian settlers, accustomed to farm work and vineyards, offer to teach agriculture; but another body of correspondents declare they need no teacher or schools of agriculture, but that they could pursue agriculture as a mode of subsistence if land were purchased in the neighbourhood of Jerusalem, and converted into indefeasible and inalienable

allotments. Oxen are also required, and some assistance should be given towards the erection of dwellings. Similar relief, say the applicants, has been extended to non-Israelites in the Holy Land.

Another writer states that there is some extensive fertile and well-watered land on the roadway between Jerusalem and Hebron. In the neighbourhood of Boorak there is a large unoccupied building. He urges that this could be adapted for the reception of poor families, and the water could be made available for working mills and factories. Gardens and vineyards could be made, parts of the land turned into arable soil, and other parts into pasture. This is confirmed by a subsequent writer, who asserts that there is a similar fruitful territory with an uninhabited building at Rama, the birthplace of Samuel; and he adds, that at Hebron there is land which already produces corn, wine, oil, silk and cotton, mineral waters, salt, and, actually, *coal*. So, says he, "we only want industrious hands to convert a desert into a Garden of Eden." Also that there are many fertile and irrigated regions in Galilee, near the City of Tiberias. The former of the two writers does not rely on the success of the introduction of agriculture among the natives. Not one man in a hundred knows how to plough or to plant. They are, for the most part, artisans. But there are numbers of competent agriculturists among the immigrant Jews from Hungary, Roumania, and Russia.

Two writers, under the signature, 'Two Well-known Gentlemen,' recommend agriculture, as the Jews are now freed from the terror of the Fellahin or Arab pillagers (which was formerly an immense impediment even to the maintenance of the water supply to Jerusalem); and as land is purchasable at a low rate from the Government, the movement would certainly be successful. They state that many persons who had earned a fairly comfortable livelihood in their own countries, immigrated to Jerusalem, in the erroneous expectation of being able to do well there with a

small capital, and they are reduced to misery.

The next letter urges the appointment of a committee in Judea of well educated men, understanding the laws of the country and the character of the inhabitants, and they also offer their services with those of other eminent persons. A list of vendible plots, with their respective measurements, obtained from Government, is annexed, from which it would appear that land to an extent of nearly forty-one millions square cubits is purchasable at from £4,000 to £5,000.

A Jaffa letter asks for the establishment of a school and asylum for children, a synagogue, &c.

In Safet, many householders, 'including those learned in the law,' have taken to agriculture since the government permit Jews to be landowners. But they need capital. The water is abundant, but steam power is expedient to bring it into the plain. The Jews are cruelly overtaxed.

Offers for sale of government apportionments of land have been made in Tiberias, where there are, it appears, many men ready to work by day and study the law by night.

A letter from Safet advocates agricultural colonies to be cultivated by strong men, between twenty and thirty years of age, under an experienced agriculturist, while the numerous carpenters, masons, and builders could co-operate. In this very practical letter, it is urged that one or two sensible men, understanding something of the Holy Land, and of the languages spoken there, should be sent out—first to select spots best adapted for agricultural purposes; and next to prepare lists of inhabitants willing to undertake field labour; and when all this is settled, then to proceed to Constantinople, and obtain from the Sultan a recognition of the purchases effected, and an order of protection for the Jewish agriculturists, and (as another writer suggests) obtain a ten years' exemption from taxes for the first colonists."

The Christadelphian.

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

APRIL, 1875.

A poor widow, who rejoices at the prospect of a return of God's favour to Zion, sends 10s. towards the scheme for the Jewish colonization of Palestine. Another daughter of Zion sends 40s. The intentions of others are maturing. Particulars of the progress of the movement among the Jews themselves will be found in our Jewish intelligence. The Rothschilds are the treasurers of the fund. How will God dispose them to act in the matter? They have everything in their power. A clipping from a foreign paper says: "Few people have any idea of the wealth of the Rothschilds. As far back as 1850 they were immensely rich. Since that time they have doubled their fortune. In 1850 they were worth, according to their own estimate, £140,000,000 in personal property, exclusive of real estate, seignories, mines, &c., which amounted to as much more. It is now calculated that they are worth, including their different houses, located in Paris, Vienna, London, and other branch houses, over £400,000,000. They control the finances of Europe, and hold the national bonds of almost every nation. They are stronger than kings, and rule the money markets of the world."

NO MIRACLE.

The present Pope has reigned longer than any of his many predecessors. The Roman Catholics ascribe his long age to miraculous interposition. They might talk in this way if he were getting on for 500. The *Rock* shows that longevity is a natural characteristic of the family to which he belongs. It quotes the *Journal de Florence*, which supplies the following particulars concerning the Pope's family: "John Mary, great great grandfather of Pius IX., was 73 years at his decease; Hercules, his grandfather, 93 years; Jerome, his father, 83 years; his mother, 89 years." "Taking these data into account," says *The Rock*, "we may cease to wonder at the length of Pio Nono's pontifi-

cate." But (which *The Rock* does not say) though the Catholics cannot claim a miraculous interposition as to the Pope's age, they will be able shortly to boast of it as to his office, without the possibility of contradiction or doubt. That office will be miraculously terminated in a manner not to be mistaken, when the Lord shall consume him with the Spirit of his mouth and destroy with the brightness of his coming. The Roman Catholics will at last rejoice in the judgment that rids the earth of such a curse, and clears the way for the blessing of all nations in Abraham and his seed.

CHRIST AND THE POPE.

A very good contrast between Christ and the Pope is made in lines composed in Rome (in Latin), and quoted by the *Rock* from the *Hour*. The argument they contain is simply unanswerable; for it will not be denied that the position of the true church in this present evil world is that of "filling up the measure of the sufferings of Christ;" that suffering with him, she may reign with him, and, consequently, if the Pope and his church were the true church, the position of Christ and the position of the Pope would be the same, instead of presenting the abrupt contrast of the following lines:

Kingdoms which Christ refused—the Pope treads down.
Christ wears a thorny—he a triple crown.
Christ washes feet—kings kiss this pontiff's toe.
Christ pays the tribute—his priests free may go.
Christ feeds his sheep—he seeks luxurious ease.
While Christ was poor—he the whole world would seize.
Christ bears his cross himself—despising scorn.
He on his creatures' cringing necks is borne.
Christ spurneth wealth—he pines through lust of gold.
Those traders Christ expelled—he doth uphold.
Christ comes in peace—he comes in arms of sheen.
Christ came in weakness—he with haughty mien.

A PHILOSOPHER'S DREAM AND THE PURPOSE OF GOD.

The *Athenæum*, reviewing the posthumous essays of the late John Stuart Mill (one of the "wise" of this world who rejected Christ,

yet with whom human improvement was a constant aim by political means), thus summarises the end which he desired:

"But they (various measures of reform), were only means to an end: that end must be a new social, religious, and political construction, which would again make possible an 'organic period,' in which convictions regarding right and wrong, so firmly grounded in reason and so universally accepted as to require no periodical displacement and replacement, like former creeds, would prevail everywhere and among all."

Beautiful picture, but must remain a dream if no other agency than those now in operation come into play. Human folly must be driven from the seat of authority; mankind must be violently brought into submission; right laws must be forced upon them with a rod of iron; and their administration must be placed in the hands of just and merciful rulers, who will govern for the glory of God and the well-being of man; and who will not be liable to removal by death. But what possibility of such a remedy is there in the resources of man? None. This is what the purpose of God provides for. We have the earnest of its accomplishment in the resurrection of Christ. His co-rulers are in process of development: the rest will come in due course.

COLOURED SPECTACLES.

An American paper rejoices in the progress made by the gospel during the last seventy years. It says that in another fifty years similar zeal and success "in spreading the gospel, will carry its blessings to by far the largest portion of the inhabitants of the world." It grounds this confidence on several items, such as "1.—The most intelligent and powerful nations are Christian and favourable to the diffusion of the gospel among unenlightened nations. 2.—The high position of Christian nations. 3.—The avowed purpose of the governments of Christian nations to protect missionaries. 4.—Increased facilities of intercourse among the nations by steam navigation, railroad and telegraph. 5.—The translation of the Scriptures into the languages of the heathen world. Also the position of the Christian press in heathen countries; and the diffusion of religious and

missionary intelligence by the secular press; and the literary, educational and commercial advantages and results of missions, &c., &c." All these are interesting facts, and characteristic of the age in which we live, and it may be that they may not (some of them) be without their utility as preparations of the way of the great revolution which is at the door. But coloured indeed must be the spectacles through which they seem to point to the dawn of a blessed day by their means. Suppose all "the inhabitants of the world" were brought into the condition of the inhabitants of Britain, how much nearer would they be to the age of blessedness? Just as far off as the mass of Englishmen, who with all their busy movements, are ignorant of the gospel; and who, even supposing the "religion" they have were the gospel of Christ, are disobedient to it and unblest by it. The American writer and his class are like the Laodiceans. They say they are rich and increased with goods, and have need of nothing, not knowing that they are wretched, and poor, and miserable and blind, and naked. There is no hope for the world till the Lord of Hosts make unto all people a feast of fat things on Mount Zion, in the day when He will rule the world in righteousness by the Man whom He hath appointed, whereof He hath given all men assurance, in that He hath raised him from the dead.

POPERY AND PAGANISM TWIN SISTERS.

A writer in the *Rock*, styling himself "Watchman," who has resided more than twenty years in India, says "I had not been there long before the conclusion was forced upon me that Popery and Paganism are twin sisters. The points of resemblance are so many and so strong as to leave you no doubt in the matter. The Hindoos and Buddhists not only practise most of the rites and ceremonies of Rome, but hold many of her corrupt doctrines. They have their doctrine of merit, indulgences, extreme unction, purgatory, prayers for the dead, and priestly celibacy. They have their guilds, religious houses and orders, monks, and nuns. Their priests submit to the tonsure on entering upon their office, have their vestments and birettas, and intone their prayers. Some of their temples are

gorgeous in the extreme, especially their altars, on which they offer unbloody as well as bloody sacrifices. Incense they use in great abundance. Rosaries and holy water are used as commonly—and precisely in the same way and with the same object—as in the Church of Rome. Their Madonna and child is the fac-simile of that of Rome; and they dress their images in magnificent clothes and costly jewels, and crown them with garlands just as Rome does. They worship relics, and attribute to them the same marvellous effects as the priests of Rome do; while the Holy Coat of Buddha, which is occasionally exhibited to the people, finds its counterpart in the Holy Coat of Treves. Their religious processions, with their canopies and banners, are not to be distinguished from those of Rome, except by the absence of the crucifix or cross. Their pilgrimages to favoured spots and temples are undertaken with the same view as those of Rome, and are too well-known to need special mention. Lamps and candles are a *sine qua non*, and they are blessed as in the Church of Rome. Bells, too, large and small, are indispensable, and they are consecrated, as also are the priestly robes, just as in the Romish Church. And as for floral decorations, they have grounds regularly set apart for the cultivation of flowers for temple purposes, and strew them plentifully over the bodies of their dead, after the most approved Romish and Ritualistic fashion.”

MOODY AND SANKEYISM ALIAS SERPENT CHARMING.

Messrs. Moody and Sankey are in London, drawing immense audiences by the combined attraction of dramatic story-telling and sweet religious ballad-singing, operating in harmony with clerical tradition, and having in their favour the susceptibility to reaction existing in crowds of people living at daily war with their convictions. The idea that their work is the apostolic work of the gospel, can only be entertained by such as are grossly ignorant of what the apostolic work was. There is no resemblance between the two. The artificiality of the Moody and Sankey operations, which can only be compared to serpent charming (and in that sense may be useful, only that, like the entranced reptiles, the human reptiles won't stay charmed), comes out in a little

incident which speaks volumes. True gospel work is inexhaustible; but the Moody and Sankey performances are got up and limited. Thus we read in a London report that the Moody and Sankey committee “have sent a deputation to the whole of the religious journals, requesting them not to give reports of Mr. Moody's addresses. That gentleman says he has only as many as will last for a month, and that if they are reported he will, to use his own quaint Yankeeism, be ‘regularly wilted,’ and must be off at the end of the month to the United States. A publisher who had advertised a Moody and Sankey pulpit to be published daily, has been frightened into giving up the idea by a threat of legal proceedings.” Then if we look at the kind of result that comes from their revivalism, we have evidence of the thorough corruptness of the tree, even if that were not self-manifest on scriptural grounds. We read of several women having been taken to the asylum raving, as the result of Moody and Sankey exertions. But this is nothing to the disgusting exhibition described by “Rambler” in a London paper. He reports a meeting at Holloway Hall, at which several Revivalist celebrities were to take part, including “Benjigo,” a “converted prize fighter:”

“The Hall was densely crowded. Upon the platform were stationed the four performers whom we had come to see and hear, the most notable in the number being the ‘Rev.’ Mr. Bendigo. A prayer having been offered up, and one or two hymns having been sung with inharmonious fervour, up rose a man with a long beard, who proceeded to act and talk in a marvellous manner. His ‘h’s’ were all over the parish. He was hopelessly illiterate; but what he wanted in culture, he sought to make up in clamour. He had the voice of Stentor, and used it with equal vehemence, bellowing and bawling with such frantic vigour that there really seemed reason to apprehend that he would shout the roof off the house. Never was heard such profane twaddle as that man vociferated. No words could adequately describe the fury of his gesticulations; or, worse still, the flippant familiarity with which he spoke of the most holy things, as though he were in the confidence of heaven. He had come from Nottingham, and told us that he had been a poacher. He might have added that a poacher he remains to this hour, for no man ever poached more irreverently upon sacred preserves. In attempting to give a

series of dramatic illustrations of the miracles of our blessed Lord, this 'rude mechanical's' zeal so out-stripped his discretion that he behaved like a maniac, and I really feared that he would have ended by dashing his head against the wall. He informed his hearers that 'he had found Godliness profitable'—these were his very words—that he was 'better off' now than he had been in his unregenerate days, that he no longer frequented the public-house, and that of instead of paying the expenses of the publican and his wife to the sea side every autumn, he now went there himself, and enjoyed it mightily. Finally, he sang the praise of 'Bendi,' respecting whom he made this astounding statement: 'Bendigo fought twenty-one battles, and was victorious in them all. At last he went into the ring with Christ, and was licked in a single round!' I shut my eyes in horror, and repeated to myself the famous words of Sidney Smith, than whom a man more truly pious never lived: 'If the choice rested with me I should say, Give us back our wolves again, restore our Danish invaders again, curse us with any evil but the evil of a canting, deluded, and methodistical populace.' When the poacher, all panting and puffing, had at length resumed his seat, there came forward a man, if possible, still more ignorant, who got so befuddled in his talk that there was no knowing what he would be at. With the Bible in his hands, he went through the most extraordinary gymnastics, pacing to and fro, waving his hands circularly about like the shafts of a windmill, and striking the strangest attitudes. You might have expected to see him at any moment throwing a summersault or Catherine wheel like the little ragamuffins who run after the omnibuses in the New Road. At last it came to 'Bendi's' turn, and now all eyes are directed towards the converted 'bruiser.' Though he has exchanged pugilism for piety, the veteran boxer retains some looks of the P.R., and has not quite divested himself of the air and expression which were once the delight of the 'fancy.' Bendi had very little to say for himself on the platform, and those who like myself had come (I am ashamed to confess it) to hear him preach were disappointed. He spoke for a few minutes only, and that in a voice indistinct and trembling. He complained that his teeth had been knocked out, having come, no doubt, into collision with many another man's fist; and, in conclusion, made a most surprising apology for his own shortcomings. 'I am no scollard,' he said, 'education was too dear in my days. I was brought up in the work'us. I ave no learning. I can only say what God puts into my *art* (heart), so that if I say anything wrong it is no fault of *mine!*' Whose fault, then,

should it be?"

Another account reports Bendigo's subsequent appearance at a shooting match near Nottingham, where even the coarse company assembled on such an occasion were so disgusted with his inconsistencies that they sang him off the ground with a mock psalm.

SIGNS OF THE TIMES.

THE political Euphrates continues to be the most interesting point in the field of observation. Intrigue is hard at work in connection with the Montenegrin and Roumanian difficulties. We read that the Prince of Montenegro has informed the Powers, through their Consuls at Cattaro and Scutari, that the Podgoritza affair is not yet settled, but, on the contrary, still remains an open question. General Ignatieff, the Russian Ambassador at Constantinople, has addressed earnest representations on this subject to Savfet Pacha, the Turkish Minister for Foreign Affairs. The Austrian Ambassador has tried in vain to obtain the resignation of the Turkish Minister in question, and the Russian Minister is trying to accomplish it. Meantime, another difficulty has arisen. Spain diplomatically notified the Government of Roumania, Turkey's vassal, of the accession of Alfonso; and Prince Charles, the ruler of Roumania, intimated his intention of acknowledging the notification by sending a special envoy to Madrid, thus ignoring the supremacy of Turkey altogether. Turkey has remonstrated with the "Great Powers," telling them that serious consequences might result. It is reported from Constantinople that irritation is manifested in Turkish official circles at the frequent intervention of Russia, Germany, and Austria in questions arising between the Porte and the Principalities. The *Phare du Bosphore* says: "Left to herself, Turkey would easily arrange her internal affairs or her differences with the vassal States. Nevertheless, for the slightest question three Powers intervene, draw up notes, and create much difficulty." The *Phare du Bosphore* believes that peace in the East is endangered, and that its preservation depends upon the three Powers. It adds—"The understanding between the three

Powers has hitherto only had the effect of wounding the dignity of the Porte, of encouraging the Separatist tendencies of the small vassal States, and above all, of thwarting the efforts of Turkey to maintain order and security." Thus, politically, the waters of the political Euphrates are drying away. The power of Turkey is steadily evaporating. Another loan of £3,000,000, from Paris bankers, at 13 per cent., indicates the progress of commercial evaporation.

In "field and flood" also God is fighting against her. There is the famine in Asia Minor, of which we published some particulars last month. Further particulars are as follow: "The area over which the famine rages consists of Galatia and parts of Phrygia and Cappadocia, some 40,000 square miles, with a population of 2,000,000. The state of things is worst in Galatia, of which Angora is the chief town. The harvest of 1878 failed, and no proper measures were taken to meet the consequences while there was time, by throwing in supplies. A severe winter followed, blockading the roads and destroying the cattle. The population were obliged to draw largely upon the seed-corn, and thus were able to sow only one-ninth of the usual acreage. The result is the present famine. Many thousand deaths have occurred from starvation and consequent disease; in one village these were so numerous that the Government had to send police to inter the dead, which was done by throwing them into an old well. The wretched survivors are reduced to the most dreadful extremities. Parents have sold their children for trifling sums; and these have subsequently been abandoned by their purchasers, and turned out to die. The cattle have, in many places, been reduced to a mere fraction of what they were; in others, they have wholly disappeared."

Then there has been a terrible inundation by which immense devastation has been caused. The *Daily News'* correspondent at Smyrna writes under date Feb. 20th: "The valleys of the Meander and Hermus, the great agricultural districts of this part of the country, have been inundated for the past month, to the complete suspension of all farming operations, and to the destruction of a great deal of valuable property. Last Wednesday a number of

boats, served by gendarmes, were sent up by rail to the assistance of the inhabitants of a village in the neighbourhood of Ephesus, whose houses had been either clean swept away, or else greatly damaged by the disastrous overflow of the Kaistor. A friend, writing from a village about ten miles from Aidin, and three from the Meander—his letter, bye-the-by, is dated 20th January—says that he navigated a raft from his factory gate, right over intervening fields and high above their enclosing hedges to the river. Since that date all communication with him has ceased. At Menemen on the Hermus, between thirty and forty, houses have actually been carried away. At Cassaba, on the same river, a large cotton ginning factory has been entirely destroyed, and many houses with it. In less known localities, out-of-the-way villages, and remote hamlets on these plains, we shall never learn what damage the floods have done. Traffic on the lines of railway serving the inundated districts—the Smyrna and Aidin, the Meander valley and the Smyrna, and Cassaba and the Hermus—has been at a standstill for the past week, and the melancholy account of bridges washed away and embankments made unsafe reaches us. But not alone owing to the state of the railways has the traffic on these lines been checked; the passage of the camel trains from the towns and villages of the interior to their terminal stations has been all but impracticable for the past month. The prospects of our agricultural classes are gloomy in the extreme. To add to their distress, great mortality prevails amongst their animals. With characteristic improvidence, the Turkish peasant makes no provision for the foddering of either his cattle or sheep: he trusts to Providence or luck, and turns the poor creatures out into the open fields and commons to take their chance of what they can pick up. I have heard of a case of ten sheep alone remaining out of a flock of a thousand; and this is not considered an exceptional one. The country, I am told, is literally strewn with the carcasses of sheep and oxen, and those animals that have escaped starvation are such mere bundles of skin and bone that they will not be fit either for the shambles or for labour for a long while to come.

FRANCE, RUSSIA, AND ENGLAND.

To keep out the Prince Imperial, all parties in France have co-operated in the definitive establishment of the Republic; but the Republic is in the hands of the Monarchists, who will, doubtless, at last, manipulate the new-born institution to admit the King. Sooner or later, the French Horn must reappear. Meanwhile France (the Frog-pond of Europe) keeps everybody in a state of uneasiness. Her army is nearly complete in its reorganization. She wanted 10,000 horses, and tried to buy them in German markets, but the German Government, which looks on uncomfortably, stopped the purchase, and caused a ruffle. Friendship for Russia is greatly on the increase in France. This also gives uneasiness to Germany. The Russian Empress has just been splendidly received in Paris. Russia reciprocates the cordiality. She, doubtless, looks to getting France under her wing as the price of her assistance in crushing Germany. Towards England, Russian feeling is cool. It is reported from St. Petersburg that much irritation is felt at the refusal of England to participate in any continuation of the labours of the Brussels Conference. The project having been once warmly taken up by the Emperor, speedily became a pet scheme, and he is naturally provoked at being told that it is useless and impracticable. The suave reply of Gortschakoff to Lord Derby scarcely conceals the state of feeling. It will pave the way for the coming collision. Sir Henry Rawlinson has just published a book entitled *England and Russia in the East*, accompanied by a coloured map, which reveals at a glance the critical state of the "case as it is" between the Czar and England. We should hope, says a political paper, that this opportune work, coming as it does from one who is thoroughly conversant with all Oriental languages and things, *must* command attention from British statesmen.

Meanwhile, Russian progress goes on unchecked. Khiva is again the scene of Russian arms. The Khan is said to have implored Russian interference on account of the lawlessness of his subjects, and he did not implore in vain.

THE VATICAN CONFLICT AND ITS PORTENTS.

This goes on with bitterness, and is assuming a form that is creating alarm for the consequences, that is among those who know not the thoughts of the Lord, neither understand his counsel. Mr. Gladstone's new pamphlet, "Vaticanism," in reply to all the answers called forth by his former treatises, is a contribution to the abstract controversy merely, but Bismark has gone from words to acts. He has brought in a bill to stop the pay of the Roman Catholic bishops and clergy in Germany, until they sign a declaration recognising the State as higher than the Church, and pledging obedience to the laws of the realm before the laws of the Vatican. This measure is due to a letter from the Pope to all the bishops and clergy, forbidding them, under pain of excommunication, to submit to the imperial enactments with regard to the administration of Church affairs. Another letter from the Pope since the introduction of the Disestablishment Bill confirms this prohibition. Consequently, there is a dead lock among the authorities, which threatens serious consequences in a country where the Catholic element is so strong. Painful embarrassment prevails, and people are asking what is to be the end of it. The anger of the nations is growing and deepening. It is a preadventual symptom, hailed by those who are "looking for his appearing," who will effectually settle the controversy. Germany is backing-up her high-handed ecclesiastical policy with military preparations on a gigantic scale. We read that provision has been made in the course of this year for 196 batteries and 118 columns of munitions; 348 light field guns have been ordered of Krupp, and 1,830 heavy guns 2,538 gun carriages, 2,530 limbers, 2,045 wagons for 95 columns of artillery munitions, 4,356 wagons for 363 batteries, 77,213 chests for projectiles, 85,347 cases for cartridges, etc. The munition required for 278 field batteries for the reserve for the park of munitions, is estimated at 325,000 shrapnel shells, 50,000,000 cavalry balls; to fill these shells, 458,072 cartridges, 814,068 grenades, 2,309,310 kilogrammes of coarse powder, and 384,120 metres of silk. All this has been manufactured during the present

year. Forty guns of 12 centimetres diameter have also been cast, 40 shot guns of 15 centimetres, with their carriages; 1395 gun carriages have been adapted for siege guns, and 137 bronze guns of 12 and 15 centimetres have been transformed."

NERVOUS UNREST AND BIG ARMIES.

Meanwhile the Emperor is unwell and Bismark's position grows perilous. The *Liverpool Albion* says:

"Europe seems for the moment seized by one of those recurring attacks of nervous unrest that make her big armies a real menace and her small States perils both to themselves and others. There is nothing immediately alarming or absolutely explosive in the condition of affairs, but at many points there occurs a friction of interest, a looming of possibilities, that at all events keeps one employed in an interesting outlook. Spain, France, Germany, Italy, Russia—all are more or less in contact with the disquieting undercurrents that are working like a concealed infection over the Continent. The two countries most disturbed within themselves are in their own way trying their best to put themselves to rights, and it is quite conceivable that for a time at least they desire nothing so much as the pacification and smooth-working of their own internal affairs. What France may resolve upon should she ever emerge into Continental freedom from the imbroglia of her present confused politics, remains to be seen; but Germany, there can be no doubt, is watching and guarding against her with a fixed resolution to be never again surprised; while as for Spain, young Alphonso and the Carlists have yet to determine whose the country shall be, and the odds are too critical to be fixed. The Army of the Rhine and the whole Imperial power of Napoleon III. could not effect against Bismark in the way of destroying his individual power, the insidious enmity and busy pen of party opponents are persistent in attempting, until it seems the great Statesman, worn out and exasperated, threatens to transfer himself from the toils of state-craft to the seclusion of domestic repose. His friends, at least, are represented as urging this upon him—purely in his own interest as may be supposed. The Kissingen attempt on his life has hardly been looked upon in this country as by Germans, in the light of a representative or party crime, but Bismark himself, as we know from his retaliatory speech in the House, boldly charges the attack against the Ultramontanes, and, whether from imaginary or really necessary causes, the police are for the present

closely employed in his personal protection; his exercise is restricted within the limits of supposed safety, and all this being galling to one of Bismark's past and present disposition, he, his friends for him, threaten a retirement which if carried out would, there can be no possible doubt, prove to Germany a grave loss. The Prince is not the man to yield to trifles, but there have not been wanting of late those indications of failing health and vigour that suggest a pending change of chief actor in the Empire. The latest irritating little bombshell that has been fired into the already heated air of Berlin is the Mazzini correspondence, which affects to disclose a verbal promise of aid given by Italy to Louis Napoleon in consideration of some concession by the latter, with a view to war against Prussia. Touching this we have the intelligence from Berlin that, taken together with the Archducal pamphlet and the *brochure* attributed to the Duc de Gramont, the correspondence has created 'a painful impression.' 'These sensational attacks and disclosures having been followed by the letter of the late Ultramontane leader Von Mallinckrodt, which charges the Prussian Government with artfully preparing the conquest of Austria, and by the joint protests of the German Bishops, some metropolitan papers are afraid that a new politico-religious campaign is contemplated by the adversaries of this country in Austria, Italy and France.'

ANSWERS TO CORRESPONDENTS.

S. A. S.—For remarks on the proper attitude of brethren towards the law of vaccination, see *Christadelphian* for June, 1872, page 231, also Feb., 1873, page 86.

F. W.—1 Cor. vii. 36-37 relates to the long betrothal preceding marriage which is the custom in the east. This betrothal dates back to early youth, and in some cases, to childhood. Paul had recommended the indefinite continuance of this betrothal state, as better in the present distress of that time (verse 26) than entering the married state: but he here says that if circumstances in any sense require the marriage consummation there is no sin (Heb. xiii. 4): let them marry. The notion that he countenances impropriety would only be cherished by such as seek an excuse for sin. Fornication is not to be named among saints. The whole chapter is founded on this axiom.—(See verse 2.)

A. W. W.—A close consideration of the subject in all its bearings compels agreement with Dr. Thomas in the view expressed—(*Herald*, vol. i. p. 204)—that Ezekiel's "Sons of Zadok" are the saints in their future-age capacity of kings and priests. The

difficulty in Ezek. xlv. 22 ("Neither shall they take for their wives a widow"), is only a seeming one: it does not exist in reality. The verse does not apply to the sons of Zadok, but to "the Levites," begun to be spoken of in verse 10. The subject of "the sons of Zadok" (verses 15-16), is a parenthetic insertion in a discourse on the position of the Levites, which being kept in view, the difficulty disappears.

J.G.—The conclusion that "the covenant made with Abraham was confirmed exactly one year before the birth of Ishmael, when Abraham was 85 years of age," is arrived at by using the measuring line supplied by Paul in the statement that the law was "four hundred and thirty years after"—(Gal. iii. 17). If the giving of the law at Sinai was 430 years after the confirmation of the covenant, it is easy to place all other events, in their relation to the confirmation of the covenant, by ascertaining their distance from the giving of the law.

"SAVED SO AS BY FIRE."

F., W.—1 Cor. iii. 15 ("If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire"), does not mean that a believer of the gospel will be saved whatever his character is. This idea is contrary to the whole Word of God which teaches that every man shall reap as he sows, in quantity and quality. The verse means that the failure of his work in others, though taking from his reward in the day of Christ, will not imperil a man's own salvation if he himself is able to come through the trial of the judgment-fire that will try his work. The context and other Scriptures show this conclusively. Paul likens himself to a builder and the Corinthian ecclesia to a building. He had laid Christ as the foundation, and built them upon that foundation. He then went away, and left the brethren to continue the work. He warns them to be careful whom they incorporated into the structure. If they built upon the good foundation, men answering to gold, silver, and precious stones, they would receive a reward accordingly, for as Paul told another ecclesia, they would be his crown in the day of the Lord, and as it is written in Daniel: "They that turn many to righteousness shall shine as the stars for ever." But if any man built worthless material upon the good foundation, such as wood, hay, and stubble, the fire of judgment, trying his work, would destroy it, and the builder would suffer loss, but would not be himself destroyed if he individually could stand the fire. In the day of Christ, we may find that the saints will be organized in groups in harmony with their present relations, that is, that those who bring others to the truth

may receive those others as a special circle of their own subject to them in the day of the distribution of four and ten cities. In this sense, a man obviously suffers loss whose work does not stand the fire.

REDEMPTION THE WORK OF GOD.

H.H.K.—The question you have asked has been many times answered in the *Christadelphian* during the last two years. God was the father of Jesus because the work to be done was to be a work of God and not of man, and because also it was a work that no man could do. If Joseph had been the father of Jesus, Jesus would have been a "mere man," and like all other mere men, a transgressor, and therefore one whose sacrifice must have ended in the grave. It required the divine impress on the seed of David to qualify Jesus to be a sinless bearer of the condemnation of the world. Thus he was "of God made unto us righteousness." Thus it is that his name YAH-hoshua is fulfilled. God saves by Christ. God was in Christ. Christ was God manifested in the flesh, that the world's redemption might be the Father's own action. This glorious result could not have been realised if Joseph had been the father of Jesus. As for the suggestion that the object was to free him from the very condemnation he came to bear, it is self-condemned. Had that been the purpose in view, he would not have been born of a human mother, but would have been brought into existence outside the human race altogether.

THE SEVERAL CLASSES OF THE DEAD.

W.H.G.—There are several classes among the dead as regards their relation to the law of responsibility. There is, first, those who having lived like the beasts, without law or knowledge, die like them, never to awake.—(Psalm xlix. 14-20.) There is next those who have known the right, and yet the wrong have done; who are reserved to a future awakening to the judgment that will be executed on all ungodly sinners who have uttered hard speeches and done ungodly deeds against God.—(Jude 16; John xii. 48.) This judgment will be executed by the saints in the day of their manifestation in tens of thousands. The sufferers of this judgment will include the myriads who have "sinned in the law," both under Noah and Moses, and in later gospel times.—(Rom. ii. 2-16.) Then there is the household of Christ, consisting of all who have come into constitutional relation with him, (whether in patriarchal, Mosaic, or Christian times,) all of whom rise at the second appearing of Christ, but half of whom

(and that the largest half,) will be adjudged unworthy of continuance in the household, and will consequently be cut off from the everlasting life that will be the portion of those who are found faithful.—(2 Tim iv. 1; 2 Cor. v. 10; Matt. xxv. 20.) Thus the house of Christ contains two classes, which added to the others, make four. As for those who have neither been rejectors nor acceptors nor yet human brutes,

but unenlightened sincere endeavours to perform the will of God, we must leave their case. God will need mortal citizens for the millennial kingdom, who will be called on to obey Him with a view to eternal life in the ages beyond. He who raised the dead to a mortal life eighteen hundred years ago, can do it again if it be the will of God. We must wait and see.

INTELLIGENCE.

BIRMINGHAM.—During the past month, the following have rendered obedience to the truth: CHARLES EDWIN ROWLEY (25), jeweller, son of brother and sister Rowley, formerly Independent; Mrs. EMMA TURBEYFIELD (53), formerly Baptist, sister in the flesh to sister Rowley; Miss SARAH ANN CASTLE (35), milliner, formerly a member of the Church of England; Mrs. WESLEY (55), matron of a Birmingham orphanage, and for thirty-two years a consistent member of the Baptist denomination. In other applications the requisite degree of intelligence was found not to be possessed. The brethren have to mourn the loss of brother Clissitt, who died of cancer in the face on Monday, March 3rd, aged 73 years. He suffered much for several months before his death, which took somewhat from the edge of the sorrow caused by his decease. He was loved by all for his earnest, honest, sympathetic services in the cause of the truth. He had been associated with the truth for 16 years. He was buried in Witton Cemetery, near Birmingham, on March 5th, a considerable number of the brethren and sisters following him to his grave, and singing together while there assembled, the words of Job, "I know that my Redeemer liveth."

The following announcement has been issued: "A Night for Questions. For the better assistance of those who are seeking after the truth, it has been decided to set apart the last Sunday in each month for the answering of written questions. The questions must be sent in during the previous month, and must relate to Biblical topics. Those sent first will be answered first. The questions need not have the name of the questioners attached to them. An effort will be made to answer in one night all the questions to hand during the previous month, but should there be too many to answer in the time, those left over will be dropped and must be sent again, as none will be carried over from one month to another. (This is for the purpose of keeping the way unblocked by arrears.) The questions must be sent to R. Roberts, Athenæum Rooms, Temple Row, and must have 'Questions for the Temperance Hall' written outside the envelope. The questions will be read by a reader appointed,

and answered by Mr. R. Roberts, one by one, as they are read."

The following have been the subjects of lecture during the past two months.

Sunday, Feb. 7th.—"Conversion. Gospel conversion *versus* the so-called conversions resulting from the efforts of Messrs. Moody and Sankey, &c. The sober truth as opposed to the religious vanities of the times. The wholesome word of promise concerning Christ as against the corrupting and intoxicating ingredients of the national religion." (Bro. Shuttleworth.)

Sunday, Feb. 14th.—"The Christ of the New Testament a totally different personage from the Christ of the popular preaching." (Bro. Hodgkinson.)

Sunday, Feb. 21st.—"The cross of Christ made of none effect by Gentile tradition." (Bro. Carter.)

Sunday, Feb. 28th.—Question Night.—(This was the first night of questions. There was a large meeting and more questions than could be answered in the time. The experiment was considered a success, and is likely to add to the interest of the work of the truth in Birmingham.)

Sunday, March 7th.—Titles: The glorious and fearful names and splendid titles of Jesus of Nazareth; their meaning and bearing upon society in the time when the flattering and blasphemous appendages which now attach to the names of men will be cut off, and every knee shall bow to the invincible authority of Christ, and every tongue confess that he alone is the true Pope and the Sovereign Pontiff of the world. (Brother Shuttleworth.)

Sunday, March 14th.—Reform: political, social, sanitary and religious. The regeneration of the world (in every desirable particular) shewn to be already provided for in that New Testament Magna Charta, styled the "Gospel of the Kingdom," which neither popes, parsons, politicians nor the people, either believe or understand. (Brother Shuttleworth.)

Sunday, March 21st.—What waiting for Christ means, as regards both hope and watchfulness, and work. A painful attitude but the only truly blessed one. (Brother Roberts.)

BRISTOL.—Brother F. Cort, whose obedience

to the faith is reported by brother Otter of Cheltenham, writes also on the subject. He says he feels very much the want of companionship in the truth, being alone in Bristol (30, Oxford-street, Totterdown). He prays God may direct the steps of some believers to the town.

CHELTENHAM.—Bro. W. R. Otter reports that on the 26th of February, the brethren in Cheltenham were called upon to assist through the laver of baptism, Mr. F. CORR (35), of Bristol, who first had the truth introduced to his notice four years ago at Nottingham.

FROME.—Letters from brother and sister Clark and sisters Butt and Taylor, announce their withdrawal from brother Hawkins, after repeated endeavours during several months to avoid rupture. It would not be proper in the *Christadelphian* to enter into the merits of the disagreement.

GLASGOW.—A special effort on behalf of the truth has been made by the brethren here during the past month. They engaged the Wellington Palace, a new hall on the south side, capable of holding over 2,000 people, and arranged with brother Roberts, of Birmingham, for a stay of ten days in Glasgow, and the delivery of five lectures, besides two addresses to the brethren. The lectures were extensively advertised by poster, handbills and newspaper advertisement. These enterprising arrangements involved a large outlay of money for a poor community like the Glasgow ecclesia. How did they manage it? Having set their mind on the plan, they prepared for it in advance, by having a special collection among themselves every Sunday for some months beforehand. In this way, a difficult task became quite easy, which was made more easy by a contribution from the public, by means of a plate placed at the door as the audience convened. This is a custom in Scotland. It is rather an opportunity for voluntary contributions than a collection, and there seems no reason, when a large hall is engaged for the benefit of the public, why the public should not be allowed to pay—not for the gospel, but for the comfort of a roof over their heads while it is being presented to them. The lectures were delivered on Sunday, March 7th; Tuesday and Thursday of the same week, and the Sunday and Tuesday following. The subjects were, 1: "The Second Appearing of Christ; what the event is in itself, and what it will mean with regard to those who are looking for it, those who are indifferent to it, and the mass of mankind at large." 2.—"The Kingdom which Christ will establish at his Coming: its reality as a remedy for the evils with which human governments are vainly struggling; its connection with the hopes of the ancients, and the promises of the gospel." 3.—"The State of the World considered with reference to the Question of whether Christ is near. The nations armed.

The angry complication of international politics and the Vatican Decrees. The Eastern Question." 4.—"The practical bearing of the Question: what does it matter to us? What must we do? Duty *versus* pleasure Faith *versus* sight. God *versus* man. The glorious upshot." 5.—"How are the common religious hopes of mankind affected by the previously-discoursed verities of the Scriptures of truth?"

On the two Sundays, a number of brethren were present from various parts of Scotland. The audiences on those days were large, numbering several hundreds; on the week nights, they were not so large. Questions were answered at the close of the week-night lectures, but not many were put. A lively interest was manifested by some of the listeners; and of some there is hope that there may be fruit unto eternal life.

Since brother Nisbet's last communication, the subjects of lecture have been as follow: *Jan. 24th*, "Christ the future King of the world." (Brother McClemont.) *Jan. 31st*, "The Bible doctrines of sin and death—popular views of them at variance with the Scriptures." (Brother Nisbet.) Afterwards, brethren Charles Smith and J. Macdonald, from Edinburgh, lectured on alternate Sunday evenings as follow: *Feb. 7th*, "Revivals and what needs reviving." (Brother Charles Smith.) *Feb. 14th*, "The kingdom of God." (Brother Macdonald.) *Feb. 21st*, brother Smith lectured on "The one new man;" and on the 28th, brother Macdonald on "The righteousness of God." Brother Nisbet intimates the removal of sister M'Kill to Ayr, and of sister Robb, to Auchinlech. Against this, there is the addition of brother McKillop by removal from Edinburgh. Also, brother James Nisbet, who has held aloof since the Renunciationist agitation, has resumed fellowship in satisfaction with the truth assailed by that mischief.

HAFOD (near Pontypridd).—Brother Joseph Cooke, who returned from America in October, 1873, writes to say that since their arrival here, he and his sister-wife, have continued in the apostles' doctrine in breaking of bread and in prayers. They have been joined by Miss SELINA HOWELL, who put on the saving name in the appointed way, on March 12th. Brother Cooke says there are others greatly interested. On the occasion of sister Howell's immersion, brethren Goldie and Bennett, of Swansea, visited Hafod, and each lectured in Hafod School Room, which was crowded each night. Brother Bennett's lecture was delivered in Welsh. Books were sold at the close of each lecture, but many who are interested cannot read English books; and there are no books on the truth printed in Welsh. An attempt was made some years ago to get out Welsh tracts, but little came of it.

HALIFAX.—Brother C. Firth reports:

"We have again had cause to rejoice, in that two more have seen the glorious light of the gospel, and decided to come out from the world, and unite themselves to Christ as the only name given under heaven whereby men can be saved, viz., DAVID HOLDSWORTH (28), greengrocer, formerly with the General Baptists; TOBIAS SAVAGE (21), painter and decorator, neutral, brother in the flesh as well as spirit to brother John Savage, of Sheffield. They were immersed Wednesday, Feb. 24th. We still continue to set the truth before the public in our meeting, Bedford Square."

HUDDELSFIELD.—Sister Fraser reports: "Our little band has been farther strengthened by the addition of three to our number. On the 13th of February, brother Bairstow assisted them to put on the saving name in the Halifax Meeting Room. Their names are RICHARD SANDERSON (35); AINLEY SYKES (32); JOE HEYWOOD (31). The first is a brother of brother Sanderson, whose baptism was mentioned in the *Christadelphian* for March. He was a sergeant in the 40th regiment, and actively engaged during the late New Zealand war; but purchased a discharge in March, 1871. He was a member of the Independent Church, and a Sunday School teacher. Since leaving the army he has been connected with the Rifle Volunteer movement, but because of the truth, is endeavouring to free himself therefrom. Brother Sykes was a member of the Episcopal Church. As he has been conductor of a choir for several years, he will be a great help to us in this respect. Brother David Drake, to whom we are very much indebted, has already resigned the leadership of our Psalmody in his favour. Like most Christadelphians brother Sykes has to bear much opposition from those at his home, as well as from former friends. Brother Heywood has been a Campbellite. The enclosed letter, from himself, will be more interesting than anything I may say."

"In fighting my way from Campbellism to the truth, my chief helps have been the lectures lately delivered by brother Bairstow in the Meeting Room of the Huddersfield ecclesia, and two publications kindly lent me. One of them *The Work and Life of Dr. Thomas*, and the other *Jesus Christ and Him Crucified*. By these means I was led to cut myself off from the Campbellite Church in Bradford Road. It may be interesting to notice that I was confirmed in this step by a short article in the January number of the *Ecclesiastical Observer* by the Editor, Mr. King. The fierce attack therein on Dr. Thomas and brother Roberts can only injure the Campbellite cause. I turned from it in disgust, feeling sure that no honest-minded man, by whatever name he is called, would accept so slanderous a report against anyone without first looking well to the

proof. Mr. King, however, offers none. He promises (but is in a dilemma as to how it is to be done) to favour his readers with 'some correction' of the 'fallacies' believed in by Christadelphians. Pity he should lose time in beginning so important a business. With this flourish of trumpets, however, his little article ends. This may seem a small matter, but it greatly strengthened me in the attitude I had taken. I may say that no pains nor trouble was spared by my late co-religionists in order to convince me of the 'erroneous views' held by the Christadelphians on the kingdom of God. When they found that I, Bible in hand, was able to prove the truth of such views, they were inconsistent enough to propose that I should remain amongst them and teach the good news of the kingdom. At first this seemed to me quite feasible, but the more I studied the truth, the more plainly did I see that I should not be justified in following their advice, the doctrines I now believe in being quite different from those I held nine years ago, at which time I joined the Campbellites. The dogma of the natural immortality of soul is rejected by Mr. Brown and a number of the 'church' in Leeds, but I have never heard it denied in their public teaching. I have read all I could lay hands on from the pens of Messrs. Campbell, Greenwell and King, and for the last few years I have attended the annual meetings, and am now thoroughly convinced that, though in some respects they are in advance of the other sects of 'Christendom,' the spirit of enquiry into the truth is almost altogether crushed out of their system. You can imagine how glad I was to turn from all this to the apostles and prophets, and to find therein the oneness of spirit regarding the doctrine of the kingdom of God that pervades the whole. Having drank largely therefrom, and being fully convinced of the things concerning the kingdom of God and the name of Jesus Christ, with joy I obeyed the truth, being baptised into the name. I am glad, indeed, to have found those who hold the whole truth, and rejoice in the freedom given therein. Trusting that we may all devote ourselves to its teaching until he comes who is our life, I am, Yours in the blessed hope, JOE HEYWOOD."

IRVINE.—Bro. Rae writes to say that the only companion he had in the faith in this place has turned aside to the world. At this brother Rae must not be unduly dejected. Some in Paul's day "turned aside after Satan."—(1 Tim. v. 15.) His own fellow-worker, Demas, forsook him, "loving the present world."—(2 Tim. iv. 10.) Nay, a whole district turned away from him.—(2 Tim. i. 15.) Turning away, is, therefore, nothing new in the experience of believers. He that endureth to the end, the same shall be saved.

LEEDS.—Brother Chapman reports two further additions, viz., on Feb. 21st, HENRY BALMFORTH (37), formerly a member of the "Free Church," whose attention was first drawn to the truth by brother Hopton, of Bottom Boat, near Leeds, where brother Balmforth resides; also, on March 4th, ANN ASQUITH, formerly neutral. He says, the brethren and sisters are much encouraged by these additions.

The following list of lecture-subjects was, for want of space, held over from last month.

"The one Lord; or Jesus Christ before crucifixion and after resurrection."—(Bro. Willis.)

"The one Spirit: or the Spirit of God not a person, but the medium by which the Deity has created all things, and revealed His will to man." (Bro. Dunn.)

"The one Faith; or the promises of Abraham the basis of the Gospel of the kingdom preached by Jesus and his apostles, to be realised in the restoration of the kingdom to Israel." (Brother Hartley.)

"The one Hope; or the second appearing of Jesus Christ the only hope of every true believer." (Brother O'Neil, Huddersfield.)

"The one Baptism; or immersion, not sprinkling, the divinely-appointed mode of uniting believers to Jesus Christ." (Brother Chapman.)

"The one Body: a community composed solely of those who reject the traditions of men as embodied in the creeds of Christendom, but who understand and believe the unadulterated truth of God, as revealed through the mouths of Moses, the prophets, Jesus, and the apostles." (Brother Dunn.)

"What think ye of Christ? Whose son is he?" Scripture teaching concerning Jesus of Nazareth, and his relation to the promises of God." (Brother Burton, of Nottingham.)

"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." (Brother Burton.)

"What was the gospel preached to Abraham, and when will he receive his reward?" (Brother W. H. Andrew.)

"The doctrine of the atonement as per Scripture." (Brother Dunn.)

"Scripture teaching concerning the great salvation spoken of by the Lord." (Brother Chapman.)

"Spiritualism a delusion founded upon the doctrine of the immortality of the Soul." (Brother O'Neil.)

"Daniel's vision of the time of the end." (Brother Dunn.)

"The Valley of Decision." (Brother Dunn.)

The lectures and lecturers during the past month have been: Feb. 21, (morning and evening, brother Dunn); "deceivers and deceived," and "heaven." February 28th,

(again brother Dunn morning and evening) "the household of God;" "the devil, hell," &c. March 7, morning, bro. W. H. Andrew, "the millennium;" evening, brother Dunn, "revivals,") March 14th. (bro. J. Birkenhead, of Sale, morning and evening,) "body, soul and spirit;" "Scriptural reasons for rejecting heaven-going."

LONDON.—Brother A. Andrew reports: "I have the pleasure to announce three immersions this month, viz., Feb. 17th, THOMAS ALEXANDER SMITH (the husband of sister Sarah Smith, whose immersion was recorded in the January *Christadelphian*), who had for about two years been a member of 'the Church of the Messiah,' founded in London by one Dr. Adams from America; but previous to this, he (brother S.) had not been a member of any religious body. March 7th, ROSE CHARLOTTE ELLIOTT (wife of brother Elliott), formerly an attendant at the Church of England, and Miss CLARA EVERETT, who had also been an attendant at the Church of England. We have also the sisters Board back in our midst, after sojourning at Maldon and Birmingham for about three years past. Messrs. Moody and Sankey are at present creating a great stir within a few doors of our meeting place. Our lectures for the month have been as follow:

Sunday, Feb. 21st.—"The hope of Israel v. the hope of Christendom." (Bro. Boshier.)

Sunday, Feb. 28th.—"Evangelist: its meaning—how used in the Scriptures—the knowledge and belief necessary for this office—what it is to evangelise according to apostolic precept and example—the great lack of this in the 'evangelical' and other sections of the present Christian world.—Ought evangelists to shun controversy?—who will be the evangelists of the future?" (Brother J. J. Andrew.)

Sunday, March 7th.—"The papal jubilee—no true jubilee possible until the Lord come." (Brother Phillips.)

Sunday, March 14th.—"Religious Revivals—illustrations from the Scriptures—what is necessary to render them acceptable to God—fallacies to which they give rise—the revival of the truth in the present generation: how has it been accomplished, and what will be its results?" (Brother J. J. Andrew.)

NEW PITSLIGO.—Brother Reid announces the immersion of ALEXANDER MATHERS, mason. He was formerly among the Reformers (Campbellites?) among whom brother Reid says there are several well advanced in the knowledge of the Scriptures.

NOTTINGHAM.—Brother Kirkland reports another addition by immersion, viz., Feb. 16th, Mrs. EMMA ROSE (32), who had been formerly connected with the Independents, but had attended the meetings of the brethren more or less for the last fourteen years. Brother Kirkland adds "A few weeks back, the 'Rev.' Mr. Clemance

again advertised his *Christadelphianism Exposed*, by means of posters on the walls. This was thought by the brethren to afford a favourable opportunity to call attention to the reply; so accordingly we have adopted the same means (posters) to advertise the *Vindication*. We have received on behalf of our brother mentioned last month the following: an ecclesia, £2 1s. 6d.; ditto, 10s.; ditto, £1 15s.; a brother, £1; ditto, 7s.; ditto, 7s.; a sister, 2s.; a brother, 5s. 6d.; ditto, 10s.; ditto, 5s.; ditto, 10s. 6d.; ditto, 5s.; an ecclesia, £1 0s. 3d. (Contributions sent to Birmingham acknowledged on cover.) I am thankful to say our brother is much better, and has been at the breaking of bread two Sunday mornings, though still very weak. For the convenience of brethren, will you please insert my address—243, Woodborough Road.

Our lectures during the month have been as follows: *Feb. 21st.*—"The world's overthrow" (brother Meakin, Birmingham). *Feb. 28th.* "The devil" (brother Hodgkinson, Peterboro.); *March 7th.* "The Lamb upon Mount Zion, and with him the hundred and forty-four thousand." (Brother Burton.) *March 14th.*—"The promises made to the Fathers." (Brother Richards.)

SHEFFIELD.—Brother Boler reports two good lectures in the Temperance Hall, by brother Shuttleworth, of Birmingham, to large audiences, though not so large as those at the previous lectures, which brother Boler says are said to have been over-stated. A correspondent in a local paper censures the Temperance people for letting the hall to the Christadelphians.

SWANSEA.—Brother Messenger (who replaces brother A. W. Goldie as secretary) reports the removal of brother and sister Davies, of Resolven, to Manchester, and their cordial recommendation to the brethren there. He also announces the immersion of David Jones, at Resolven, previously omitted by an oversight to be reported, who was brought to the truth through the instrumentality of brother Davies. (See meetings at "Hafod," in which Swansea had a hand.)

TAMWORTH.—Brother W. G. Mackay writes (Feb. 19th): "It is now some time since you have heard from us, but although silent as regards our movements, our voice is often heard declaring God's purpose towards mankind, whether they will hear or forbear. Soon after my arrival in Tamworth, the meeting-room at Fazeley, which had been used by the brethren of both places for some years, was unexpectedly closed against us. In this emergency of the case, I obtained an interview with the Mayor of Tamworth: he very kindly granted us the use of the Town Hall for Sundays, during the remainder of his term of office. We very gladly availed ourselves of the offer, to proclaim (for the first time publicly

in Tamworth) the truth as it is in Jesus, in this super-religious but woefully benighted town. The new Mayor, who is a bigoted devotee of the "Established Church" (one of the harlots) allowed us still to continue our meeting, until severe pressure was brought to bear upon him from some influential quarters, which he could not resist, and again we are without a public meeting-place. The worst feature of the case to my mind is—no site for building can either be purchased or leased. Meanwhile our efforts are confined to a large room in the house of brother Wood, who at once placed it at the service of the truth. Under these circumstances, comparatively little can be done; yet with gratitude to Him who alone gives the increase, I have to record the obedience of MARICE TYE, the wife of our last-born brother, who, with her husband, is intelligent in the faith, and earnestly seeks to obtain the prize of our high calling. There are several others, who first heard the good news proclaimed at the Town Hall, deeply interested. I am now in correspondence with the Mayor, of which you will hear more by-and-by. Judging from the signs of the times, or in other words, the signs in the European political heavens, of all things conceivable, the time is not far distant when the Captain of our salvation, even the Lord Jesus the Christ, shall reappear to assert his sovereignty in the world. The children of God need not expect justice till then. Brother Paul appealed to Cæsar for his rights as a citizen of Rome, but he lost his head notwithstanding."

WARRINGTON.—During the last month, a course of lectures has been given in the Masonic Hall, Sankey-street, by various brethren: subjects, March 7th, "The War of the Great Day of God Almighty;" March 14th, "The Household of God;" March 21st, "The Gospel preached to Abraham;" March 28th, "The Devil."

UNITED STATES.

BUBNET, Burnet Co. (Texas).—Brother John Banta suggests that "On the first Sunday after the 15th day of July next, a fraternal gathering be held at this place, it being the most central place where there is an ecclesia, in Western Texas." He continues "We hereby extend a general invitation to all the brethren and interested friends to attend, and wish them to bear in mind that they will be more than welcome to such fare as we are able to furnish. Any lecturing brother who can set forth the whole truth in a plain and simple manner would be more than welcome, as brother C. Oatman may not be able to lecture for us, owing to the uncertain state of his health; and we have none to fill his place."

ENTAW (Ala.)—Mr. T. J. Anderson, not yet a brother, announces the death, on the 2nd of February, of brother Cornelius M. Reid, of Vance's Station, after a long and distressing illness. He fell asleep strong in faith.

PHILADELPHIA.—There are no good tidings from this place. There are letters from sister Lowden and brother Hadley, who are distressed at the lack of sympathy for the glory of God manifest in Christ, in whose distress we sympathise; also from brother Gratz, with zeal against the rejectors of the judgment, but also against others who seem entitled to countenance, as the supporters of the truth concerning Jesus as the word made flesh; also from another, announcing the death of old brother Campbell, whom friend Williams appears to have drawn from the truth as concerning the judgment of the saints at the appearing of Christ. The whole situation is discouraging. Nothing remains but individual circumspection and the comfort of the Lord's near approach, in the confidence that all things will be rightly and finally arranged by him.

ROCHESTER (N.Y.)—Brother Sintzenich, whose communication referred to last month appears in this number with other documents, under the heading "Anti-Renunciationist Documents," writes again with cheering intelligence. He says that when he and the four others spoken of last month, took the stand reported, great efforts were made on the other side to prevent others following their example. T. H. Dunn was sent for; meetings and lectures were held for a whole month; private visitations were industriously resorted to and carried out with a zeal and determination worthy of a better cause. The result of it all is that the greater part of those constituting the Renunciationist meeting have withdrawn from it and united themselves in fellowship with brother Sintzenich and the few who were with him. T. H. Dunn was subjected to a severe examination by some of those formerly in association with him, and his lame and impotent explanations had the effect of more firmly planting his questioners in the truth. (Nothing puts a matter to the test like a thorough unfettered colloquial interrogation: and there is nothing at which men with a consciously weak cause are so frightened; but friend Dunn seems to have bravely submitted with a result which he would have prevented if he could, yet which perhaps he may himself follow.—EDITOR.) Brother Sintzenich says few now remain to uphold Renunciationism in Rochester, and concerning some of those few, there is hope. He adds: "The agitation of this subject has among other things had the happy

result of uniting with us some who were formerly estranged on points of order. This is now harmoniously arranged and the brethren and sisters in this city and vicinity all rejoice in one body as they do in one faith. We thank our heavenly Father for these glorious results. We rejoice, feeling greatly strengthened by the fiery ordeal we have passed through. We meet at present at the house of brother Tomlin, 11, Hudson Street, but purpose to obtain a public hall shortly, when we shall hope to draw forth the two-edged sword of the Spirit and give battle to Gentile superstitions, apostate Christianity, and false Christadelphianism." Brother Sintzenich supplies the following list of names:

The undersigned have formed an ecclesia, on the basis of Moses, the prophets, Jesus and the apostles, repudiating the heresies taught by Edward Turney, Jardine, T. H. Dunn, and others, *in toto*; believing that God was manifested in Jesus in the days of his flesh; and that Jesus (while absolutely without sin in the sense of personal transgression) inherited in his flesh, equally with David, ourselves, and all mankind, the effect of descent from Adam: viz., death, disease, and trouble, (and that therefore when he was offered in sacrifice on the cross sin was condemned in the flesh).

JOHN D. TOMLIN.
ISABEL TOMLIN.
JAMES H. DEWEY.
M. P. DEWEY.
AUGUSTUS J. F. SINTZENICH.
JAMES McMILLAN.
GEORGE ASHTON.
JANE ASHTON.
J. E. SIAS.
MELNIA CHEENEY.
CHARLES BODDY.
S. T. MCCONKEY.
ALBERT DUELL.
ELIZABETH DUELL.
EMMA DUELL.
MRS. P. HILL.
MRS. E. POPPY.
MRS. COOPER.
DR. JOHN RICHMAN.
HENRIETTA RICHMAN.
CHARLES HUBER.
WILLIAM CULROSS.
SARAH E. CULROSS.
DR. P. H. SMITH.

WANCONDA.—Brother North says that the name of the sister whose immersion was reported in February, is not Neull but Neville. (Correspondents would require to be very particular in the writing of proper names.—ED.)

The Christadelphian.

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

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

No. 131.

MAY, 1875.

Vol. XII.

CHRIST'S MOUNT OLIVET PROPHECY CONCERNING JERUSALEM.

By DR. THOMAS.

LET us see, then, if the events enumerated by Jesus did happen in the lifetime of the apostles.

1.—Jesus says, "Take heed that no man deceive you" my disciples; "for many shall come in my name, saying 'I am Christ;' and shall deceive many."

Fulfilment.—"Many deceivers are entered into the world, who confess not that Jesus Christ came in the flesh. This is a deceiver and anti-Christ."—(2 John 7.) These deceivers denied the Messiahship of Jesus, and claimed to be themselves the Christ. "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."—(Tit. i. 10.)

2.—"And ye shall hear of wars and rumours of wars; see that ye be not troubled," my apostles, "for all these

things must come to pass, but the end is not yet."

Fulfilment.—"From whence come wars and fightings among you" of the twelve tribes? "Come they not hence of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not," &c.—(James iv. 1.)

"And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace, because their country was nourished by the king's country."—(Acts xii. 20.) This was a "rumour of war."

3.—"There shall be famines and pestilences, and earthquakes in divers places."

Fulfilment.—"And in those days came prophets from Jerusalem to Antioch. And there stood up one of them

named Agabus, and signified by the Spirit that there should be *great dearth* throughout all the world" (which came to pass in the days of Claudius Cæsar.—(Acts xi. 28.)

4.—"Then will they *deliver you up*," apostles, "to be afflicted, and shall *kill* you; and ye shall be hated of all nations for my name's sake."

Fulfilment.—"Now about that time" of the famine, "Herod the king stretched forth his hands to vex certain of the church. And he *killed James*, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also; and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers."—(Acts xii. 1.)

5.—"And then shall many be *offended*, and shall *betray* one another, and shall *hate* one another."

Fulfilment.—"For ye are yet carnal. For whereas there is among you envying, and strife, and divisions."—(1 Cor. iii. 3.)

"Is it so? Brother goeth to law with brother, and that before the unbelievers; . . . nay, ye do wrong and defraud, and that your brethren."—(chap vi. 6.)

"No man, speaking by the Spirit of God, calleth Jesus accursed." From this it would appear that some in Corinth, who professed to have the Spirit, were offended at Jesus, and pronounced him "accursed;" therefore, Paul made this declaration, because the Spirit being the witness for Jesus, would never call him accursed; consequently the man that said this was not in possession of the Holy Spirit as he pretended to be.

"In perils among *false brethren*."—(2 Cor. xi. 26.) Those were persons who were offended, and betrayed and hated others; hence Paul considered himself in peril among them.

"How turn ye again to the weak and beggarly elements" of the law, "whereunto ye desire again to be in bondage?"—(Gal. iv. 9.) "These were offended. They desired to be under the law" (v. 21); "that they

might no longer suffer persecution for the cross of Christ."—(Chap. vi. 12.)

"Some preach Christ, even of envy and strife. They preach Christ of contention, not sincerely."—(Phil. i. 15).

"I have no man like-minded" to Timothy, "who will naturally take care for your state," O Philippians, "For all [teachers, evangelists or elders] seek their own, not the things which are Jesus Christ's."—(Ch. ii. 20.)

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."—(Ch. iii. 19.)

"From which [faith] some having swerved, have turned aside to vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm."—(1 Tim. ii. 7.)

"All they that are in Asia have turned away from me."—(2 Tim. i. 15.)

"Their word will eat as doth a canker: of whom are Hymeneus and Philetus, who, concerning the truth, have erred, saying that the resurrection is passed already, and overthrow the faith of some."—(2 Tim. iii. 17.)

"Of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts . . . But evil men and seducers shall wax worse and worse, deceiving and being deceived."—(Ch. iii. 13.)

"Even now are there many anti-Christ; whereby we know that it is the *last time*. They 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. 19.)

6.—"And many false prophets shall arise."

Fulfilment.—"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;” on the contrary not. “And this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already is it in the world.”—(1 John iv. 2.)

7.—“And because iniquity (*anomia*, lawlessness) shall abound, the love of many shall wax cold.”

Fulfilment.—“The mystery of iniquity doth already work” (eighteen years before the end came—2 Thess. ii. 7.) Read the whole of James’ Epistle, besides other of the epistles, which will abundantly prove the low temperature to which the love of many had fallen in the time of the apostles.

8.—“And this gospel of the kingdom shall be preached in ALL the world (*oikoumene*, Roman Empire) for a witness unto ALL the nations, (*tois ethnesi*) of the empire; “and THEN shall come the end.”—(See Matt. xxiv. 14.)

Fulfilment.—“The hope which is laid up for you,” Colossians, “in heaven, whereof ye heard before in the word of the truth of the gospel, which has come unto you, as also to (*kathoos kai en*) ALL THE WORLD.”—(Chap. i. 6.)

“Not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.”—(verse 23.) This was written eight years before the end of the Mosaic world or age.

9.—“When YE,” my apostles, “therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place (Mark says, ‘standing where it ought not’) THEN let them which be in Judea flee to the mountains; for then shall be great tribulation (to Israel), such as was not since the beginning of the world (or commonwealth) to this time, nor ever shall be, *in relation to Israel.*” “And except those days should be shortened, there should no flesh” of all Israel in Judea “be saved: but for the elect” Abraham, Isaac and Jacob, and their seeds’ “sake those days shall be shortened.”

Mark renders the phrase “the beginning of the world” by “*the beginning of the creation which God created to this time*; and Luke, speaking of the same epochs of calamity, says “for these be the days of vengeance that all things *which are written* may be fulfilled,” and the man clothed in linen styles this epoch “the time of vengeance” at which “the daily” was to “be taken away.”—(Dan. xii. 11). Now it is manifest that these phrases have reference to the Jewish state, and not to all mankind, inasmuch as the Deluge was certainly a greater calamity than the destruction of Jerusalem; and Daniel says, there will be “a time of trouble,” when Michael shall stand up for Israel, “such as never was *since there was a nation*, even to that same time. This time has not yet come. But, although it will be a greater calamity to the world than the desolation of Jerusalem, it will be less so to Israel, because at that time, instead of being destroyed, as they were by the Romans, they are to be delivered. This phrase in Daniel, “since there was a nation,” does not ascend to the time before the flood; for mankind were not divided into nations till the confusion of tongues, centuries after that epoch.

Instead of “When YE shall see the abomination of desolation,” Luke says, “When ye” (my apostles) “shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” This, therefore, is expletive of the phrase in Matthew. The fulfilment of this prediction is not recorded in Scripture. Allusion is made to it in the Apocalypse (chap. xi. 2), where it says, “The Holy City shall the Gentiles tread under foot forty and two months, or 1260 years from some particular epoch; which is tantamount to the expression in Luke: “And Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled; the narrative, however, must be sought in Josephus.

“*The elect.*”--This is used in Mat. xxiv.

22 and 24. In Rom. xi. 28, Abraham, Isaac, and Jacob are termed "the election." "As concerning the gospel" says Paul, "they (the Jews) are beloved for the fathers, Abraham, Isaac, and Jacob's sakes." In verse 22, the shortening of the days has relation to Israel, the enemies of the gospel, but still "beloved for the fathers' sakes;" and the elect in verse 24, relates to the chosen in Christ, who are warned not to be deceived by false prophets or teachers and *pseudo* Christs. These, as we learn from John in his epistles, abounded before the destruction of Jerusalem. They arose, doubtless, many of them, from among the spiritual men of the congregations, who, perverting the gifts they had received for their edification, were enabled to "show great signs and wonders, insomuch that if it were possible, they would deceive the very elect." This lamentable state of things caused Paul to say: "If HE that cometh preacheth *another Jesus* whom we have not preached, or if ye receive *another Spirit*, which ye have not received, or

another gospel which ye have not accepted, you might well bear with him." And concerning such false prophets or teachers of another Christ, Paul says "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ. . . . Are they Hebrews? So am I. Are they Israelites? So am I," &c.—(2 Cor. xi.)

Thus we may save ourselves the trouble of tracing the chronology of the appearance of false Christs from Paul's day to this: they abounded before the desolation as one of the signs of the end of the age.

But my apostles, or disciples, when they shall say unto you [not to persons of the 19th century]. Behold he is in the desert [of Judea,] go not forth; behold he is in the secret chambers, believe it not. For he shall not come privately. For as the lightning cometh out of the east, and shineth even unto the west; so (publicly) shall the coming of the Son of man be. "FOR," this is the manner of his coming; "wheresoever the CARCASE is, there will the EAGLES be gathered together."

(To be continued.)

THE JANSENISTS.

In 1851 Dr. S. P. Tregelles published a short account of the Jansenists, from which it appears that this sect of the Romish church came into existence in the early part of the seventeenth century. Jansenius, from whom the name originates, was born in 1585. In early life he studied the writings of Augustine, which no one in the church of Rome then thought of contradicting. From Augustine he imbibed views respecting the taking away of sin through the blood of Christ, which were quite opposed to the existing practice of the Church of Rome. Being desirous of spreading what he deemed to be true he published a book containing extracts from Augustine. But he soon found that

what was right in one of the so-called "fathers of the church" was deadly heresy, when held by one of her children. For he, and those who believed with him, were the subjects of persistent opposition and persecution at the hands of the Jesuits. They saw, no doubt, that the belief Jansenius held tended to undermine the Romish doctrines of confession, purgatory, penances, &c., and therefore they used all the forces at their command for the purpose of extinguishing the struggling light ere it grew into a powerful flame. In this they partially succeeded, but not to the extent which they desired. Their rage was specially directed against the nunnery of Port Royal, near to Paris, which appears to

have been a stronghold of Jansenism in its early days; the doctrine taught there, being free salvation through the blood of Christ. After a long conflict and much suffering on the part of some of its inmates, the Jesuits succeeded in breaking it up and reducing the building to ruins. But this did not extinguish the Jansenist "heresy." Holland, where Jansenius was partially educated, became a shelter for those who embraced his belief. In this stronghold of Protestantism they had greater liberty than they could have obtained in any Roman Catholic country. At the end of the seventeenth century nearly all Roman Catholics in Holland were regarded as Jansenists, and at that time, their estimated numbers exceeded 300,000. Their head quarters are at Utrecht, which is their Archbishopric. For the last century and a half they have, by the Chapter, duly elected an Archbishop to this See, but in no case has it been confirmed by the Pope. On the contrary, it has been usual after each notification of the election of a new Archbishop for the Pope to send an excommunication, making null and void all official ecclesiastical actions of the said Archbishop. It may be thought strange that a body of people should, for so long a time, maintain a doctrine antagonistic towards the Romish Church; and, at the same time, continue in union with her. The explanation is that they thought it their duty to maintain the unity of the Church; they had not been so far enlightened as to be able to see that the Church of Rome had entirely ceased to be the Church of Christ, though they saw that it was very corrupt. They stoutly denied the infallibility of the Pope, and in support, quoted certain words uttered by Pope Adrian VI.: "It is certain that the Pope is fallible, even in a matter of faith, when he sustains heresy by decree or command; for many of the Popes of Rome have been heretics." On this fact, Dr. Tregelles makes the following pertinent remark: "Here is a difficulty for a maintainer of papal infallibility: Assumed that

the Pope is infallible, then Adrian VI. was infallible; but he taught that the Pope *is* fallible. Perhaps, then, we may conclude that, on Papal authority, it is infallibly true that the Pope is fallible."

In narrating the conflict which the Jansenists in Holland have carried on with the Roman authorities, Dr. Tregelles makes the following observations: "The position in which the Jansenists found themselves with relation to the See of Rome, led to new inquiries as to what the Church is as to its stability and security. They were thus directed to the testimony of the Scripture itself; and in the examination of God's Word they found, they believed, a solution of many of their difficulties.

They learned much from the prophetic statement of Paul in Romans ix., x., and xi. They there saw that the future calling of the Jews to be the people of God nationally, was certainly to be expected, and that this national vocation would be preceded by the apostasy of the Gentiles, who have now been grafted into the Jewish olive tree. Thus they saw that the promises of God cannot fail, although this may seem to be the case; that 'His gifts and callings are irrevocable;' and that the blessings which He gives are secure, although it may seem as if they had failed. They thus were brought to the same point as were the Reformers, when they found it needful to acknowledge that the Church, as a visible body professing to bear the name of Christ in the earth, had failed both in doctrine and in practice. They felt a comfort, in the midst of their sense of desolation, in looking onward to the day when 'all Israel shall be saved'—when 'the Deliverer shall come out of Zion, and turn away ungodliness from Jacob.'

Their views of prophecy were given in various publications, from about the year 1720 onward: much that they advanced was on a subject of which few thought at that time: to one point they turned—the breaking off because of unbelief, of the

branches of the wild olive, which had been grafted into the good stock, and the grafting in again of Israel the natural branches!"

Notwithstanding the scriptural light they obtained, they do not appear to have put it to any practical use; for when Dr. Tregelles had an interview, in 1850, with the Archbishop of Utrecht, he asked this episcopal dignitary how long they intended going on as they had been in their relationship with the Papacy, and "whether they ever expected to bring the Pope to a different mode of acting, and the Church of Rome to doctrinal soundness. To this he answered, that he feared that every effort would be unavailing, but that still they must hold to fast the unity of the Church, even if the Pope were never brought to reason."

"I remarked," continues Dr. Tregelles, "what a condition, then, the Church is in! how little is there of *real* unity! for what real unity can the Church have except in the truth of God? Shall we ever find, then, the Church on earth united in truth and holiness, showing forth the praise of Christ her Saviour?"

He replied, "I think from the Holy Scriptures that there will not be a united people of Jesus Christ upon earth until the coming of Elijah, and the conversion of the Jews as a nation. *They* are the people who shall glorify him here: this is my opinion."

These words were spoken softly and solemnly, almost whispered in my ear. I answered, that perhaps I mostly agreed with him, but might not fully comprehend his thoughts. I inquired, "But do you not think the coming of Elijah will be the event which will introduce the second

advent of Christ?" He answered, "Certainly; for so the Scripture teaches." I then asked, "But when the Lord Jesus comes again, as is promised in the Scripture, what will take place? Will there be the resurrection of all men, the general judgment, and the destruction of all things? If so, how can the Jews be a nation on this earth, glorifying the Lord?"

"The Archbishop replied with even deeper solemnity, 'the Lord Jesus Christ shall be glorified on *this earth* where he once suffered; He is to reign (as it was promised) on the throne of his father David. When he comes, some will rise; there will be the resurrection of his people, his faithful ones; for they shall all reign with him. The Jews will be his people on earth when their sins are taken away; but the resurrection of all, and the end of all things will not be till after his reign."

Readers of *Eureka* will, from the above narrative, readily recognise in the Jansenists a part of the "two witnesses" who gave trouble to the Romish church, of whom mention is made in the eleventh chapter of Revelations. Their opposition to the Papacy might have been more effective for the time being, if they had been more fully enlightened, but possibly it would not have lasted so long; for the fierce persecuting spirit of the Jesuits would have used stronger measures to effect their destruction. How thankful ought all believers of the truth to be that they live in countries where it is possible for them to embrace and hold forth the light of life in its fulness without fear from the ecclesiastical or political authorities. J.J.A.

April 3rd, 1875.

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERN-
ING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 18.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 18.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

PAUL'S CASE OF ITSELF A CONCLUSIVE PROOF THAT THE BIBLE IS TRUE.

(Continued from page 157.)

"BUT to go back to the times nearer to Paul's. There is in Lucian an account of a very extraordinary and successful imposture, carried on in his days, by one Alexander of Pontus, who introduced a new god into that country, whose prophet he called himself, and in whose name he pretended to work miracles, and delivered oracles, by which he acquired great wealth and power. All the arts by which this cheat was managed are laid open by Lucian, and nothing can better point out the difference between imposture and truth, than to observe the different conduct of this man and Paul. Alexander made no alteration in the religion established in Pontus before; he only grafted his own upon it; and spared no pains to interest in the success of it the whole heathen priesthood, not only in Pontus, but all over the world, sending

great numbers of those who came to consult him to other oracles, that were at that time in the highest vogue; by which means he engaged them all to support the reputation of his, and cited his imposture. He spoke with the greatest respect of all the sects of philosophy, except the Epicureans, who from their principles, he was sure would deride and oppose his fraud; for though they presumed not to innovate, and overturn established religions, yet they very freely attacked and exposed all innovations that were introduced under the name of religion, and had not the authority of a legal establishment. To get the better of their opposition, as well as that of the Christians, he called in the aid of persecution and force, exciting the people against them, and answering objections with stones. That he might be sure to get money enough, he delivered this oracle in the name of his god: 'I command you to grace with gifts my prophet and minister, for I have no regard for riches myself, but the greatest for my prophet.' And he

shared the gains that he made, which were immense, among an infinite number of associates and instruments, whom he employed in carrying on and supporting his fraud. When any declared themselves to be his enemies, against whom he durst not proceed with open force, he endeavoured to gain them by blandishments; and having got them into his power, to destroy them by secret ways, which arts he practised against Lucian himself. Others he kept in awe and dependence upon him, by detaining in his own hands the written questions they had proposed to his god upon State affairs; and as they generally came from men of the greatest power and rank, his being possessed of them was of infinite service to him, and made him master of all their credit, and of no little part of their wealth. He obtained the protection and friendship of Rutilianus, a great Roman general, by flattering him with promises of a very long life and exaltation to Deity after his death; and at last, having quite turned his head, enjoined him by an oracle to marry his daughter, whom he pretended to have had by the moon: which command Rutilianus obeyed, and by his alliance, secured this impostor from any danger of punishment: the Roman governor of Bithynia and Pontus excusing himself on that account from doing justice upon him when Lucian and several others offered themselves to be his accusers. He never quitted that ignorant and barbarous country which he had made choice of at first as the fittest place to play his tricks in undiscovered; but residing himself among those superstitious and credulous people, extended his fame to a great distance by the emissaries which he employed all over the world, especially at Rome, who did not pretend themselves to work any miracles, but only promulgated his, and gave him intelligence of all that it was useful for him to know. These were the methods by which this remarkable fraud was conducted, everyone of which is directly opposite to all those

used by Paul in preaching the gospel; and yet such methods alone could give success to a cheat of their kind. I will not mention the many debaucheries and wicked enormities committed by this false prophet under the mask of religion, which is another characteristic difference between him and Paul; nor the ambiguous answers, cunning evasions, and juggling artifices which he made use of, in all which it is easy to see the evident marks of an imposture, as well as in the objects he plainly appears to have had in view. That which I chiefly insist upon is, the strong confederacy with which he took care to support his pretensions to miraculous powers, and the apt disposition in those he imposed upon to concur and assist in deceiving themselves—advantages entirely wanting to the apostles of Christ. From all this it may be concluded that no human means employed by Paul, in his design of converting the Gentiles, were or could be adequate to the great difficulties he had to contend with, or to the success that we know attended his work; and we can in reason ascribe that success to no other cause but the power of God going along with and aiding His ministry, because no other was equal to the effect.

I.—PAUL NOT AN ENTHUSIAST.

Having, then, shown that Paul had *no rational motives* to become an apostle of Christ, without being himself convinced of the truth of that he preached; and that, had he engaged in such an imposture without any rational motives, he would have had *no possible means* to carry it on with any *success*; having also brought reasons of a very strong nature to make it appear that the success he undoubtedly had in preaching the gospel, was an effect of the divine power attending his ministry, I might rest all my proof of the Christian religion being a divine revelation upon the arguments drawn from this head alone. But to consider this subject in all possible lights, I shall pursue the proposition which

I set out with, through each of its several parts; and having proved, as I hope, to the conviction of any impartial man, that Paul was not an impostor, who said what he knew to be false, with an intent to deceive, I come next to consider whether he was an *enthusiast*, who, by the force of an overheated imagination, imposed upon himself. Now, these are the ingredients of which *enthusiasm* is generally composed: *great heat of temper, melancholy, ignorance, credulity, and vanity, or self-conceit*. That the first of these qualities was in Paul, may be concluded from that fervor of zeal with which he acted, both as a Jew and Christian, in maintaining that which he thought to be right; and hence, I suppose, as well as from the impossibility of his having been an impostor, some unbelievers have chosen to consider him as an enthusiast. But this quality alone will not be sufficient to prove him to have been so in the opinion of any reasonable man. The same temper has been common to others who undoubtedly were not enthusiasts—to the Gracchi, to Cato, to Brutus, to many more among the best and wisest of men. Nor does it appear that this disposition had such a mastery over the mind of Paul that he was not able, at all times, to rule and control it by the dictates of reason. On the contrary, he was so much the master of it as, in matters of an indifferent nature, “to become all things to all men” (1 Cor. ix. 20-22), bending his notions and manners to theirs, so far as his duty to God would permit, with the most pliant condescension—a conduct neither compatible with the stiffness of a bigot, nor the violent impulse of fanatical delusions. His zeal was eager and warm but tempered with prudence, and even with the civilities and decorums of life, as appears by his behaviour to Agrippa, Festus, and Felix; not the blind, inconsiderate, indecent zeal of an enthusiast. Let us now see if any one of those other qualities which I have laid down as disposing the

mind to enthusiasm, and as being characteristic of it, belong to Paul. First, as to melancholy, which, of all disposition of body or mind, is most prone to fanaticism; it neither appears by his writings, nor by anything told of him in the Acts of the Apostles, nor by any other evidence, that Paul was inclined to it more than other men. Though he was full of remorse for his former ignorant persecution of the Church of Christ, we read of no gloomy penances, no extravagant mortification, such as the Brahmins, the Jangues, the monks of la Trappe, and other melancholy enthusiasts inflict on themselves. His holiness only consisted in the simplicity of a good life and the unwearied performance of those apostolic duties to which he was called. The sufferings he met with on that account he cheerfully bore, and even rejoiced in them for the love of Jesus Christ; but he thought none of himself; we find on the contrary that he pleaded the privilege of a Roman citizen to avoid being whipped. I could mention more instances of his having used the best methods that prudence could suggest, to escape danger and shun persecution, whenever it could be done without betraying the duty of his office or the honour of God. A remarkable instance of this appears in his conduct among the Athenians. There was a law at Athens which made it capital offence to teach any new gods in their state.—(Acts xvii. and Josephus cont. Apion, i. 2; vi. 7.) Therefore, when Paul was preaching *Jesus and the resurrection* to the Athenians, some of them carried him before the court of Areopagus—the ordinary judges of criminal matters, and in a particular manner intrusted with the care of religion—as having broken this law, and being ‘a setter forth of strange gods.’ Now, in this case, an impostor would have retracted his doctrine to save his life, and an *enthusiast* would have lost his life without trying to save it by innocent means. Paul did neither the one nor the other; he availed

himself of an altar which he had found in the city, inscribed to *the unknown God*, and pleaded that he did not propose to them the worship of any new god, but only explain to them one whom their government had already received: 'Whom therefore ye ignorantly worship. Him declare I unto you.' By this he avoided the law, and escaped being condemned by the Areopagus, without departing in the least from the truth of the gospel, or violating the honour of God. An admirable proof in my opinion, of the good sense with which he acted, and one that shows there was no mixture of fanaticism in his religion. Compare with this the conduct of Francis of Assisi, of Ignatius Loyola, and other enthusiasts sainted by Rome, and it will be found the reverse of Paul's. 'He wished indeed to die and be with Christ;' but such a wish is no proof of melancholy, or of enthusiasm, it only proves his conviction of the divine truths he preached, and of the happiness laid up for him in those blessed abodes which had been shown to him in this life. Upon the whole, neither in his actions, nor in the instructions he gave to those under his charge, is there any tincture of melancholy; which yet is so essential a characteristic of enthusiasm, that I have scarce ever heard of an enthusiast, ancient or modern, in whom some trace of it did not appear. As to *ignorance*, which is another ground of enthusiasm, Paul was so far from it, that he appears to have been master not of the Jewish learning alone, but of the Greek. And this is one reason why he is less liable to the imputation of having been an enthusiast than the other apostles, though none of them were such any more than he, as may by their arguments be invincibly proved. I have mentioned *credulity* as another characteristic and cause of enthusiasm; which, that it was not in Paul, the history of his life undeniably shows. For, on the contrary, he seems to have been slow and hard of belief in the extremest degree,

having paid no regard to all the miracles done by our Saviour, the fame of which he could not have been a stranger to, as he lived in Jerusalem; nor to that signal one done after his resurrection, and in his name, by Peter and John, upon the lame man at the beautiful gate of the temple; nor to the evidence given in consequence of it by Peter, in presence of the high priest, the rulers, elders, and scribes—that 'Christ was raised from the dead.'—(Acts iii.) He must have also known that when all the apostles had been shut up in the common prison, and the high priest, the council, and all the senate of the children of Israel, had sent their officers to bring them before them the officers came and found them not in prison, but returned and made their report: 'The prison truly found we, shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within.' And that the council was immediately told that 'the men they had put into prison were standing in the temple, and teaching the people.' And that being brought from thence before the council, they had spoken these memorable words: 'We ought to obey God rather than man. The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.'—(Acts v. 18-32.) All this he resisted, and was consenting to the murder of Stephen who preached the same thing, and evinced it by miracles—(Acts viii. 1.) So that his mind, far from being disposed to a credulous faith, in a too easy reception of any miracle worked in proof of the Christian religion, appears to have been turned against it by the most obstinate prejudices, as much as any man's could possibly be; and from hence we may

fairly conclude that nothing less than the irresistible evidence of *his own senses*, clear from all possibility of doubt, could have overcome his unbelief. *Vanity* or *self-conceit* is another circumstance that, for the most part prevails in the character of an enthusiast. It leads men of a warm temper and religious turn to think themselves worthy of the special regard and extraordinary favours of God; and the breath of that inspiration to which they pretend is often no more than the wind of this vanity, which puffs them up to such extravagant imaginations. This strangely appears in the writings and lines of some enthusiastical heretics; in the Mystics, both ancient and modern; in many founders of orders and saints, both male and female, among the Papists, in several Protestant sectaries of the last age, and even in some at the present time.* All the divine communications, illuminations, and ecstasies to which they have pretended, evidently sprung from much self-conceit, working together with the vapours of melancholy upon a warm imagination. And this is one reason, besides the contagious nature of melancholy, or fear, that makes enthusiasm so very catching among weak minds. Such are most strongly disposed to vanity; and when they see others pretend to extraordinary gifts, are apt to flatter themselves that they may partake of them as well as those whose merit they think no more than their own. Vanity, therefore, may justly be deemed a principal source of enthusiasm. But that Paul was as free from it as any man I think may be gathered from all that we see in his writings, or know of his life. Throughout his epistles there is not one word that savours of vanity; nor is any action recorded of him in which the least mark of it appears. In his epistle to the

Ephesians, he calls himself 'less than the least of all saints.'—(Ep. iii. 8.) And to the Corinthians he says 'he is the least of the apostles, and not meet to be called an apostle, because he had persecuted the church of God'—(1 Cor. xv. 9.) In his epistle to Timothy he says, 'this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting'—(1 Tim. i. 15, 16.) It is true, indeed, that in another epistle to the Corinthians he said that 'he was not a whit behind the very chiefest apostles.'—(2 Cor. xi. 5.) But the occasion which drew from him these words must be considered. A false teacher by faction and calumny had brought his apostleship to be in question among the Corinthians. Against such an attack not to have asserted his apostolical dignity, would have been a betraying of the office and duty committed to him by God. He was, therefore, constrained to do himself justice, and not let down that character, upon the authority of which the whole success and efficacy of his ministry among them depended. But how did he do it? Not with that wantonness in which a vain man indulges when he can get any opportunity of commending himself; not with a pompous detail of all the amazing miracles which he had performed in different parts of the world, though he had so fair an occasion of doing it; but with a modest and simple exposition of his abundant labours and suffering in preaching the gospel, and truly reminding them that 'the signs of an apostle had been wrought among them in all patience, in signs, and wonders, and mighty deeds.'—(2 Cor. xii. 12.) Could he say less than this? Is not such boasting *humility itself*? And yet for this he makes many apologies, expressing the greatest uneasiness in being obliged to speak thus of himself even in his own

* See the account of Montanus and his followers, the writings of the counterfeit Dionysius, the Areopagite, Santa Theresa, St. Catherine of Sienna, Madame Bourignon, the lives of St. Francis of Assisi, and Ignatius Loyola. See also an account of the lives of George Fox and of Rice Evans.

vindication.—(2 Cor. xi. 1-16; 19-30.) When in the same epistle, and for the same purpose, he mentions the vision he had of heaven how modestly does he do it. Not in his own name, but in the third person: 'I knew a man in Christ, &c., caught up into the third heaven.'—(2 Cor. xii. 2.) And immediately after he adds: 'But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.'—(2 Cor. xii. 6.) How contrary is this to a spirit of vanity; how different from the practice of enthusiastic pretenders to raptures and visions, who never think they can dwell long enough upon those subjects, but fill whole volumes with their accounts of them. Yet Paul is not satisfied with this forbearance, he adds the confession of some *infirmity*, which he tells the Corinthians was given to him as an alloy, that he 'might not be above measure exalted through the abundance of his revelations.'—(2 Cor. xii. 7.) I would also observe, that he says his rapture, or vision of paradise, happened to him above fourteen years before. Now, had it been the effect of a mere enthusiastical fancy, can it be supposed that in so long a period of time he would not have had many more raptures of the same kind? would not his imagination have been perpetually carrying him to heaven, as we find St. Theresa, St. Bridget, and St. Catherine were carried by theirs? And if vanity had been predominant in him, would he have remained fourteen years in absolute silence upon so great a mark of the divine favor? No; we should certainly have seen his epistles filled with nothing else but long accounts of these visions, conferences with angels, with Christ, with God Almighty, mystical unions with God, and all that we read in the works of those sainted enthusiasts whom I have mentioned before. But he only mentions this vision in answer to the false teacher who had disputed his apostolical power, and comprehends it all in three sentences, with many excuses

for being compelled to make any mention of it at all.—(2 Cor. xii. 1-11.) Nor does he take any merit to himself, even from the success of those apostolical labours which he principally boasts of in his epistle. For in a former one to the same church he writes thus: Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth *any thing*, neither he that watereth, but God that giveth the increase." And in another place of the same epistle he says, "By the grace of God I am what I am: His grace, which was bestowed upon me was not in vain; but I laboured more abundantly than they all; *yet not I but the grace of God which was with me.*"—(1 Cor. xv. 10). I think it needless to give more instances of the modesty of Paul. Certain I am, not one can be given that bears any colour of vanity, or that vanity in particular which so strongly appears in all enthusiasts, of setting their imaginary gifts above those virtues, which make the essence of true religion, and the real excellency of a good man, or in the Scripture phrase, of a *saint*. In his first epistle to the Corinthians he has these words: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—(1 Cor. xiii. 2-4.) Is this the language of enthusiasm? Did ever enthusiast prefer that universal benevolence which comprehends all moral virtues, and which, as appears by the following verses, is meant by charity here; did ever enthusiast, I say, prefer that benevolence

to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even to the martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues, to value that least which is most particularly enforced by Paul: a

spirit of candour, moderation, and peace? Certainly neither the temper, nor the opinions of a man subject to fanatical delusions, are to be found in this passage; but it may be justly concluded, that he who could esteem the value of charity so much above miraculous gifts, could not have pretended to any such gifts, if he had them not in reality.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 85.

LEAVEN.

"When Christianity was first offered to the world the beautiful appellation (clergy) was at first bestowed on the various flocks and congregations of the Christian church. As these increased everywhere, the title lost much of its old meaning, and from the flock it passed to the pastor."—*Cassell's Bible Educator*, pp. 283. [For illustration see 1 Pet. v. 3—"heritage," *kleros*, from whence clergy.]

The original gospel had for its hope and inheritance the revived kingdom of Israel, the coming of the Lord, and the resurrection of the dead. But the beautiful and satisfying realities were gradually substituted by the phantom illusions of Paganism, to wit, the immortality of the soul, death-bed migration, and disembodied felicity beyond the confines of the globe.

The simple and intelligible proposition of Paul, that there is "one God and one Lord Jesus Christ," and "one spirit" has since been transmuted into that mysterious and conflicting "trinity" confused together by that father of the apostate "Christian church"—Athanasius.

The simplicity of the "one baptism" prescribed and practised by the Apostles has latterly been changed into what is called "trine immersion," a three-in-one dip.

The theory which makes a distinction between the life of Christ and the flesh of Christ is exactly on a par with that other theory which contends for a difference between the body of a man, and what it calls the soul of a man; for indeed both

theories make their distinctions for precisely the same reason, viz., to escape in each case the consequences of the Edenic transgression.

As the declining ecclesiasticism of the first century imbibed the spirit of the pagan philosophies, so it began to disregard the coming of the Lord, and to substitute an imaginative going to the Lord, in the article of death. In the latter case, a man is made to hope paradoxically for what is most of all repugnant to him; and to encircle himself as the centre and measure of his thoughts and anxieties; in the former, however, the believer's affectionate gather round and settle upon Christ; the indications of whose coming he knows is not to be found in the ebbing vitality of mortal flesh, but in the universal convulsion of the body-politic.

God made man upright in the beginning, but he has sought out many inventions; a forcible illustration of which will be found in the annexed list, with the dates of their adoption by the Papal church.

	A.D.
Invocation of Saints	375
Prayers for the Dead	400
Worship in an Unknown Tongue ..	600
Supremacy of the Pope	606
Worship of the Cross, Images and Relics	787
Constrained Celibacy of the Clergy ..	1000
Canonisation of Saints	1000
Infallibility of the Church	1076
Chaplets	1090
Sacrifice of the Mass	1100
Seven Sacraments	1160
Transubstantiation	1215
Confession	1215
Elevation of the Host	1220
Ringling a little Bell at the Mass ..	1227
Corpus of Christi Day	1264

	A.D.
Procession of the Sacrament ..	1336
Withholding the Cup from the Laity	1415
Purgatory	1438
Tradition	1546
Apocryphal Books.. .. .	1547
Priestly Intention necessary to the validity of a Sacrament ..	1547
Venial Sins.. .. .	1563
Sale of Indulgences	1563
Creed of Pope Pius IV, in which 12 new Articles of Faith were added to the Nicene Creed, composed A.D. 325	1564
Immaculate Conception	1806
Infalibility of the Pope	1870

REFERENCE TABLE No. 86.

LIBERTY.

Brethren are at liberty to go to law; but it must be the "law and the testimony" of Isaiah.—(Isa. viii. 16; 1 Cor. vi. 6.)

Brethren are free to labour to be rich, but it must be in good works.—(1 Tim. vi. 18.)

Brethren are at liberty to provoke one another, but it must be to love and well-doing.—(Heb. x. 24.)

Brethren and sisters are at liberty to offer resistance, but it must be to the devil.—(Jas. iv. 3.)

Brethren and sisters are at liberty to please one another, only it must be to edification.—(Rom. xv. 2.)

Brethren and sisters are at liberty to boast, provided it be in the Lord.

Sisters are at liberty to adorn themselves, but it is to be with the ornaments of a meek and quiet spirit.—(1 Pet. iii. 4.)

Brethren are at liberty to propose travel, or arrange for business twelve months in advance, provided they say, "if the Lord will, we shall live and do this or that."—(Jas. iv. 15.)

Brethren are at liberty to be contentious, but it must be for the faith once delivered to the saints.

Brethren and sisters are at liberty to drink wine, but not to excess.—(Eph. v. 18.)

The faithful are free to pursue ways of pleasantness, provided they be wisdom's ways.—(Prov. iii. 17.)

Saints have permission to indulge in pleasure, provided such indulgence be restricted to the pleasure of Ps. cii. 14; xi. 2.

Brethren and sisters are at liberty to

marry, only it must be "in the Lord."—(1 Cor. vii. 39; 2 Cor. vi. 14.)

Brethren and sisters are allowed to sing songs, only they must be the "songs of Zion."

REFERENCE TABLE No. 87.

EXPLANATIONS.

The Greek word *tapeinosis* translated "vile" and applied to the body of our humiliation in Phil. iii. 21 is also applied to Christ in Acts viii. 33. The key to such a parallel lies in the fact that Jesus was a partaker of flesh and blood, such as it is in the children.

The Greek word *harpazo* rendered "caught up" in 2 Cor. xii. 4 and 1 Thes. iv. 17, is rendered "caught away" in Acts viii. 39, which is more agreeable to the original word, which is also translated catcheth in John x. 12, the idea being to seize or lay hold of with intent to bear away.

The words "Heaven and earth shall pass away," which occur in Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33, and the phrase, "Till heaven and earth pass," in Matt. v. 18 are all explained, as to the sense in which they are to be understood, by Luke xvi. 17 which reads: "It is easier for heaven and earth to pass."

The abstinence prescribed in the New Testament is from meats offered to idols, from things strangled, from fornication, from blood, from fleshly lusts, and from every appearance of evil. The original word used in Acts xv. 29; 1 Pet. ii. 11; 1 Thes. v. 22; iv. 3. means to have oneself away from.

The temperance enjoined or referred to in Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6; 1 Cor. ix. 25; and Tit. i. 8, comprehends the subjection of the entire body to the law of Christ. Self-control well expresses the idea inherent in the original word, which literally means holding one's self in, being able to contain one's self, having dominion or power over self. This applies to eating, drinking, speaking, temper, conduct, the passions and lusts, and every member of the body.

The temperance of Tit. ii. 2, and the sobriety of 1 Tim. iii. 2; Tit. ii. 2; i. 8; 2 Cor. v. 13; 1 Pet. iv. 7; Tit. ii. 4, 12; Rom. xii. 3, have rather to do with the mind than the body, the latter part of the Greek word being the same as we derive our word phrenology from. It means right mindedness, discretion, sound or

healthy minded, a right placing and government of the affections, a thinking soberly and not too highly of one's self, a being wise. The opposite of what it teaches is vanity, pride, bad temper, foolishness, jocularly, hastiness, self-importance, mental inebriation, irreverence, or simply the "carnal mind," which is enmity against God; and which, so long as it remains carnal, is not in temperate subjection to His law.—(See Col. iii. 2; Eph. iv. 17; Col. ii. 18; 1 Tim. vi. 5; Phil. iii. 5; xvi. 19; Rom. viii. 6.)

The word *noseo* used by Paul in 1 Tim. vi. 4, and rendered "doting," signifies to be sick (*nosos* is translated sickness and disease a few times), consequently if any man teach otherwise, or consent not to the wholesome words of Christ and to the doctrine of godliness, he is spiritually sick and mentally diseased and corrupt.—(1 Cor. xi. 30.)

REFERENCE TABLET No. 88.

QUESTIONS AND ANSWERS.

"Wherewithal shall a young man cleanse his way?" Answer, Ps. cxix. 9.

"Wherewith shall I come before Jehovah, and bow myself before the high God?" Ans. Mich. vi. 8.

"Who shall abide in Thy tabernacle, and who shall dwell in Thy holy hill?" Ans. Ps. xv. 2-5.

"Who can bring a clean thing out of an unclean?" Ans. Job xiv 4.

"Who can say I have made my heart clean, I am pure from sin?" Answer, 2 Chron. vi 36; 1 John i. 8.

"Wherefore doth the way of the wicked prosper? Wherefore do they live, become old, and grow mighty in power?"—Jer. xii. 1; Job xxi. 7; Ps. lxxxiii. 12. Ans. Rom. ix. 17; Job xxi. 30; Ps. lxxxiii. 17; xcii. 7; Prov. xvi. 4; xxi. 18; Hab. i. 12; Job xvi. 11; xii. 6, 9.

"If a man die, shall he live again?" Ans. Job xiv. 14, 15; xix. 25, 26.

"What shall we eat? what shall we drink? wherewithal shall we be clothed?" Ans. Matt. vi. 32-34.

"Where shall the ungodly and the sinner appear?"—1 Pet. iv. 18. Answer, Ps. i. 5.

"Can the blind lead the blind?" Ans. Luke vi. 39.

"Can faith save a man?" Ans. Jas. ii. 14-26.

"Can any hide himself in secret places

that I shall not see him, saith the Lord?" Ans. Ps. cxxxix. 1-12.

"Are there few that be saved?"—Luke xiii. 23. Ans. Matt. vii. 14.

REFERENCE TABLET No. 89.

SPRAY FROM THE WATER OF LIFE.

Amidst the heartlessness of contemporary society it is comforting to know that "the triumphing of the wicked is of short duration, and that the exultation of the hypocrite is but momentary."—(Job xx. 5-29.)

The explanation of things as they now are, is that "the earth is given into the hand of the wicked;" while the immeasurable improvement guaranteed for the coming age, is due to the promise which requires the transfer of the world to the possession and superintendence of the righteous.—(Job ix. 24; Ps. xxxvii. 29.)

It is quite in keeping with this present evil world that men should esteem the proud happy; and that they who work wickedness should be set up, and that even they who tempt God should be delivered; but in the age to come it shall not be so; the only people that will then be accounted happy will be the humble and meek, and the only class that will receive exaltation will be they who work righteousness; all others will come down, and great will be the fall of them.—(Mal. iii 15; Psalm xxxvii. 34.)

The lesson of the law and the prophets to both Jews and Gentiles, is love to God and love to man. The lesson of the cross to disciples is love, sacrifice, humility and obedience.—(Matt. xxii. 40; Phil. ii. 5, 8; Rev. i. 5.)

The evidence that a man knows Christ lies in his keeping of his commandments: and so the proof that a brother abides in him is to be found only in the conformity of his walk to the example preserved to us in the record of his life—(1 John ii. 3-6.)

The design of the truth is not perfected in us until as with a rod of iron it has put down all rule and all authority in our own little phrenological world, and established itself as the supreme law of this mortal tabernacle.

The most eloquent oratory, the most ingenious discourse, the most overflowing pathos, the most intellectual display, and the loudest professions of brotherly love

would sometimes be wonderfully tamed down if placed in the practical witness box with Job as the interrogator, asking: "Hast thou helped him that is without power? hast thou saved the arm that had no strength? hast thou counselled him that had no wisdom? hast thou plentifully declared the thing as it is? hast thou uttered words of comfort? hast thou caused anyone's spirit to come again?—(Job xxvi. 2-4.)

God will take away our privileges, for which we give Him thanks, if we foolishly suppose that such benefits bestowed are only a matter for continual self-congratulation.

Where we are in the habit of contrasting our greater enlightenment with the lesser privileges of the ancients, it would be well at the same time if we were to compare our doings also, lest our greater light be

only our greater condemnation. To this end let us ask ourselves if our account stands anything like Job's in chap. xxxi. 13-22. If not, let us take warning betimes.

The self-sacrificing deeds of the holy men of old are not recorded merely for our admiration, but for our imitation: the New Testament P.S., as it were, to each man's good works, is "go thou and do likewise."

If we do not take care to overtake the spirit which characterised the faithful in primitive times, we may not overtake the kingdom of which they were heirs.—(Jas. v. 10.)

"Am I my brother's keeper?" is the spirit of Cain; "when we were yet without strength, in due time Christ died for the ungodly"—this is the spirit of Christ.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 65.

"Exhort one another daily."—PAUL.

This beautiful Psalm (the 19th) is rich in fact and suggestion. The first six verses are quite a psalm of glory in themselves. They would well attach as a chorus or a doxology to the first chapter of Genesis, or the 38th chapter of Job: they answer well to the character of words suiting the occasion "When the morning stars sang together, and all the sons of God shouted for joy." Let us read again the first stanza of this splendid hymn of praise:—

"The heavens declare the glory of God;
And the firmament sheweth His handi-
work.
Day unto day uttereth speech;
And night unto night sheweth knowledge.
There is no speech nor language
Where their voice is not heard.
Their line is gone throughout all the
earth,
And their words to the end of the world.
In them hath He set a tabernacle for the
sun;

Which is as a bridegroom coming out of his
chamber,
And rejoiceth as a strong man to run a
race;
His going forth is from the end of the
heaven,
And his circuit to the ends of it;
And there is nothing hid from the heat
thereof."

What a beautiful refrain to the six days' work of creation, and what a sublime elaboration of the six times recurring phrase, "And God saw that it was good." The heavens declare the glory of God, in that they answer so well to the purpose designed in their creation; or in the words of Psalm cxlviii. 8, they are found "fulfilling His word," and it is thus they sound forth His glory, and bespeak to man perpetually the honour of His name, the greatness of His might, and the unsearchable riches of His wisdom and goodness. God has, as it were, written His existence and all mightiness

upon all the works of His hands. They had need praise Him, though their voice be not heard: and this they do in that perpetual motion by which they all work to His law. The great mountains stand, the sea ebbs and flows, the thunder roars, and the lightnings flash; snow, hail, and stormy winds course their way; and seed-time and harvest, summer and winter, come and go to-day as in the most ancient times. The power that now sustains and controls them is the same that made them in the beginning. Were God to withdraw His living and unsleeping energy for a moment, all creation would collapse into chaos and thick darkness; and all nations would die simultaneously, as by the stroke of a sword. Those who cannot see God in nature will have still greater difficulty in seeing Him in revelation; and those who rejoice in the knowledge imparted by His Word, will be much helped in their true realisation of His boundless resources and creative omnipotence, by giving themselves up to those self-abasing consequences which result from a due and reverend appreciation of His handiwork. Well might David, impressed with the silent eloquence of the orbs of night, say, "When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him."—(Psalm viii. 4.)

It is our immensely great privilege, brethren and sisters, to be able to say, all these are the works of our Father, and this is the beautiful domain He has fitted up for His Son, and in him for us who are now waiting with all the patience we can command his promised return from heaven.

Brethren, it is our comfort to be joint-heirs with Christ of such an extensive inheritance; we are looking for the answer to our well-grounded hopes and expectations in his re-appearing; we are waiting another genesis, the great times

of regeneration, when the benighted heavens of this social order of things will flee away before the face of Him who sits upon the throne. Jehovah has faithfully promised us that He will create new heavens and a new earth wherein dwelleth righteousness—this righteousness is just the change required; when it prevails glory will be the consequence, even glory to God in the highest; it is part of the revealed programme, as it is also staked upon the very existence of Jehovah, that the earth shall be filled with His glory (Num. xiv. 21), or, in other words, that the knowledge of His will shall cover the earth as the waters do the sea.

Everything, then, in the social system will as truly declare the glory of God as the material heavens. The apostles once more upon the scene, their sounds will again go forth into all the earth, and their words to the ends of the world.—(Rom. x. 18.) The dark obscurations of ignorance and superstition will then be chased away by the appearance of an unclouded dawn, and the arising of the Sun of Righteousness with healing in his beams; whose going forth shall be as a bridegroom, and as a strong man to run a race; his shining circuit will compass the entire circle of the newly-created heaven, so that nothing will be hid from the genial heat and healing influences of his spreading and golden wings. It will be then that "the righteous will shine forth as the sun in the kingdom of their Father," and "those who turn many to righteousness as the stars for ever and ever."

This psalm can then be sung with a new zest as fitly eulogising things then in existence, which it now evangelises to spiritual penetration as joyful matters of faith and hope. He who ruleth over men in that world will be just, ruling in the fear of God; for which reason his reign is beautifully compared by the Spirit in David to the light of the

morning and to a sun rising on a morning without clouds, and to clear shining after rain upon tender grass springing out of the earth.—(2 Sam. xxiii. 3, 4). What sparkling dew drops will be developed from the womb of that sunshiny morning! What beauties of holiness will spring into being as the radiant sun strikes his life-giving warmth into the seeds sown in weakness! O, the transporting joy of lying down to sleep under one heaven and rising again into being under another (Job xiv. 12), for none of the lights of these heavens have power in their beams to heal the dead; but, brethren and sisters, our Dayspring has the keys of death and the grave; when he descends, the whole world will be enlightened with his glory; for he is the brightness of Him who dwells in light unapproachable. Like Gabriel to Daniel he flies swiftly in the interests of his beloved; nothing can keep him away; he comes as golden sunbeams to comfort and to cheer; he brings with him beauty for ashes; the oil of joy for mourning, and the garment of praise for the spirit of heaviness.—(Isaiah lxi. 3.)

Shall we live under those heavens, brethren and sisters? We have had our calling; we have now our work; and, by and bye, we shall have our reward: the nature of the latter, however, as you well know, is predicated upon a wise use of our waiting time. There can only be one sentiment, brethren, as to the character of the inheritance, viz., that it is an eternal and exceeding weight of glory, to which the sufferings of this present time are not worthy to be compared.

If this be your mind, there can only be one individual and united resolve becoming the situation, namely, that neither death nor life, angels, principalities, nor powers, things present, nor things to come, height, nor depth, nor any other creature, shall be able to separate us from the love of God which we have in Christ Jesus.

Let us, therefore, so ravish our hearts upon the joy set before us in the gospel, that if God should see fit to yet try us with tribulation, distress, persecution, famine, nakedness, peril, or sword, we may be able to account ourselves more than conquerors, through our faith in him who loved us. Brethren, be not dismayed as the heathen, but be ye of good courage, and forget not that though the flesh is failing, God is the strength of your hearts; therefore, sanctify your hearts before God, gird up the loins of your mind, and comfort yourselves continually with the blessed assurance that "the triumphing of the wicked is short," and that while "weeping may endure for a night, joy cometh in the morning."

Still, my brethren, we must not deceive ourselves; "God is not mocked; whatsoever a man soweth, that shall he also reap." We have no right to the comforts of the truth, except we be diligently walking in the obedience it enjoins; if this is not our case, we are practising the grossest of deceptions upon ourselves. Our mutual exhortations are only of value in so far as we turn them to practical account. There is such a thing, you know, as hearing and not understanding, seeing and not perceiving; it is our personal attitude in the truth that at last determines our course to have been one of wisdom or one of folly; he that heareth the words and doeth them is the wise man; he that heareth them and doeth them not is the foolish man. We have all heard the joyful sound; we are now upon our trial; fruits meet for repentance will be asked at our hands; let us see to it that they be fruits of the Spirit; they will not be except we sow to the Spirit, and we can only sow to the Spirit by crucifying the flesh; the one is so contrary to the other, that the exaltation of the one involves the destruction of the other; let us be careful which we exalt and which we destroy. Both results are in our own hands. God,

to a large extent, has been pleased to make us master of our own destiny; if we do not fully realise this lesson, we are liable to make a miserable failure in the end. Patience, wisdom, perseverance, and stability are necessary to a successful issue. If we would overcome we must be prepared to endure hardness, whilst we are campaigning against the enemy without and within. A preliminary rule is as it were, committed to our hands; our throne is the enlightened understanding, our subjects the lusts of the flesh, and our territory this earthly body; if we fail in conquering here at home in the body, we shall not be entrusted with the higher and more important work of subjugating the world in the age to come; we shall only rise from the dead to realise more forcibly the truth of the wise man's words: "He that hath no rule over his own spirit is like a city that is broken down and without walls."

Seeing now we know these things, brethren, beforehand, happy are we if we do them. To this end let us ever remember the words of the Psalm we have read together, that

"The law of the Lord is perfect;
The testimony of the Lord is sure;
The statutes of the Lord are right;
The commandment of the Lord is pure;
The fear of the Lord is clean;
The judgments of the Lord are true."

And, then, let us take along with these divine principles the sure law which governs their operation amongst men, viz., that they convert the soul; they make wise the simple; they enlighten the eyes; and are for this reason, and in respect of our present need, more to be desired than fine gold; and, indeed, it will be found, upon a fair and genuine trial, that the Spirit's description is no exaggeration of their quality—that they are truly sweeter than honey. And, moreover, there is one thing more of infinite importance: by them the servants of God are warned and admonished; and, finally, let it be written indelibly upon your hearts, and hoisted up as a frontlet before your eyes, that the keeping of them secures a great recompense of reward.

F. R. SHUTTLEWORTH.

The Christadelphian.

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

MAY, 1875.

In the absence of the usual editorial contributions to this department, for reasons which the readers are aware of, their place is occupied by the following

LETTER FROM THE EDITOR

*To sister Roberts and brother Shuttleworth,
left in charge during the Editor's absence.*

L—— April, 1875.

BELOVED FELLOW WORKERS UNTO THE KINGDOM OF GOD,—I was sorry to leave you with the burden of the work connected with the May and (perhaps) June numbers of the *Christadelphian*, knowing how fully you are both occupied, and how little you need such an addition to your work. Still, wisdom required that I should obey the voice of warning which my condition uttered and medical advice re-echoed. Obedience has already been rewarded by the disappearance of the more aggravated symptoms of my complaint, and every day strengthens the prospect of restored health. The doctor's verdict here, is that there is no disease, except what comes from overstrain, and that with proper rest and treatment, it will disappear; but that there must be an avoidance of extreme efforts and free occasional

resort to relaxation. Unfortunately, it is difficult from many points of view, to comply with these conditions. The work calls for incessant activity of one sort or another. When duty and necessity and pleasure pull one way, it is difficult to put on the requisite curb. There would be no danger if the life-producing part of the apparatus were equal to the demand made upon the life-consuming part, which in my case it is not. The Dr. says that a sufficiency of energy is not generated by the blood to supply all parts of the organisation when the brain is in action. In other words, the boiler is not large enough for the engine; the consequence is feebleness in the motion of the machinery; and being flesh-and-blood machinery (so dependent one part upon another), the weakest part suffers, and the action of the whole is interfered with. Rest and hydropathic treatment, combined with the free inhalation of the sea air, seem exactly suited to my case. I am rapidly getting over my weakness, and hope to be in harness soon again, if the Lord permit.

I can imagine one, who is by no means an imaginary character, say "Why does God allow the weakness to come, if you are in his work?" Rub your eyes, poor victim. God does not guarantee strength for the work of the gospel. God hath chosen weak things for this purpose. Paul was weakened in the midst of it. Paul prayed to be delivered: his prayer was not heard. The reason given by Christ was "my strength is made perfect in weakness;" that is, the strength or power of Christ in the gospel, is made more apparent when a weak than when a powerful medium is employed. A man of strength, enjoying his work, is apt to be conscious of himself and to preach himself without knowing it: a weak man, to whom the work is a burden, is made to realise his own insignificance, and to feel the greatness of Christ. Christ comes into the foreground, both in his feelings and in his speakings. Consequently, he can say with Paul, "I will glory in mine infirmities: for when I am weak then I am strong." one of those apparent paradoxes containing hidden wisdom inaccessible to the lofty heart. Weakness, so far as it goes, is therefore a favourable indication. Strength does not belong to the present phase of the divine work. The time for strength is coming. Weakness goes along with those

other things which are to be reversed in that great day of changes referred to by Christ, when he said, "Blessed be ye poor: blessed are ye that mourn: blessed are ye that hunger and thirst, for ye shall be filled and comforted."

But then, says the same critic, "This weakness comes naturally. It is not like Paul's, which came by direct infliction from the hand of Christ. You have no right to put it in the same category." In this the critic shows blindness. God works—Christ works—in other ways than by direct ways. "Divers manners" vary with the "sundry times." The age of direct action is behind us and before: we live between. We are in the interval characterised by the ascendancy of all things Gentile, and the abeyance of the Spirit's living witness. Direct action belongs not to our time: but there is action nevertheless. God works with the gloved hand of "Providence" now as ever. The chastening of His children is none the less a reality because, as in the case of the Hebrews and Thessalonians, and others in Paul's day, it comes by human agency, and apparently by human initiative. The occurrences are natural in their outward form, but they are divinely manipulated. God does not less than at any time, guide the steps of those whose way is committed to Him in well doing. Christ's own sufferings and death were human occurrences on the surface. Consequently, very ordinary occurrences may be divinely regulated to yield a divinely intended result.

Then rejoins the Satan, "if it be a divine chastisement, why do you seek to get away from it? Why do you go to a hydropathic establishment to get better?" My dear sir, you are not sharp enough. Your cleverness is on the surface. The wisdom of God covers all parts of a matter, and the wisdom of man is to take it all into view. God has appointed a time for everything under the sun: a time to be hungry, a time to be full; a time to be weary, a time to rest; a time to suffer and a time to enjoy. Open your eyes and take all in. If God has called you to servitude, accept it, but "if thou mayest be free, use it rather," and accept the freedom from him as well as the servitude. If you must die, submit; but if you may escape, flee. If you break down, and there is no help, be resigned, and leave

the sequel to God, but if God put respite in your way, cheerfully take it with thanksgiving and as an indication that more work is wanted.

Then, says Mr. Growler, I suppose you expect to get perfectly well and strong? No; I expect to be as well as ever I was; the indications are all that way, if I can stay here long enough; but to be as well as ever I was will not be perfect strength. I have abandoned the dreams of youth. I see there is no perfect strength or joy or intellect for man at present. I see that all human achievements are futile; that nothing can be accomplished that is durable. The most we can do is very little. The wisest thing we can do is to use our little spell as a stepping stone to Christ, whom to win is to win the highest good that ever entered into the heart of man to conceive. In the natural order, we must die and leave all, and even while we live, our life is a fitful, unsatisfactory, illusory thing. Our children coming after us are objects of anxiety and desire; yet apart from Christ, they are only links in the endless chain of vanity. In this light, we read the full force of Christ's words: "He that saveth his life shall lose it; he that loseth his life for my sake, the same shall find it."

Mr. Growler has a last word about "God's blessing," which he hears people talk about in addition to the natural agencies employed. He scouts at it as a superfluity and a myth. Here again he reveals the shallow mind. God's blessing is as real as the light or the air, though like them, it is not visible. Its absence would be very visible. No resort to natural means can be efficacious against the intention of God. "Except the Lord build the city, they labour in vain that build it." If God permit and prosper, then may human effort succeed. The wicked, no doubt, prosper; but this is because God hinders them not. It is not that He works with them. He allows them the use of His goodness. The development and trial of the righteous require that the wicked should have the full use of the goodness which comes on all alike—just and unjust—for a time. But this does not interfere with the fact that there is, for the righteous, a goodness higher than common goodness: a directing of their

ways by the open hand that liberally gives to all; so that even their crosses, their misfortunes, their falls are made to work together for their good where destruction only comes to the ungodly. God works with the righteous now, even in the valley of humiliation and suffering, in preparation for the final triumph, when wickedness will be swept from the face of the earth and the righteous made to dwell in fatness and to ride in the high places. But there is a generation without faith, and to this Mr. Growler belongs. He would believe in the blessing of God if healing came instantaneously and without natural means; but what would this be but believing the sight of his eyes as he believes in the constant miracle of the sun? And what would this be but "sight?" and where then would be faith? without which is revealed (however much Mr. Growler's class may disrelish the fact) "it is impossible to please God." Faith is honouring to God and ennobling to men; but as Paul says, "all men have not faith;" consequently difficulties are raised that have no existence in true reason.

There is a time for special acts of God, such as the feeding of five thousand men with a few loaves: and there is a time for the self-acting relations of things which He has established. God alone is judge when one is needed and when the other. It is presumption for man to dictate. It is insane to do otherwise than submit reverently. In our age, we stand related to those established conditions. Eat, and you live; clothe, and you will be warm; throw yourself over a precipice and you are dashed to pieces; take poison, and you die. In these things, every wise man acts on the commandment, "Thou shalt not tempt the Lord thy God." Jesus himself has given us this example. In all cases, God could protect us from the results of our deeds. It is not a question of His power; it is a question of the conditions under which He chooses to put forth His power. He never interferes with the established relations of things, unless there is an object which His own purpose requires. And he never puts forth unnecessary power. What we have to do is to act in accordance with the relations of things He has established, and in confidence ask His help, and that help will not be withheld where He is pleased.

But this long ramble is perhaps unsuitable. You want to know something about my present surroundings. Well, the establishment I have come to is a very fine one. It stands facing the sea within a few yards of the water's edge, with a beautiful architectural exterior: and the internal arrangements capacious and excellent throughout. The bath is a lofty ornamental affair, unlike the miserable wash-houses to be found in some hydropathic establishments. It is under a medical man who is the proprietor, and who combines in his practice various forms of cure besides the water treatment. He uses both homœopathy and allopathy when necessary. His name is Dr. Thomas. It is a costly place, but nothing is to be had for nothing in this world. I was recommended to come here, as you know, by Dr. Thomas, of Birmingham, who is no relation to the Dr. Thomas here. It has been my lot to be thrown among Dr. Thomases. Would to God we might see the one we love, and to whom we are indebted as the instrument of our enlightenment in divine things. Well, we have good reason for hoping it will not be long before we see him: but it will not be in a hydropathic establishment. He had no enthusiasm in the tinkering of damaged mortalities, as he used to say. If this was the case in the days of his probation, how much less will his feelings run in this channel when the day comes for the wholesale destruction of masses of mortality after the type of the Canaanites at the hands of Joshua. The Dr. had a low estimate of human nature generally. Some of us used to think he went too far; but really, increasing experience of mankind and increasing familiarity with the Scriptures, will inevitably bring us all to the same sentiment. The Scripture saith not in vain that in the flesh dwelleth no good thing, and that man is like the grass, and of no account as the *genus homo* simply, in the eyes of the Almighty. A poor ignoble thing it is, left to its own resources. We have to be thankful to God that Dr. Thomas was directed into a far nobler channel of things than the profession of curing perishable mortalities that wont stay cured, and that even if they did stay cured, would only be used in the petty objects of ignoble human existence. To this we

owe the hope that before very long, we shall see him again as a member, and a highly exalted one, of the great Christopathic Institution that is to be established on Mount Zion, and which will cover the whole earth in its jurisdiction and reach the lowest human being in its healing operations.

Though this is the winter season (which according to the rules of the institution lasts till the end of April) there is quite a large company of ladies and gentlemen at the establishment. They are not all patients, but comprise residents and visitors; for L——— has the character of being a pleasant place to spend the winter in, on account of the comparatively high temperature that prevails during the winter season. The company sit down each meal-time together, at one table, in a long pleasant room, with five spacious windows; and the table is laid out artistically, and supplied and served in a generous manner. Each guest has an appointed seat, according to date of arrival. The company are mostly of the educated class. My immediate neighbours are fair specimens of the rest. On one side, I am supported by a clergyman of the Church of England; on the other, by a portly successful Manchester merchant. Opposite me is another clergyman and two artists; farther on, a tutor, a gentleman farmer, several ladies, &c. They are all fair specimens of refined society—the sort of company in which one is supposed necessarily to find enjoyment. I cannot own to having had this experience. Why is this? I am not misanthropic; I am far from being a recluse; and yet in this cultivated company, I find myself as lonely as a hermit. I perceive the reason when I reflect. There is no salt in their refinement. Their graces and their elegant deportment are without a foundation. There is no real wisdom—there is no true goodness at the bottom of it. Self interest and frivolity are at the heart of the refinement, which is, therefore, like a beautiful flower with an ugly fragrance. Listen to their talk! A pretty prattling of nonsense—light as air and empty as a bag of wind. The weather, of course, leads off: this is something sensible, but not very important. Then comes a flood of personal compliments, with a mild admixture of jocularity. If the talk becomes

at all solid, it is a recital of the insignificant occurrences of an every day journey, or the description of other hydropathic establishments, with a large seasoning of gossip about the proprietors—who they are, what has become of them, how much they are worth. Elderly ladies join gravely in this kind of talk with an air that gives you the idea that they think it an important business, and a great accomplishment to be able to indulge in it. Let the clergyman by my side open his mouth (which he does freely, but not to me) and he is no better. He is voluble on this lord's estate, on that gentleman's fine "place," and the improvements going on; on such and such a living which "the bishop" offered him, but which he declined, and is now in the hands of a High Church clergyman, who cultivates a surpliced choir; or it is of such a parish where an endowment had recently been created by the co-operation of Lord So-and-So, and where there was a prospect for So-and-So's son. Let it be the merchant's turn, and he talks of wine and horses, and transactions in land, in which So-and-So is very clever, and makes a fortune by simply buying an estate from one party and selling it to another. And so it goes on "rattle tattle on the window pane:" nothing solid, nothing rational; nothing really interesting; an incessant pour of small talk which the parties would have been horrified to have heard it called by its right name. A wonderful relish they seemed to have for it. This would be endurable if there was a corresponding appreciation for weightier matters; but there seemed to be none. A small attempt by an evangelical episcopalian to get up a discussion on the merits of popery *v.* Protestantism (in which I should like to have joined, but I was not fit), was pronounced uninteresting and out of place. Important topics out of place: childish clatter the welcome article!

And yet the company professed to be "religious:" this is a characteristic of the establishment. "Grace" was said regularly before meals; but oh, most graceless grace—as saltless and insulting to God as their rattle-tattle; a hurried mumbling incantation; one sentence; not a thanksgiving, but a virtual acknowledgment that they were a thankless crew: "For what we are about to receive, the Lord make us truly thankful."

One or two bent their heads; the rest sat bolt upright, half ashamed. I made bold to remark to one gentleman, "Why don't they say they are thankful?" He looked at me curiously for a moment, and then said confidentially: "We are supposed to be so destitute of all goodness that we cannot be thankful unless we are made so." "Well, suppose it is so," said I; "when made thankful, they are thankful; and they ought to say so. This is the scriptural style: "We give thee thanks" My companion said with grave humour, "I am afraid you are heterodox." "Yes," said I, "very much so." "So am I," said he, emphatically. "But," said I, "I suspect your heterodoxy is different from mine; mine is a scriptural heterodoxy." "Ah well, you know," he said, "this is not the place for talking of such things." "No," said I, "it is only nonsense that may be talked here." "Courtesy," said he, looking at me across the table; "courtesy, sir, requires silence on these questions." I answered, "I don't agree with the etiquette that debars important subjects from the intercourse of society." "No more do I," said he; "but we must conform." Unfortunately, conformity is a necessity, for a human being is rarely to be met with sufficiently in earnest to appreciate an interchange of mind on higher things. The blight reigns; society is desolate. The most important of all questions is banished from daily intercourse out of courtesy! God is placed behind the door out of courtesy! The question of salvation stifled out of courtesy; and out of courtesy, the gentleman of the cap and bells is invited to preside and help the fools down to perdition. It rouses indignation to see this universal insult to wisdom; but indignation is of no use. We can but stand apart in sadness and isolation, accepting a compulsory pilgrimage, against the times of refreshing from on high that will change the face of the world in due time. When this our hope is realised, companies of men and women will be more interesting than they are now. Jerusalem will lead the fashions, and as the very bells on the horses in that city will be holiness to the Lord, so will the whole earth be filled with glory. There will be a backbone of sound health in every refined assembly. The fear of God will be a

dignified and intelligent reality, and His worship a luxury in which every true heart (and they will be in the majority) will rejoice. Goodness will no longer be simulated. We shall no longer have the hypocrisy of awfully hearty civilities at the meal table from people who would not scruple to crush every bone in your body if their private interests required it. The bond of good fellowship will be the love of God instead of the store of Mammon. The question will be "What are you?" not "How much are you worth?" Courtesy will be practised not for the sake of respectability, but from the love of man. There will be an end to this horrid nightmare which oppresses the heart and wrenches heavy groans from the pilgrim's heart as he prays "Lord, how long!"

But I must bring this long ramble to a close. I suppose I ought not to have written this letter. Perhaps I ought to have remained as absolutely unemployed as I intended when I came here, and to have allowed the May number to appear without any interference on my part one way or other. Yet I don't apprehend any harm from this little effort. I have written it in stages, so as to make it easy. Feeling improved, I have yielded to the temptation of saying something to the brethren through you. The Dr. says I must not begin work again till I am clear ten days quite well. He says I will throw myself back if I do, which I suppose is correct, so I must take it easy for a few weeks longer, and then I hope to return to my work with renewed vigour. It is a work which, in spite of many obstacles and discouragements, is widening and improving every day. There is a whitening crop of the fruits of the spirit in many directions. The Lord cause it to increase and abound more and more against the day of his coming.

I have embraced the opportunity given me by this retirement, of reading *Eureka* a second time. I am deeply thankful for it. I am usually so much occupied as to have no time for spiritual luxury, beyond the reading of the word; consequently, the treasures of *Eureka* are to a great extent dormant to me. How greatly I prize them; how much I relish them at this time. How unique the book is in one respect, which must strike every mind of scriptural

taste: its attractiveness lies altogether in its exhibition of the teaching of the holy oracles. It is not like ordinary standard "works" which owe their relish to the peculiarity of the author, either of thought or style. From the common literary standpoint, *Eureka* is heavy reading: not that its diction is not most vigorous, its style most terse and finished, but it is so entirely devoted to the elucidation of the Scriptures, that to be entirely appreciated, the reader must have great reverence for the word of God, and a considerable acquaintance with it in all its parts, and a taste for scriptural things. To such a reader, *Eureka* is of inexpressible value. I have much profited and am profiting by it. I would advise everyone desirous of scriptural instruction, to "read *Eureka*." I feel that I should have done a good and honourable work if I did nothing else than help to circulate and induce men to read *Eureka*.

There are some beautiful walks here. One in particular I have often and much enjoyed. It is a footpath that goes on the face of the rocks about sixty feet above the sea, for about five miles round a headland that shoots into the sea to the west of the town, known as the G———. Here there is solitude, ample view of sea and sky, and the refreshing sea breeze. The thoughts can take flight without restraint; and the truth alone supplies great and ennobling thoughts. I have felt the benefit of being able thus to take an outside view of the work in which we are all engaged. There is so much to harass and worry and weary in the details of the actual work itself that we are apt to fail sometimes in realising what it is we are about. A moment like this, with the Word at your side, enables you to see and to feel that let enemies plot and slanderers prate, and the poor resources of nature be overborne as they may, we are holding aloft the banner of the Lord's truth in the earth. Many, no doubt, think they are doing the same thing. Moody and Sankey, for example (and would to God it was true they and the churches were doing a scriptural work). But we know what we are about and what they are about. We know that east, west, north and south, none but ourselves, so far as we know (would to God it were otherwise), are upholding the word of His testimony

with which He has associated the development of a people for His name. The work is hard, toilsome, unpopular, thankless, and frustrative of all temporal advancement; but the day of battle will soon be over: and whether the Lord be pleased to accept our work or not, it is a satisfaction to know that we are engaged in the only work under the sun that is truly noble and that will at least yield to some permanently glorious results.

Before I conclude, I would refer to the political incidents of the last day or two, as I have learnt them from the *Daily News* which has visited me here, and from some newspaper cuttings kindly forwarded by one correspondent and another. They principally concern the visit of the Emperor of Austria to Victor Emmanuel, the King of Italy, though touching on connected interests. This is an extraordinary event in itself when it is remembered that the men are hereditary foes of the most embittered type, and that a few years ago, Austria had her beautiful province, Venetia, torn from him and handed over to Victor Emmanuel. Friendships in the world are not matters of sentiment: least of all is this the case with political friendships. "Community of interest" inspires them and regulates the expression of them. What is the meaning of this close drawing together of erst while implacable enemies? This question has agitated Europe in view of the grave surroundings of the event. The Berlin papers are discussing the possibility of an independent alliance between Austria and Italy (who are both getting uneasy under Bismark's dictatorial opposition to the Papacy), and it is considered probable that France will be invited to join them. This is felt to be a very grave contingency and something like alarm prevails. This alarm is aggravated by the whispered possibility of Russia heading the anti-German coalition. Bismark's organ quotes a Polish paper, which says that the Pope's mildness towards Russia is due to the fact that Russia is the inevitable foe of Prussia, and, therefore, the ally of France "in the *European war WHICH IS PREPARING.*" The Berlin correspondent of the *Daily News* telegraphs that the public mind is in a very uneasy condition. The *Berlin Post*, a journal in which the

public have been accustomed to look for the views of Prince Bismark's Government, had a leading article of a most alarmist character. Germany, it was said, is asleep, and "it is time to awake slumberers." That there might be no mistake about the matter, it was added "war is coming on." But the German Ministerial journals do not stop here. They represent the French Government as actually contemplating war and preparing for it. "Recent events," says the *Berlin Post*, "have unfortunately rendered it too probable that the Legislative Assembly of France, under the dangerous auspices of Marshal MacMahon and the Orleanist Princes, are anxious to precipitate a war of revenge." The second reason given by the Prussian Ministerial journal for its exciting warnings, is the mutual approximation of the Austrian and Italian Governments, as attested by the recent meeting of the Emperor and King of Venice. The *Berlin Post* states that the Austrian Conservatives, aided by the military camarilla, are endeavouring to turn out Count Andrassy, with a view to an alliance with Italy in favour of the Pope. This view of probabilities is completed by the assumption that the Italian Government wants to make capital of its position as the Pope's protector, and use it for the exercise of Italian political influence throughout the world. The greater part of the Italian upper classes," we are told, "are ready to join any ally against Germany, whose anti-Papal attitude is regarded by them as anti-Italian and hostile to their national interests."

Now, although these may be unofficial remarks, the fact that they are allowed to be published in a city where the press is under such a strict surveillance (and above all, in a paper which Bismark sometimes uses as a medium), constitutes proof that they represent the actual state of sentiment with regard to the situation. Very distressing as it must be to the ordinary observer, it affords satisfaction to such as like ourselves, find in these and other symptoms the gathering omens of that last great storm of nations which introduces the Lord to earth's attention, in the character of the conquering Lion of the Tribe of Judah.

The situation, in its true colours, is well sketched in the following summary of

an article in the *Spectator*, reproduced with comments by the *Birmingham Morning News*, under the heading of

ROCKS AHEAD.

“‘Nothing,’ says our contemporary, ‘can surpass the dulness of Europe, from the point of view of the journalist and politician, except its disquiet. Toryism is everywhere in the ascendant, and Toryism should be the product of content, yet from every country everywhere—unless we except Gt. Britain, there comes up a sort of a groan of melancholy and alarm.’ Russian society is utterly disorganised, and without moral strength; the aristocracy are flying to the towns, because the police cannot protect them from violence in the country; peasants are discontented, and unwilling to use their power of self-government; officials are slipping back to the old *regime* of oppression, and all, ‘especially the young, are oppressed by a feeling of deep, unqualified despair.’ ‘There is,’ says the *Spectator*, ‘a sense of failure and of trouble abroad in the air.’ Then in Germany, ‘all classes, except perhaps, the great military officers, are ill at ease. The statesmen fear that too much rests upon Bismark’s single life. The professors and the people fear that Germany may yet be attacked by a coalition, and support measures under which liberty of discussion seems coming to an end; a criticism on Prince Bismark is treated as a heinous crime, and even members of Parliament are punished for delivering their advice. All classes but the Junkers are oppressed by the iron rigidity with which military service is demanded, and all, Junkers more especially, suffer under that rise in prices consequent on the spoliation of France, which has made a people always poor, feel, while apparently enriched, as if it had suddenly become pauperised. A thinly veiled religious war is raging in half the provinces of the empire. Thirteen millions—one third of the people—are mortified by attacks upon their creed, sanctioned with exultation by another two-thirds; while those two-thirds are disquieted by the thoughts of a possible retribution, in fear of which they every day demand stronger and stronger measures of repression. In Denmark a semi-political semi-social war is raging between the proprietors and the peasantry, in which neither side will give way, in which the dynasty itself is

menaced, or would be but for its foreign supports, and amid which not only progress but even government seems to be becoming impossible.’ Scandinavia is alarmed on account of Germany, and yet the army cannot be reorganised. Austria is engaged in the doubtful experiment of dual government, which is about to be revised; there is a financial crisis, and a disquieting amount of pecuniary corruption. In Turkey, bankruptcy is rapidly coming on; the conflict between the empire and the vassal princes grows daily sharper, and the government seems to vacillate between an impulse towards despairing concessions, such as dismissing Grand Viziers on demand from abroad, and releasing Mussulman fanaticism for that sanguinary struggle in which, true to the law of its being, it should one day expire. Coming to France, the whole energies of a great people are taxed to bear, without glory, new military burdens, to pay for the expenses of a lost war, and to establish a system of government which shall admit of incessant change, and yet be permanent. The conviction that another dreadful war must come weighs upon all minds, and it is not accompanied by the usual conviction that it will be successful. Society is shaken by the fear of Communism, and yet the Utopians who lend to Communism what of dignity it has, are neither sanguine nor ardent. There is no gladness in France, nothing but an uneasy waiting for a doubtful future. Taking the bare facts of the time, he would be a sanguine man who could speak hopefully, and a confident one who pretended that he could see far ahead. The present is unsatisfactory, and the prospect is dark.”

The press speaks without any recognition of the purpose of God. Its speculations on the future are, therefore, of no account. Its record of facts, however, is valuable; and the record shows us that lowering sky and portent of universal storm which characterise the time of the end and precede that glad some re-appearance of the Lord which has been the hope of His friends in all ages, and for which we are now intently looking. In the hope we may find grace before Him in that day, Your thankful brother and fellow labourer,

ROBERT ROBERTS.

THE CITIES OF THE NATIONS.

BABYLON once was a famous city in Asia, and at that time perhaps the largest in the world. It is now so ruined that the place where it stood is only known by recent discoveries of some buried relics of it. However, we are sure that it was seated on the river Euphrates. What authors tell us of the enormous size of old Babylon is almost incredible. The Tower of Babel within this city was built in a square form, 460 cubits high, and the circumference at the base 4,000 or 5,000. Its hanging gardens and its walls passed for two of the seven wonders of the world. There was also a temple consecrated to the idol Betus, whose magnificence corresponded with the grandeur of the city. "Babel was a tower, built soon after the flood. It originally formed the centre of the great city of Babylon.—(Dan. iv. 30). Rome was the capital of the Papal States, and is a well-known city of Europe, built on seven hills, and boasting herself to be the mistress of the world, and typified by Babylon."—(Dr. J. D. Conquest.) A "city is a large incorporated town where a bishop has or had *his see*."—(Walker and Webster's Dictionary).

Now we find great Babylon represented, at the time of her judgment, to the apostle John; and, we are favoured with an interpretation thereof, by an angel (Rev. xvii.), therefore taking also into consideration the following chapter, we are at no loss to know what great power in particular is to be subjected to the doom foretold. But at verse 19 of chapter 16, we read of other cities also, viz., "The Cities of the Nations." We know the *great one* by her name, which is "*Mystery—Babylon the great*." Not so the others, however, their names are *not* given; only their characters and kin; and it is a question that remains in abeyance, as to what is signified by the phrase, "the cities of the nations fell." Shall we be able to explain this difficulty? There is nothing done without making an effort, and as we do not feel content to remain in the dark, these lines of words are set before the reader, in order that light may shine upon the phrase, "*the cities of the nations fell*." We will do what we can to remove obstructions, with the reader's indulgence, in the following

remarks. The name of the great city is derived from the confusion that took place when God confounded the language of the children of men, who were building a city and tower, in a plain in the land of Shinar, with bricks and slime, to reach to heaven as it were, lest they *should* become scattered abroad upon the face of the whole earth. When they could no longer *understand* one another's speech, this was "*Babel*;" and they became scattered, contrary to their own purpose which they had purposed to do. After this were the nations formed, and "their bounds were set according to the number of the Children of Israel," *the nation of promise*. Some read that, "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is *his people*."—(Deut. xxxii. 8, 9.) Their plans that were being carried out, therefore, as we find recorded in Gen. x. 10, 11; i. 9, were frustrated; and the purpose which was purposed by the Disposer of all events, stood; whose "purpose shall stand for the hidden period, and He will do all His pleasure." "He worketh all things the counsel of His own will." The conflicts of the kingdoms of men with the kingdom of God, or Israel, originates at the interposition of Deity to scatter the sons of Adam at "Babel," and terminates in the universal empire of His Anointed, when he is King over all the earth, and when the whole earth will speak a pure language. Between these two extreme points, "Babylon" and "the nations" are embraced. The great city was founded by, who? Answer.—By the man who demolished the Temple of Solomon. Hear what he says: "The king (Nebuchadnezzar) spake and said, Is not this great Babylon which I have built for the house of the kingdom by the might of power, and for the honour of my majesty."—(Dan. iv. 30.) Now all this establishment continued until the night in which Belshazzar the King of the Chaldeans was slain.—(Dan. v. 30.) After which, the Medo-Persian dominion, founded by the sword of "Cyrus," succeeded; it was friendly to the

"captives of Jehovah," letting them go free and building up their temple which Nebuchadnezzar had destroyed. Here we find Israel in contact with the nations, and the scarlet-lowing "Lady of Kingdoms" (Isa. xlvi. 5) had passed away. This Medo-Persian second empire ran its course, and terminated in the Macedonian empire of Alexander the Great, which was the third empire; and which again, after being divided among his four generals, was subdued by the Romans. The fourth dominion manifested by the same animosity as was shown against Israel by "Babylon the Great" of the Chaldees. It also destroyed the second Temple of God at Jerusalem, and led the Jews a captive into all nations, and so they continue to this day; while the Roman dominion itself having had its day, has become split up into ten kingdoms, which kingdoms, also, continue to this day. Seeing these things are so, and that there must be a certain sense in which Babylon and Rome are identical; and that ancient Babylon cannot be Rome in the literal and grammatical sense, any more than the old city of bricks and slime can be found now standing upon the seven hills, where so many splendid buildings and monuments occupy the site, and the marble arch of Titus memorialises the destruction of Jerusalem and its temple, and the conquest and dispersion of the Jews. Now that the famous Nebuchadnezzar's ancient "house, kingdom, power, might, honour, and majesty" has passed over from the Euphrates in Asia to the Tiber, in Europe, as aforesaid; the question presents itself as to who is now *Babylon the Great*. Before answering the question, however, it will not be amiss to show that there is strong reason for believing Rome to be the city we are searching for. The angel, in interpreting to John said: "The woman that thou sawest is that great city that reigneth over the kings of the earth" (Rev. xvii. 18); and the name written on the woman's forehead is—Mystery, "Babylon the Great," which is the old name transferred with a new name prefixed to it. And it came to pass in those days there went out a decree from Cæsar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was Roman Governor of Syria.—(Luke xx. 1, 2.) Also Pontius Pilate, the Roman Governor of Judea, stated officially, "I have power to

crucify thee (Jesus), and I have power to release thee." This is confirmed by the Jewish authorities saying it was "not lawful for him to put any man to death," and so they delivered him (Jesus) to the power and authority of the governor.—(Luke xx. 20; Acts xxv. 16.) Now the power and authority here referred to, was undoubtedly derived from its fountain head; and that fountain head was undoubtedly Cæsar at Rome. Rome, however, has now no power over men's lives and liberties after this fashion; it is impossible for the Roman power and authority to do these kind of things, at this day; it cannot impose taxes upon all the world and enforce them; it cannot appoint a Governor over Judea. In what respect, therefore, can it be true that Rome is the one personified in the Apocalypse as "Mystery, *Babylon the Great*?" Answer: we have shown that ancient famous city and dominion did descend through Medo-Persia and Greco-Macedonia; and that Rome, in the time of Jesus Christ and his apostles had possession of the *dominion of the whole world*; for John was banished to Patmos by it where he wrote the Apocalypse, on account of his testimony for his Master. We have also shewn that the two dynasties by which the transmission was effected from Babylon to Rome were not the enemies of Israel; and, therefore, not like either Babylon or Rome. These are, however, so strikingly alike, there is so strong a resemblance that it is easy to perceive in the chief features of Rome, the chief features that distinguished Babylon of Chaldea. Such as, making an "image" and enforcing worship, according to her will; public patronage of idolatry; array of scarlet and gold; pomp and musical sounds; power to continue; wearing-out of the saints, for a definite fixed time; divine sentence, written and interpreted, as to the finale; proud intoxication and madness; sudden destruction and blood-guiltiness—these are the characteristics of both Rome and Babylon. Yet there is a distinction which requires to be made between the *secular power of Rome* and that superstition which the secular power has set up *over itself*; and this alteration brings to light "Mystery." "And the same hour there was a great earthquake," that is, a great popular revolution, and "the tenth part of *the city*," that is, the tenth part of the Romish superstitious dominion "fell" in the shocks of the

revolution, whereby "seven thousand," that is, a vast number of men (titles or names of Mary), "were destroyed."—(Rev. xi. 13). Here, then, is a most particular, varied and unexampled event, which can be found to have been exactly fulfilled about the year 1793, when the period of Romish domination came to a close. And it exactly encloses the 1,260 years between it and the time of the Emperor Justinian's first edict, authorising the Bishop of Rome to settle all controversies in superstitious matters; and permitting him to use the power of the empire ("THE BEAST") to go where he will, and do as he will, and with whomsoever he will. This is dated March, 533. But this important matter does not rest upon one edict, but upon a great number of this and the following year. Justinian's body of civil law, given forth to the empire, continues everywhere in a greater or less degree to exercise authority over the kingdoms of the west. This work embraced the orthodoxy of superstitious creeds, and the constitution of superstitious official persons; it brought into a fixed and perpetual form, the hitherto fluctuating and undefined powers of the Romish Bishop, and exempted his subordinates from accountability to the secular authority: at once making a political head and constituting a distinct political power from the state. The acts by which this was effected bear date 533. In twenty years, the bishop ordered heretics to be burnt by the secular powers. In seventy years he obtained from the emperor (the "Beast") the sole title of universal. In a century, the service was performed in Latin, and the ignorance of the people sealed. In two centuries he had attained to such a height of pride and power as to excommunicate the emperor of the East, for prohibiting image-worship: making himself the patron of idolatry. And he has continued to practise and to prosper, and to perpetrate some of the most diabolical deeds for the allotted period of 1,260 years, reaching down to about 1793. At one time, "the truth as it is in Jesus" was located upon the seven hills, for we find Paul writes, "To all that be in Rome, beloved of God, called to be saints; grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—(Rom. i. 7, 8.) But "a falling away"

from what the apostle of the Gentiles thus commends has "come" over the scene at Rome, since the day in which he wrote the epistle. Alas! that it should be found so inscribed upon the page of history; that, for some thirteen centuries past "mystery" of iniquity has become the substitute for "the one faith delivered to the saints" there. "It is iniquity" (at Rome) now, "even the solemn meeting." And not only so, but that vile community, that bad corporation, that prostitute from "the truth as it is in Jesus," hath put the witnesses for the truth to death "throughout the whole world," during the long and dreary night of her superstitious inebriation, by thousands upon thousands. She has had nothing to do with "The faith that was once delivered to the saints" but to oppose, ensnare, traduce, calumniate, and endeavour to exterminate its faithful adherents from the earth. She does not hold one particle of it; on the contrary, she has turned to old wives' fables, heathen idolatries, and cruel political superstitions. She is a body politic, and the personification of villainous "mystery," gorgeously arrayed, ornamented, bedecked, with golden goblet full in hand; intoxicated with the blood of the saints and the blood of the martyrs of Jesus; and with a brazen forehead written with the name of "Mystery," "Babylon the Great, the Mother of Harlots, and abominations of the earth." As in common life we can easily find an individual by *the name*, so in this uncommon and very strange affair, it is not difficult to find out and identify this great, bad, fallen woman by that name which John saw written on *her* forehead. Indeed, can this be done in anything like a satisfactory way, when so many learned men have pondered on the subject and written so many volumes about it? The answer is Yes, just as we recognise an individual member of a family. Her name is the key to the recognition of this world-renowned great sinner. "Mystery," "Babylon the Great," is her name; but this is another, a new name; it is *not* Babylon of the Chaldees of olden time; but (a man may say) it is the same name; granted; but we do not proceed in that way to identify persons. Why take the *last* name first? that's the wrong way; it is putting the cart before the horse, and will never do; let us do the thing right. Her name first is "Mystery;" and "Mystery" being her first name is

the first thing deserving attention; it is of the *first importance*. It is her proper name, her personal name, and cannot be applied to any other than "Mystery" herself in *propria persona*; and then we find her second name, her paternal name, the name of her stock whence she derived her political existence as a great power, her surname, to be "*Babylon the Great*." And the question now is to what modern and representative city did the great "power, might, majesty," and domination of Babylon of the Chaldees descend. Was it to Rome? If so, Babylon is now there, at her own home, which is at Rome. And if she sits at home she sits in Rome, and if we must go there to find her, we can soon be satisfied that this really is the identical "Mystery, Babylon the Great." Do we not find the pedigree to commence with the Chaldee's beauty, and to terminate with that odium of a splendid, beastly, drunken dotard "Mystery," upon the seven hills at the great city of the West? the same as banished John and crucified Jesus Christ himself. Rome may wish to put the name derived from the Tower of confusion and Nebuchadnezzar's great city and dominion from her, but it is impossible, for she was (so to speak) born with it, and cannot but bear her family name; and as to her own personal name, it is notorious, and of whole world-wide fame. "Mystery" is written on the whole system of Babylon's relation now at Rome. Her universal jargon shuts up the understandings of all her devotees; they cannot understand her Latin; it is a mystery to them. It is confusion, "Babel." When the nations are angry and the wrath of God has come, and the Messiah takes to himself his great power, and he reigns (Rev. xi. 17), there will be an end of "Mystery: Babylon," and all her progeny. The purpose of Jehovah will stand, and He will do all His pleasure. But this is not the case as yet, albeit we appear to tread on the verge of that grand and glorious age when the kingdoms of this world will become the kingdoms of our God and his Anointed. Meantime, things look very like a dividing of the great political superstition of the world into three parts, and of the national establishments of superstition (of the same kidney) falling from the statecraft of the nations. For instance, under date Rome, 13th Sep., 1872, we read in the *Daily News*: "Falcinelli, the Nuncio at Vienna, has addressed a letter

to Cardinal Antonelli, informing him that in well-informed quarters in that city a report was current that the three Emperors agreed to form a collective note to the Bishop of Rome, stating the three powers are in accord on the questions connected with Romanism. The Bishop is invited to break with the Jesuits, who invade the superstitious authority, and the powers promise to interest themselves with the Italian Government on behalf of foreign religious corporations at Rome. This would almost seem to be a forecast shadow of "the Great City's being divided into three parts," or, in other words, of the three Emperors taking each his own part of the Romish superstition to himself, one-third to Russia, one-third to Germany, one-third to Austria; and it is not improbable that in case of the outbreak of a revolution (political convulsion) so great as is spoken of by "the revelator," such a thing may be done by them; leaving the State Churches (so-called) of the nations (kingdoms) to be dealt with by revolutionary action, and to be thrown down from the world-ruling secular power of royalty in order to save the crowns and thrones for the time being. The mystery of Rome is a political (under pretence of being a religious) power, and it sits among all peoples in this hypocritical and strange manner, but it is enthroned at Rome on the seat of the Cæsars.

Now the Great City and the Great Woman are parallel, and represent the same things; only there are some important particulars which could not be shown by the use of a great city as a prophetic symbol, and, therefore, we find added the Great Bad Woman, and are told how to interpret the various things represented by her and also by the animal of pure Babylonian scarlet that carries her. We are favoured with an explanation for the use of such as pay due attention thereto:—

The Great City and the Great Bad Woman are *one*; and the cities of the nations and the Great Bad Woman's children are *one*.

One great and mighty earthquake is brought to bear upon all:

The effects of it are not precisely the same, however.

In the case of the great one, it is a division into three parts;

But in the case of the little ones, it is that they all "fell."

The little ones are the political corporations of national superstition ;

Or national establishments of the apostacy.

She is the Great Mother of these Churches of apostacy.

She is the Eyes and the Great Mouth in the one Stout Horn.

They are the blind upon the Horns, and subject to her influence.

With regard to the earthquake itself, it does not seem to be required to offer any further explanation here, as the public are accustomed to the use of figurative speech by the press continuously. Just one specimen, however, by way of illustration, viz., on a storm-signal-hoisting scene, we have this :—

“ We know not whence ‘ *the storm* ’ may come,

But its coming’s in ‘ *the air* ;’

And this is the warning of the drum—
‘ Against the storm prepare.’ ”

Now *Punch* means a *political storm*, and is well understood by his numerous readers. And this is precisely “ *the air* ” into which the seventh angel pours out his vial, causing the earthquake which divides the Great City—great superstition, or superstition of the world—and shakes the little cities—little superstitions—or cities of the nations, to the ground, and these all fall from State patronage, State pay, and State support. Thus endeth the last lesson.

Scarbro.

C. WALKER.

BIBLE MARKING; AND HINTS TO BIBLE-MARKERS.

We give this month a list of all the passages in the New Testament containing the words “ *devil* ” and “ *devils*,” together with definitions of the Greek words *diabolos*, *daimon*, and *daimonion*, which are severally translated thus. We would preface these by reminding our readers of the object for which we give these lists, viz., to enable them to mark these passages in their Bibles, as suggested in the January number, for unless the lists are made use of in this way, our object will to a great extent be lost; and we would recommend those who purpose making use of them to mark the passages each month as the lists are given, as the labour will then come more lightly.

1.—*Diabolos* (δίαβολος), “ *slandering, libellous, injurious*; as substantive, *a slanderer, especially the Slanderer, the Devil*.” It is derived from *diaballo*, which means, “ 1, to throw over or across, carry over or across; 2, to slander, libel, calumniate; to accuse a man to another; 3, to mislead, impose upon.”—(Liddell and Scott.) “ 1. An accuser, a slanderer. II. The Devil, so called because he originally accused or slandered God in Paradise, as averse to the increase of man’s knowledge and happiness, and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which accuseth them before our God day and night (Rev. xii. 9, 10); whence also he is called our adversary. (1 Pet. v. 8.) Further, *diabolos* is used either for the Prince of the Devils, or for those evil spirits in general. And Christ calls Judas *diabolos*, because under the influence of the malig-

nant spirit he would turn his accuser and betrayer, says Doddridge in his Paraphrase. “ But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render *diabolos* in this text by *spy* or *informers*, as Judas truly proved.”—(Parkhurst.) “ *Diaballo* ” is given by Parkhurst as follows :—“ from *dia*, through, and *ballo*, to cast. I. To dart, or strike through, whence II. —In a figurative sense, to strike or stab with an accusation or evil report, to accuse.”

These definitions, so far as they express the popular theory of a superhuman personal devil, of course require to be taken *cum grano salis*, or rather, with a good many grains of salt, for they are to that extent unreliable and untrue, inasmuch as they express not the actual meaning of the word from a philological point of view, but simply the popular understanding of the teaching of the Scriptures on the subject. If, however, we read the term “ *devil* ” in its scriptural acceptance, or substitute for it the word “ *sin*,” understanding it in its various manifestations in human nature, the above definitions may be accepted as quite true.

Diabolos occurs thirty-eight times. Once it is translated *slanderers*, viz. :

1 Tim. iii. 11: wives be grave, not slanderers.

Twice it is translated *false accusers*, viz. :

2 Tim. iii. 3: Truce-breakers, false accusers.

Tit. ii. 3: Not false accusers.

In the remaining thirty-five places it is translated *devil*, viz. :

- Matt. iv. 1: To be tempted of the *devil*.
 " " 5: The *devil* taketh him up.
 " " 8: The *devil* taketh him up.
 " " 11: Then the *devil* leaveth him.
 „xiii.39: Enemy that sowed them is the *devil*.
 „xxv.41: Prepared for the *devil*.
 Luke iv. 2: Tempted of the *devil*.
 " " 3: The *devil* said unto him.
 " " 5: The *devil*, taking him up.
 " " 6: The *devil* said unto him.
 " " 18: When the *devil* had ended.
 „viii.12: Then cometh the *devil*.
 Jno. vi. 70: One of you is a *devil*.
 „viii.44: Your father the *devil*.
 „xiii.2: The *devil* having now put.
 Acts x. 38: Oppressed of the *devil*.
 „xiii.10: Child of the *devil*.
 Eph. iv. 27: Neither give place to the *devil*.
 „ vi. 11: The wiles of the *devil*.
 1 Tim. iii. 6: Condemnation of the *devil*.
 „ " 7: Snare of the *devil*.
 2 Tim. ii. 26: Snare of the *devil*.
 Heb. ii. 14: Power of death, that is, the *devil*.
 James iv. 7: Resist the *devil*.
 1 Pet. v. 8: Your adversary the *devil*.
 1 Jno. iii. 8: Is of the *devil*.
 " " " For the *devil* sinneth.
 " " " Destroy the works of the *devil*.
 " " 10: Children of the *devil*.
 Jude 9: Contending with the *devil*.
 Rev. ii. 10: The *devil* shall cast some.
 „ xii. 9: Old serpent called the *devil*.
 „ " 12: The *devil* is come down.
 „ xx. 2: Old serpent, which is the *devil*.
 „ " 10: The *devil* that deceived them.

It is worthy of note that in one of the foregoing passages (1 Pet. v. 8) where "devil" is mentioned in connection with "adversary," the word rendered "adversary" is not Satan, which in the Old Testament is frequently translated thus, but *antidikos*, which signifies "an opponent in a suit," (see Liddell and Scott), and therefore evidently signifies in this passage those officials in the Roman administration, or others, who charged the early Christians before the legal tribunals, in order to have them punished for professing Christianity. The same word is translated "adversary" in Matt. v. 25, Luke xii. 58 and xviii. 3, where it clearly has the like meaning. Thus Peter could not have referred to a super-human devil, for such a being never prosecuted the Christians in the Roman courts of law: but his meaning is obvious.

2.—*Daimōn*. (*δαίμων*.) "I.—A god, goddess; II.—The Deity, divine essence; fate, destiny, fortune, good or bad; III.—The souls of men of the golden age, acting as tutelary deities; who formed the connecting link between gods and men: hence later, departed souls; IV.—An evil spirit, devil."—(Liddell and Scott.)

"I.—A demon, an intelligence. Its senses in the heathen writers may be seen under *daimonion* I. II., besides which it sometimes signifies *fortune*, sometimes an attendant *genius*. II.—In the N.T. it is used only for an *evil spirit*, a fallen angel, a devil, unless perhaps in Rev. xviii. 2, which passage seems an allusion to the LXX. [that is, the Septuagint] version of Isaiah xiii. 21, where the Hebrew word signifying *rough, hairy creatures* is rendered by *daimonia, demons*, agreeably to the heathen notions, that their *demons*, such as *Pan, the Fauns, Satyrs, &c.*, appeared in the shape of *rough, shaggy animals*."—(Parkhurst.)

Daimon occurs five times, viz.,

- Matt. viii. 31: The *devils* besought him.
 Mark v. 12: The *devils* besought him.
 Luke viii. 29: Was driven of the *devil*.
 Rev. xvi. 14: They are the spirits of *devils*.
 Rev. xviii. 2: The habitation of *devils*.

3.—*Daimonion*.—(*δαίμονιον*.) This is a word derived from the previous one, *daimōn*, and almost, if not quite, synonymous with it. In the New Testament they seem to be used as identical in meaning. Liddell and Scott define *daimonion* as "I.—The Deity or divine essence. II.—(1) especially an inferior race of divine beings, demons, opposed to *theoi*; (2) the name by which Socrates called his *genius*, or the spirit supposed to dwell within him; (3) in N.T., an evil spirit, devil."

Parkhurst gives much useful information as to the use of the word, from which we extract the following, which, though not necessary to a definition of the word, will be found to throw much light upon its use in some parts of the New Testament:—

"I.—A deity, a god, or more accurately, some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air. Thus the word is generally applied by the LXX., who use it, Isa. lxv. 11, for the destructive troop, or powers of the

heavens, in thunder, lightning, storm, &c.; in Deut. xxxii. 17; Psalm cv. 35, for the powers-forth or genial powers of nature; and as by *daimoniou mesembriou, the midday demon*, Psalm xci. 6, we may be certain they intended not a devil, but a pernicious blast of air; so from this and the fore-cited passages, we can be at no loss to know what they meant, when, in their translation of Psalm xcvi. 5, they say, *All the gods of the Gentiles are daimonia, i.e., not devils, but some powers or imaginary intelligences of material nature.* But it must be observed that, according to the highly probable opinion of that learned Jew *Maimonides*, the error of the first idolators consisted in their maintaining that, as the stars and planets (to which I think we should add the circulating fluid of the heavens) were created by God to govern the world, so it was His pleasure that they should be honoured and worshipped as His ministers, and that accordingly men proceeded to adore them, in order to procure the goodwill of Him who created them, thus making them mediators between man and God; and this, says he, was the foundation of idolatry. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his apostles, and indeed long after. Most express are the words of Plato: 'EVERY demon is a middle being between God and mortal men.' If you ask what he means by 'a middle being,' he will tell you, 'God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons.' Would you see the particulars? 'Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other.' The philosopher Plutarch, who flourished at the beginning, and Apullius, who lived after the middle of the second century, teach the same doctrine. And 'this,' says the learned *Mede*, 'was the acumenical philosophy of the apostles' times, and of the times long before them. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity.*

* "And to these reputedly-learned heathens, many more might be added from the less civilised parts of the world. For instance, the Pagan inhabitants of the Caribbee Islands, in the West Indies, are said to have regarded their *Chemens*

Now when St. Paul affirms, (1 Cor. x. 20) that *what the Gentiles sacrifice, they sacrifice to demons, not to God*, we may understand *daimonia* to mean either some powers or supposed intelligences of material nature in general, or in a more confined sense, according to the common opinions of the Gentiles in his time, *such powers or intelligences considered as mediators between the supreme gods and mortal men.* 'For this,' says Mr. *Mede*, 'was [then] the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purá mente*—with the pure mind, and with hymns and praises; and that sacrifices were only for demons.' I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than some powers of material nature, or some intelligences supposed to reside therein; and than this, nothing can be more certain, from all accounts, sacred and profane. And thus *daimonion* is used, 1 Cor. x. 20, 21.

"II.—Besides those original *daimonia*, those material mediators, or the * *intelligences residing in them*, whom Apuleius calls 'a higher kind of demons, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed unto men,' besides these, the heathen acknowledged another sort, 'the souls of men deified or canonized after death.' So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, 'that after this generation were dead, they were by the will of Great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this, saith he, is the royal

or *Chemim* (i.e. *Heavens*) as the messengers, agents or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*."

* "This notion of *Intelligences in the Heavens* is, according to *Maimonides*, very ancient; for he makes the third stage of the *Antediluvian*' idolatry to be 'when certain impostors arose, who pretended that the star or planet itself or an angel had spoken to them, and commanded that they should worship the star, or &c., in such a particular manner, and directed what in their worship was to be done, what avoided.'"

honour that they enjoy.' Plato concurs with Hesiod, and asserts that 'he and many other poets speak *excellently*, who affirm that when good men die, they attain great honour and dignity, and become *demons*.' 'The same Plato, in another place, maintains that 'all those who die valiantly in war are of Hesiod's golden generation, and are made *demons*, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*. The same also,' says he, 'we decree whenever any of those who were *excellently good* in life, die either of old age or in any other manner.' And according to this notion of *daimonion*, the word appears to be applied in several passages of the N.T. Thus in Acts xvii. 18, some of the Athenians said of St. Paul, *he seemeth to be a proclaimer of strange demon-gods,* because he preached unto them Jesus and the resurrection*. In the similar sense of *demon-gods*, or *souls of dead men deified or canonized*, the word is used Rev. ix. 20, and in that expression doctrines concerning demons, 1 Tim. iv. 1, ("doctrines of devils," the Common Version gives it), "as doctrine concerning baptisms (Heb. vi. 2); the doctrine concerning the Lord.—(Acts xiii. 12.) For proof I refer to Mr. Mede and Bishop Newton, and to what they have adduced on this subject shall only add, that Ignatius plainly uses *daimonion* for a *human spirit* or *ghost*. and the adjective *daimonikos*, for *one disembodied, and in the state of spirits*."

The third meaning of *daimonion* given by Parkhurst is the popular idea attached to the "devils," or more correctly demons, spoken of in the New Testament, viz., "an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and *diabolos* the devil;" but as this alleged meaning does not throw any light on the heathen use of the word, and is only an expression of the belief of Parkhurst and others as to the

Scripture meaning of the term, which belief is part of a false theology, we do not quote at length his remarks under this head. So far, indeed, from "*diabolos*" being applied as "the collective name" for demons, it will be seen from the preceding and following lists of passages in which the words respectively occur, that not only are they used in a distinctive manner, such as would scarcely permit of the application of the one word to that which is signified by the other, but that in point of fact the word "*diabolos*" is not once so applied in the New Testament, but is always applied to sin in the abstract, or some manifestation of it. The following extract which he gives from Plutarch is, however, worth quoting, as showing that the heathen believed that there were *bad*, as well as good, demons, viz., that "it was a very ancient opinion, that there are certain wicked and malignant demons who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest, remaining firm in goodness and uncorrupt they should, after death, obtain a better lot than they themselves enjoy."

In order to apply the foregoing quotations to the elucidation of the Scripture use of the words *daimōn* or *daimonion*, it is only necessary to add that the heathen held that certain diseases were under the control of these supposed demons; and believing this, it was very natural that they should apply the terms to the diseases themselves; and this was the case in the time of Christ. Hence we find Christ, the apostles, and the evangelists use the term in describing certain diseases from which Christ and the apostles, by the miraculous power they possessed, freed certain people. But their adoption of the *term* used by the heathen no more sanctions the heathen *notions* than does the use of the name "Beelzebub" by Christ (Matt. xii. 27), as though Beelzebub were a real god, sanction the idea that such a god existed; or than the use of the word "lunatic" in the present day sanctions the old idea to which the existence of that word is due, viz., that those who were afflicted with a certain species of insanity were actually affected by the changes of the moon. Jesus Christ and the New Testament writers, in this and other matters, adopted the language of their time, without in any way endorsing the errors connected therewith. In like manner the phrase "possessed of the devil" is in the present

* "Where there is no necessity from the use of the plural word *δαιμονίων* to suppose, as some learned men have done, that the Athenians took *Jesus* and *Anastasis* for two distinct *daimonia*; for Socrates had in like manner been accused of introducing new *demons* (plural) because he said that the *daimonion* (singular) used to forewarn him. Thus Xenophon says:—'For it was notorious that Socrates used to say that the *Demon* warned him; whence principally, indeed, they seem to me to have accused him of introducing new *demons*.'"

day sometimes applied to persons who act in an outrageous manner, and is so applied even by those who do not believe in what is usually meant by "Satanic possession." In every language words and phrases grow into existence as the result of certain ideas, and continue in use long after those ideas have ceased to be held.

Those who may wish to read further on this subject will find an article at page 205 of the *Christadelphian* for July, 1870. *Mede's Apostasy of the Latter Times* also treats of the subject at considerable length.

The following is a list of the passages in the New Testament where *daimonion* occurs. As the passages containing this word are more numerous than those where *diabolos* and *daimon* occur, we omit the words of the passages, and give the bare reference, for the reason stated in connection with *kosmos*, on page 74 of the Feb. number. In the following 59 places the word is translated *devil* or *devils*:—

Matt. vii. 22; ix. 33, 34 (twice); x. 8; xi. 18; xii. 24 (twice), 27, 28; xvii. 18.
Mark i. 34 (twice), 39; iii. 15, 22 (twice); vi. 13; vii. 26, 29, 30; ix. 38; xvi. 9, 17.
Luke iv. 33, 35, 41; vii. 33; viii. 2, 27, 30, 33, 35, 38; ix. 1, 42, 49; x. 17; xi. 14 (twice), 15 (twice), 18, 19, 20; xiii. 32.
John vii. 20; viii. 48, 49, 52; x. 20, 21.
1 Cor. x. 20 (twice), 21 (twice).

1 Tim. iv. 1.
James ii. 19.
Rev. ix. 20.

In the remaining passage *daimonion* is rendered *gods*, viz.,

Acts xvii. 18. A setter forth of strange gods.

There are also 13 passages where persons "possessed with devils" are spoken of, in which neither of the foregoing words is used, the word being the verb *daimonizomai*, "to be possessed with a devil." As, however, this word is derived from *daimon* or *daimonion*, the word "devil" or "devils" in these passages, in the Common Version, has precisely the same meaning as in those passages where the substantive *daimon* or *daimonion* is used. The following are the passages:—

Matt. iv. 24; viii. 16, 28, 33; ix. 32; xii. 22; xv. 22.
Mark i. 32; v. 15, 16, 18.
Luke viii. 36.
John x. 21.

In each of these passages, the verb will be found translated by one of the following phrases:—"possessed with a devil," "possessed with the devil," "possessed with devils," "possessed of the devils," "vexed with a devil," or "that hath a devil."

A. ANDREW.

GOOD TEMPLARISM.

REASONS WHY A CHRISTADELPHIAN CANNOT CONSISTENTLY BE A GOOD TEMPLAR.

1.—Good Templarism is a semi-religious organization; it imposes a religious test by admitting those only who believe in the existence of God. A belief of this truth, however desirable—and only fools deny it—is not necessary to the promotion of total abstinence, and, therefore, its adoption is avowedly an attempt to carry on this movement under the banner of religion; and for this attempt to obtain any measure of success, it must sanction and make use of that religion which is most widely recognised. That religion being erroneous, it is impossible to join the Good Templar organization without countenancing and indirectly fellowshipping error.

2.—This alliance with religion leads to the appointment of chaplains, who offer up prayers according to set forms. As neither they nor their hearers are in a position to do this, a faithful brother or sister of Christ cannot endorse what is said.

3.—At the dedication of a hall to what are called the "sacred purposes" of the Order, an open Bible is placed upon a table or other structure which is designated an "altar." This is not only a ridiculous piece of Ritualism, but it is a practical declaration that the Bible is the basis of the organisation. Such not being the case, the ceremony is a lie which no lover of the truth can sanction.

4.—Among the passages of Scripture quoted at the initiation of a new member one is from Tobit iv. 15, which, however good in itself, has no authority for being regarded as inspired. Its quotation is an acknowledgment that either the book of Tobit or the whole Apocrypha is a part of divine revelation—for which there is very insufficient evidence.

5.—The use of pompous titles and gaudy dresses by Good Templars tends to excite vanity, and is opposed to both the spirit and plain directions of the New Testament.

6.—The obligation or vow is a surrender of private judgment, to which no one who has been made free by the truth ought to submit; for by it a promise is made to keep the rules of the organization, whatever they may be, before they are fully communicated to the new member. This feature is essential to secret societies generally, and, therefore, the same objection applies to them all. This point is stated very clearly and scripturally in the following Declaration of the United Presbyterian Church of North America.

“Declaration.—We declare that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and Church members ought not to have fellowship with such associations.”

“Argument and Illustration.—In making the above declaration, it is freely admitted that there are many things with which an individual becomes acquainted which it would be improper for him to reveal.—(Prov. xi., xiii., xx. 19.) The same thing also may be affirmed in relation to associations. It is not, therefore, the fact of secrecy simply considered that we condemn. What, then, is it? It is the fact of a person giving an oath or promise that he will not make known to others matters which are to be subsequently committed to him, or that he will obey a code of laws with which he is not made acquainted until after the oath or promise has been given by him. This, we believe, to be wrong under all circumstances; and all associations founded on this principle are to be condemned, whatever be the object for which they are formed.

Such an obligation is inconsistent with our subjection to the law of God. This law is the supreme standard. We are always to obey it.—(Gal. iii. 19; Isaiah viii. 20; Acts iv. 19.) When, therefore, we come under an oath or promise to keep the transactions of a society of men concealed, we know not but that the law of God may require us to reveal them. When we lend ourselves to obey a system of laws of which we are ignorant, we know not but that they may be in conflict with the law of God. We are, therefore, giving promises, obligations, and pledges to do that which, for aught we know, may involve us in sin. These, under such circumstances cannot be given in judgment as required by the command of God.—(Jer. iv. 2.)

Such an obligation is enslaving and enervating to the conscience. God alone is Lord of the conscience.—(James iv. 12; Rom. xiv. 4; Matt. x. 28.) To bring ourselves, however, under an obligation to obey a code of unknown laws is, in the very act, whatever may be the character of these laws, doing violence to the freedom of the

conscience. It is making ourselves ‘the servants of men.’

In addition to these considerations, while we would not deny the right of associations to withhold some of their transactions from the public when it may be deemed advisable at the time, yet associations *formed on the principles of secrecy* are liable to objections of a very serious character—such objections as show them to be, as we have declared them to be, inconsistent with the genius and spirit of Christianity. The founder of Christianity did not act upon this principle. He could appeal to his enemies and say ‘I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.’—(John xviii. 20.) ‘He is a light that brighteneth every man.’—(John i. 9.)

The apostles did not act upon this principle. They renounced the ‘hidden things of dishonesty,’ and ‘commended themselves to every man’s conscience by the *manifestation of the truth*,’ and had their conversation in the world in ‘simplicity and godly sincerity.’—(2 Cor. iv. 2; i. 12.)

The disciples of Christ are forbidden to act upon this principle. They are ‘the light of the world,’ and are commanded to let their ‘light shine *before men*,’ (Matt. v. 14-16); and to have no fellowship with the unfruitful works of darkness.—(Eph. v. 1.)

This principle is represented as a favourite principle with the wicked. Their ‘works’ are said to be ‘in the dark’ (Isaiah xxix. 15); and are called the ‘works of darkness’ (Eph. v. 11); and ‘they love darkness because their deeds are evil.’—(John iii. 19.)

The fellowship of professing Christians with such societies, where the members are bound together by *covenants of love and friendship*, and constitute a distinct and separate *brotherhood*, is inconsistent with that principle of separation from the world which is so repeatedly and explicitly enjoined upon us in the Word of God—we say separation from the world, for the standard of their faith and morals is evidently and confessedly adapted to the world.—(Exod. xxiii. 32; xxxiv. 12-15; 2 Cor. vi. 14-18; Psalm cvi. 35; cxix. 63.)

The above reasoning is both sound and forcible, and nothing need be added to it in regard to the question of secrecy. It remains only to point out that Christadelphians have a higher mission than that aimed at by Good Templars and Teetotal Societies. It is, no doubt, a very good thing to diminish alcoholic drunkenness, but it is of much more importance to do something towards lessening spiritual drunkenness. It is said that the former reform removes a stumblingblock, and so prepares the way for the latter. True; but seeing that there are so many people spiritually drunk who have not got this stumbling block in the way

is it not the wiser course to devote what time and energies we have to them? Of course, if an opportunity occurs within the circle in which we move of doing something towards sobering a man addicted to taking too much alcohol, we should by all means do it. But to take an active part in Good Templarism or any organization having a similar object, would require valuable time which might be more profitably spent in the many duties imposed by the truth. And as we are but a "feeble folk"—though strong enough for what God has set us to do—the proper course is to husband our resources

of every kind, and apply ourselves to the one thing needful. To all those who are carrying on schemes—however good in their way—which are not based upon the truth, and have not the promotion of the truth for their object, we should say, 'We are engaged on a great work, from which we cannot desist until we are released by our Master, and authorised by him to carry out those social, political, and other reforms, which will ultimate in all families of the earth being blessed.'

April 10th, 1875.

J.J.A.

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.)

Dr. Angelo Caroly of Trieste, has had the Knighthood of the Order of the Medjidie conferred on him by the Viceroy of Egypt.

Mr. Harry Emanuel has been created a noble of the kingdom of Portugal, under the title of Baron d'Almeida, and has adopted the surname of d'Almeida.

A correspondent of the *Judische Presse* lays special stress on the fact that in several towns in Germany where the Jewish population is very small, a large proportion of the Jews are members of the various municipal bodies in those towns.

The annual financial statement of the Vienna Association in connection with the Alliance Israelite Universelle is of an extremely satisfactory character. There is a balance on the right side of 11,300 florins.

THE JEWS IN AUSTRALIA.—The *Sydney Empire*, commenting on the election of a young Jew for West Maitland says, "As the members of the Hebrew community constitute almost one 200th part of the population of this colony, the fact of their occupying one-twentieth of the seats in Parliament, shows to what a high degree they enjoy the confidence and respect of their fellow colonists."

The following Jewesses were presented to the Queen at Her Majesty's Drawing Room some weeks back: Miss Bischoffsheim by Mrs. Bischoffsheim; Mrs. R. D. Sassoon by the Marchioness of Salisbury.

The Rev. P. Bender preached a sermon at Dublin Synagogue on Sabbath "Zacor," taking his text from Nehemiah: "Remember me, O Lord, for good, for all that I have done for this people." His theme was the Sir Moses Montefiore Testimonial.

Among the fifty-four members of the Communal Council of Frankfort-on-Maine, there are eight Jews. Dr. Wolfgang Neukirch, a Jewish barrister, has for the last two years occupied the presidential chair of this Council. The Municipality of the city, which seems to be a different body to the Communal Council has twelve members of whom one is a Jew.

THE RISE OF THE JEWS IN PRUSSIA.—In an historical and statistical report on secondary instructions, issued by order of the Prussian Government, there occurs the following sentence: "It is worthy of remark that the number of Jewish scholars is increasing in an extraordinary manner. At the Frederick William Lyceum of

Posen, the majority of the pupils are Jews. In all the Berlin Colleges and in some of the Lyceums of Breslau, a fourth of the total number of scholars are Jews. In Silesia the Protestants profit by secondary instructions more than the Catholics, but the Jews profit by it still more. It is a characteristic sign that Jews prefer studies at Colleges to studies at Polytechnic Schools."

THE JEWS OF BOSTON.—Of the seven million Israelites, which, by estimate, are to be found on the face of the globe, Boston claims somewhere in the neighbourhood of three thousand as her citizens. It would seem that the first Hebrew settlement in Boston was shortly after the Revolution, when several old and influential Jewish citizens located here. It is worthy of mention that the Jews of Boston, while adhering in the main with great tenacity to the religion of their fathers, are not wholly untouched by the liberalising and changing spirit of modern times. Regarding the social position and influence of our Hebrew fellow citizens, it may be said generally and broadly, that they have developed here, as almost everywhere else, the mercantile and trading instinct, and are, as a whole, wealthy and well-to-do. Poor some of them are, but paupers none. You never saw one of their race seeking shelter in a police cell, or begging alms on the sidewalk.

EMANCIPATION OF THE JEWS IN ENGLAND.—The Master of the Rolls (Sir George Jessel, the first member of the Jewish faith who has ever sat on the judicial bench in this country) delivered a speech a few weeks ago at the anniversary festival of the Jews' Hospital, in the course of which he remarked, that twenty years ago, a Jew could not legally acquire the status of a barrister. The whole history of Jewish emancipation in this country is enclosed within the memory of men hardly yet middle-aged. "The first dawn of freedom for the Jews," as Sir George Jessel says, was seen in England but the other day. On this the *Daily News*, remarks: "The history of Jewish emancipation, has been in fact a sudden flash of light after a long darkness. It has been as swift as the rising of the sun in a tropical climate, when between obscurity and brightness there seems hardly a moment's interval. The world for centuries 'handicapped the Jew unfairly,' as Sir George Jessel said, 'in the race with his competitors.' He bought and sold, he lodged, he travelled, he pleaded his cause, he claimed his debts, he educated his children at a disadvantage with those whom he could hardly venture to call his fellow-citizens. To the ages which only gave him on sufferance the right to live, succeeded the generations which only gave him on sufferance the right to trade and teach

and earn a living. The Jew has only now at last attained to complete equality of citizenship in England.

THE MONTEFIORE COLONIZATION SCHEME.

The scheme for the colonization of Palestine is being brought prominently under the notice of both Jew and Gentile. Many of the public papers have referred to the subject in a favourable manner. The Jewish Rabbis are also exerting themselves to commend the matter of the acceptance of the Jewish community; and dark as the Jewish mind in general is regarding the promises made unto their fathers, there seems to be a glimmering of the coming glory in the minds of some of their teachers. The following extracts bear on the subject:—

"The Jews of the city of Safed, in Palestine, who number about 3,000, have forwarded to the Lord Mayor, through Colonel Gawler, keeper of the crown jewels, an illuminated memorial beautifully written in Hebrew, begging his lordship to use his influence in giving effect to the proposals made last year for the encouragement of agriculture and industry in Palestine. They have also addressed Colonel Gawler, thanking him for his efforts, and entreating him in a most pathetic appeal not to allow the proposals to fall through."

The Rev Hirsch Dainow, the Russian Magid, delivered an address on the Holy Land, at the German Synagogue, New Broad Street, on Sabbath afternoon last, during the course of which he called attention to and advocated the support of the Sir Moses Montefiore Testimonial Fund.

At a meeting, under the auspices of the Palestine Exploration Fund, held on Thursday last, a paper by M. Clermont Ganneau on his recent discoveries was read for him by Mr. Grove. M. Ganneau urged the hastening of the work of exploration in Palestine, because he said the country was menaced with a railway, which, crossing Judea, would connect Jerusalem with Jaffa.

The Spanish and Portuguese community in Manchester are actively exerting themselves to further the Sir Moses Montefiore Testimonial Fund. A collection has been organised among the members, and a small batch of donations has already been despatched to London. By special desire the Rev H. P. Mendes, Minister of the Congregation, delivered a sermon on the subject, on Sabbath last.

The pupils of the Rev. Isaac H. Myers, of Ramsgate, had a Purim treat, when the senior boy proposed the health of Sir Moses

Montefiore, and in a neat little speech adverted to the testimonial movement, and said that he thought all the school boys of Israel should take part in it.

A meeting of the Executive Committee of the Montefiore Testimonial fund was held a week or two ago. It was announced that several foreign bankers had promised to use their influence to promote the scheme; also that Dr. Woolf, Chief Rabbi of Denmark, had commenced a collection and preached on the subject. It was decided to take measures to urge the matter on the Rabbis and Wardens of the important Congregations abroad.

The *Jewish Chronicle* says: "We are glad to learn that the Sir Moses Montefiore Testimonial Fund is flourishing. No less than £5,000 has been collected in London, and we have reason to believe that the movement will receive hearty and generous support from our provincial, colonial and foreign brethren. A long letter (in Hebrew) has reached us from Safed, assuring us that if steps be taken to remedy the present enforced idleness, by providing means of work for the Jews, our brethren in that city will gladly avail themselves of such a mode of earning a livelihood."

JEW AND GENTILE ON THE SUBJECT.

The *Birmingham Morning News* takes notice of the subject in a leader, in which it brings forward and commends the Birmingham Rabbi's appeal in favour of the scheme. We make the following extracts:

"We are pleased with the opportunity of calling attention to such a noble work. The condition of the Jews in what was once their own land is most pitiable. Turkish misgovernment and prejudice have done their worst in a country which was formerly cultivated like a garden, and which only requires security for person and property, and civil and religious freedom, to become a garden again. Where plenty and peace have reigned and might reign, a wretched remnant of the Jewish nation lingers out, in poverty and contumely, their miserable lives. But wretchedness, poverty, and insult have not availed to quench their love of their national faith, or to dim their patriotic traditions of the past and their hopes of the future. Though the movement suggested by Sir Moses Montefiore is being carried on by Jews,

we confidently ask Christians to support it likewise. In the first place, Christians owe the Jews amends for the iniquities of the bad old times; in the next place, the object is one of humanity. Circumstances have forced us, as a nation, to the abandonment of that support of the rotten and hateful Turkish Government which has been one of the enigmas of our foreign policy, and it is doubtful, notwithstanding all our distrust of Russia, if the conscience of the English people would allow them to strike another blow to bolster up one of the most detestable Powers—fortunately fast becoming a Weakness—which have ever outraged decency, humanity, and common sense. In the meantime, there is much to do to avert the evils which the Turkish system will, so long as it lasts, inflict on mankind. The famine in Asia Minor is one evidence of what Turkish rule is—the lamentable condition of the Jews in their old home is another; while a cognate system has to answer for the deplorable famine in Persia. We commend to our Christian readers the Montefiore Memorial Fund, sure that the sentiments which many of them hold in regard to the Jews and Palestine, and the humanity of all, will prompt them to subscribe. We cannot do better than to add to this appeal some passages from an eloquent sermon lately preached in the Birmingham Synagogue, by the Rev. G. J. Emanuel:—"The work proposed is altogether different from that of mere charitable relief. The venerable champion of our race has wisely urged that no part whatever of the funds which may be raised should be applied to alms-giving, but that all should be entirely devoted to the encouragement of those who are willing to help themselves. Now, our brethren in the Holy Land suffer poverty and misery from three distinct causes. 1. The first and chief cause is the absence of trade and the utter stagnation of all branches of industry. The first object aimed at by the promoters of this movement and recommended by the reverend patriarch in whose honour all will be done, is the promotion of industrial pursuits. Capital wisely administered will infuse new life among the helpless, and therefore idle youth of the Holy Land. Industry, ingenuity, and aptitude for trade

are characteristics of our race everywhere. Why should they not display themselves also in the city whose greatest king was the greatest merchant of his age? 2. The second cause of the misery of our people is, their wretched dwellings; they inhabit a distinct quarter of Jerusalem between Mount Zion and Mount Moriah. I am sorry to add that all authorities concur that this is the worst part of the Holy City, and that in which the plague is sure to make its first appearance. It is proposed to devote a portion of the funds that will be raised, to the erection of improved dwellings. 3. Lastly, the poverty of our brethren in Palestine arises from the want of proper agriculture. The wondrous fertility of the country is for the present gone. But with Western science, capital, and industry, Palestine could well support six times its present population. It is intended that the remaining portion of the funds raised shall be devoted to the acquisition and cultivation of the land. When David numbered the people after years, I might say centuries of almost incessant war, there were 1,300,000 fighting men, which would give at least 4,000,000 of population. Doubtless, in Solomon's peaceful reign, there was a great increase, and yet Holy Writ tells us 'Judah and Israel abode in safety, every man under his vine, and under his fig-tree from Dan to Beersheba, all the days of Solomon.' (1st Kings v. 5). At the highest computation, there are now not really one million of inhabitants. If the land were only in part cultivated, surely these could be maintained in plenty and comfort. Now, my brethren! I appeal to you on behalf of this fund. I might call it almost a religious duty to aid in doing honour to the aged philanthropist, who has so long and so ably fought the battle of our race against despotism and oppression. But I will put aside the personal aspect, and I will tell you simply, but emphatically, that we cannot, we dare not, as religious men and women, forget or neglect that land which was the birthplace of our race, which was for 1,500 years the seat of a self-governing nation of Israel, and which will be once again the home of our restored people. I ask you to contribute to this fund in no niggardly, nay, in a magnificent

spirit. It is not a family for whom I appeal, nor an institution, but a people and a country. The conventional guinea is out of place here. I ask you to let this discourse bear rich fruits. The present is an opportunity for one grand effort on behalf of our brethren. The whole world may, I think will, unite. Let us of this town be foremost in the ranks. Remember the words of the Psalmist, 'Seek ye, strive to promote the welfare of Jerusalem.' 'Those who love the Holy place will prosper.'—*Morning News*.

A JEWISH PUBLIC MEETING IN PROMOTION OF THE SCHEME.

On Monday evening, March 15, a large public meeting of Jews was held at the Jewish Working Men's Club and Institute, Hutchinson Street, Aldgate, to stir Jewish sympathy in behalf of the movement. Rabbi Artom presided. Mr. M. H. Picciotto, whom the meeting had come principally to hear, was the first speaker. We give a selection from his remarks. He said "I propose not to lecture to you in the ordinary sense of the word, but rather to confer with you on a subject of communal, nay, of national interest, which is just now stirring the hearts of all the children of Israel in every part of Europe. I do so, not as the organ of any society or committee, or any other organization, but simply as a private individual wishing to communicate freely his own thoughts to his brethren. I will speak to you first, of a land hallowed by memories sacred to all who have a Jewish heart and Jewish feelings. This land is Palestine, commonly called the Holy Land, a country which was once the kingdom of Israel, the cradle of our faith, the seat of our nationality, the spot where stood the grandest, the holiest, and yet the simplest of temples on earth, a true emblem of our creed, grand in its simplicity, holy in its truth. This land which was given in heritage to our forefathers by a direct Divine interposition, was blessed with a soft climate, great fertility and natural wealth; and was owned and occupied by the Jews for more than 2,000 years. Its fertility has been graphically depicted by the Biblical expression of 'a land flowing with milk and honey,' and by a prophetic promise that every man should be able to sit peacefully

'under his own vine, and his own fig tree.' Hence the mass of the nation devoted itself to the labours of husbandry; and its civil and political constitution, was best adapted to an agricultural people. The necessary separation of Israel from the surrounding idolatrous nations, precluded any development of foreign commerce, and only the surplus of the agricultural produce was occasionally exchanged with foreign articles. The produce of the land must have been extremely abundant, for it sufficed to sustain a population estimated at five millions, a number far greater than any which ever inhabited Palestine since the fall and dispersion of the nation. But Israel, the favoured of God, the kingdom of priests, the custodians of Divine truths and laws, who ought to have propagated their beauty to the world by their own example, alas! proved unfaithful to their trust, and were visited with Divine punishments, and overtaken by disasters and calamities such as had been predicted, and as no other nation ever endured. The country was successively invaded and laid waste by cruel enemies, Assyrians, Babylonians, Persians, Greeks and Romans, who carried off into captivity the flower of the nation, despoiled the mass, and compelled them to disperse helpless and homeless through the wide world. The poor remnants of Israel, whose affections were too much bound up with a land, monuments and associations full of sacred memories, and who did not emigrate, were at later periods victims of further ravages perpetrated alternately, by the superstitious fury of the crusaders, and the blind strokes of the Mohammedan scimitar. The land became utterly desolate. The heels of the invaders who treaded on the ruins of the country and monuments of the Jews, crushed also their energies and powers; and a dark pall of desolation seemed to have fallen on the once beautiful land, which unhappily has never yet been lifted. Vast tracts of ground lying fallow, towns and villages in decay, ruined roads, and the almost universal poverty of the sparse inhabitants tell the tale of past prosperity and present misery; and a smiling sky and brilliant sun-rays seem to mock and taunt the sadness beneath. Under the Ottoman rule—once very fierce, and now very feeble—the country has been now in this kind of comatose state for some

centuries, only enlivened now and then by some rebellion of a Pasha, or some incursions of a plundering tribe of Bedouins. Of late years, however, the government became more regular and efficient, adopted some European notions of justice and liberty, and the inhabitants are better protected, the local authorities being under the vigilance of the European Consuls. The Jews inhabiting the four principal towns of the Holy Land, viz.: Jerusalem, Hebron, Tiberias and Safed, number about fifteen thousand, and are nearly all poor or verging on poverty. As usual, they have always been the greatest sufferers in every public calamity. Every famine, every dearth of provisions, every drought, every disease affects them more than the other parts of the population, owing chiefly to their radical and chronic poverty. Some pursue eagerly the few mechanical trades open to them, others hunt after casual work when it is obtainable; but the country itself being poor and depopulated, these resources are at present extremely low. Of foreign commerce there is scarcely any worth naming, in consequence of want of capital and of easy means of communication. One other branch of industry might undoubtedly prove a general boon to them, if properly directed: that is agriculture, in such localities as are properly watered. But our Palestinian brethren possess at present neither the pecuniary means nor the knowledge necessary for such a pursuit. If agriculture were successfully carried on, some other cognate industries could be established and practised with advantage along with it. But as matters stand now, and have been going on for a very long time, the state of our Palestinian brethren is one of the most absolute poverty, of unmitigated pauperism and abjectness, with all their train of sad consequences. We European Jews, now living in more or less comfort and liberty, could not forget the seat of our former greatness and nationality, nor yet the Divine promises of a future restoration and glory which is to radiate from Mount Zion over all the world. Indeed the hopes raised by these promises have sustained us through centuries of persecutions and sufferings, and sustain us now through the still greater danger consequent on material prosperity and success.

We could not well dissociate in our minds our holy religion from the Jerusalem of the past and the Jerusalem of the future; and our very prayers, and many of our institutional ceremonies, are there to testify to the inseparable character of the two ideas. I do not wish nor ask that a single penny for our own poor should now receive a different destination. But I do say that the easy classes of our community might and ought for once to make an effort of liberality for the great object in view, and that those who cannot spare the pounds might and should forward their shillings and their pence, at least, as a solemn manifestation of their feelings, which I am sure are as sound and as generous as those of the best among the wealthy. But not alone on the grounds hitherto stated do I base my appeal to you. Another cause equally powerful and equally urgent calls aloud for your sympathy, and for some action on your part. And this leads me now to speak to you of the gentleman to whom I only alluded before. The name of Sir Moses Montefiore—(loud and continued applause) which we all venerate, and which is a household word to you, is probably already present to your minds in connection with charity in general, and with the Holy Land in particular. From the information that has been laid already before the public, you are aware that, in consideration of the immense services rendered, and benefits conferred by the venerable gentleman to his Jewish brethren and to humanity at large, through a long and active life, it has been desired by many to raise a testimonial in honour of his name, and to transmit to posterity the deep sense of admiration and gratitude of his contemporaries. This idea, already too long deferred, took possession of the public mind; and when privately communicated to Sir Moses, he replied with grateful emotion: 'I do not want anything for myself, neither pompous memorials nor monumental panegyrics; neither statues nor trophies. I am quite satisfied with the public approbation and God's own sanction. But if you wish to do something that would most touch my heart, do some grand act of charity to the thousands of our suffering brethren in the Holy Land. No alms; no momentary relief; but set up something that may permanently improve their condition

by industry and labour.'—(Applause). And he immediately set to work to ascertain the best available means for the attainment of the desired end under present circumstances. Here, then, you have a new trait or characteristic of the high-minded self-abnegation of the man. Hence it happened that the two subjects—the Testimonial to Sir Moses Montefiore and the assistance to the Jew of Palestine—came to be associated together and to form one scheme, a scheme requiring a large fund for its realisation. This proposal, which I confidently believe will receive your approval and sympathy, has been communicated to most foreign countries, containing important Jewish communities, where the name and the noble deeds of the venerable baron are well known and appreciated; and there can be but little doubt of the favourable reception it will meet with, and the enthusiasm it will arouse among our brethren everywhere. It is not often that we can by one single act accomplish two good actions, or to express it in a homely phrase, by only one payment discharge two debts. In the present instance we owe this good fortune to Sir Moses Montefiore himself. You will not expect me to predict exactly what operations will be undertaken for the attainment of the desired end, nor to state anything beyond the general principles laid down as a basis to the scheme; and these consist of promoting and encouraging agriculture, industry and permanent improvements, and discarding the system of alms. The practical application of these principles will, of course, require much reliable information first, and then mature deliberation, which will, doubtless, be given to the subject. Naturally much will depend on the amount of the fund to be collected; and when this shall have been ascertained, the definite plans can be settled. If I can venture to make a suggestion to you, I would advise you to appoint a committee from your own body to receive subscriptions towards the proposed Testimonial Fund (provided you obtain the sanction of the Committee of the Sir Moses Montefiore Testimonial to this course), and to exert yourselves to make up a list which I hope and believe may contain some thousands of names of the working classes—a list which will greatly redound to your honour as

confirmatory of a reputation you have already gained for charitableness and virtue. No matter how small the individual contributions may be, let there be no limit to the minimum; let every one bring to the altar of charity and brotherly love his mite at his own free will; and this mite, coming from a good heart, will be accounted to him as the hundreds of the rich by the all-seeing Father of Mercy."

Dr. H. Adler proposed a resolution in favour of the Montefiore scheme. He said "I appeal to you all to unite in doing honour to Sir Moses Montefiore for his sake and for the sake of Zion. There is no religious service but the name of Zion is mentioned therein. In our Sabbath morning service we read that when the sanctuary was erected everyone brought, as his free-will offering, that which his heart prompted him to bring. No collections were made, no appeals were issued, no committees were formed, but each man brought according to the promptings of his heart, and so readily did the people bring their offerings that Moses had rather to restrain them. Let us, then, all bring to Jerusalem according to that which our heart should prompt us. Let us send a message of love to the poor of Zion, so that they may say: 'For the Lord hath comforted Zion, He hath comforted all her desert places. He will make her desert like an Eden and her wilderness like a garden of God; joy and delight shall be found therein; thanksgiving and the voice of song.'"

The "Rev." Prof. D. W. Marks seconded the resolution. He said "In reference to Jerusalem we are like members of several other religions, who when they were persecuted, believed and hoped in the near approach of a millennium, and who, as soon as the persecution ended, let the idea of the millennium fade away from their hopes and beliefs. In the time of persecution, in the days of degradation when the Jews had sunk to a level from which only Jews would have risen, then our Fathers cried O! Jerusalem, the hope of our fathers, let the time of salvation be near! But in the days of freedom when the Jews ceased to be persecuted and degraded, then there was a sad echo of that cry which had been heard on the other side of the channel—*Sion est*

France. Do not let us say England is our Jerusalem. Let us rather be animated by a truly Jewish national feeling and spirit."

Do not, however, let us deceive ourselves; £10,000 will not do this work; nor will £20,000. An enormous sum will be required. To procure this large amount a spirit of union must prevail. (Hear, hear.) Do not let the committee of the Board of Deputies be guided by any narrow-minded bigoted spirit. There is a large important body in Paris—the Alliance Israelite Universelle—which can help; there is a large and influential body in England—the Anglo-Jewish Association—which can help; there are other kindred bodies abroad which can help; there is the Agricultural School at Jaffa which can help. Let us then avail ourselves of their help. (Loud cheers.) They ought not to be excluded. No narrow-minded feeling must guide us in this national work. Wherever aid can be given, aid must be sought for; all the aid we can get is wanted." (Applause.)

The chairman then put the resolution to the meeting and it was carried amid enthusiastic cheering.

Mr. Ellis A. Davidson moved the next resolution: "That this meeting is of opinion that a Committee should be formed to promote and collect subscriptions among the industrial classes of our community in aid of the Sir Moses Montefiore Testimonial Fund." Mr. Davidson eloquently appealed to his hearers to bring to a focus the hopes and aspirations expressed by them every day in their prayers. He said that few who prayed that the time might soon arrive when the Temple of Jerusalem should be rebuilt, realized how much was required from them to hasten that time.

Mrs. Levy in seconding this resolution made an earnest appeal to the Jewish mothers of England to assist in ameliorating the condition of their sisters in the Holy Land. The part played by women in the past history of Israel was by no means an unimportant or inglorious one. Let then all the mothers of Israel unite in co-operating in raising the position of the Jews of the Holy Land. This was a subject upon which the voice of women should be heard, for their hearts were always full of sympathy and love for those in distress and misfortune.

The chairman in putting the resolution, supported the sentiments expressed by preceding speakers. All should be proud and eagerly embrace the opportunity of testifying their love for Jerusalem. It was said that those who mourned for Jerusalem in the days of her desolation, would one day join in her joy in the days of her rejoicing. If then those who mourn with Jerusalem will join in her joy, how much more so would it be the case with those who helped to hasten the time of that rejoicing. See what an impression it would make on the Jews of Jerusalem if they could say that there are Jews in England, in America, in Africa, and other parts of the world, and all have their hearts still in Jerusalem.

The resolution was then carried by acclamation.

Mr. H. Sol. Myers proposed a vote of thanks to Mr. Picciotto for his address, and earnestly supported the appeal made to the Jewish working classes to render homage to the name of Sir Moses Montefiore, and to ameliorate the condition of the Jews of the Holy Land.

Mr. S. A. Green in seconding the vote said that in such an undertaking there should be no invidious class distinctions, but that non-Israelites should be allowed to co-operate. Many enrolled their names as subscribers at the close of the meeting."

JEPHTHAH'S VOW.

THIS vow is recorded in the eleventh chapter of Judges, in the following words: "And Jephthah vowed a vow unto the Lord, and said, If Thou shalt without fail deliver the children of Ammon into mine hands, then it shall be whatsoever cometh forth of the doors of mine house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."—(ver. 30, 31.) The narrative states that Jephthah's daughter was the first to meet him on his return. Hence it has been concluded by some that the strict fulfilment of the vow required that she should be offered up as a sacrifice. But as this would have been a direct contravention of the Mosaic law (Deut. xii. 31), such a proceeding could not have been permitted. Moreover, Jephthah, being one of those who "wrought righteousness" and "obtained a good report through faith" (Heb. xi. 32, 33, 39), would not have sanctioned anything of the kind. And it is very improbable that one so devoted to Jehovah would make a vow which might require him to offer up a human sacrifice, or even an unclean animal, which was expressly forbidden. Hence Hebrew scholars have scrutinised the text to ascertain whether it be not capable of an improved rendering. This has resulted in the conclusion that the word rendered "it" in the last clause of the

vow may with perfect propriety be rendered "him," thereby making it read: "Shall surely be the Lord's, and I will offer Him up a burnt offering," meaning that a sacrifice should be offered up unto the Lord. The marginal rendering also makes the vow more clear by substituting "or I will offer" for "and I will offer;" which represents Jephthah as promising either to devote the living soul that should meet him unto the Lord, or offer it up as a burnt offering. By an alternative such as this, Jephthah would avoid the sin of offering either a human being or an unclean animal. And that these were the terms of the vow, would appear from the account given of its fulfilment. Both the father and the daughter lamented the consequences of it: the former said, "I have opened my mouth unto the Lord and I cannot go back" (v. 35), and the latter said, "Do to me according to that which hath proceeded out of thy mouth."—(v. 36.) To this the narrator adds, that "her father did with her according to his vow which he had vowed: and she knew no man."—(v. 39.) In lamenting her misfortune, Jephthah's daughter did not bewail the loss of life; she simply bewailed her "virginity." From this it would appear that in being devoted to the Lord, she had to remain unmarried all her life. This deprivation was considered a great

calamity in the East, especially among Jewish women, many of whom indulged in the hope of being the mother of the promised prophet like unto Moses. Hence the sympathy shown by Israelitish women with Jephthah's daughter; for it is recorded that "it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year."—(v. 39, 40.) The marginal rendering substitutes "talk with" for "lament;" and this is more in harmony with the points in the narrative to which

attention has been called. To lament implies the decease of the Jewish virgin, but to "talk with" necessitates her existence, and is in accordance with the statement that, as the result of fulfilling the vow, "she knew no man."—(v. 39.) Thus a full consideration of all the circumstances connected with this touching incident in Jewish history, deprives it of that extreme, repugnant aspect in which it has sometimes been presented, and at the same time harmonises it with divine law and human reason. J.J.A.

April 15th, 1875.

DOWIEISM.

WITHIN the last few days, a tract has been circulated by the Edinburgh Dowieites, with the object of restoring, with the aid of the Renunciationists, the lost influence of their latitudinarian and flesh-pleasing principles. We do not fear they will succeed; for the brotherhood, as a whole, are too wide awake to be entrapped by plausible speeches, which are contrary to what they know to be true, especially when those speeches are brought forward under the auspices of men whose want of principle is shown in their taking to the Dowieites after repudiating them for years, when Dowieite co-operation became valuable for the vindictive objects of a reproved scorners, who sought to make the renunciation of a subtle part of the truth an instrument of revenge; but which God has turned into an instrument of purification, in the separation of the carnal and the sanctification of the faithful.

Nevertheless, there are some things in the tract we should have liked to answer. But the period of the month is late, and the needs of recruiting health forbid the necessary effort at this time. We say but one word or two. First, God knoweth it is in our hearts to help, honour and love all who help, honour and love the truth, without respect of person; and that if the Dowieites were of this class, we should rejoice to offer them a hearty co-operation instead of an opposition which increases in its determination with an increasing acquaintance with the spirit of the holy oracles of God. Secondly, we excommunicate no one. They either misunderstand or misrepresent our action towards them when they speak of excommunication. Withdrawal we admit; but this is different from excommunication. We stand aside from them, because we are not willing to share the responsibility of their way of dealing with the truth and its obligations, which is worse than open war against it. We have this liberty from Christ, to stand aside or withdraw, and the liberty often becomes a duty; but it is a different thing from excommunication, which implies a judicial cutting-off. No man, understanding the present position of the saints, would pretend to have this power. Thirdly, if the argument of this tract is a just one, Dr. Thomas was a Dowieite; and in that case, how came it that in 1862 or thereabouts, when Dr. Thomas, in Edinburgh, was requested to heal the breach between them and the friends of the truth, he said that instead of healing it, he would make it as wide as ever he could? Fourthly, differences of doctrine constitute only half the difference between Dowieism and the friends of the truth. A carnal Laodiceanism belongs to the former, which is detestable to every child of the Spirit. Fifthly, the recognition and disfellowship of such fruits of the flesh, instead of being a prohibited act of judgment before the time, is both a duty and a necessity for which the Ephesians were commended, and the saints of our day will not be condemned.—(Rev. ii. 2; 2 John x. 11; 1 Tim. vi. 5, 6.) Sixthly the laxity of the Dowieites in their treatment of the doctrine of the immortality of the soul in fellowship, was the one point on which the Birmingham withdrawal from them was expressly founded: this is the best answer to the suggestion of dishonesty in giving this point prominence. Seventhly, the process by which it is sought in this tract to smooth down the doctrinal difference acknowledged to exist, might be applied to what points of truth the Dowieites do hold, with the effect of destroying all reason for the Dowieites separating from the Presbyterians: thus—Presbyterians and Dowieites both believe in reward, but differ as to *the time*; they both believe in a kingdom, but differ as to *where*, &c. Lastly, the "crude and partial foundation" on which we said some time ago the Dowieites came together in the beginning, and which the Dowieite tract now answers by quoting definitions from the *Herald*, &c.; did not refer to the foundation existing in the writings of Dr. Thomas, but to the foundation existing among the Dowieites themselves, many of whom never read those writings, and some of them, (and these the principal,) made it a matter of boast that they did not do so. The attempt of the Dowieites to make out the Christadelphian "platform" to be one, and that of Dr. Thomas another, is ingenious, but will deceive none

but the Dowieites themselves, unless we except their newly-found friends and allies, the Renunciationists. At another time if necessary, we may expose the fallacy of the argument by which this truly Dowieite suggestion is sought to be sustained. Meanwhile we must leave them with the prayer that they may become what they have not hitherto shown themselves to be—thorough going and hearty friends of the truth in its conflict with the present evil world.

They come to the surface in connection with an evil work and evil men. When the work of God is being done, men hear nothing of them. They opposed the preaching of the Word years ago: and now that the preaching of it without them and apart from them has developed a generation of believers who would never have heard of it if all had acted on their carnal principles, they come forward to interfere with the work and that at a time when false friends from within have tried to destroy it, but for whom they would have lain dormant in their obscurity. And they praise the false friends and glorify their treachery to the truth under the high-sounding epithet of liberality and freedom of discussion; and condemn and would arrest the hands of those who with much toil and weariness of flesh and spirit are seeking to hold aloft the banner of the glorious gospel of the blessed God! We are not dismayed. We stand to our post so long as God grants the lengthening of our days; and if we fall in the battle, it will be only for a moment, for the glorious purpose of God is about to prevail in all the earth.

Llandudno, April 24th, 1875.

EDITOR.

INTELLIGENCE.

BEITH.—Brother Gillies reports the immersion of DAVID PRIDE, sen., on March 11th.

BIRMINGHAM.—During the past month, the following immersions have taken place: Mrs. PRISCILLA BALLAM, middle age, formerly neutral; Mrs. MARY ANN TERRY (35), wife of brother Terry, formerly neutral; JOSEPH FRANKLIN (22), cabinet maker; Miss MARY ANN TURBYFIELD (30), formerly Baptist; Mrs. ADAMS, (27), wife of bro. Adams, formerly Methodist. There have also returned to fellowship brother and sister Wall, and brother Mawson, who have held aloof since the Renunciationist schism. The quarterly tea meeting was held on Good Friday, which as usual was a feast of song and fraternal interchange.

EDINBURGH.—Brother W. Smith reports the removal of brother R. Paterson to Leeds; likewise that a social meeting was held, on April 11th, to take farewell of him. He adds that a committee has been appointed to watch over the interests of the truth in Edinburgh and surrounding district, and also to collect the means for the spread of it in places where there may not be any brethren or where they are not able to meet the expenses connected with lecturing.

FROME.—In reference to the announcement of withdrawal from brother Hawkins, which appeared last month, brother Hawkins and others write to say that there was no just ground for it. So far as the *Christadelphian* is concerned, there the matter must rest. There is some proposal to try to bring things to amicable arrangement, which is exceedingly desirable. There are cases in other parts where fraternal breaches have occurred and separations taken place, but they are of a character that no good object can be served by the publication of them. Where a properly

constituted and reasonably conducted ecclesia deliberately and with good reason and the common consent withdraws from an offender, justice to the brethren everywhere requires its notification: but where it is a case of a community rent to pieces through personal disagreements of which parties at a distance cannot judge, the publication of the fact is only a spread of the evil without any compensating advantage. It is extending the quarrel without settling it. Wisdom forbids this and rather dictates the confining it to the seat of the trouble, if it cannot be cured. The penalty in such a case (from which alas the unoffending suffer as well as those at fault), is that lovers of peace in other parts are cut off from visitation and intercourse. It is better to endure than fly asunder if the doctrine and law of Christ are received. If there is no remedy from within, try arbitration from without. If this does not produce harmony, it may, at all events, deliver the innocent. But to report the mischief merely is without profit and cannot be done in the *Christadelphian*.

HUDDERSFIELD.—Sister M. Fraser reports the obedience of another of her sisters, Isabella, who was immersed at Halifax on the 25th ult. She also reports that upwards of one hundred of the brethren from various parts met at Huddersfield on Good Friday, to partake of tea together and hold refreshing intercourse on the glorious things of the one faith. Addresses were given by brethren Bairstow (Halifax); Dunn (Leeds); A. Andrew (London); Wallis (Scarborough); and Heywood. "As was anticipated, a most enjoyable time was spent, and all of us stimulated to greater exertions in cultivating that Christlike character which is indispensable in our

selves and in preaching the gospel to others. The Sunday evening lectures continue to be well attended."

LEEDS.—Brother Chapman reports the obedience of SAMUEL BRIGGS (58), of Netherton, Northumberland, brother in the flesh to sister Andrew, of Leeds. Brother Briggs had been previously connected with the Campbellites for upwards of thirty years. Brother Paterson, of Edinburgh, having now removed to this place, the brethren expect thereby to be materially assisted in the spreading of the truth." The lecture subjects have been as follow: "The preservation of the Bible." (Brother Chapman.) "The unknown God." (Brother Dunn.) "The writers of the Bible." (Brother Chapman.) "The judgment of the quick and dead." (Brother A. Andrew.) "Fulfilled prophecies." (Brother Chapman.) "The kingdom of God." (Brother O'Neil.) "The preservation of the Jews." (Brother Chapman.) "The Lamb of God." (Brother Dunn.)

Four lectures on the kingdom, conversion, the devil and hell, &c., have been given at Low Wortley, by brother A. Andrew, of London, and brother Dunn, of Leeds. Lectures advertised to be given by brother Roberts, of Birmingham, had to be delivered by brother Bairstow, of Halifax, owing to the ill health of the former.

LEICESTER.—For some months past, the brethren have had it in prospect to remove into a new and commodious hall, which has been in process of erection (by arrangement with the landlord) in connection with the business premises of brother Collyer, in Silver Street. The new hall will seat four hundred people. In addition to this increased facility for the proclamation of the truth as compared with the old place, which could not accommodate above 150, there are many conveniences connected with the new place which were lacking in the old. There are two capacious ante-rooms, with separate entrance, a bath for immersions in one of them (not yet completed), lavatories, &c.; the hall is also supplied with a very efficient heating apparatus, the value of which will be felt in cold weather, when oftentimes, as experienced in many places, the profitability of a meeting is interfered with by the low state of the temperature. The Hall, though in the exclusive control of brother Collyer, will not be in the sole occupation of the brethren. The brethren will rent it for use on the Sundays and perhaps one week night, and at other times it will be open to hire by the public, whose assistance in this respect will be necessary as regards meeting expenses, the same as with the Athenaeum, Birmingham. It is named the Central Hall, in allusion to its position in the heart of the town, as compared with another, which is nearly on the outskirts. It was thought better to give it a neutral

name, as in keeping with the present outcast position of the truth, and securing its eligibility for public use. The opening of the place marks an era in the history of the truth in Leicester. The fortunes of the truth in the town have been of a chequered, and at one time, unpromising character; but within the last two years, since the Renunciacionist trouble, they have entered upon a phase of comparative prosperity. The ecclesia is more numerous than at any time, the brethren and sisters numbering 46. There is more intelligence, spiritual understanding, peace, brotherly love, and earnest looking for the Lord than at any previous time. There is cause for joy in the change here, as everywhere else. Purification has come from trouble; consolidation has been the result of threatened catastrophe; and the prospects of the truth, as regards the honest enquirer, are more cheering than they have ever been.

The builder's work being finished, the opening took place on Sunday, April 18th. Brother Roberts, of Birmingham, was to have lectured that day, and on two days during the week, but his state of health prevented, though he was present. His place on Sunday was taken by brother Hodgkinson, of Peterboro'; on Tuesday, by brother Sulley, of Nottingham; and on Thursday, by brother Shuttleworth, of Birmingham. Besides these, several brethren and sisters were present from other parts, including brethren Hall and John Shuttleworth, and sister Roberts, also bro. and sister Wall, of Birmingham; bro. Boshier, bro. T. H. Boshier, of London; and sisters Bennett and Jones, from Mumbles; sister Hodgkinson, from Norman Cross (who, however, was obliged to keep the house from indisposition), brethren Burton, Harrison, Kirkland, Lovett, and Richards, of Nottingham; also sisters Burton, Goodacre, Richards and Sulley; sisters Barker and Morley of Spalding; bro. Leigh, of Wellinboro'. A tea meeting took place on the Monday (brother Boshier in the chair) when several addresses were delivered by brethren from a distance.

LONDON.—Brother Andrew reports: "There is only one addition to report this month, viz., Miss SARAH FURLEY, formerly Baptist, who was immersed on the 7th of April. Messrs. Moody and Sankey have recently left this part of London. We made use of the stir they were creating by having a lecture specially referring to them, the announcement of which (see below) drew about the largest audience we have had in our present meeting-room. Our lectures have been as follow:

Sunday, March 21st.—The Church of England as exhibited in the recent pastoral letter of its Archbishops and Bishops—their admissions and assumptions—the English State-Church a partaker of Rome's approaching doom.' (Bro. J. J. Andrew.)

Sunday, March 28th.—'The Resurrection of Jesus Christ the basis of the Resurrection of the Saints at his Second Appearing, which is the only hope of the true believer.' (Bro. Boshier.)

Sunday, April 4th.—'Salvation, and how we must be saved. 'The great Salvation which began to be spoken by the Lord' what is it? What must we do to be saved? Paul's answer to the Philippian jailor considered. Salvation without immersion in water impossible. *Conversion*; what is it to be converted, and how long does it take to convert a man?' (Bro. Atkins.)

Sunday, April 11th.—'The Gospel of Messrs. Moody and Sankey; will it save you?' (Bro. J. J. Andrew.)

NORMAN CROSS.—Brother Hodgkinson writes: "Another jewel has been washed out of the mud of Yaxley, 'by the foolishness of preaching.' **FRANCIS LENTON** (32), formerly church of England, having been immersed into the name of Jesus Christ, trusting in his righteousness rather than her own; others are contemplating the same step, but the master may come before they can decide, and shut the door."

NOTTINGHAM.—The lectures for the month have been as follow: "The Jews." (Bro. H. Sulley). "Treading the Winepress." (Bro. J. Burton.) "Practical Religion." (Bro. S. Richards.) "The Christ." (Bro. F. Hodgkinson).

OLDBURY.—Brother Voice reports the falling away of Thomas Watton, who also himself writes to say that the Christadelphians never treated him with proper respect after the first "go-off," and that he will have nothing now to do with them. He does not say that the truth is a lie, though we understand he has commenced attending Methodist meetings again. The man who serves God is prepared to suffer the extremest dishonour—ay, death itself, even at the hands of brethren—rather than swerve, in this time of probation, from the narrow and disagreeable path of duty in this present evil world, which is marked out for us in the gospel, as the way to the kingdom of God.

SALE.—Brother Birkenhead reports the obedience of **HENRY PHILLIPS** (21), painter, formerly connected with the Methodist Free Church. The lectures are being continued at the chapel at Altrincham, and are attended by attentive, though not large audiences. On Good Friday, there was a large gathering of brethren and sisters from Liverpool, Manchester, Stockport, Hanley, Warrington, &c., besides many interested friends. About 61 brethren and sisters broke bread, and between 70 and 80, with friends, sat down to tea; after which a pleasant evening was spent in singing and speaking. Brother Mackay, of Tamworth (accompanied by

sister Mackay), also visited Sale, and delivered an excellent lecture on "Christian Baptism."

STOCKPORT.—Brother G. Waite reports two additions to the ecclesia by immersion into the only saving name of the Lord Jesus anointed; viz., **JAMES WILTSHIRE** (60), formerly neutral; and **JOSEPH EDGE**, formerly Roman Catholic. Brother Wiltshire was a Bible reader, who had never been able to settle down with any of the sects. Brother Edge was brought up in the Church of England until about eleven years ago when he joined the Roman Catholics. Latterly, he became also a Bible reader and attended the lectures; he now wonders how it is he did not perceive the truth before.

The lectures for the month have been on the following subjects: "The one hope." (Brother Dunn.) "Paradise." (Brother Birkenhead.) "The keys of the kingdom." (Brother Dixon.)

TEWKESBURY.—Brother Horton reports visits and lectures from brethren Henry Veysey of Taunton, and Charles Doe of Yeovil, and J. J. Hadley of Birmingham, whose assistance was welcomed in giving testimony to the truth in Tewkesbury, in a more public manner than usual. Brother Veysey lectured on Good Friday evening, the Sunday afternoon and evening, and the Monday evening following; the subject, was "Revivalism in its different aspects." Some of the Cheltenham ecclesia availed themselves of holiday time, to be present during brother Veysey's presence. Brother Charles Doe lectured on the evening of April 2nd, subject "Lesson from the History and Life of Zedekiah." On the Sunday afternoon and evening of April 4th, brother Hadley lectured on the "coming of the Great King;" and on April 8th, brother C. Phillips, of London, lectured on "the unspeakable gift of God." "We have thus," says brother Horton, "by the grace of God been enabled to 'scatter seeds of kindness,' which we pray may bring forth much fruit in the great day of appearing of our beloved one."

SOUTH AFRICA.

PIETERMARITZBURG (Natal). — Brother Boyley, who is alone here, thinks the brethren in other places are greatly privileged in being able to assemble together for worship, breaking of bread and the proclamation of the truth. He expresses a strong desire for fellowship and society of even one brother, who might be able to speak a little to the alien. He would guarantee a meeting place and an audience. He says a brother might go for £10. on the assisted passage plan. As regards work, there is plenty, and it is one of the healthiest of climates on earth.

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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CHRIST'S MOUNT OLIVET PROPHECY CONCERNING JERUSALEM.

BY DR. THOMAS.

THE CARCASE.

THIS is an expression used to designate the Jewish State or nation. It is so used in Deut. xxviii. 26, where Moses says, speaking to Israel, "Thy *carcase* shall be meat unto all fowls of the air," that is, thy nation shall be a prey to all other nations; and in the same chapter, verse 49, a particular nation is designated which should come against them from far (Italy) "as the eagle flieth," the Eagle being the symbol of the Roman power, as is well known. The figure used by Jesus and Moses is the same: the latter says, "Thy *carcase* shall be meat for the fowls of the air," and Jesus declares that "Where-soever the *carcase* is, there will the eagles be gathered together."

These are all the signs precedent of the desolation of the city and temple, given by Matthew in the first twenty-eight verses of his testimony, con-

cerning the coming of the Son of Man in the sense of the last four verses. But in the tenth chapter, he gives something additional. There we learn that Jesus informed his disciples, or apostles more particularly, what should be their lot before he came. "Behold," says he, "I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the Councils (as narrated, Acts iv. and v.), and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake (as in the case of Paul in Acts xiii. 50, who shook off the dust of his feet as commanded, Matt. x. 14; also, in Acts xvi. 22, when he was scourged and sent to prison; likewise before Felix, Festus, and Agrippa, "kings and governors of Judea) for a testimony against them and the Gentiles. . . . And YE shall be hated of

all for my name's sake; but he that (being the subject of these things) endureth to *the end*, shall be saved. But when they persecute in one city, flee ye into another (as Peter did, Acts xii. 19; and Paul, Acts xvii. 14.) For verily, I say unto you, YE shall not have gone over the cities of Israel TILL the Son of Man be come." This is susceptible of no other interpretation than that the Son of Man would come before the apostles had made their proclamation in all the cities of Judea, or at most of Palestine. The only question which can arise is, how, or in what manner, would the Son of Man come before they had finished their work? Some thought it would be *in person and visible to the nation*; hence this notion favoured the appearance of "false Christs." The scope, however, of Messiah's doctrine should have led them to a different conclusion, as will appear from the parable of the marriage of the King's Son.—(Matt. xxii. 1.) Let the inquirer read; the interpretation is as follows.

Jehovah sent forth the apostles to invite Israel to receive Jesus for their King. But they made light of the invitation and spitefully entreated and slew them. This excited the indignation of God against them. What did he do? In the words of the parable, "He sent forth His armies and destroyed those murderers, and burned up their city," or in the language of history, He sent the Roman armies under Titus against them, destroyed them, and burned Jerusalem. In this manner God came against them; the Son of Man came against them; the Romans were the executors of their vengeance against Israel—they came by Titus upon the principle that he who comes by deputy comes himself.

The destruction of Jerusalem was the breaking off, not of Israel, but of "some of the branches" of "the Good" Israelitish "Olive Tree," whose stock is rooted in Abraham, "the friend of God;" and these branches, which lie withered on the ground, will, like Aaron's rod, become full of sap and bear much fruit,

by being again ingrafted on the parent tree; "for God is able to graft them in again."—(Rom. xi.) Read the whole chapter. And this will be effected "when," in the words of the parable "the king comes in to see the guests."

In the twenty-third and twenty-fourth of Matthew, *two comings* are evidently brought to view; first that mentioned in the 39th verse of the former, when Israel, as a people, shall hail Jesus with acclamation AS THE BLESSED OF JEHOVAH; and second, the coming of the Son of Man, *not* "in the clouds of heaven with power and great glory," but with the publicity of the lightning, to destroy Jerusalem by Titus and his Romans.—(Matt. xxiv. 27, 28.)

To the coming of the Son of Man by Titus, the apostles refer when they say, as Paul to the Hebrew brethren, then suffering persecution under the administration of their unbelieving countrymen, "Cast not away your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while (seven years longer), and He that shall come, will come, and will not tarry."—(Heb. x. 36.) There was consolation in this, for after the coming, the Jews would have no more power to persecute.

So the apostle James, when he writes to the Hebrews thus: "Be patient, therefore, brethren, unto the coming of the Lord . . . establish your hearts; for the coming of the Lord draweth nigh . . . Behold, the Judge standeth before the door."—(Jas. v. 7-11.) This coming of the Lord was nigh some 1800 years ago. James wrote in A.D. 62, and the Lord came eight years afterwards when his General, Titus, destroyed the city.

So Simon Peter, also writing to Christian Jews, referring to the same event; says, "*the end of all things is at hand*: be YE therefore sober, and watch unto prayer."—(1 Pet. iv. 7.) The crisis he styles "the day of the Lord," the "day of God," and, as a

sign of its approach, he records the fact of there being scoffers, who tauntingly inquired "Where is the (fulfilment of the) promise of his coming?" These were they of whom Jesus spake in the parable under the similitude of the evil servant, who should say in his heart, "My Lord delayeth his coming." But, says Peter, "the Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward (the contemporaries of the apostles), not willing that any (of us) should perish (in the coming desolation), but that all should come to repentance." "But the day of the Lord cometh as a thief in the night," continues Peter; even as He said when he commanded us to watch; "for," said he, "you know not what hour your Lord doth come. But this know ye, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, my apostles and disciples; for in such an hour as YE think not, the Son of Man cometh."—(Matt. xxiv. 44.)

Of the day and the hour when Jesus should come to destroy the city and the temple no man knew. When he revealed the signs of this national judgment day of Israel, the precise year was hid from all intelligences in the mind of the Father. This was one of "the things of God which no man knew, but the spirit of God" only (1 Cor. ii. 11); therefore, said Jesus, "of that day and hour (when 'heaven and earth,' the constitution of Israel's commonwealth 'shall pass away;' or 'when the little horn shall cast down of the host and of the stars to the ground' Dan. viii. 11), knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The fulfilment of the prophecy, however, has revealed the time; for all these things were consummated in July, A.D. 70.

It cannot truly be said that the Son knows not the hour when he shall come in his glory, to ascend "the throne of his father David;" for the

time is fixed and revealed in the prophecies of Daniel and John; namely, at the end of "1335 days," and "42 months." That no man knows certainly when these periods commence is true enough, but that Jesus knows all about the time there can be no doubt; for the Apocalypse is "the revelation of Jesus Christ, which God gave to him, concerning the things which should happen;" and it treats of time considerably, and gives us the epoch of his coming in glory.

One thing is worthy of remark, namely, that the apostles in their epistles only speak of the "coming of the Lord being nigh," and "the end of all things being at hand," when they write to Christians of the Jewish nation; when they write to Christians of the Gentile race, they speak of it in terms which manifestly refer it to a remote period, while yet indeed they exhort them even to be expecting it. Thus in 2 Thess. ii. his coming in glory is made contemporary with the destruction of a power, which in Paul's time had no existence. Other instances might be named which, however, is unnecessary at this time. We proceed with the prophecy.

Verse 29.—"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken."

In Mark xiii. 24, it reads, "But in those days, after that tribulation." In Luke xxi. 23, it stands thus: "There shall be great distress in the land (of Judea) and wrath upon this people (Israel). And they shall fall by the edge of the sword, and shall be led away captive (as Moses foretold) into all nations; and Jerusalem shall be trodden down of the Gentiles UNTIL the TIMES OF THE GENTILES be fulfilled." Was not this "tribulation?" Has any greater ever happened to Israel? No: and Jesus has declared no greater shall befall them. "Those days." What days? The days of that tribulation when they should fall by the edge of the sword, and "the Lord should scatter them among all people,

from the one end of the earth unto the other," (Deut. xxvii. 64,) then continues Luke "there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear (read Jas. v. 1-6,) and for looking after those things which are coming on the earth (land); for the powers of heaven shall be shaken."

Now, we ask the reader what he would naturally expect from such national tribulation as this? The Temple destroyed, the metropolis, and other cities of the kingdom burned, the "sword of God (and 'the wicked are His sword') bathed in the heaven," the political rulers slain or dispersed, the religion of Moses suppressed, the priesthood as an order annihilated, and the people scattered to the four winds—would he not, in view of all this, say in the glowing imagery of prophecy, that "the Sun" of Israel was eclipsed, or "darkened," its moon no longer gave its light, its stars fell from heaven, and the powers of its heavens were shaken? Such was the fact; for the Executive and Aaronic and Levitical Hierarchy were abolished, and the nobles of Israel fell from their high estate, and the subordinate powers of the State were shaken, but not entirely abolished by this notable revolution, so fatal to the Jewish kingdom, but, as Titus regarded it, so glorious to the Roman arms, that its renown was perpetuated by the sculptor upon the arch, whose ruins still adorn the environs of Rome.

All this happened "*immediately after the tribulation*" of the siege; and thus far, and thus far only, is the prophecy of Mount Olivet accomplished. Between the 29th and 30th verses, *there is an interval of many centuries*. In the interpretation of this part of the record, most have been misled by the phrase "and then." They have supposed that the "then" had reference to the time of the shaking of the powers of the heavens, &c., and this shaking they take to be

yet future. But, we observe that "then" merely indicates *order of events in the prophecy*; as if we should say, the Danes defeated the Anglo-Saxons, and in those days, after that tribulation, Alfred the Great reigned sole monarch of England; *and then* Henry the Eighth, *and then* George the Third. Now, no one instructed in English History would suppose we meant that these three kings reigned in the time of the tribulation, immediately after, or contemporary with each other, or immediately successive to one another in the order named, but they were sequent reigns, having intervals of several generations between them.

Now the same rule will help us to understand the passage before us. The prophecy has relation to the Jewish nation. Of the interval between their *dispersion and restoration*, it takes no farther notice than to state that the city shall continue subject to the Gentiles until the period allotted to the continuance of their monarchies and republics shall have expired. The order of events concerning Israel and their king is *first*, the tribulation; *second*, the subversion of their government as constituted by Moses; *third*, the appearance of the Son of Man in his glory, which implies the restitution of all things pertaining to David's kingdom as constituted by the new covenant (Acts iii. 31; xv. 11-17); *fourth*, the great mourning of the tribes of Israel, which will succeed their recognition of Jesus as their Deliverer from the power of Rossi, Prince of Meshech and Tubal (see Zech. xii. 8-14; Ezek. 38 and 39); and *fifth*, the gathering of the residue of the Ten Tribes, which are dispersed from one end of heaven to the other; and this brings us to the close of verse 31.

From verse 32 of chap. 24 to verse 30 of chap. 25, as we have said, Jesus illustrates by parables how the apostles and their contemporaries, though they knew not "the day or the hour," should know of the proximity of the Desolation; also of the necessity of vigilance, as it would come upon that

generation as unexpectedly as the Deluge came upon the Antediluvians, or a thief breaks into a man's house.

Another parable he gave to his apostles illustrative of the necessity of watching the signs of the times. This was that of the ten virgins. The moral of the parable is this—"Watch, therefore, for YE (my disciples to whom I now speak) know neither the day nor the hour wherein the Son of Man cometh." This is obviously a warning to those who heard Jesus deliver the prediction of the events coming upon the generation of Jews then living. But we shall treat more particularly of this parable hereafter. We pass on, therefore, to the parable of the travelling absentee, which is illustrative of the declaration, ch. xxiv. 12, that "the love of many shall wax cold" before the time of the desolation; therefore they "*hid the talent in the earth,*" and became lawless. Another class of primitive Christians allied to these is also represented under the similitude of the "evil servant," ver. 48, who says, "my lord delayeth his coming;" and begins to smite the fellow-servants, &c.; thus verifying the saying of Jesus, "many shall be offended and shall betray one another, and shall hate one another." Peter speaks of this class of his contemporaries in 2 Epis. iii. 9.

Concerning the punishment of these "evil" and "slothful" Christian Israelites, Jesus said he would come at an hour he was not aware of, and "cut him asunder, and appoint him his portion with the hypocrites; *there* (in their portion) shall be weeping and gnashing of teeth" (ch. xxiv. 51); and "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—(ch. xxiv. 30.) THE hypocrites, by pre-eminence: who are these? The Scribes and Pharisees whom Jesus denounced as "hypocrites" in ch. xxiii., whom he consigned to "the damnation of hell," or that *gehenna* which was to come upon them, when the "measure of their fathers" should be filled up by the "righteous blood" they should shed, till they should

consummate their iniquity by the murder of Zacharias, son of Barachias, between the Temple and the Altar.

Speaking of the same characters, Peter says, these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not; and shall utterly perish in their own corruption: . . . spots they are 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: an heart they have exercised with covetous practices; cursed children, *which have forsaken the right way,* and are gone astray. . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness (outer darkness) is reserved for ever, &c. Read the whole context from 2 Epis. ch. ii. to ch. iii. 13. Also Jude, commencing "For there *are* (not shall be) certain men crept in unawares," &c. to verse 19.

But to return. At verse 31 of ch. xxv., Jesus directs attention to the Epoch of his Glory. And here is the interepochal interval again of which no account is taken in the prophecy. Part of the same interval obtains between the 39th and 40th verses of Daniel xi.—an interval, of which 1,786 years have already elapsed, and of which the remnant of the "forty-two months" (yet to expire, when the beast will cease to continue, will fill up the complete measure. At that period, when this interval shall end, then "the Son of Man shall come in his glory, and all the holy angels" (the saints' spoken of by Enoch—Jude 14; by Paul—2 Thess. i. 7; 1 Thess. iii. 13; Rev. xix. 14) with him, THEN shall he sit upon the throne of his glory," which is the "Throne of his father David."—(Isa. ix. 7; Luke i. 32.)

Let it be remembered, then, that between these verses, viz., 30 and 31, of chap. xxv. there is an interval of many centuries of the events of which no notice is taken in the prophecy. It is the period of the

dispersion of Israel into their enemies' lands, and of the treading under foot of Jerusalem by the Gentiles. We are living in the end of this interval, called the "Times of the Gentiles"—times during which they have the ascendancy over the natural and spiritual Israel. By the natural, I mean Israel according to the flesh; and by spiritual, Israel according to the adoption. These two classes of the Commonwealth of Israel have suffered in common during this interval—the one for rejecting Jesus; the other, for defending the ancient gospel and testifying against the apostasy; and they will both have the ascendancy together in the future age: the former, as the most illustrious of the nations; the latter, as the sovereign and immortal rulers of the world with Christ the Lord.

We have been greatly amused, yet sorry, to see the abortive efforts of worthy individuals to unravel the mysteries of the prophecy. We have beheld them plunging from bog to slough, and from mire to quicksand, in search of signs in heaven above, sights among the nations beneath, and roarings of the boisterous sea during this interval, as events fulfilling the 24th of Matthew! The appearance of "false Christs" has been traced from the days of Barchochebas till a recent period; and signs in the sun, moon, and stars for the last 80 years! A meteoric shower or an unusual snow-storm; or perhaps, more shipwrecks at sea, and bankruptcies on land—have all been pressed in as illustrations of the coming of the Son of Man in his glory! What solemn trifling is this! Matthew and Mark testify that Jesus said, "*this generation shall not pass TILL all these things be fulfilled.*" The phrase, "this generation," does not refer to the glorious advent of Messiah during which Israel should exist. It refers only to the then existing generation contemporary with Jesus, which did not pass till the things predicted of the desolation were all accomplished. I am aware that learned men have rendered this

passage: "this race shall not pass;" but we depend not upon Greek criticism to get at the true import of the phrase. They have been misled by the order in which the text occurs. Jesus had been speaking of collecting the elect from the four winds in verse 31; when, therefore, he said in verse 34, "this generation shall not pass till all these things be fulfilled," they asked themselves, "What things?" And reply, the appearing of the Son of Man in the clouds of heaven with power and great glory, &c. But they mistake the purpose for which the parable of the Fig Tree was given, of which this saying is the application. The similitude was given to men of that generation to show them after what manner they might know of the accomplishment of the desolation being at hand. It has relation to this epoch, and not to the coming of the Son of Man in glory. The fig tree is a symbol of the Jewish nation, planted and cultivated in Judea. In the days of Jesus, the branch was "yet tender" and it put forth leaves, showing that its life was not extinct; Jesus and the apostles manured it, after the simile of another parable, and the consequence was, the development of many of the signs which preceded the desolation; for the word of the gospel fermented in Israel, like leaven in three measures of meal. As, then, they knew of the approach of summer by the shooting of the leaves, so might they know of the approach of the desolation, when *they* beheld the results he had detailed in the first twenty-eight verses. "So, likewise, YE, when YE shall see all these things, know that it is near at the doors." Can any language be more precise in designating persons? "When *ye*" of this generation "shall see these things, &c." I cannot tell you "the day and hour" when I shall come to desolate the city and temple; but "Verily, I say to you, *this generation shall not pass till all these things be fulfilled.*"

But they say *genoa* means *race*, and in the *Four Gospels* of Dr. George Campbell it is so rendered; it means,

therefore, that Israel shall not be lost, like the ancient Romans, in the nations, or other races of mankind, till all be accomplished. If we concede this to the true rendering, then, let it be rendered so in all passages relating to this subject. Thus we must read Luke xvii. 24 as follows: "As the lightning, that lighteneth out of one part of heaven, shineth into the other part of heaven, so shall also (the coming of) the Son of Man be in his day. But first must he suffer many things and be rejected of his race." It is *genea* in both places; but we see no good reason why the common translation should not stand; we see many why it should remain unaltered. Were it rendered *race* in Matt. i. 17, it would be nonsense; as "all the *races* from Abraham to David were fourteen *races*; and from David until the carrying away into Babylon fourteen *races*; and from the carrying away into Babylon unto the Christ fourteen *races*!" It is the plural of *genea* in all these places. So that according to this there were *forty-two distinct races* from Abraham to Jesus! But to this rendering they do not agree, neither do we. We prefer a translation which will suit all these texts, and make sense, and that is effected by the word *generation*. There were *forty-two distinct GENERATIONS of the Abrahamic RACE* from the Founder to Jesus the Messiah. This is intelligible.

What are the facts? The facts are, that Jesus did suffer many things, and was rejected of the generation of his contemporaries; and, before that generation was supplanted by another, many came in his name, and deceived many; his disciples heard of wars and rumours of wars; nation did rise against nation, and kingdom against kingdom, and there were famines, and earthquakes, and pestilences in divers places of Palestine; the unbelieving Israelites did deliver up the apostles and their brethren to be afflicted, and they did kill them; they were hated of all nations for Jesus' name; many Christian Jews were offended, and betrayed and hated

one another; false prophets, or teachers, did arise and deceive many; iniquity did abound and the love of many did become cold; the gospel was preached in all the world: all these things, I say, did come to pass before that generation passed away; for John, and many others, who heard Jesus foretell these events, lived to behold them even to thirty years after the desolation.

What further fact happened before that generation passed away? The disciples beheld the Abomination of Desolation, spoken of by Daniel, standing in the Holy Place; they beheld Jerusalem encompassed by armies; they themselves fled to the mountains; they came not down from the housetops to take anything out of their houses, nor did they return from the field to take their clothes. Of two in bed together, the one escaped to the mountains, the other remained behind incredulous of the end being come; of two grinding together, the one fled, the other remained; and of two labouring in the field together, the one fled, and the other stayed behind: "Where, Lord," did they remain, or where were they left? And Jesus answered, "Whosoever the body, thither will the eagles be gathered together (Luke xvii. 37); in other words they will be left in Jerusalem and its suburbs and there be devoured by the Roman Eagles.

But we again inquire, what further facts were elicited before the generation passed away? We reply, that the Apostles beheld their countrymen, both infidel and many Christians, "eating and drinking (riotously), marrying and giving in marriage to the very last, as in the days of Noah; buying, selling (Jas. iv. 13), planting, building, as in the days of Lot;" they heard many, whose first love had yielded to indifference, and even lawlessness, tauntingly demanding of them in the midst of all the signs of the times around them, "Where is (the fulfilment of) the promise of his coming?" Surely he delayeth his coming!" They beheld them, like washed hogs, returning to their

"wallowing in the mire," or "like dogs to their vomit;" they beheld them slumbering and sleeping; they heard them complaining of the wearisomeness of continual watching; when they beheld all these things, and remembered their Lord's inquiry, "When the Son of Man cometh shall he find faith in the land?"—they would, doubtless, be ready to say, Lord, thou wilt find almost none! Thus when his army did come to burn the City, and subvert the commonwealth, it came upon those disciples, who had become heedless, "unawares" for "as a snare" the desolation came "on all them, that dwelt upon the face of the land"—(*passes tees gees*); but those of them, who had taken heed to themselves, according to the word of the Lord, were accounted worthy to escape, and thus stand unharmed before him.—(Luke xxi. 34-36).

These facts are stubborn things, and "chiels that winna ding;" and we respectfully invite the attention of Second Adventists and such like to the exposition of the whole prophecy as we have presented it. We invite their leaders to set it aside or admit its correctness, and circulate it far and wide for the information of their brethren. We also recall the attention of all the religious editors to our exposition of the last five chapters of Daniel, especially to that of the eleventh from beginning to end, set forth in *Anatolia*. If we have erred we desire to be corrected; if we have exhibited the truth, we call upon all men to receive it, and upon all editors to give it circulation. Truth is truth, and of great price, by whomsoever developed. We would not boast vaingloriously; for we have nothing which we have not received. Our interpretations of these great prophecies are unique, as far as we know; they are at variance with all others extant; we believe them the only true expositions, or we should not have troubled the world with them. We have arrived at them by rejecting all authority; and by working with the Word of God in one hand, as

declarative of what shall be, and authentic history on the other, *declarative of what has been*, we have exercised reason in comparing Scripture with Scripture, and in applying history to prophecy: thus we have elaborated our conclusions, which are before the reader.

The Scriptures plainly teach a coming of Messiah as a sufferer: a coming of the Son of Man to desolate Judea; and a coming of the Son of Man with power and great glory. The last coming is regarded in Scripture as *second*, because then he is as apparent to the world as when he first came, and indeed more so. Were all his *private* manifestations reckoned, we could not count them; for they are not particularized, though they are generalized in Scripture. He *appeared* to the woman in the garden after his enlargement from the tomb; he *appeared* to the two disciples on their way to Emmaus; he appeared to the ten in the absence of Thomas; he *appeared* to them when he was present; and he *appeared* to 500 at once probably, when he was taken up from them, and borne away from them into the far country, to which he travelled. Here are five appearances, a few only of the whole number indicated in the saying, "to whom (the apostles) also he showed himself alive after his suffering, by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the kingdom of God."—(Acts i. 13).

After his ascension, he *appeared* to Saul on the road to Damascus; and in that city he appeared to Ananias. Subsequently he *appeared* to Paul in Corinth; and on another occasion, while he was praying in the temple. He also *appeared* to Stephen; and finally to the apostle John in the year of the Christian era 98, which was about 26 years after "the coming of the Son of Man," to "destroy the murderers, and burn their city."—(Matt. xxii. 7).

But, listen to this, O ye Universalists, who make the destruction of Jerusalem the common sewer of all your difficulties, Jesus revealed to his

beloved disciple, then an exile in Patmos, on account "of the word of God, and for the testimony of Jesus Christ," about 30 years after that event, that he would "come in the clouds, and every eye shall see him; and they which pierced him, and all the kindreds of the earth shall wail because of him: even so, amen!" Has the Jewish nation, who pierced him by the hands of sinners, seen him—not since John's exile, but even since they crucified him? Has every eye beheld him coming in the clouds, since he was taken up into heaven, much less since John wrote this in Patmos? Have all the "kindreds of the earth," or Tribes of the Land wailed because of him since then? Nay, more; but, in the apocalyptic record of the things to happen, subsequently to the time they were written—we have announcements of his appearing to reign with his saints on earth (Rev. v. 9); will ye tell us when this occurred? Or his appearing contemporary with the downfall of existing governments and the resurrection of the dead at the end of the sounding of the Seventh Trumpet (Rev. xi. 16-19)—will ye tell us when this event astounded the faculties of men? Of his standing upon Mount Zion, encompassed by the redeemed *from among* (not all) men, who are the First Fruits unto God and himself, and in whose mouth is found no guile (Rev. xix. 1-5);—will ye tell us, ye reckless "theologists," when the inhabitants of Palestine beheld this glorious phenomenon, since the pen of inspiration noted it for the consolation of believers? Or his appearing under the pouring-out of the Sixth, which is the present Vial, clothed in a vesture dipped, or baptised, in blood, and accompanied with squadrons of celestial horsemen (Rev. 19th chap.);—will ye tell us, ye bold apologists for sin, when, since Patmos arose from the waters of the Great Sea, did this glorious phalanx, marshalled by the Word of God, ever join in deadly combat with "the kings of the earth" and their embattled hosts? But what need I say more? "Shut the book;" for to you it is sealed; or become

"wise," that it may be opened to you: for "the wise shall understand; but none of the wicked shall"—(Dan. xii. 10). Cease then, to pervert the right way of the Lord; and "become fools that ye may be wise."—(1 Cor. iii. 18).

Amid all the multitude of appearances then, there is one, which is *by eminence*, the second appearing of the Son of Man, "with prayer and great glory;" and none but those who in Scripture are styled "the wicked," would be so absurdly ignorant, as to affirm, either that it happened at the destruction of Jerusalem, or will be a revival of spiritual influence merely, among men. Daniel speaks of it in glowing language (ch. vii.); "I saw," says he "in the night visions—and, behold, one like the Son of Man come with the clouds of heaven, and come to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Read the whole chapter. This kingdom, the Son of Man has not yet received; it is appointed for him, and he has gone into a far country to receive it. When he returns, He will "come with power" to take possession of it; and in doing so, all contemporary "thrones will be cast down;" and he will ascend the "throne of David his father," whose sceptre will then rule over the universal world. When this obtains, the future will then have become the present age.

This second appearing of the Son of Man, is the coming to which the attention of us Gentiles is directed by Paul in his epistles: "from heaven," says he to the Philippians, "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Has he done this? "When Christ, our life, shall *appear*, then shall ye also appear with him in glory" (Col. iii. 4), and "to them that look for him shall he *appear* the second time without sin unto salvation"

(Heb. ix. 28); and "when he shall appear we shall be like him; for we shall see him as he is."—(1 John iii. 2). These are the appearances upon which we place our hope. THEN shall the Son of Man separate the nations one from another; and being then King he shall say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." THEN he shall drive from him the cursed "into everlasting fire prepared for the devil and his angels;" or the Beast and False Prophet that wrought miracles before the Beast, with whom he deceived them that had received the mark of the Beast, and them that worshipped his image" (Rev. xix. 20), symbols, which in the aggregate are styled "the dragon, that old serpent, which is the accuser and adversary," or the devil and Satan.—(Rev. xx. 2.)

"And these shall go away into everlasting punishment; but the righteous into life eternal."—(Matt. xxv. 46.) From this, and the context, we learn that the punishment in store for "the devil and angels" will also overwhelm them who are not the Lord's. Whatever the everlasting punishment is, this is obvious, it is not life; for life is the eternal reward of the righteous. It is something, then, opposed to life. It is an "everlasting fire," interjects someone. That is true if the common version truly express the sense of the original; for it is so written. But the wicked are to be thrown into this everlasting fire. It is everlasting fire before they go in; something else, then, not the wicked, is the fuel of the fire. This lake of fire "consumes the wicked into smoke," while it still continues to burn. The phrases "everlasting fire," "everlasting punishment," are expressive of the *agent* and the *result* of its action upon those who become the subjects acted upon; what the punishment is intrinsically is obvious from the known action of fire upon flesh, and the antithetic declaration, that the righteous shall "go into life eternal." As Jesus and his apostles taught the same doctrine, a few

passages from their writings will make the matter plain to the meanest capacity.

"He that believeth not the Son, *shall not see life*" says John in 1 Ep. v. 12. There is no quibbling here. The declaration is plain that such a man shall not have life; and a man without life, everyone knows, or ought to know, is dead. "The wages of sin is death."—(Rom. vi. 23.) It is simply affirmed to be "death," not "eternal life in misery," as theologians say! "To them that perish, we (the apostles) are the savour of *death unto death*," or, as Macknight has it, and Campbell endorses it, "*death ending in death*."—(2 Cor. ii. 16.) Is not death ending in death eternal? And to be subject to such a death, is not that an eternal punishment? In the same passage, Paul contrasts it with *life ending in life*, which is life, as eternal, or final, as death which ends in death. And furthermore, we see that to "*perish*" is to die a death that ends in death. Let our wiseacres look at this!

"He that soweth to his flesh shall of the flesh reap corruption."—(Gal. vi. 8.) If a man would know what "corruption of the flesh" means, let him watch the process on the "washed hog returned to its wallowing in the mire," or the "dog returned to his vomit" after death has seized upon them. Such is the destiny of those "who sow to the flesh."

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with *everlasting destruction*, &c."—(2 Thess. i. 8, 9.) Paul teaches the same doctrine here as in 2 Cor. ii. 16. "Death ending in death" is an "everlasting destruction" as complete as can be devised. There is no such thing as *incorruptibility in death* for the wicked, unless it can be proved that they will be converted into fire-proof petrifications more incombustible than asbestos itself!

"He that overcometh shall not be

hurt by the second death.”—(Rev. ii. 11.) “But the fearful and unbelieving, &c., and all liars, shall have their part in the lake which burneth with fire and brimstone, *which is the second death.*”—(Rev. xxi. 8.) This burning and sulphurous lake is obviously the same Jesus terms “everlasting fire.” This death ending in death is second, because the subjects of it died before, the common death of all men, righteous and wicked. But Jesus hath said that the latter shall arise to suffer punishment, which he styles “the resurrection of damnation.” When the damned are raised from

mortal sleep, they are hurled into the burning lake and utterly consumed; and because they are never redeemed from this death—never brought to life again, it is an eternal punishment, co-extensive with the life of the righteous, or the existence of God.

Thus ends the prophecy of Mount Olivet, extending from Moses, who flourished 3,200 years ago, to the opening of the future age, when Messiah shall be seated upon the throne of his glory, with a world at peace and obedient to his victorious laws.—(*Herald of the Kingdom*, 1860, p. 252, &c.)

THE JUDGMENT OF THE HOUSEHOLD OF CHRIST AT HIS APPEARING.

Certain Christadelphian Doctrines Compared with Scripture, by A. B. MAGRUDER, Baltimore, Ind., U.S.A.

THIS is an American pamphlet put into circulation under Edinburgh and Nottingham (Dowieite) auspices, for the purpose of overthrowing the doctrine of the judgment of the saints at the appearing of Christ—a doctrine which, instead of being “pernicious” as alleged by the pamphlet, is one of the most salutary in the whole system of the truth, and in that sense one of the most important, so far as any part of the truth may be said to be more important than another. The author of the pamphlet would not probably own to this being his object, stated in this way; but his demur to the charge would refer to the word “judgment,” and not the thing meant by the word; and as things are more important than words, it is important to recognise that the object of the pamphlet is hostile to the thing expressed by “the doctrine of the judgment,” which is distinctly classed among first principles in Bible teaching, and which takes that position by its own character.

The pamphlet, on its own merits does not call for special notice. It is full of inaccurate reasoning, which will carry no weight with logical minds, and raises false issues with a freedom that shows the author to be either hard pushed for argument, or dark on the subject he treats of. Nevertheless, it is circulated at a time when the doctrine assailed is faring among some the treatment recently observed towards the revealed doctrine of the sacrificial condemnation of sin in the flesh on the cross; it is being “renounced” by some who ran well (so far as profession is concerned), while Dr. Thomas was alive, but who, when left to their own tendencies, reveal native shallowness and evil, by wantonly returning to the exploded theories of the milk-and-water Bible smatterers, whose incompetent readings of the divine word obscure the wisdom of God in a cloud of mist. It is therefore opportune to give it some notice by way of helping some who may be in danger of being entrapped; and at all events (whether we succeed in this or no), that duty may be done in the warfare that will continue till the Lord come.

The tract goes directly to the subject in hand; but indirectly refers to other matters, of which we shall also take some notice. Of the author, knowing nothing personally, we shall say nothing, except that he was not favourably thought of by Dr. Thomas, whose communications to us on the subject were substantially in the nature of Paul's words to Timothy concerning Alexander the coppersmith: "Of whom be thou ware also, for he hath greatly withstood our words."—(2 Tim. iv. 15.)

The first argument is that because a dead man's account is finished when he dies, and because God knows it, there is no need for "judgment in the presence of the saints" and angels at the appearing of Christ. The obvious answer is that though the state of each man's case is known to God, it is not known to his fellow-saints, nor to the angels, nor to himself; and God, who in all things is a God of order and fitness, has appointed a time for the declaration of this knowledge to all concerned. This time is referred to when Paul says, "Judge nothing *before* THE TIME until *the Lord come*, who will both *bring to light* the hidden things of darkness, and will *make manifest* the counsels of the heart."—(1 Cor. iv. 5.) How is this "bringing to light" and this "making manifest" effected? If we had to speculate on this, there might be uncertainty, but we are not left to speculation. We are expressly informed, "Every one of us must *give an account* unto God."—(Rom. xiv. 12.) Room for doubt as to the meaning of this is excluded by the illustrations Christ himself furnishes of the process to be applied to his servants at his coming, *e.g.*, "OUT OF THINE OWN MOUTH will I judge thee, thou wicked servant."—(Luke xix. 2.)

No argument can be good that takes the point away from such explicit teaching as this. But the argument is self-evidently illogical. It says in effect:

"Because God knows the state of a man's case, there is no need for a judgment in which the state of that case will be made manifest to a man himself and all concerned." The argument ought to work the other way: "God knows; nobody else does; therefore, there is need for a day to declare it." If it were contended that the judgment was necessary to let God know (but who can give knowledge to God?) it might be an answer to say that God knows already; but seeing the contention is that "every man's work will be made manifest, *because the day shall declare it*" (1 Cor. iii. 13), the coming of such a day is established as a necessity.

The case of Abel (and all like him whose approval has been declared in the Scriptures beforehand) is said to be inconsistent with the doctrine of the judgment of the household of Christ in the day of his appearing. It is contended that to bring such as he before the tribunal for judgment would be "a sort of new trial, as if the judge had probably made a mistake at the first trial," and the writer professes to think that the argument for their appearance at the judgment implies a want of faith on the part of the Christadelphians in the divine testimony of their acceptance. Passing over the latter suggestion as one which the writer himself would disown, it is sufficient to observe that there can be no "new trial" (to use the writer's gratuitous periphrasis for judgment) where there is not an old one: and there having been no judgment of Abel and his accepted fellows, their appearance at the judgment seat of Christ cannot be a new judgment. But, says the writer, with an obliquity of language which would almost indicate the practised sophist, "would it not be idle, and worse than useless, to be required to postpone our conclusion as to their case until" the judgment? Who proposes

the "postponement of our conclusion as to their case?" This is an imagination of the writer. We all know beforehand how it stands with Abel, Abraham, &c., because it has been revealed; but this knowledge of ours does not bring Abel and Abraham from the grave. It does not displace the set time appointed under the seventh vial; and on what principle can it be contended that our knowledge displaces the set mode revealed, viz., appearance before Him to whose hand all judgment has been committed? The divine time will be observed for the manifestation of the divine approbation of all whose acceptance, like Abraham's, has been revealed beforehand—notwithstanding our knowledge that that approbation is in store; and the divine method of manifesting and bestowing this approbation on them will in no degree be superseded by our foreknowledge of it—which method is revealed, viz., that we must all appear before the judgment-seat of Christ (2 Cor. v. 10; Rom. xiv. 10), to give account (Rom. xiv. 12), and to receive "in (or through) the body" according to our works, good or bad—(2 Cor. v. 10; Rom. ii. 6-7; Gal. vi. 8).

But the writer cannot imagine Abel, Abraham, &c., taking part in the scene described as follows, in *Twelve Lectures*:

"The parable of the ten virgins enforces the same fact, viz., that the unworthy portion of his servants will be publicly and officially rejected at the time the others are acknowledged.

"This is in harmony with the reason of the thing, as well as with the numerous testimonies already cited from the apostolic writings. Many are called, but only few out of many are to be 'chosen.' When should the choice take place, but at the time represented in these parables, viz., 'When the Lord of those servants cometh' to develop the state of things in reference to which the choice is to be made?—(Matt. xxv. 19.) The present is not a time for dividing the wicked from the righteous. Both go to the grave, and 'rest together in the dust,' and their merits and demerits would sleep for ever with them in the silence

of the tomb, were it not for the awaking voice that calls the just and unjust to the appointed time from the oblivion of *hades*, to give an account before 'the judgment-seat of Christ.' Now is not the time for Jesus to execute judgment. He is a priest over his own house. The great question of account is left over till he returns. '*He shall judge the quick and the dead AT HIS APPEARING AND HIS KINGDOM.*' He shall open the dread book of God's remembrance, wherein are indelibly recorded the thoughts and transactions of those who shall come to judgment, and the dead shall be judged out of those things that are written in the book.

"Shall the wicked be absent at such a moment? The suggestion is for ever precluded by the testimony and by the sense of the thing. A mockery of a judgment-seat it would be if its operations were confined to the allotment of rewards to the accepted. To judge, in the executive sense, is to enforce the division of good from evil. This is the function of Jesus in relation to his servants at his coming.

"The constituted servants of Christ—by belief of the gospel and baptism—are candidates for the kingdom to be manifested at the appearing of Christ, which is to exist thereafter a thousand years; and it is meet that they should be arraigned in his presence to have it decided, as between them and him, when the time comes to enter the kingdom, which of all their number are worthy of the honour sought. This it is declared, in the testimonies quoted he will do. To do otherwise—to leave over the undeserving of them for adjudication at a subsequent period, would both violate the fitness of things and contravene the express declarations which we have quoted on the subject. Jesus has declared that he will confess or deny men in the presence of the angels at his coming, according to the position taken by them in his absence. (Luke ix. 26; Matt. x. 32, 33.) Does not this necessitate their presence on the occasion? Where would be the shame of a denial if the one denied were not there to witness his own disgrace? Some will be 'ashamed before him at *His coming.*'—(1 John ii. 28.) Daniel says that at that time 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'

This agrees with Paul's statement that 'indignation and wrath, tribulation and anguish,' shall be the lot of every 'soul of man that is contentious and disobedient to the truth in the day when God shall judge the secrets of Christ Jesus;' (Rom. ii. 6, 9, 16;) and with his exhortation in another place, to 'judge nothing before the time till the Lord come, who will bring to light the hidden things of darkness.'—(1 Cor. iv. 5.)

"With the general conclusion before us, that the judgment seat is the appointed tribunal for determining the great question of individual desert, in relation to the dispensation of God's favour in Christ, we come to the minor but involved question of the nature and position of the dead, during the interval elapsing between their emergence from the death-state and their adjudication by the judge. The object of that adjudication is defined by Paul in the following words: 'We must all stand before the judgment seat of Christ, that we may receive in body according to that we have done, WHETHER GOOD OR BAD.'—(2 Cor. v. 10.) What shall those 'receive in body,' who have in the sense of these words, 'done good?' and what, those who have 'done bad?' Paul, in another place, answers these questions. He says God will render to every man according to his deeds: to them who patiently continue in well doing (he will render) ETERNAL LIFE. But unto them that are contentious, and do not obey the truth, indignation and wrath, tribulation and anguish

in the day when God shall judge the secrets of men by Christ Jesus—(Rom. ii. 6, 9, 16). The same fact he announces in more specific terms to the Galatians (vi. 7, 8), 'Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap LIFE EVERLASTING.' Paul does not mention the judgment in this testimony; but it is evident that it relates to the judgment, since life everlasting is not 'reaped' in the present state of existence, and 'corruption' befalls all alike, without reference to the 'sowing.' It is evident that the results of the present life are to be dispensed at the judgment-seat. Paul, indeed, expressly declares it in the words already quoted, 'that we may receive,' &c. This is reasonable, and befitting of the Deity, who is 'a God

of order' to the utmost exactitude in all things. If this be so, does it not follow that, prior to the judgment-seat, both classes of those subject to judgment occupy the neutral position they hold in the present life, commingling indiscriminately, awaiting the tribunal, none knowing who is who? Is it not evident that the judgment-seat forms the great natural boundry line between probation and exaltation: the great crisis for determining the standing of the many who have been 'called?' The time for that disclosure of divine secrets, which results in the severing of the wicked from among the just, and the rejection and condemnation of the one, and the acceptance and glorification of the other? If so, it follows that up to the appearance of the dead before Christ to give an account, these questions are undecided, so far as their effect in relation to them is concerned. They are, of course, known to the divine mind, as we have already had occasion to consider, but not declared or enforced. Christ, as the judge of quick and dead, is entrusted with the very duty.

"What is the conclusion from these Scriptural premisses? There is only one; that the dead assembled for judgment are *men and women in the flesh* recovered from the grave, reproduced, and made to 'STAND AGAIN' (*anastasis*) in the presence of their Lord and Judge, to have it determined whether they are worthy of receiving the 'hidden manna' of eternal life, for which they are all candidates, or deserving of reconignment to corruption and death, under the specially solemn circumstances of rejection by him who is 'altogether lovely.' Thus, those who are alive when the Lord comes, and those who emerge from the grave at that period, will be on a footing of perfect equality. They will all be gathered together into one Great Presence, for the one great and dread purpose of inquisition. Not until they hear the spoken words of the King will they know how it is to fare with them. All depends upon the 'account.' This can only be accurately estimated by the judge. A righteous man will tremble and underrate his position; on the other hand, one of the 'wicked' may venture with coolness and effrontery before that august tribunal, to recount with complaisance and confidence the list of his claims to the Messiah's consideration: 'Have we not prophesied [preached] in thy name, and in thy name

done many wonderful works?"

Mr. Magruder cannot imagine Noah, Job, Daniel, David, Paul, &c., appearing before the judgment-seat in this way, and "rendering an account." What is this but the rebellion of human sentiments and human thoughts (*alias*, the thinking of the flesh) against the declared purpose of God? God is no respecter of persons. "Every knee must bow to him, and every tongue confess" (Isaiah xlv. 23), a statement which Paul applies to the judgment-seat.—(Rom. xiv. 12.) And why should Noah, Job, Daniel, David, be excepted? Will it be humbling to them to have to give a good account? Will it not be joy (even if mixed with fear) to them to say, "Thy pound hath gained ten pounds?" and to hear "Well done, good and faithful servant?"—(Luke xix. 16-17.)

But Mr. Magruder cannot imagine them abased before the divine presence. In this it is evident he has altogether failed in estimating the men of God according to the scriptural standard. He thinks of them according to the notion of "heroes" and "great men." He judges them after the flesh, which delights in dignities and personal importances that have no higher origin than the activity of the phrenological instincts. The holy men of God had all of them the one characteristic which can alone commend men of God. "To this man will I look, saith the High and Lofty One, to him that is broken and contrite in heart, and *trembleth at my word.*" This is the familiar characteristic: "Except a man humble himself as a little child, he shall, in no wise, enter into the kingdom of God." The men spoken of by the pamphlet evinced this disposition, one and all, and the most striking manifestation of it was in the very relation of things where the writer of this pamphlet considers it inconceivable, viz., in their dealings with the Almighty. Thus, we have "Noah,

moved with fear, preparing an ark" (Heb. xi. 7); Abraham, abasing himself in the words, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes."—(Gen. xviii. 27); Job, saying, "I abhor myself and repent in dust and ashes" (Job xlii. 6); David, weeping and barefoot, saying, "If he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him" (2 Sam. xv. 26), while "greatly beloved" Daniel "stood trembling" at the vision of Ulai, retaining no strength, and his comeliness turned into corruption (Dan. x. 8-11), and so on. Will it be said that Noah, Abraham, Job, David, Daniel, &c., will be less impressible by the divine majesty, and less abased in their own eyes when they awake than before they went to sleep?

The pamphlet says "the Judge in heaven" "fixes the judgment and award (of his servants) from the records—the books before him—*when his servants die.*" And again "that the judgment of the saint is *at his death* ascertained and determined by the Son." What better answer can be made to this than the simple declaration of Paul that "Jesus Christ shall judge the living and the dead (not "when his servants die" but) *at his appearing* and his kingdom" (2 Tim. iv. 1), and the information in Rev. xi. 18, that "*the time of the dead THAT THEY SHOULD BE JUDGED*" arrives (not at the time of their death, but) when Jehovah's wrath comes upon the angry nations at the sounding of the seventh trumpet?" Judgment at death and judgment performed in heaven is certainly a new doctrine for anyone claiming kin with the truth brought to light by Dr. Thomas. If the writer mean that because the character and deserts of his people are known to Christ, therefore they may be said to be judged before they appear before him, there is no reason why he should fix on death

as the time of judgment, for Christ foreknows the cases of all his people long before they are born. Logically worked out, the argument of the pamphlet would prove (supposing the premisses were sound) that the judgment of the saints is neither when they die nor when Christ comes, but in the long past ages of eternity. But where then would be the meaning of the scriptural declaration, oft repeated, that Christ will judge his people at his second appearing? The pamphlet approximates to orthodox theology, but is less consistent. Orthodox theology, like the writer of this pamphlet, teaches that men are judged when they die; but then it provides the men, really alive (as "immortal souls") to be brought to the bar to receive the judgment. The judgment taught by this pamphlet is a judgment of men that have no existence!

Then, says the pamphlet, Christadelphians "confound the judgment with the trial of the saints." This is a gratuitous charge. It is absolutely without foundation. The writer is apparently conscious of this, for he immediately adds that they do not use the word trial. No; nor do they imply that the judgment, in any sense, is or includes trial according to the ordinary significance of that word. A judicial trial is a putting to the test the truth or falsehood of a charge, for the purpose of putting it in the power of the judges to make a just judgment, implying what is of course the fact, that the judges are totally ignorant of the state of the matter. In the case of the judgment seat of Christ, the Judge knows everything, and will hold his court, not to investigate for his own information, but to disclose the facts in the presence of all assembled, and to give judgment according to the facts. In the process of the disclosure, he makes use of the mouths of those who are judged. The Christadelphians do not use the word "trial" as a descrip-

tion of this event; nor is Mr. Magruder justified in using it as a representation of their idea. No doubt the use of it helps to create a prejudice against the truth.

But the chief objection of the pamphlet is to the doctrine that "the life of Jesus is to be manifest in our mortal flesh" (2 Cor. iv. 11), in "this mortal" being swallowed up of life at the judgment-seat (2 Cor. iv. 2), in the outpouring therein of the Spirit of God in its transforming physical energy.—(Rom. viii. 11; Phil. iii. 21.) It demurs to the idea that when a dead man awakes he is the unglorified man that fell asleep, having to come to judgment for the receiving in body (immortality or corruption) according to what he did during his probation. It says the raising of a man in the state in which he was a candidate for immortality would be "a pre-judgment of his case!" When we ask why, we are told "Immortality is plainly declared to be the gift of God to every true saint; therefore, they will all be immortal." What extraordinary reasoning as applied to the time of glorification! If there is any force in it, it would prove that every saint is *now* immortal; for is it not plainly declared that immortality is the gift to every true saint, and are there no true saints now? And does not God know each one, and are we not justified by this argument in saying that "therefore," they are all immortal? If the writer of the pamphlet were personally and Socratically pressed on this point, he would, doubtless, say that there is a time appointed for the bestowal of the gift on those whom Jesus may consider worthy of it. This would be a true answer, but it would destroy the argument in question; for would it not then remain a question, *when is the time appointed?* And to this question, there could be no resistance to the answer, "*the day when GOD SHALL JUDGE THE SECRETS OF MEN by Christ Jesus*" (Rom. ii. 16), viz., at his appear-

ing and his kingdom"—(2 Tim. iv. 1), when *we must ALL stand* before the judgment-seat of Christ, to receive according to what we have done.—(2 Cor. v. 10.) If the pamphlet-writer's objection to "pre-judgment" were sincere, he would take just the opposite ground; for if there is to be no "pre-judgment"—no deciding of the cases of the faithful and the unfaithful till they stand before the judgment-seat of Christ, it follows that when they awake for the purpose of being brought to that judgment-seat, they are in the unglorified or "unpre-judged" state, in which they fell asleep.

The Scriptures distinctly teach that two classes of the dead will come forth from the dust at the second appearing of Christ, viz., the responsible, who are to be accepted and glorified—and those who are to be rejected and re-consigned to corruption. They teach this in a great variety of ways. First, there is the precise declaration of Paul, just quoted, that Christ will "judge the living and the dead, at his appearing and his kingdom." Here there can be no question as to what is meant by the living—viz., *mortal men and women* alive at his coming. Their "judging" consists of appearing in his presence, to be confessed or denied as the worthy friends of Christ. The proof of this is abundant. Christ says "Whosoever shall confess me before men, him shall the Son of Man confess before the angels of God; but he that denieth me before men shall be denied before the angels of God.—(Luke xii. 9). When? "When the Son of Man cometh." (Mark viii. 38). He further says, "Behold, I come quickly, to give to every one of you according as his works shall be."—(Rev. xxii. 12). And by parable, he in effect teaches that when he comes he will say "Let everyone be brought to me to whom I have confided responsibility."—(Luke xix. 11).

Now as regards those who are alive, it will not be denied that it is *mortal men*

and women who are to be the subjects of the judgment referred to in these statements. We have here, indisputably, *mortal men and women*, standing before Christ to be confessed or denied, to receive good or bad according as their works shall be declared. How does the judgment result to these mortal men and women who are found alive and responsible at the coming of Christ? Here also the truth is clear and undeniable. In the case of the accepted, the mortal is changed to the immortal; in the case of the rejected, the corruptible does not put on incorruption, and, therefore, corruption is inherited. The proof of this is too obvious to need citation.

Now the testimony is that not the living only, but *the dead also* are to be judged. And having the nature, mode, and effect of the judgment unequivocally exemplified in the case of the living, we know what it will be in the case of the dead, for both are declared to be the subjects of the same process. But how are *the dead* to be judged? Can men be judged that have no existence? Surely not. The dead must be re-awakened to stand before the judgment-seat. Hence we read, "I saw the *dead*, small and great, stand before God."—(Rev. xx. 12.) Does this mean that John saw corpses standing before the throne? No, but people who had been dead, and who are styled "the dead" with reference to that fact. He saw the dead having come forth to be "judged out of those things that were written in the book according to their works."—(same verse.) Now, unless there is the "pre-judgment" objected to by the writer of this pamphlet, these dead who come to judgment are unglorified. We care not to speak of "mortal resurrection," of which we never have spoken particularly. That is too narrow an expression to define the subject: the feature of the dread crisis is "THE JUDGMENT OF LIVING AND DEAD." What

is called "mortal resurrection" is only an element of it, and no more to be chosen as a leading designation of the matter than you would choose the act of students leaving their homes, ignorant of their *status* as a description of examination day. "Mortal resurrection" is the phrase by which the enemies of the truth refer to this part of the truth, because it helps them by seeming to carry, on the face of it, a certain amount of odium. The real question at issue, however, is "judgment or no judgment of the secrets of men at the appearing of Christ?"—a question upon which no honest scripturally-enlightened mind can have the least hesitation.

The fact that the dead appear before Christ unglorified, to receive the gift of immortality when he comes, explains many things in the apostolic writings that are otherwise without intelligible application, and that as regards Paul and those of whom he spoke in his day, would have no meaning. Thus he defines his hope to be that "MORTALITY might be swallowed up of life"—(2 Cor. v. 4.) How could this be realised unless Paul is to re-appear before the judgment-seat as he was when he wrote the words? Thus, too, he explains the prophetic declaration of the fact that "DEATH shall be swallowed up of victory," by the information that "this mortal shall put on immortality, and this corruptible must put on incorruption."—(1 Cor. xv. 53.) Now if the dead are to spring from the dust immortal and incorruptible, how are they to exemplify this process of "Death being swallowed up of victory," by the *mortal* putting on immortality? Paul told the Romans that God would quicken their mortal body by His Spirit (Rom. viii. 11); the Philippians, that He would change their vile body (Phil. iii. 21); the Corinthians, that the object of his labours was that the life of Jesus might be manifest in his "mortal flesh." (2 Cor. iv. 11). There are other expres-

sions of a like sort, which are perfectly intelligible in view of the judgment, but which fail of clear meaning apart from it. The 15th chapter of 1 Corinthians is the only apparent exception to this, but like all elliptical expressions of truth, it is capable of yielding a place in its statements for the details pertaining to the subject as elsewhere revealed. For the mode of finding this place, we must refer to what is written in *Twelve Lectures*, pp. 113-16. From the same source, we reproduce the following remarks:

"The idea that the righteous dead will spring into being in a state of incorruption, and that the living faithful will be instantaneously transformed, in their scattered places throughout the earth, and changed into the spiritual nature before appearing in the presence of Christ, (though apparently countenanced by testimonies which are superficially construed by those who so read them) is an error of a serious complexion, since it practically sets aside the New Testament doctrine of the judgment (itself a first principle), and tends to destroy the sense of responsibility and circumspection induced by a recognition of the fact that we must all stand before the judgment-seat of Christ, that we may receive in body according to that we have done, whether good or bad. To profess a belief in the judgment while holding this view, is only to retain a form of words out of deference to New Testament phraseology, while having lost that which is represented by the words. If the dead are to awake to incorruptibility or death, according to their deserts, Jesus is robbed of his honour as judge, and the judgment-seat is robbed of its utility and its terror. If the living are to be subject to immortalization, say in their own houses, before Christ pronounces them blessed, is the judgment-seat not a mere empty form? If (worse than all) the wicked are not to be there to hear and receive their doom, it is no judgment at all, but a mere muster of the chosen; no terror at all but a ceremony divested of every element of anxiety, since to have a part in it, according to this theory, is to be safe beyond miscarriage; no rendering at all to *every man* according to his deeds, whether *good or bad*; but a mere bestowal of gifts and honours

upon the King's assorted friends."

The pamphlet writer thinks 1 Cor. xv. 37, should convince readers of the correctness of his view. "That which thou sowest, thou sowest not that body which shall be;" and further, that the question of the nature of the body at the judgment should be left unconsidered, in view of the fact stated at verse 38, that "God giveth it a body as it hath pleased Him." We can only say that such an argument argues very little for the possession of even ordinary penetration. When Paul said "thou sowest not that body that shall be," he was speaking of GRAIN—not of human bodies which men never "sow;" and the use he makes of the fact is in answer to a sceptical objector, who urged natural impossibility against the doctrine of the resurrection of the dead. The objector put grain in the ground, expecting grain again, notwithstanding that the seed should perish and there should intervene between the seed and the fruit a green sprout, which was neither seed nor fruit. This was sufficient to convince him of the possibility of the process by which a man dissolved in death might be re-produced, notwithstanding a gap in his existence. So when Paul said "God giveth it a body as it hath pleased Him," he is stating a fact connected with the germination of grain, not the resurrection of human bodies. True, the one is a parable of the other, but the parable must be discerningly applied. We must not, as the argument in question does, apply the literal facts of the parable as expressing the literal facts of the thing parabolised. Men don't grow out of the ground like corn; but there is a certain analogy. Corn re-appears first in an imperfect state—in the form of a green sprout; so man in the resurrection first appears in the unripened unglorified state that precedes the judgment. The corn requires to see the sun before it ripens: so the dead when they

come forth require to stand forth before Christ, the Sun of Righteousness, to receive the fruition of their former sowing, in being made immortal by the effusion of the Spirit. The raising of "sown" corn is a process consisting of stages; and the raising of men, when likened by such a comparison is seen to proceed by stages also; so that although "incorruptible," when the process is complete, they are not so (though on the way to it) when they come forth in the sprout-stage before judgment. Paul's language concerning the resurrection in 1 Cor. xv. is founded on the agricultural illustration with which he starts, and must be understood in harmony with it, instead of being detached from it, as our no-judgment friends do who read "raise" as the act of emergence. "Raise," no doubt, in many cases, does mean the single act of emergence, but not where Paul has given it a special significance by introducing the illustration of raising grain. Understood in this way, *Anastasis* and *Twelve Lectures* do not teach (as this pamphlet alleges) that the dead shall be *raised* mortal; but, contrariwise that they (the accepted of them) shall be raised immortal. They might as well be accused of teaching that grain shall be raised green blades! Grain is raised grain, but it is not grain when it first peeps above ground.

In conclusion, we notice the remarks of the pamphlet on one or two general matters, growing out of the subject of judgment. The recent avowal of our conviction that the development of the truth has, in the writings of Dr. Thomas, reached a finality, is characterised as "dogmatic infatuation;" and a claim to papal infallibility. The reader is, of course, to understand by implication that he (Mr. Magruder) is not at all dogmatic, that is, that he is not sure about the teaching of Scripture; that the "whole counsel of God" is beyond his reach;

that in fact, he thinks it a virtue to be one of those whom Paul condemns as "ever learning and never able to come to the knowledge of the truth." If this be not his meaning, then Mr. Magruder has a positive conviction likewise, and as an honest man, is prepared to express it; and in that case, is equally possessed with his neighbour of "dogmatic infatuation," and equally open to the charge of "papal infallibility." Which will he own to—a man of positive conviction (*alias* dogmatic infatuation) or one who is "never able to come to the knowledge of the truth?" The latter condition he could not be expected to acknowledge, the former he is bound to be convicted of. And it would then appear that the only difference between Mr. Magruder and the Editor of the *Christadelphian*, is that Mr. Magruder's "dogmatic infatuation" and papal infallibility are in one direction and the Editor's in another. And then the question would remain for the independent decision of readers: Whose "dogmatic infatuation" is supported by the evidence?

It is idle to stigmatise knowledge and conviction on evidence as infatuation. This is the nature of the infatuation in question. Our reference to the writings of Dr. Thomas was in the nature of a description, and not a justification of our position; that is, we pointed to them as indicating, not as constituting our platform; this exists in the Scriptures of truth. We hold to the doctrines set forth in the Dr.'s writings, *not because they are there*, but because we believe them to be the truth as set forth in the Holy Oracles. Nevertheless, as everybody—even Mr. Magruder—professes to stand on the Scriptures, it would be no indication of our position in relation to such to say we stand by them. Our reference to the writings of Dr. Thomas is a convenient one, as showing what we conceive the teaching of the Scriptures to be, as opposed to others. Our infatuation

is to be certain, on the evidence that Dr. Thomas has brought the truth to light. It is an infatuation that is flexible under the strict laws of reason. It is an infatuation of the sort Paul was accused of when he rejoined "I am not mad, most noble Festus." It is an infatuation which consists of things "most surely believed" (Luke i. 1); and we are not to be frightened out of this full assurance of faith by these scare cries about papal infallibility. If the matter were not one admitting of open test, a positiveness of conviction might be stigmatised as "dogmatic infatuation;" but with the Bible in our hands, it only requires due diligence in making their acquaintance, and the exercise of moderate powers of judgment, to be able to arrive at just as positive, and reasonably positive a conclusion as to whether Dr. Thomas has developed the truth, as we come to in matters of lesser moment, where there is no danger of incurring the charge of "dogmatic infatuation" in expressing ourselves quite strongly.

"But then," says Mr. Magruder, "which of Dr. Thomas's writings do you mean? He has written voluminously, and in some parts of his writings he teaches things which in other parts he abandons." This is not the question of an ingenuous mind; it is a cavil. It does not raise a practical or a real difficulty. Dr. Thomas started as a Campbellite, and of course, wrote things in the beginning which he finally saw were not according to the Scriptures. The process of getting rid of early bias (which however, was wonderfully slight at all times, as his early writings bear witness), was gradual; and when we speak of "finality," we cannot be candidly supposed to mean that which was not final. Mr. Magruder says we are blindly committed to all the Dr. ever wrote. It was necessary for him to say this in order to have ground for his cavil: but it is not true in either

member of the sentence. We are not "blindly" committed to any part. It is with open eyes we "commit" ourselves to the truth advocated by Dr. Thomas because we see it to be such. And our committal refers not to the premature impressions of his early days, when as yet his knowledge of the Scriptures was incomplete. Finality is the upshot of a process; and if Mr. Magruder would like specifically to know what portion of Dr. Thomas's writings exhibit the truth in its final and perfect phase, we would mention *Eureka*, without at the same time meaning to intimate that his other works are not entitled to almost equal confidence. It is impossible to satisfy the captious; but this definition will be understood by every earnest mind.

Then Mr. Magruder, makes a great slash at the Dr. on the subject of prophetic dates. "Has his biographer," asks he, "so soon forgotten" this and that. We beg to inform Mr. Magruder first, that the Dr.'s alleged failures have always been fully before our eyes; secondly, that we never counted on the shortness of American memory, in reference to these, if they exist; and thirdly, that these alleged failures are not of the character and have not the effect imputed by such as would delight to destroy Dr. Thomas's work, and to have their temporal dreams undisturbed by the thought that the Lord is at the door, to judge every man's work. Dr. Thomas expected the appearing of the Lord Jesus Christ in 1866, because of the expiry in that year of the period of Papal power to make war against the saints. His expectation was not however that of "dogmatic confidence." He told the Editor of the *Christadelphian* in 1862 that he was prepared for the Lord's delay beyond 1866, but the Papal period expired about that time, and his conviction was that the Lord would come at the expiry

of that period. A.D. 1866-7 came, and the Lord did not (so far as we yet know); but events transpired which showed the correctness of the ground on which that expectation was mainly founded. That is to say, in that very year, the Papal power to coerce any living soul under the sun, passed away in the double events of the Prussian overthrow of Austria, which was the military pedestal of the Papal power; and in the eclipse of the Pope's authority in his own realm, by the return of the French soldiery to put down the revolutionary outbreak of Garibaldi. The Pope had but the semblance of "power to make war," after that year; and three years afterwards, consequent on the Franco-German war, the very shadow disappeared in the destruction of "the temporal power," by the annexation of the States of the Church to the dominions of Victor Emmanuel. Since then, one European power after another have withdrawn the diplomatic representatives formerly accredited to the Vatican; and are carrying on a relentless war against the power and influence and riches of the priesthood, which may be said to constitute the mystical Pope in the states of Europe. The altered position of the Papacy is the most notorious fact in European politics, and the loudest sign of the times. So far from Dr. Thomas being proved wrong, it is palpably otherwise to those who have eyes to see. The expectation of the Lord's coming, which was conjoined with his recognition of the running-out of the Papal period in 1866-7, has not been realised; but that only goes to show that the Lord's coming was not to be immediately on the running-out of that period as seemed likely; but that there was to be a marginal time of expectation and preparation, during which the time of the Lord's arrival would be a matter of uncertainty to his servants—a time of tarrying—a time of the end, during which other signs multiply.—Russia looming, the Jews rising, Turkey waning more

and more, and the whole current of events thickening and deepening towards the war of the great day of God Almighty just before the gathering of the nations, in which the intimation of the Lord in this connection (see Rev. xvi. 15) is fulfilled, "Behold, I come as a thief!" The fact of the Lord's absence affords scope for the taunts of the caviller, but is intelligible enough to the sincere disciple. None but false friends would make use of the fact as a basis of attack on other parts of the truth, as is done in the pamphlet under review.

So with the title-page of *Anatolia*: "Russia triumphant and Europe chained." None but an enemy would point gleefully to the crippling of Russia at the end of the Crimean War as a falsification of the Dr.'s prophetic expositions. A candid and discriminating mind can see that the crippling of Russia on that occasion was but an episode in the war which has been brooding over Europe for twenty-five years, and which seems now culminating to the appointed final explosion. The programme is slowly working out. The divine word will be realized, notwithstanding the voice of the scoffer. Russia will be triumphant (for a brief space) and Europe chained; and this result is slowly coming out of the influences and agencies started into activity by that very Crimean War, which is made use of now to throw discredit on this expectation.

There are a few other little points which might be noticed—such as the accusations of man-worship and of putting Dr. Thomas's writings on an equality with revelation—which are not true; and the logical trifling by which it is attempted to be made out that according to the Christadelphians' idea of judgment, it is living men that are raised; that the saints receive two resurrections; and that even in their passage through these, they are exposed to the danger of death, &c., &c. But we have said enough to expose the fallacious

character of the pamphlet. It is smooth-spoken but deceitful; beautiful to look at but as dangerous as the beautiful snake; full of words of loving professions, but prompted by a hostility bitter as gall, and calculated to lead into paths of destruction and death.

The doctrine of the judgment is far more important than it looks. It is the leverage of all exhortation—an indispensable stimulus to vigilance in our present probation; a source of watchfulness and purification in a sleeping and defiled generation. It springs from another truth which No-judgmentists find it pleasant to ignore, but which they will awake from their dreams of false security one day perhaps too late, to see with lightning-like vividness, that though God is merciful, he will not be mocked, but will cause each man to find according to his ways; that though He has brought salvation to our doors through His grace as sinners, it will be by our works as saints that our "right to eat of the tree of life" will be decided; that each man will reap as he sows, sparingly or bountifully; to the flesh or to the Spirit; and such as walk after their own ways will be "blotted out of the Lamb's book of life," and "hurt of the second death," even though they have known the truth and put on the name of Christ in baptism; for so far from "the gift of immortality being common to all saints," as this pamphlet teaches, only a few of them will be counted worthy to walk with the Lord in white, even such as live to him and do his commandments.

It is a bitterness to have the gleaming sword in hand so often; but there is no alternative. The Lord knows our delight is in words of peace and tenderness; but the times are not favourable for these. The king's standard has been planted on a hill, and, from various directions, false brethren advance aggressively to remove it, some on one plea, some on another. The Lord granting us life and strength, we shall resist them all till the Lord himself arrive to do his own work with power; and to give to every true and faithful servant a share in the glory and the victory.—*ERROR.*

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 90.

PRAYER AND THANKSGIVING.

EXAMPLES of "prayer for all saints" as enjoined in Eph. vi. 18, will be found in Phil. i. 9-11; Col. i. 9-11; 1 Thes. iii. 12, 13; 2 Cor. xiii. 7.

It is in connection with the injunction to "pray one for another" that it is said that "the effectual fervent prayer of a righteous man availeth much," from which it is clear that we may do our brethren much good by our hearty supplications on their behalf.—(James v. 16.)

The prayer that our brethren may be "sincere and without offence till the day of Christ," is the out-growth of the love that we bear towards them. We are enjoined by Jesus to "pray always, that we may be accounted worthy to escape the cares and snares of this life (and we might here include conscription) and to stand before the Son of Man."—(Luke xx. 36.)

Revealed truth concerning the judgment-seat and the few that are to be saved, must not be allowed in any wise to cool our fervor and solicitude on behalf of those whose welfare we are interested in; but rather if anything let it increase our diligent importunity,—which may be rewarded for aught we know to our final joy, and their salvation.—(see Luke xviii. 1-6.)

We must pray much in the spirit that we sow, viz., as not knowing which may prosper, this or that. The judgment-seat will doubtless reveal to our astonishment, many gratifying results of fervent prayer.

Scriptural prayer is dependent upon scriptural knowledge: where this is absent or defective, prayer will be more or less characterized by ignorance, superstition, or the common place workshop speech of the natural man, which does not get as it were any higher than the clouds which envelope his understanding.

If the Ephesians were exhorted to pray for Paul that a door of utterance might be given unto him, and that he might open his mouth with boldness to declare the mystery of the gospel, it cannot be less necessary now that we should let supplication be the forerunner in the work of the truth; as well also as its accom-

paniment to uphold and embolden our much feebler instrumentalities.

Prayer, to be acceptable to God and edifying to men, must not consist in the mechanical turning round and round of a number of religious phrases and ejaculations derived from all denominations; neither must it be characterized by the frothy fervor of "orthodox" prayer meetings, but it must be made up of the deep down appreciation we have of God's inexhaustible goodness, and express, with simplicity, and as from the heart, the most pressing needs of our souls, pleading the promises of present and future good.

Prayer must not be confined to what we may deem desirable for ourselves or needful for our brethren; but it must embrace in its amplitude the many great and exceeding precious promises which are summed up in Abraham and his seed.

The mind of Paul on speaking in an unknown tongue, would well apply to prayer; for it were better to speak five words from a sincere and unfeigned appreciation of the Divine goodness, than ten thousand whining words with no heart in them.

Faithless prayers, however eloquent and pedantic they may be, and however even scriptural they may be in their composition, are next door to wick dness; and just about as profitable to both God and man.

Prayer that we may be this, and do the other, without a corresponding endeavour after the things we pray for, is little better than hypocrisy.

Prayer for God to do for us things which we can, and ought to, but do not care to do for ourselves, is like wanting the crown without the cross; and like supposing that we can steal a march upon God, or that He will unwittingly regard appeals which are prompted by slothfulness or mere selfishness.

Prayer, whilst it may becomingly be subdued in tone, should never be uttered in any other than the natural voice, and never accompanied by any but a natural and simple, though at the same time devout and reverent posture.

Prayer and thanksgiving express dependence and obligation toward God, and should therefore be the utterance of profound humility and sincere self-abnegation.

The injunction to pray without ceasing,

presents the idea of a continual uplifting of the heart to God; and by consequence also it teaches a modest and grave behaviour at all times, as best becoming those who have been chosen to be a royal priesthood and a peculiar people, zealous of good works.

Since scriptural prayer cannot be defined as lecturing God, nor yet as lecturing to man, it behoves all to take some heed how they pray, and we shall be greatly helped in this particular if we are careful to remember the words of Eccles. v. 2, viz., "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few."

Those whose hearts are not right towards men, are not right either towards God; acceptable prayer is based upon a conscience void of offence towards both; if we regard iniquity in our hearts, the Lord will not hear us.

In offering prayer, it is well to consider that we cannot really add to the knowledge or glory of God; and therefore He is not to be worshipped as if He needed anything. We can only say with David, "Of Thine own have we given Thee;" or with Christ, who taught us to say, "We are unprofitable servants."

"Forgive us our trespasses as we forgive those who trespass against us," is the spirit which should pervade all our prayers; as also it is the practical principle by which we measure back to ourselves the blessings we entreat.

Such phrases in prayer as "may the Lord make us truly thankful," would be better altered to "O Lord, we are truly thankful;" or better still it would be to leave out all self-commendatory words, such as "We are *truly* thankful;" "We do *indeed* thank Thee;" "We give Thee *humble* and *hearty* thanks." We need not to tell God that we are sincere, or hearty, or humble; it were better to imitate the modesty of David, and say simply "We thank Thee, O God;" or the simplicity of Jesus, "I thank Thee, O Father."—"Indeed" is worse than superfluity.

A pure and innocent diction in prayer, inspired by an intelligent and soul-loving appreciation of the truth, is not to be imported from any of the Babel sects from which we may have emerged; it is something to be learnt by a careful conformity to the chaste simplicity of the word.

Prayer begins with that infantile simplicity with which the pure-minded children

of God will make known the desires of their hearts at the throne of grace; but from that point, it grows under favourable circumstances into a large-hearted recognition of all the controlling providences, which have given shape and interest to Israelitish experience, from the foundation of the world.

Prayer is the closest approach to God we can make during our mortal pilgrimage. Prayer pierces the deep folding clouds that hide from our open ken the face of Him who sits upon the throne; prayer finds work for Christ and the angels; prayer purifies and tranquilizes the heart; prayer proves God; and prayerful thanksgiving and generous obedience may peradventure open the windows of heaven in overflowing blessing.

Those who love prayer live near to God; they dwell, as it were, above the clouds; their living hope enters into that within the veil: they have comfort, balm, and communion, to which others are total strangers.

Prayer should be set with trust, patience, humility, holiness, zeal, and springing-up kindness; it does not combine well with either restless evil-doing or mere passive good-doing; those who say "Our Father" should themselves exemplify the spirit which showers creature good alike upon the just and upon the unjust, without respect of persons.

The time of prayer is not the most appropriate period for a meeting to relieve their nostrils and do all their coughing, put their spectacles up, or adjust their dress; but it is rather the time to forget everything and close our eyes to everything but God; to whom let our souls ascend in undistracted thankfulness.

REFERENCE TABLET No. 91.

THE TRUTH.

The truth is exotic: it comes from that "far country" whither Christ is said to have gone in the parable of the nobleman; it is not, therefore, indigenous to the mind of the flesh, but like the rain and the sunshine, it comes down from above, from the Father of lights, who is the author of every good and perfect gift.—(1 Cor. ii. 9.)

Men may be considered in relation to two influences; viz., the truth believed and a lie believed; by the one the mind is spiritualised, and by the other, it is spiritualised.—(2 Thes. ii. 11; Rom. viii. 5-6.)

When a man believes the truth he believes God, and when he loves the truth he loves God; and when he obeys the truth, he pleases God; and when the truth is a man's hope, "his hope is in the Lord his God;" and he "has the God of Jacob for his refuge."

A man who receives not the truth credibly attested, and the man who walks not according to the truth believed, are both more responsible Atheists than he who is without God through ignorance of His Word, or through lack of invitation to His kingdom and glory.

"The truth" is so styled by the Spirit because it is in conformity to fact and reality; and because it fits true to the attributes of God and the measure of human need; and because that, above all, there shall be a faithful performance of those things which have been spoken by the Lord.—(Luke i. 45.)

Truth was first in the earth; but the first thing believed in by the human race was a lie.—(Gen. iii. 4)

The truth only has the quality of making men free; free from Mosaic bondage, free from distressing fear and anxiety, free from sin and a slavish subjection to the dominant lusts of the flesh, free from a purposeless life, and a hopeless end, free from a doubting, changeful and distracted mind, free from a fearful and unbelieving heart, free from the power of the disquieting problems which agitate society, and free eventually from death itself and every curse.—(John viii. 32-6; Rom. vi. 18; viii. 2; Gal. v. 1; iv. 31; 1 Pet. ii. 16.)

The truth spoken in the fewest words may be expressed as "the earth filled with the glory of God;" or indeed it may be summed up in one word.—Christ.—(Num. xiv. 21; Luke viii. 5.)

The truth spoken in detail affirms the ultimate triumph of right over wrong, life over death, knowledge over ignorance, peace over war, joy over sorrow, health over pain, blessing over cursing, heaven over earth, and God over man through Jesus Christ our Lord.—(1 Cor. xv. 22-28; Matt. vi. 10; Rev. xxi. 4; Isa. xxxv. 10; xi. 9.)

REFERENCE TABLET NO. 92.

EXPLANATIONS.

Jude 6.—The Greek word *ARCHE* translated "first estate" in this passage, would be better rendered principality, as it is

in the margin, and as Cruden has it, and as it is also in Rom. viii. 38; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15; Tit. iii. 1. This word principality suggests that the angels or messengers of this Scripture were princes or captains of *polities* or cities, and especially as in the Greek, the words captain, prince, and principality are but different forms of the same word. In the light of this we read in the Old Testament, of the "cities of the Levites," the "captains of thousands," and of Korah, Dathan, and Abiram and the 250 princes, who leaving their own domain or appointment, aspired to the priesthood (Num. xvi. 10). The testimony of Peter also agrees with that of Moses in the matter of being "cast down to hell." (Greek *Tartaroo*) which is equivalent to the "pit" (Heb. *sheol*) of Num. xvi. 30, 33. Then Jude also makes a direct comparison between those who had "crept in unawares" in his day and those who perished in the "gainsaying of Korah."

Rom. xiv. 5.—The injunction, "Let every man be fully persuaded in his own mind," does not mean merely as a matter of opinion, but it means that a man's actions, even in his regard or disregard of a day, should be as to the Lord, and with full assurance of faith; for whatsoever is not of faith is sin.

2 Cor. iv. 18.—The things seen are the thrones, dominions, principalities, and powers of this present evil state, which represent the triumph of iniquity and the dountreading of all divine things. These objects of sight are the temporal pleasures of sin which are for a season (temporal and season in 2 Cor. iv. 18, and Heb. xi. 25, being the same word in the Greek). The things not seen are those of which Paul testifies in Heb. ii. 8, saying "we see not yet all things put under him," that is, his enemies; the rulers, authorities, and powers of this *aión*. The subjugation of these by Christ is a matter of promise, and, therefore, of faith; when accomplished, faith will be turned to sight, and the momentary afflictions incident to the prosperity of existing temporalities will be substituted by abiding glory.

REFERENCE TABLET NO. 93.

NO NEUTRALITY.

The Law, Negative and Positive.

They which live should *not* henceforth live to themselves, but should live unto

him who died for them and rose again.—(2 Cor. v. 15.)

Not the hearers of the law are just before God, but the doers of the law shall be justified.—(Rom. ii. 13.)

He is *not* a Jew who is one outwardly, but he is a Jew who is one inwardly.—(Rom. ii. 28)

Be *not* overcome of evil, but overcome evil with good.—(Rom. xii. 21.)

Walk *not* by sight, but walk by faith.—(2 Cor. v. 7.)

Let us keep the feast, *not* with old leaven, neither with the leaven of malice and wickedness, but let us keep the feast with the unleavened bread of sincerity and truth.—(1 Cor. v. 8.)

See that ye walk *not* as fools, but walk circumspectly as wise men.—(Eph. v. 15.)

Set *not* your affection on things on the earth, but set your affection on things above.—(Col. iii. 2.)

Let us *not* sleep as do others, but let us watch and be sober.—(1 Thess. v. 6.)

Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he shall inherit the kingdom who doeth the will of the Father.—(Matt. vii. 21.)

REFERENCE TABLET No. 94.

SPRAY FROM THE WATER OF LIFE.

A man requires both a new mind and a new body before he is eligible for office in the kingdom of God.

The unleavened cakes under the law were "tempered with oil," and the "holy ointment" consisted of oil and sweet spices "tempered together," so also God

bath "tempered the body together," that the members should have the same care one for another; and he has also made it an institution that judgment shall be tempered with mercy, mercy be mingled with cheerfulness, ruling coupled with diligence, and exhortation combined with simplicity.—(James ii. 13-17; 1 Cor. xii. 24; Heb. iv. 2; Rom. xii. 8.)

As a man's natural tastes and appetites should be subject to the well-being of the whole body; so also in the body of Christ, the benefit of the entire community should overrule all mere personal interest, or selfish gratification.

The ruling principle in saints is the "peace of God," while the motive power working in the children of disobedience is the "wrath of men."—(Psalms lxxvi. 10; Col. iii. 15.)

Brethren and sisters who are alive to their duties, privileges, and responsibilities, will not neglect (where possible) the assembling of themselves together; but their presence at the table will be the first thing in their heart; and their dutiful attendance on the public ministrations of the Gospel will not only outweigh all other preferences, but will be performed with an exemplary zeal, such as becomes "good soldiers of Jesus Christ."

It belongs to saints to keep company with that which is good; but to fly asunder from that which is evil.—(Rom. xii. 9.)

The work of the gospel is Christ's work and not ours; it therefore behoves us to perform our part with the modesty of stewards who shall render an account; and with the holy decorum becoming those who have been taken into partnership with the Father and the Son.—(1 John i. 3; 1 Pet. iv. 10.)

IMPORTANT EVENT—RUSSIA BEFRIENDS THE POPE.

Just as we go to press, it is announced from Vienna, by the correspondent of the *Daily Telegraph*, that Russia has succeeded in coming to a friendly understanding with the Pope on the subject of the administration of the Roman Catholic provinces of the Russian Empire. In fact, a Concordat has been entered into between Russia and the "Holy See." This is of immense importance in several ways. It is a great diplomatic advantage over Germany at a time when that power is engaged in deadly war against the Papacy. It will increase Russian influence in Continental affairs in general, in proportion as Germanic influence is imperilled. It will open the way of Russia in Europe more than perhaps anything that has occurred. In the new (yet for some time expected) character of Pope's friend in adversity, it will lead immense multitudes to look to the Czar as the "guardian" and head of Catholic civilization; and help to secure the latter-day position that awaits Gog; when the nations of Europe take refuge under his wing; while, on the other hand, it lays the foundation for that culminating boast of the Papacy, "I sit a queen and am no widow and shall see no sorrow" which immediately precedes the "death and mourning and famine" that descend upon her impious head "in one day (year)."—*EdrroR.*

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING
A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

PAUL'S CASE OF ITSELF A CONCLUSIVE PROOF THAT THE BIBLE IS TRUE.

(Continued from page 205.)

SINCE, then, it is manifest from the foregoing examination, that in Paul's disposition and character those qualities do not occur which seem to be necessary to form an enthusiast, it must be reasonable to conclude he was none. But allowing, for argument's sake, that all those qualities were to be found in him, or that the heat of his temper alone could be a sufficient foundation to support such a suspicion, I shall endeavour to prove that he *could not have imposed on himself* by any power of enthusiasm. The power of imagination in enthusiastical minds is no doubt very strong; but it always acts in conformity to the opinions imprinted upon it at the time of its working, and can no more act against them than a rapid river can carry a boat against the current of its own stream. Now, nothing can be more certain than that, when Saul set out

for Damascus, with an authority from the chief priest "to bring the Christians which were there, bound to Jerusalem," (Acts ix. 2), an authority solicited by himself, and granted to him at his own earnest desire, his mind was strongly possessed with opinions against Christ and his followers. To give those opinions a more active force, his passions at that time concurred, being influenced in the highest degree by the irritating consciousness of his past conduct towards them, the pride of supporting a part he had voluntarily engaged in, and the credit he found it procured him among the chief priests and rulers, whose commission he bore. If in such a state and temper of mind, an enthusiastical man had imagined he saw a vision from heaven, denouncing the anger of God against the Christians, and commanding him to persecute them without any mercy—it might be accounted for by the natural power of enthusiasm. But that, in the very instant of his being engaged in the fiercest and hottest perse-

cution against them, no circumstances having happened to change his opinions, or alter the bent of his disposition, he should at once imagine himself called by a heavenly vision to be the apostle of Christ, whom but a moment before he deemed an impostor and a blasphemer, that had been justly put to death on the cross—is in itself wholly incredible, and so far from being a probable effect of enthusiasm, that just the contrary effect must have been naturally produced by that cause. The warmth of his temper carried him violently another way; and whatever delusions his imagination could raise to impose upon his reason, must have been raised at that time, agreeable to notions imprinted upon it, and by which it was heated to a degree of enthusiasm not in direct contradiction to all those notions, while they remained in their full force.

This is so clear a proposition, that I might rest the whole argument entirely upon it; but still further to show that this vision could not be a phantom of Paul's own creating, I beg leave to observe that he was not alone when he saw it; there were *many others in company*, whose minds were no better disposed than his to the Christian faith.

Could it be possible that the imaginations of all these men should at the same time be so strongly affected as to make them believe that they saw a *great light shining about them, above the brightness of the sun of noonday*, and heard the sound of a *voice from heaven*, though *not the words which it spoke* (Acts ix. 3; xxii. 9), when in reality they neither saw nor heard any such thing? Could they be so infatuated with this conceit of their fancy as to *fall down together with Saul*, and be speechless *through fear* (Acts xxvi. 14; ix. 7), when nothing had happened extraordinary either to them or to him? Especially considering that this apparition did not happen in the

night, when the senses are more easily imposed upon, but at mid-day. If a sudden frenzy had seized upon Saul, from any distemper of body or mind, can we suppose his whole company, men of different constitutions and understandings, to have been at once affected in the same manner with him, so that not the distemper alone, but the effects of it should exactly agree? If all had gone mad together, would not the frenzy of some have taken a different turn and presented to them different objects? This supposition is so contrary to nature and all possibility, that unbelief must find some other solution or give up the point. I shall suppose, then, in order to try to account for this vision without a miracle, that as Saul and his company were journeying along their way to Damascus, an extraordinary meteor did really happen, which cast a great light, as some meteors will do, at which they, being affrighted, fell to the ground in the manner related. This might be possible; and fear, grounded on ignorance of such phenomena, might make them imagine it to be a vision of God. Nay, even the voice or sound they heard in the air, might be an explosion attending this meteor; or, at least, there are those who would rather recur to such a supposition as this, however incredible, than acknowledge the miracle. But how will this account for the distinct words heard by Paul, to which he made answer? How will it account for what followed upon it when he came to Damascus, agreeably to the sense of those words which he heard? How came Ananias to go to him there, and say he was "chosen by God to know His will, and see that Just One, and hear the voice of His mouth?"—(Acts xxii. 14; xxvi. 16.) Or why did he propose to him *to be baptised*? What connection was there between the meteor which Saul had seen, and these words of Ananias? Will it be said that Ananias was skilled enough

to take advantage of a fright he was in at that appearance in order to make him a Christian? But could Ananias inspire him with the vision in which he saw him before he came? If that vision was the effect of imagination, how was it verified so exactly in fact?—(Acts ix.) But allowing that he dreamt by chance of Ananias' coming, and that Ananias came by chance too; or, if you please, that having heard of his dream, he came to take advantage of that as well as of the meteor which Saul had seen; will this get over the difficulty? No; there was more to be done. Saul was struck blind, and had been so for three days. Now, had this blindness been natural from the effects of a meteor or lightning upon him, it would not have been possible for Ananias to heal it, as we find that he did, merely by putting his hands on him and speaking a few words.—(Acts ix. 17, 18; xxii. 13.)

This, undoubtedly, surpassed the power of nature; and if this was a miracle, it proves the other to have been a miracle too, and a miracle done by the same Jesus Christ. For Ananias, when he healed Saul, spoke to him thus: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—(Acts ix. 17.) And that he saw Christ both now and after this time, appears not only by what he relates (Acts xxii. 17, 18), but by other passages in his epistles.—(1 Cor. ix. 1; xv. 8.) From him, as he asserts in many places of his epistles, he learned the gospel by immediate revelation, and by him he was sent to the Gentiles.—(Acts xxii. 10, 21.) Among those Gentiles "from Jerusalem and round about to Illyricum, he preached the gospel of Christ, with mighty signs and wonders, wrought by the Spirit of God," to make them obedient to his preaching, as he himself testifies in his epistle to the

Romans (Rom. xv. 19), and of which a particular account is given to us in the Acts of the Apostles. Signs and wonders, indeed, above any power of nature to work, or of imposture, to counterfeit or of enthusiasm to imagine. Now, does not such a series of miraculous acts, all consequential and dependent upon the first revelation, put the truth of that revelation beyond all possibility of doubt or deceit? And if he could have so imposed on himself as to think that he worked them when he did not—which supposition cannot be admitted, if he was not at that time quite out of his senses—how could so *distempered an enthusiast* make such a progress, as we know that he did, in converting the Gentile world? If the difficulties which have been shown to have obstructed that work were such as the ablest impostor could not have overcome, how much more insurmountable were they to a madman? It is a much harder task for unbelievers to account for the success of Paul, in preaching the gospel, upon the supposition of his having been an impostor. Neither of these suppositions can ever account for it; but the impossibility is more glaringly strong in this case than in the other. I could enter into a particular examination of all the miracles recorded in the Acts to have been done by Paul, and show that they were not of a nature in which enthusiasm, either in him or the persons he worked them upon, or the spectators, could have any part. I will mention only a few. When he told Elymas, the sorcerer, at Paphos, before the Roman deputy, that "the hand of God was upon him, and he should be blind, not seeing the sun for a season; and immediately there fell on him a mist and a darkness, and he went about seeking someone to lead him by the hand."—(Acts xiii.) Had enthusiasm in the doer or sufferer any share in this act? If Paul, as an enthusiast, had thrown

out this menace, and the effect had not followed, instead of converting the deputy, as we are told that he did, he would have drawn on himself his rage and contempt. But the effect upon Elymas could not be caused by enthusiasm in Paul, much less can it be imputed to an enthusiastic belief in that person himself, of his being struck blind when he was not, by these words of a man whose preaching he strenuously and bitterly opposed. Nor can we ascribe the conversion of Sergius, which happened upon it, to any enthusiasm. A Roman proconsul was not very likely to be an enthusiast; but had he been one, he must have been bigoted to his own gods, and so much the less inclined to believe any miraculous power in Paul. When at Troas, a young man named Eutychus fell down from a high window, while Paul was preaching, and was taken up dead (Acts xx. 9): could any enthusiasm in Paul or the congregation there present make them believe that by the apostle's falling upon him and embracing him he was restored to life? Or could he who was so restored contribute anything to himself by any power of his own imagination? When in the isle of Melita, where Paul was shipwrecked, there came a viper and fastened on his hand, which he shook off and felt no harm (Acts xxviii.), was that an effect of enthusiasm? An enthusiast might perhaps have been mad enough to hope for safety against the bite of a viper without remedy being applied to it; but would that hope have prevented his death? Or, were the barbarous islanders, to whom this apostle was an absolute stranger, prepared by enthusiasm to expect and believe that any miracle would be worked to preserve him? On the contrary, when they saw the viper hang to his hand, they said among themselves, "No doubt, this man is a murderer, whom, though he has escaped the sea, yet vengeance suffereth

not to live."

I will add no more instances: these are sufficient to show that the miracles told of Paul can no more be ascribed to enthusiasm than to imposture. But moreover, the power of working miracles was not confined to Paul—it was also communicated to the churches he planted in different parts of the world. In many parts of his first epistle he tells the Corinthians (1 Cor. xii. 4, 5) that they had among them many miraculous graces and gifts, and gives them directions for the more orderly use of them in their assemblies. Now, I ask whether all that he said upon that head is to be ascribed to enthusiasm? If the Corinthians knew that they had among them no such miraculous powers, they must have regarded the author of that epistle as a man out of his senses, instead of revering him as an apostle of God. If for instance a Quaker should in a meeting of his own sect tell all the people assembled there that to some among them was given the gift of healing by the Spirit of God, to others the working of other miracles, to others divers kinds of tongues, they would undoubtedly account him a madman, because they pretend to no such gifts. If, indeed, they were only told by him that they were inspired by the Spirit of God in a certain ineffable manner, which they alone could understand, but which did not discover itself by any outward distinct operations or signs, they might mistake the impulse of enthusiasm for the inspirations of the Holy Ghost; but they could not believe, *against the conviction of their own minds*, that they spoke tongues they did not speak, or healed distempers they did not heal, or worked their miracles when they worked none. If it be said the Corinthians might pretend to these powers, though the Quakers do not, I ask whether, in that pretension, they were impostors or only enthusiasts? If they were impostors and Paul was also

such, how ridiculous was it for him to advise them, in an epistle *writ only to them* and for *their own use*, not to value themselves too highly upon those gifts, to pray for one rather than another, and prefer charity to them all! Do associates in fraud talk such language to one another? But if we suppose their pretensions to all those gifts was an effect of enthusiasm, let us consider how it was possible that he and they could be so cheated by that enthusiasm as to imagine they had such powers when they had not. Suppose that enthusiasm could make a man think that he was able, by a word or a touch, to give sight to the blind, motion to the lame, or life to the dead; would that conceit of his make the blind to see, the lame walk, or the dead rise? And if it did not, how could he persist in such an opinion, or upon his persisting, escape being shut up for a madman? But such a madness could not infect so many at once, as Paul supposed at Corinth to have been endowed with the gift of healing or any other miraculous powers. One of the miracles which they pretended to was the speaking of languages they never had learned, and Paul says he possessed this gift *more than they all*.—(1 Cor. xiv. 18.) If this had been a delusion of fancy, if they had spoke only gibberish or unmeaning sounds, it would soon have appeared when they came to make use of it where it was not necessary, namely, in the converting of those who understood not any language they naturally spoke.

Paul particularly, who touched so far upon that design, and had such occasion to use it, must soon have discovered that this imaginary gift of the Spirit was no gift at all, but a ridiculous instance of frenzy, which had possessed both him and them. But if those he spoke to in divers tongues understood what he said, and were converted to Christ by that means, how could it be a delusion? Of all the miracles recorded in Scripture,

none are more clear from any possible imputation of being the effect of an enthusiastic imagination than this; for how could any man think that he had it who had it not; or if he did think so, not be undeceived when he came to put his gift to the proof?

If, then, Paul and the Church of Corinth were not deceived in ascribing to themselves this miraculous power, but really had it, there is the strongest reason to think that neither were they deceived in the other powers to which they pretended, as the same Spirit which gave them that equally, could, and probably would give them the others to serve the same holy ends for which that was given. And, by consequence, Paul was no enthusiast in what he wrote upon that head to the Corinthians, nor in other similar instances where he ascribes to himself, or to the churches he founded, any supernatural graces and gifts. Indeed, they who would impute to imagination effects such as those Paul imputes to the power of God attending his mission, must ascribe to imagination the same omnipotence which he ascribes to God.

III.—PAUL NOT DECEIVED BY THE FRAUD OF OTHERS.

Having thus, I flatter myself, satisfactorily shown that Paul could not be an enthusiast, who, by the force of an overheated imagination, imposed on himself, I am next to inquire whether he was deceived by the fraud of others, and whether all that he said of himself can be imputed to the power of that deceit. But I need say little to show the absurdity of this supposition. It was morally impossible for the disciples of Christ to conceive such a thought as that of turning his persecutor into his apostle, and to do this by a fraud, in the very instant of his greatest fury against them and their Lord.

But could they have been so extravagant as to conceive such a thought, it was physically impossible for them to execute it in the manner we find his conversion to have been effected. Could they produce a light in the air, which at mid-day was brighter than the sun? Could they make Saul hear words from out of that light (Acts xxii. 9) which were not heard by the rest of the company? Could they make him blind for three days after that vision, and then make scales fall from off his eyes, and restore him to sight by a word? Beyond dispute, no fraud could do these things; but much less still could the fraud of others produce those miracles subsequent to his conversion, in which he was not passive but active; which he did himself, and appeals to in his epistles as proofs of his divine mission.

CONCLUSION.

I shall then take it for granted that he was not deceived by the fraud of others, and that what he said of himself can no more be imputed to the power of that deceit than to wilful imposture or to enthusiasm; and then it follows, that what he related to have been the cause of his conversion, and to have happened in consequence of it, did all really happen; and, *therefore, the Christian religion is a divine revelation.* That this conclusion is fairly and undeniably drawn from the premisses, I think, must be owned, unless some probable cause can be assigned to account for those facts so authentically related in the Acts of the Apostles, and attested in his epistles by Paul himself, other than any of those which I have considered; and this I am confident cannot be done. It must, therefore, be accounted for by the power of God. That God should work miracles

for the establishment of a most holy religion, which, from the insuperable difficulties that stood in the way of it, could not have established itself without such assistance, is in no way repugnant to human reason; but that without any such miracles, such things should have happened, as no adequate natural causes can be assigned for, is what human reason cannot believe.

To impute, then, to magic or the power of demons—which was the resource of the heathens and Jews against the notoriety of the miracles performed by Christ and his disciples—is by no means agreeable to the notions of those who in this age disbelieve Christianity. It will, therefore, be needless to show the weakness of that supposition; but that supposition itself is no inconsiderable argument of the truth of the facts. Next to the apostles and evangelists, the strongest witnesses of the undeniable force of that truth are Celsus and Julian, and other ancient opponents of the Christian religion, who were obliged to solve what they could not contradict by such an irrational and absurd imagination. The dispute was not then between faith and reason, but between religion and superstition. Superstition ascribed to cabalistical names, or magical secrets, such operations as carried along with them evident marks of the divine power; religion ascribed them to God, and reason declared itself on that side of the question.

Upon what grounds can we now overturn that decision? Upon what grounds can we reject the unquestionable testimony given by Paul, that he was called by God to be a disciple and apostle of Christ? It has been shown that we cannot impute it either to enthusiasm or fraud; how can we, then, resist the conviction of such a proof?

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 66.

“*Exhort one another daily.*”—PAUL.

(Brother Allsopp, a brother specially beloved by all for his many excellencies, died half-an hour before the meeting on May 9th. His death, which was very unexpected, was announced to the brethren assembled an hour afterwards. The announcement visibly affected the whole congregation, and gave rise to the following observations in substance.)

DEAR BRETHREN AND SISTERS, — A heavy blow has fallen upon us. It would be difficult, perhaps, to say exactly why we are so moved by the death of brother Allsopp. Perhaps I should not be far off the mark if I were to say it is because we have lost a sweet and useful brother. He not only understood the use of the musical art, and helped us greatly to take the full advantage of our *Music Hymn Book*, but he was a true brother. With all the self-possession necessary in a leader, he was gentle and loving and courteous to all; and, above all, he was a self-manifest lover of the truth. He had a visible fervent appreciation of all divine things. He helped us not only in our exercises of praise, but he was ever active, in many little ways, in the dissemination of the truth among the ignorant, and in its application in the comfort and edification of the brethren. In conversation and the free use of tracts, he did more than is known to most. His common expression used to be, “We must do what we can. We don’t know when the Master may come.” He was, too, a daily reader of the Scriptures as many now are. He constantly laboured to keep all connected with him in the practice of this duty. We can ill afford to lose him. He is gone. We shall not see him again till the blessed morning of our realised expectations. We may have his place filled by someone else, but we shall never have a brother more qualified

in all respects for the duties he had to discharge.

What shall we say? We had a loan of him for two years. He was given to us at a time when we needed such help and comfort greatly, and he has been a constant comfort to us all since the day he took in charge the service of song. He is now to us a sweet memory only. What shall we say? The Lord who gave has taken him away. We must be thankful we had him, and we must be resigned to relinquish him. All things work together for good. It may be that we stood in need of this sore trial. It may be that the Lord is about to step forth and that he would have us more fully prepared, by the subduing influence of affliction, to meet him. It may be that this is the hand of the husbandman, watering the garden. We have had prosperity a long time. Too much prosperity is not good in our present state. It is like too much sunshine—drying and hardening and gendering unfruitfulness. The rain softens and refreshes the cracking ground, and causes it to send forth fragrance and to yield fruit. Perhaps this is a needed shower of rain.

The seed has been planted in us. This is Christ’s own illustration, who likens the Word of the kingdom to seed. But men do not plant seed for the mere sake of having it in the ground. They sow seed that they may have a harvest. So the

Word is not planted in us merely that we may have the knowledge it gives ; it is that we may bring forth fruit. Jesus says " Herein is my Father glorified, that ye bear much fruit." This fruit is in some thirty, in some sixty, in some an hundred fold. Where there is none, there is barrenness, and the unfruitful servant is to be rejected. This is revealed (Matt. xxv. 30.) The degree of our fruitfulness is a question of surrounding influences. Trouble is an indispensable element. Our troubles are permitted (and, doubtless often contrived) not in the spirit of unkindness, but that we may be brought to that state of wisdom which human nature can never be brought to in circumstances of pleasure. Distresses and affliction are a necessary part of the training which is to fit us for a place in the perfect and abiding society of the future age. By them, we become wiser and better and richer. The process is painful, but the end is sweetness. It is better, says Solomon, to go to the house of mourning than the house of fasting. Better is the day of death than the day of birth. Why? Because the living, laying it to heart, learn wisdom. They receive the kind of teaching referred to in the prayer of Moses, the man of God, when he says, " So teach us to number our days that we may apply our hearts unto wisdom." People usually number their days in the wrong style. They say, " I have many days to live yet ; I will give myself to my own ways for a while, and, afterwards, I will turn to God." Wisdom's method of numbering our days is to say " My days are few at the most ; I can but live a few years that go quickly fleeting by ; and, perhaps, even these few may fail me ; perhaps I may have to give up my life to-morrow ; I will give myself at once and entirely to wisdom's ways."

This is the lesson of this morning's bereavement. Who would have thought that brother Allsopp was to be the next

to close his eyes in that sleep from which Christ only can awake us? Had we been asked to guess, he would have been the last man we should have chosen—young, strong, healthy, active, joyful. Who is to be next? We cannot tell. Somebody, perhaps, we don't think of, and that very soon it may be. The death of brother Allsopp is a bitter experience, but it may help some to rectify their ways, and on all of us it will, doubtless, shed a salutary influence. It may prove a new illustration of Paul's words: " No affliction for the present seemeth joyous but grievous ; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness to *them that are exercised thereby.*"

It is worth while to take special notice of the last six words. They show that trouble is beneficial to one class only : " to them that are exercised thereby." It is possible to have trouble and not be " exercised " by it in the sense of Paul's words. We may have trouble and not make a reasonable use of it as applied to ourselves. We may take it simply as a matter of pain or inconvenience, which we shall strive to get over as soon as possible by recourse to pleasure or occupation of one sort or another. Such a man, for instance, say a relation to brother Allsopp in the flesh, knowing and loving him well, would grieve at his death : but he makes no application of the fact to his own case. He goes forth to his usual life and his labour, and, by and bye forgets all about it except as a fact of the past becoming dimmer and dimmer every day. The keenest pangs that ever rent the human breast grow weaker and assuage with time ; and the man who is unexercised reasonably by such a fact as that which has come before us this morning, goes away to lose in time his sorrow and to run the same course of folly—respectable, n.e.n - applauded, money-getting, self-nourishing folly which he pursued before. And death at last (for death cannot be chased away : he hovers

at every man's door) finds him just as unready for the glorious yet terrible future that lies before, as if no such incident had ever transpired. It is far different with the man who is "exercised thereby"—supposing him, that is, to be in need of it. He says to himself: "Here is brother Allsopp gone, oh, so unexpectedly. I see in this that my present life is nothing—a vapour that appeareth for a very little while and then vanisheth away. I may live a little longer than brother Allsopp has done, but perhaps I won't. Perhaps I may go next; perhaps I may go soon—perhaps next week. Am I ready to be thus cut off? Is my account such as I shall be able to present it with joy at the judgment seat? Have I been as diligent as my poor brother who has been taken from us? Have I done half as much with my opportunities as he did amid the embarrassment of poverty? I cannot answer these questions satisfactorily to myself. I have allowed myself to be too much overborne by hindrances. I have not sufficiently attended to the daily reading of the Scriptures. I have given in to the pressure of business or house affairs, and have too often suffered the Word of God to be silent in my house, instead of stepping aside with methodical diligence to listen at least once a day to His voice. I have not sufficiently availed myself of the opportunities I have had of identifying myself with the work of Christ. I have not attended the meetings as I might; I have not taken that part that was open to me. True, I cannot speak in public or write to appear in print: but there are many little things I might have done in the way of helping the affairs of the meeting or the brethren privately, that I have not done. I have not been sufficiently anxious to invite the stranger to listen to the word of wisdom in the gospel. I have not sufficiently considered the poor brethren in their need, and the afflicted in their loneliness and

desolation. I have not given enough place in my life to the commandments of Christ. I have been too prone to act upon the selfish and worldly-wise maxims of a world that knows not God and obeys not the gospel of our Lord Jesus Christ. I will alter all this. I will read the Word with more regularity and diligence. I will pray oftener and with more faith. I will attend the meetings with more regularity and punctuality, and not allow all these things to come in the way. I will be more ready to take part in the work in every way brought within my reach. I will try at least to have as good an account as my poor brother Allsopp whom I little expected to lose so soon, and whom I hope to meet again before very long."

This represents a reasonable "exercise" by the event that has cast its shadow over us this morning; and at the end of years (supposing years to go on) it would represent a very different result, to the man so exercised, from the result to the man not exercised. The difference is not visible at once. It is a matter that takes years for illustration; but the result becomes visible at last. The man who is constantly under the influence of divine ideas and exercises, comes at last to have the mellowness of mental condition (reflected even in his countenance), that fits him for that gathering of the wheat into the garner that takes place by and bye; whereas the man who is wholly exercised in questions of eating and drinking and clothing, and householding, &c., sinks deeper and deeper into the insipidity and cloddishness of the natural man, and becomes more confirmed in his spiritual insensibility with every year's undivided attention to things which are seen and temporal.

Our sorrow this morning is not for brother Allsopp. We sorrow for ourselves that we have lost so sweet and helpful a companion in the bitter

pilgrimage of this probation. Yet we sorrow not as those who have no hope; for we believe that Jesus died and rose again, and this is the ground of our indestructible confidence that them that sleep in Jesus, God will bring again from the dead with or by him. We expect to see him soon, and the next time we see him, there will have been a great change in our circumstances. Our meetings here will be over. The breaking of bread "till the Lord come," will have been superseded by the Lord's arrival; and we shall be all expectancy as to our individual lots at the judgment-seat, and as to the great events that are to follow close among the nations of the world. And brother Allsopp will be recovered from his painful disease. He will be alive and well—better than we ever knew him; for the natural man newly reorganised by creative power, will be at the natural man's best, as the basis for the change to spirit nature, which will be vouchsafed at the judgment-seat to all who are accepted of the Lord. We shall be a joyful yet solemn company, looking for the great meeting with him whom we have so often glorified and remembered in the breaking of bread.

Meanwhile, our loss is brother Allsopp's gain, for he is relieved from all further struggle with an evil existence. He knows not the interval that still divides him from the Lord. To him it will pass like the lightning's flash. He will seem to himself suddenly to get

better in the midst of his racking pains, to find the Lord is come. Many things combine to tell us this is at the door. The troubled sky of European politics hangs heavy with the elements of the great outburst among the nations which marks the era of the Lord's return. The nations are armed as history has never known: it is the work of the political frogs which has prepared the nations for the impending conflict of Armageddon. We have seen, and yet see, this great frog sign. We see also the political Euphrates low in its bed—a mere streak compared with the mighty river that overflowed all its banks in the days when the prowess of the Turk threatened the extinction of Christian civilization to the cry of "The Koran or the Sword." The dry bones of Israel's scattered community are stirring with the activities of returning life, "bone moving to his bone." The Roman anti-Christ has also filled the world with indignation at his blasphemous claims. The signs all cry with a loud voice. It is the voice of Christ. We listen. What are the words we hear? "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We rejoin. "Come, Lord Jesus, come quickly. We are looking for thine appearing; we love it; we are waiting for it. Let us find grace in thy presence in the great day of thy coming."—EDITOR.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

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.)

JEWISH EMANCIPATION.—The King of Sweden has decided that Jews living in the rural communes in the country shall in future be exempt from paying to the Christian churches the tax known as *jus stolac*, which they had hitherto been charged.

THE JEWS PROMINENT AT KONIGSBERG.—The Jews of Konigsberg are largely represented in the Municipal Council of that town, there being no less than fifteen Jewish members of that body. There are four Jewish magistrates and two Jewish members of the Chamber of Commerce. Several Jews also hold other official posts.

A MUSICAL PERFORMANCE BY ROYAL ORDER FOR JEWISH BENEFIT.—A performance was announced to take place at the Grand Theatre de l'Opera, on Saturday last, the 17th inst., by order of the Khedive, for the benefit of the Jewish Free Schools. At the close of the present month the public examination and distribution of prizes at the above-mentioned schools will take place.

JEWS HONOURED IN WURTEMBERG.—On the occasion of the birthday of the King of Wurtemberg, His Majesty conferred the Order of Frederick (first class) on Dr. Wassermann, Rabbi of Stuttgart. Herr Leopold Kaula, Procureur of the Superior Tribunal and Director of the Royal Bank, was at the same time raised to the dignity of Privy Councillor.

THE JEWS LENDING TO THEIR PERSECUTORS.—The *Journal de Bucarest* announces that the Roumanian loan of 29 million francs has been taken up by the houses of Rothschild, Fould and Camondo. It is somewhat remarkable that the Roumanian government should be compelled to borrow money from men whose co-religionists they persecute.

ROYAL VISIT TO A JEW.—Heer J. B. Citroen, gold chain manufacturer, of Amsterdam, had the honour a week or two ago of receiving a visit from the King of

Holland, Prince Henry, Prince Alexander, and the Burgomaster of Amsterdam. The Queen of Holland during her stay in the same city sent her annual subscription to the Jewish "Diamond Cutters' Orphans' Fund."

A JEW OF HIGH RANK IN ITALY HONOURED BY THE EMPEROR OF AUSTRIA.—The Emperor of Austria, during his visit to Venice, conferred the Order of St. Stephen on Signor Artom, Secretary General of the Foreign Office of the Kingdom of Italy. Signor Artom is a near relative of the Chief Rabbi of the Spanish and Portuguese congregations in England.

A JEW IN HIGH PLACE IN AUSTRIA.—The *Standard* correspondent at Vienna says that the semi-official journal, *Bohemia*, mentions the present Imperial Minister of the Press, Dr. Unger, who is a Jew, as President of the new Court of Justice. This court has been created to decide all complaints brought against the officers of the executive. Dr. Unger is spoken of as a man of great culture.

JEWISH MUNIFICENCE TO THE JEWISH NATION.—M. Goldschmidt, Vice-President of the Alliance Israelite Universelle, has just given two donations to that Society, one of 5,300 francs, towards paying off the arrears of the Agricultural School at Jaffa, and the other of 10,000 francs, the second of five similar annual donations towards that portion of the labours of the Alliance having reference to the Russian and Polish orphans.

THE JEWS IN NEW YORK.—A Jewish Charity Ball has been attended with great success in New York. £2,300 was cleared after all expenses. The sum was handed over to the United Hebrew Charities, by whom needy Jewish families were (extra) relieved during the Passover week.

"CHRISTIAN" JEWISH LEGACY FAR OFF YET NIGH.—A curious legacy has (says the *Jewish World*) been left to the poor Jews of Kalisch, by a doctor of the Christian faith.

The deceased gentleman has bequeathed them 30,000 florins, subject to the condition that the sum be not touched for 120 years, at the end of which time he calculated that the sum would reach the amount of 3,000,000 florins. (Before that time, the wealth of the world will be in the hands of the Jews. The poor "Christian" doctor's will will be set aside, and the florins appropriated before the time by the rightful heir of all things—the King of the Jews, whose re-appearance is at hand.—EDITOR.)

THE JEWS ORGANISING.—During the last two years a Jewish Society named "Zion," having members in different parts of Roumania, and holding an annual meeting at Bucharest, has been formed under the presidency of Mr. Peixotto, the American Consul, for the purpose of improving the social and political condition, and promoting the education of the Roumanian Jews. This is only part of the universal tendency to organization and revival visible among the Jews throughout the world, as one of the signs of the dawn of Zion's morning.

THE LORD MAYOR AND JEWISH DECORATORS.—Messrs. J. Defries and Sons (a Jewish firm) were commissioned by the Lord Mayor and Lady Mayoress, to decorate and illuminate the interior of the Mansion House on the occasion of the grand reception and ball which was held on the 6th of May. All the decorations were on a magnificent scale, and several novelties were introduced. Jewish hands so conspicuously in Gentile honours is one of many straws showing the drift of the current towards Israel's morning.

THE JEWS NOT QUITE UP YET.—The Jews of Moravia possess a general fund of one million florins, the interest of which is devoted to various religious and charitable institutions. This fund is charged with a tax to the government of 1,234 florins, whilst the property of the Catholic Church is not only exempt from taxation, but the State also devoted millions of florins to the Church and its institutions—to which the Jews have to contribute. This is a remnant of a long night of affliction. A change is at the door. The "Catholic Church" will be destroyed root and branch, and the Jews (with circumcised heart) made the head and not the tail.

A JEWISH INSTRUCTOR TO ROYAL CHILDREN.—The President of the Jewish community in Stockholm has been commissioned by the King of Sweden to instruct the Royal Princes in the German language. His appointment has given great satisfaction in Jewish circles, more especially so as there were several Christian candidates for the post. The Rabbi Valentin expressly declared that he would only accept the post on condition that his new functions did not impede him in the practice of his religious observances, and in his attendance at

synagogue on Sabbaths and festivals. The appointment is the more significant in that for many centuries, the Jews were vigorously excluded from all privileges and recognition, and until recently were not allowed to settle in the country.

BRITISH DIPLOMATIC AID TO THE JEWS OF MOROCCO.—In reply to their petition to the Earl of Derby, praying his Lordship to take measures to induce the Sultan of Morocco to put a stop to the outrages which have lately been committed against the Jews in Morocco, the Anglo-Jewish Association have received the assurance of his lordship that instructions will be given to Her Majesty's representative at Tangiers to bring the matter unofficially under the notice of His Majesty.

ROYALTY A JEWISH GUEST.—At the end of Feb. last the Khedive of Egypt attended a fete given at Cairo, by a Jew named Cattani Bey, in honour of his highness. This is the second occasion on which the Viceroy of Egypt has been the guest of a Jew, the first occasion having been at the house of Baron J. L. Menasse. Besides the Khedive there were in addition to the members of the Government, the British and French Consuls, the Duke of Sutherland, the Prince of Reuss, the Duke of Oldenberg, &c. On the day of the fete M. Cattani presented new clothes to all the pupils of the Jewish Free Schools, and large quantities of bread and meat were distributed among the Jewish poor.

THE JEWS IN THE GERMAN EMPIRE.—The correspondent of the *Jewish Chronicle*, writing from Berlin, March 31st, says "A new proof of the kindly feeling of our Imperial Royal Family to our Jewish population has been recently given by the German Empress: the asylum for poor old members of our community has received a subvention from Her Majesty. The magistracy of this city advances step by step in liberality towards the Jewish citizens. Three public schools have been erected, and for every one a Jewish teacher is to be elected, so that Jewish children may have religious instruction in these schools."

THE JEWS SUPREME IN THE MUSICAL WORLD AT BERLIN.—On a Saturday in April, a new opera was given by Rubinstein, who is a Jew, with a text from Jewish history, "Die Maccabaer," by Mosenthal, who is also a Jew. The Emperor and the Empress and the Princes were present. This musical work had a success never exceeded in Berlin. The Emperor was about to set off to Wiesbaden, and intended to be present only an hour or so at the opera, but he found himself unable to leave his seat before the end of the programme. "I heard an old critic," says the Jewish correspondent, "saying, that never in the opera house of Berlin, has there been an excitement equal to that of this evening."

THE VEIL ON ISRAEL'S HEART.—

Lamentable proof is continually presenting itself that the veil is yet untaken away from the heart of the Jewish nation. Well may we say with Moses, "The Lord hath not given thee eyes to see nor a heart to understand to this day." Imagine a Jewish writer speaking as follows, in the face of the declaration of God by Moses, that "whosoever shall not hear that prophet (Jesus) shall be destroyed from among his people." The extract is from the close of an article in the *Jewish Chronicle* on "Evangelism and Islamism:" "In conclusion, let us not forget that Allah of the Moslem, Adonai of the Jew, God the Father of the Christians, are one and the same Creator. Our prayers, whether uttered in mosque, synagogue, church or chapel, will meet with equal response if it be deserved; and when we are summoned before His divine throne to hear our doom, judgment will be pronounced without any regard as to whether we have invoked Mahomed, Moses, or Jesus!" A little more beautiful are the following comments of the Editor on the recent observance of the Jewish passover: "When we look back on the past through the mist of ages, and remember all the dangers, calamities and difficulties through which we have been safely led—all the ocean of trouble which we have passed through securely, as our forefathers passed through the waves of the Sea; when we remember the terrible passover of the days of persecution, celebrated in trembling and in tears—we may well rejoice in these happier times, in these happier lands; and the heart strenthen the lips in giving thanks to Him whose mercy endureth for ever."

GENTILE ADMIRATION OF THE LEADING JEW OF MODERN TIMES.—(An ingredient in the general change in Jewish favour that is going on.) The *Pictorial World* of April 3rd contains a likeness of Sir Moses Montefiore, Bart., and adds a notice of Sir Moses' career, in which it says: "If it be true to say that Sir Moses Montefiore represents historically the dying out of that senseless prejudice against the Jewish race which was once accepted as a matter of course, it must also be confessed that his individual character and conduct have been such as to give the death-blow to those conventional conceptions of the Jewish idiosyncrasy which, no doubt, in days gone by, and from causes only too intelligible, placed the Hebrew in an unamiable light before our countrymen. Sir Moses Montefiore's services to this nation and to humanity at large have been personal, and not merely of the pocket; and such exertions as these always insure a respect which no money can purchase. It is in no spirit of indiscriminating eulogium, but from sincere conviction, we say that since Howard himself (whose death was curiously contemporaneous with the birth of Sir Moses), we

know none whose reputation for philanthropy pure and simple, has been so unquestioned as that of this distinguished baronet, or where the source of that reputation was so intelligible, and moreover so practically useful, as showing that the causes are those that lie within the grasp of us all, though they may be supplemented by great material resources as in his case; those causes being untiring industry and unblemished morals, to which was added the impetus of pure philanthropy and that 'pure and undefiled religion' which soars far above all differences of creed or practice. That this is the opinion of Jews in general, is shown by the fact that they are about to present the worthy baronet with a most handsome testimonial."

THE JEWS IN MOROCCO.—*Fraser's Magazine*, in a notice of the Jews of Tetuan, says: "In every town in Morocco except Tangiers the Israelites are confined to a certain quarter surrounded by walls, the gates of which are shut at night, though why such a precaution should be taken seems strange, for of all the Maroquine races the native Israelite is certainly the most law-abiding and inoffensive. The streets of the Jewish quarter are so narrow that people could almost shake hands with their opposite neighbours from the windows of the houses; that is if the numerous small openings, about twelve inches by eight, made to let in a limited amount of light and air, could be called windows, and if they were not as they always are provided with a network of thin iron bars, for what purpose I cannot imagine, since the slenderest of even Arab burglars would find it impossible to wriggle through those narrow apertures. At the same time, the rooms are not by any means dependent on the diminutive windows for ventilation and light; each house is built with a square open court in the centre, round which, in the case of the upper storeys, runs a balcony; thus, as the doors and windows of the different rooms open into this court, the inmates secure for themselves the great desideratum in Barbary—perfect privacy and security from outside observation."

I visited the Jewish Free School, which has not been established for twelve years, and at which about five hundred children of both sexes receive their education. I understand that schools on the European system only exist at present at Tangiers, Tetuan and Safi; they are supported by two societies—that of the Alliance Israelite in Paris, and the Jewish Board of Deputies in London. Good schools for both sexes have been opened in Morocco, Tunis, and some towns of the Turkish Empire."

THE PALESTINE EXPLORATION.—The quarterly statement of the Palestine Exploration Fund just issued, contains a further list

of valuable and important identifications of places mentioned in Scripture. Among these are the "Tower of Ader," with the site of Jacob's court, which is probably to be identified with the "Shepherd's Plain" near Bethlehem. Lieut. Conder proposes sites also for the "Valley of Blessing," and the town of Bezeth; he has traced Pilate's Aqueduct to its conclusion, and furnishes an accurate survey of Tell Jezer, where M. Ganneau found the now famous inscription marking the ancient Levitical boundaries. The number contains, also, a drawing of the mountain where Lieut. Conder found the "Altar of Ed;" an account of the recent excavations in Jerusalem conducted by the Germans; of the discoveries and excavations in connection with the First Wall of the city by Mr. Henry Maudslay; and important papers by Major Wilson and Captain Warren, the latter giving his reconstruction of the Temple of Herod. The survey party are now in Philistia; the total amount of work done up to the present is nearly 4,000 square miles.

Lieutenant Conder, also reports the recent discovery of the city and cave of Adullam. A. M. Clermont Ganneau found last year the name of Ayd el Mich attached to a ruin in the "Shephelah," a low country of Judah. The spot has now been visited and thoroughly examined by the survey party, the conclusion arrived at being that it is the veritable site of Adullam. If this be agreed upon, fresh light will be thrown on the principal scenes of David's outlaw life. Ayd el Mich is placed in a commanding position in the presumed Valley of Elah, where David killed Goliath, and in which the Philistines always had, unless barred by strongholds such as this, an open highway, a mile broad, up which they could make their forays on the fertile corn-land of Judah. It lies half-way between Soeh and Krihah, and about eight miles north-east of Beit Jibrins. The ruins comprise the usual confused remains of dwellings, with wells still open, aqueducts, tombs, hill terraces for cultivation, and rock fortifications. Without the walls and on both sides of the valley are a series of caves, still used as dwelling places or stables.

THE MONTEFIORE PALESTINE COLONIZATION SCHEME.

A "grand fancy bazaar" is to be held in London in aid of the scheme. The Queen's son, Prince Arthur, (the Duke of Connaught,) has consented to act the part of patron on the occasion, together with Prince Christian, and other members of Her Majesty's family circle. Other distinguished personages, both in the Jewish and Gentile communities, are to give their countenance to the effort.

The Archbishop of Canterbury has contributed £10 to the fund, a small sum for a man with his resources, but carrying a large significance in its connection with a scheme for the rescue of Palestine from the desolations of many generations.

Among the contributors are also the Earl of Shaftesbury, Baroness Burdett Coutts, the Duke of Bedford. Rt. Hon. the Earl Fortescue, Sir William Jenner, Bart., M.D., Mr. Niven Moor, C.B., Ex-Consul-General for Syria, &c. Remittances are coming in from the Synagogues. £91 has been received from North London Synagogue. Sums are being raised in Birmingham and elsewhere. The Rev. Dr. Silbermann of Lyck, East Prussia, is actively exercising himself in the movement.

At the Synagogue, Stepney Schools, a sermon was recently delivered by the Rev. J. E. Myers, Hebrew Master at the schools, in aid of the fund. He took as his text 11 and 12 of the 2nd chapter of Exodus, and he showed how Sir Moses had like the Moses of old gone to assist his brethren in their trials and difficulties with like self-denial and braving all personal dangers.

ANOTHER JEWISH MEETING.

Some weeks ago, it was resolved that a Society should be formed exclusively of Jewish working men of Dutch nationality, who are to contribute a small weekly or monthly sum for about two years, at the end of which time the money raised is to be handed over to Sir Moses Montefiore Testimonial Committee.

For the purpose of securing adherents and support to this society, a meeting at the Jews' Infant School was held on May 3rd. Notwithstanding the downfall of rain which occurred at the time when the proceedings commenced, there was a fair attendance. All the speeches were delivered in the Dutch language; and the various speakers spoke in the most affectionate and reverential terms of Sir Moses Montefiore.

Mr. Marcus Pool, a member of the Board of Deputies, presided, and in the course of his remarks said no effort would be wanting to induce the Jews in every part of the world to subscribe towards the testimonial, and thus make it a thoroughly national undertaking. He appealed to his hearers to think over the matter, and not to be behindhand with their support. The smallest sum would be thankfully received.

It was the duty of every Jew to further the movement, so that the Jews in the Holy Land might be enabled to earn their living.

ANOTHER SPEAKER, dilating upon the claims of Sir Moses Montefiore, owing to the many advantages which the Jews now enjoy as the result of his labours in the past, reminded his countrymen that it was in Holland that the Jews first obtained equality with their fellow-countrymen in religion, commerce and social standing. And through whom was this freedom obtained? Through those noble men who pointed out that as the Jews were not excluded from contributing towards the expenses of the State, they should not be excluded from participating in that freedom and those privileges which the State granted to others. At the present moment in Holland, Germany, France and England, Jews occupied the highest positions in the Legislative Assemblies and other public bodies; and many Jews were placed on an equal footing with some of the oldest and most influential houses. He showed, that

along with other philanthropists, Sir Moses had laboured hard, and in many instances succeeded, when no one else could have succeeded in securing for the Jews full freedom. This speaker, called upon all the Dutch Jewish working men to contribute to the fund. As working men they had not the right nor the means to give a large sum; but they could contribute their mite to show that they were not ungrateful. Those who did not subscribe evinced ingratitude and want of appreciation of the service rendered by Sir Moses Montefiore. They should not hold themselves aloof; and he felt confident that the Netherlanders, who were the first to enjoy freedom, would prove that they knew how to value at their worth the noble deeds of Sir Moses Montefiore. He hoped no one would leave the room without inscribing his name as a member of the society; and he assured them that the blessing of God would rest on the work of their hands and on the movement which they had met to promote. No doubt it will; for the time to favour Zion is come.

The Christadelphian.

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

JUNE, 1875.

WHEN this meets the eye of the reader, it will be time for all who mean to take part in the proposed contribution to the Montefiore Palestine Colonization Scheme to forward their contributions. As will be seen from our Jewish intelligence, the matter is being taken up in many quarters, and is likely to meet with a degree of the success which every lover of Zion desires to see attend it. It is one of the confirmations of our hope, that while the world is preparing for war, on a scale unparalleled in history; while Russia rises into view as the European "arbiter;" while Turkey steadily recedes from all influence and power, and the frog-power is the proximate cause of the universal war-drift, Zion lifts her head as an object of attention throughout the world. Let us be

forward to take her part; for all our hopes and desires and every element of our ultimate well-being centre in her near future, when God will remember her and send forth from her the rod of His Messiah's strength for the subjugation of the heathen, the exaltation of his Holy Name, and the blessing of the universal family of man in Abraham and his seed.

The Editor is thankful to be able to resume his duties, with restored health, but will be under the necessity of imposing some restraint upon his exertions for a time. This necessity will account for the absence of things that were intended for this department, and for the postponement till next month of "Answers to Correspondents."

SIGNS OF THE TIMES.

The past month has been one of intense promise. The great war clouds that hang over the Continent of Europe, have come near the breaking point. The world has been in a ferment of apprehension. The explosion has been deferred for the moment; but the political elements have drifted into more

favourable combinations for the great issue upon which our eyes are fixed in ardent expectation. Russia has come to the front almost in the character of European Dictator. She is nearer the position of Gog than at any time in her history, and the situation is more favourable than ever, for her advance to that leadership of the nations which is her prophetically-assigned position in the great day of conflict between the Lord Jesus and the embattled power of the world.

The note of alarm which was sounded from Berlin in the semi-official paper quoted last month, was followed by a Paris letter of high authority, to no less a paper than the *London Times*, alleging that Germany was contemplating a renewal of the war with France for the purpose of crushing her before she had sufficiently recovered to meet her on equal terms. The statements of this letter in brief were that there exists in Germany a powerful party, comprising the whole military element, which thinks Germany concluded a bad treaty; that the famous five milliards—that monstrous sum, the extortion of which was to ruin France—have already returned into its coffers; that Belfort is, as it were, a thorn which enters the flesh of Germany; that military France is reorganising itself, not rapidly enough to become immediately dangerous, but rapidly enough to furnish before long a formidable army to an alliance with other nations. That Germany is not richer than before the war, that her industry, her commerce, her finances, her social organization cannot long support her present armaments, and that she cannot at the risk of exhaustion undertake to defend for fifty years, the conquests she made in six months; that if, on the other hand, she disarms in order that she may avoid ruining herself, France will be re-armed with threatening promptitude, and that the dilemma thus is either of destroying herself in order to preserve herself, or of delivering herself up to the enemy by ceasing to remain arms in hand. They add that never was there a more propitious moment than the present—that only one power need be consulted, and that is Russia; and that as for Russia, she must be convinced of the necessity of finishing for a long time, if not for ever, the periodical uneasiness which troubles the

world. Europe will never be tranquil as long as the struggle is possible, and the struggle is possible as long as the blunder of the last treaty is not retrieved, which leaves France ready to revive and to enter on a struggle. Germany is troubled by the fact of having only half crushed her enemy, and of being able to defend herself only by sleeping with one eye open. What to-day promptly executed would cost only an insignificant sacrifice, two years hence would cost oceans of blood, shed for the sake of gaining uncertain victories. The war ought to be promptly undertaken and settled, to reduce France to a condition allowing Germany to indulge in a repose necessary to the definitive development of its greatness. It is necessary to enter France, march on Paris, take up a position on the sheltered plateau of Avron, whence she could destroy the capital and sign a new peace, depriving France only of the territory of Belfort, limiting its active army, and fining it ten milliards in twenty yearly instalments, with interest at five per cent., and without the option of paying it off sooner. Paris would only be attacked in the event of France refusing to sign such a treaty.

On the same day, another letter from Paris appeared in the *Post*, representing that a party in Germany did not think the Treaty of Frankfort a sufficient one, after the brilliant successes of the German troops; that the party in question had obtained the support of Moltke, Bismarck, and even the Prince Imperial, and that all was to depend on the approaching interview between the Emperors of Germany and Russia.

These letters were the subject of comment in all the leading papers. None of them could deny their statements, supported as they were, by so many collateral facts and considerations. They earnestly called on Germany to disavow the projects imputed to her. One word from Berlin would have sufficed; but for a fortnight preceding the visit of the Emperor of Russia to Berlin that word was not spoken. Apprehension rose to fever heat. The Czar came to Berlin accompanied by his Foreign Minister, Prince Gortschakoff, and had an interview with the German Emperor and Bismarck. All eyes were fixed on the

meeting. All ears were strained for the first word. At last it came—"peace." Why was that word not spoken before the Czar's visit? Germany did not speak that word till Russia had been consulted. Why? Evidently, she meant war, as alleged, if Russia could be made a party to it. Russia did not consent. Why? The *Daily News* probably hits the mark when it says, "Germany is far stronger than it was ever imagined she would become, when in the summer of 1870, the Russian Government pledged itself to neutrality in the war between Germany and France; is stronger, in fact, than is altogether convenient to Russia. Russia has nothing to fear from France that she should wish to see her crushed beneath the weight of a new war and a new war indemnity, whereas she may very well require her friendship and alliance in the prosecution of the policy of expansion."

In other words, Russia is at this moment carrying out the famous will of Peter the Great. She is playing off her political rivals one against another, with the object of securing to herself the ultimate universal ascendancy.

REVIVAL OF RUSSIAN ASCENDANCY.

The most interesting phase of the political episode just concluded, is the position of advantage which it shows Russia to have attained. The revival of Russian ascendancy is the great fact which it reveals. This is illustrated in the following extracts:

"At St. Petersburg the prevailing feeling is one of satisfaction that, twenty years after the Crimean war, the Emperor Alexander should be called upon to become the 'arbiter of the destinies of the world.' It is the fashion to expect a great deal from Imperial interviews, but from all accounts the next one will be of weighty import."—*Daily Newspaper*.

"... the Northern Power has recovered, once more, a position in Europe which imparts great importance to the line she may think proper to follow under the somewhat perplexed condition of the Continent.

Nor is the instinctive perceptions of revived Russian influence without foundation. If we take a broad view of existing international relations, and frame an estimate of political dynamics as we find them, it will be seen that Russia is really, we will not say master of the situation, but the most telling factor in a complicated

problem. Before the Crimean war she held almost undisputed sway over the German Courts, where her word was law. When the quarrel initiated by the Emperor Napoleon broke out into hostilities, followed by the peace of Paris, the incubus of Russian patronage was lifted from Germany, the authority exercised by the Emperor Nicholas disappeared, and the daring designs which brought about the unity of two nations became triumphant. Russia still took some part in European politics, chiefly negative, yet far from un-influential; and she did not emerge as a positive force to be counted with until the Franco-German war enabled her to demand and obtain a serious modification in the Treaty of 1856. During the interval of relative inactivity abroad she had busied herself at home, and had worked out a series of changes which largely augmented her severely shaken power. The overthrow of France at first seemed adverse to her interests and ambition, because it planted a mighty political and military organism in Central Europe, able to contend, single-handed, with any rival. Yet, from that moment, the inherent force of Russia, as a political element in European affairs, was considerably increased, because she stood in a position which enabled her upon occasion to throw her force into any scale, and consequently to make conditions. Russia is absolutely free, so far as we can judge, to ally herself for general or specific purposes with any one of the Continental Powers. Despite the formidable might embodied in the German Army, the Berlin Government rules a dominion so placed geographically as to make war not impossible, but most imprudent, on its part, without reckoning beforehand with the St. Petersburg Cabinet. The great bastion of Poland still looks out over the plains of Prussia and Austria, and an army on the Vistula would neutralise more than a third of the disposable forces of Germany. It may also be easily conceived that the latent rivalry between the conquerors and conquered of Metz and Sedan has imparted a new value to Russian support; and although there is concord among the three Emperors, although no dissensions, so far as appears, mar the intercourse of Prince Bismarck, Prince Gortschakoff, and Count Andrassy, yet two out of the trio must be sensible that the veteran Russian Chancellor holds the best cards—*Daily News*.

GERMANY CHECKED.

The result of the crisis is a repulse to Germany. Of course, the German papers strove to represent the peace decision as due to her; but common sense sees at once that Russia's veto, no doubt most

courteously communicated, is the operative cause. *Punch* catches up the German view, and represents the Russian bear dancing to Bismark's hornpipe, but we read in a telegram from Berlin, "The efforts of the Prussian official newspapers to make Germany play the part of the original and genuine peacemaker, afford the greatest amusement at St. Petersburg, where *Prussia's diplomatic defeat* is appreciated at its full value and import."—(*Daily Telegraph*, May 15th.) A fact in the same direction was telegraphed from St. Petersburg, on the following day, that Germany's proposal (in her notes to Belgium) for a conference to revise the municipal laws of all nations, in regard to attacks and insults to foreign states, on being communicated to the Russian foreign office by the German ambassador, was "coldly received." There is an evident change in the political currents. Although externally, the alliance between Russia and Germany continues, it is evident that the under currents are against Germany, and that Russia is making use of the other powers to check Germany's power. A Russian-headed anti-Germanic coalition daily becomes more possible. In this sense is, doubtless, to be read a telegram from Paris, published in the *Daily News*, the least sensational of all the daily papers, is that "the Czar has expressed a wish for an interview with M. Thiers, to talk over the affairs of Europe, of course in an unofficial manner. M. Thiers has seen Prince Orloff a dozen times within the last few days."

PEACE IMPOSSIBLE—RUSSIAN MOVEMENTS.

Notwithstanding her armed myriads, Russia desires to keep up her character of the friend of "peace." (The fact is, "peace" is on everybody's lips, and has been for twenty years, notwithstanding incessant wars and gigantic preparations for wars: a sign of the times). But she finds her peaceful designs frustrated. The proposed conference in St. Petersburg, to revise the rules of war, is for the present abandoned, because England (for whose pinioning it was meant when the naked truth is told) refuses to take part in it. Then, on the subject of "disarmament," we read the following almost sarcastic announcement:

"The Russian Government, most anxious that peace should be maintained, and deeply penetrated by the sufferings caused to Continental peoples by the pressure put upon them by the present military preparations, would be the first to desire a general disarmament, but can neither propose this nor offer to set the example, *as long as the warlike organizations of the several European Powers have not reached the same level of efficiency (!)*; for otherwise such a course would only turn to the advantage of those nations the military strength of which had now nearly approached perfection, to the danger of the rest (how magnanimous!) Indeed, instead of discouraging the efforts of the various States to perfect or complete their military organizations, these should be looked upon with favour, in order that the moment should be hastened when, *all being in an equality of development*, a general disarming may be brought about without a special prejudice to any particular community (! ! !)"

It is amusing to see the Bear thus trying to put on a look of meekness. The following facts are more in harmony with the known characteristics of the animal, and with the mission prophetically assigned to it:—

"A St. Petersburg despatch says Russian railway directors have been called upon to furnish a report upon the state of the rolling stock of their lines. If insufficient for the conveyance of troops, the deficiency must be remedied at once. A profound sensation has been caused by this proceeding, which seems to point to a war policy on the part of the Government which may soon bear fruit.—(*Nottingham Express*.)"

The Russian fleet in the Black Sea is about to be considerably increased, and is to be armed as if for service. There will also be formed shortly an experimental squadron of eight vessels of the first class, one of which is an ironclad, and seven of lesser tonnage, all ready to sail for unknown destinations.—(*Elgin Courant*.)

Shortly before starting for Germany the Emperor Alexander signed a Convention with Japan; by which the Island of Saghalien, at the mouth of the river Amoor, is ceded to Russia. Saghalien was formerly held jointly by Russia and Japan; the latter occupying the southern, and the former the northern portion of the island. Its extensive coal-fields are to be worked by Russian engineers and miners, and it is intended for this purpose to employ a large

number of the convicts from Siberia.—
(*Daily News*.)

ENGLAND AND THE COMING CRISIS.
THREATENED CONSCRIPTION.

The results of the change in the English Ministry which took place a year ago are beginning to be apparent. First, England has resumed her participation in European movements. She addressed a communication to Germany during the recent crisis with results that have led to Russian congratulations. Suspicious result! Still, indicative of a return to the policy of intervention so many years abandoned. But England's position is felt to be insecure. A Conservative paper says: "England, we are told, is out of the running. The Continent can be ruled with a rigour that has not existed since the Berlin Decrees; and we have no word to say. We think we are safe, and we are satisfied. Pray heaven that a day may not come in which we shall be rudely awakened from our dream of fancied security."

In accordance with this feeling of apprehension, we read something, which if true, has an ominous interest for the British brotherhood, and that is that "the Cabinet has been seriously discussing the necessity of following the example of the Continent, and having a general conscription of all able-bodied men between eighteen and forty. "The aspect of Continental affairs is thought to be most unsatisfactory and ominous, and Mr. Hardy plainly hinted that he was not at all satisfied with our present state of recruiting, and that we must make up our minds to adopt some other mode of getting recruits than we now have." So we read in a London letter.

The *Wellington Gazette*, a monthly journal published in London, which deals with army matters also, says, "Without either professing to be initiated into Cabinet secrets, or desiring to create unnecessary alarm, it has become the duty of the compiler of this history to give publicity to a rumour of a very portentous character, relating to a measure stated to be in contemplation with regard to the reorganisation of the army. This is no other than the approaching establishment of the conscription—a

measure the necessity of which, it is said, has impressed itself upon the Government, in view of the twofold fact—the threatening aspect of certain Continental Powers, and the increasing difficulty of obtaining recruits even for our small army of 130,000 men. It is believed that a policy of opposing millions of armed citizens to the millions of troops of a probably hostile confederation, is considered not alone desirable, but, in the present state of affairs, necessary; and the public must not be surprised if an edict goes forth that every man between the ages of 18 and 40 will have to elect between a voluntary enrolment in some established corps, so that he may learn the rudiments of warfare by being adequately drilled and disciplined, or an enforced conscription early in the ensuing year. This rumour is given with all due reserve, and it is just possible that the information may turn out to be premature, while it would for obvious reasons be inexpedient to dwell at length upon the immediate cause of the proposition; but alike from the source whence the rumour proceeds, and from the probability of the adoption of such a course, which will be easily recognised by those who make a study of European politics, it is as well that the public generally should be warned to set its house in order in the prospect before us.

The *Scotsman* argues against this scheme, and thinks there is little danger of its being adopted on account of the hurtful effects of the system of the conscription as shown in the case of Germany. But it may come for all that. The terrible events of the latter day are too near at hand to exclude the possibility of a general levy of even the population of Britain. There may be nothing of the kind till war begins; but when once the gathering military tornado bursts on the world, there is no saying to what straits the proud population of modern Tarshish may be reduced in the desperate struggle of her "merchants" and "young lions" with the down-coming Northern Bear. The conscription may be decreed, and this may be the closing trial of the brethren of Christ, who must go to prison or to death before they violate the party precepts of their coming Master, against taking the sword. There is some suggestion about taking steps to obtain exemption for Christadelphians before things reach that pass.

INTELLIGENCE.

BEWDLLEY.—Brother Betts reports that though there is no public place of meeting, attention is being called to the truth by the private circulation of books and tracts, and several are interested. Mrs. EMMA JEFFRIES (49), wife of brother Jeffries, of Cleobury Mortimer, has obeyed the truth. She went to Birmingham for the purpose on Saturday, May 15th. This addition brings the Bewdley company (though not all resident in Bewdley) up to seven—the perfect number.

BIRMINGHAM.—The following immersions have taken place during the past month: JOSEPH HENRY DADGE (23), railway porter, a relation of brother and sister Hearne, formerly neutral; JAMES DIBOLL, jun. (20), bank clerk, of Gt. Yarmouth; CHARLES EDWIN BALLAM (56), metal fluter, formerly Church of England; Mrs. Jeffries, referred to in the Bewdley intelligence; JAMES W. THIRTLE (21), reporter, of Leek, formerly Baptist.

During the past month, the ecclesia has sustained a great loss in the death of bro. Edwin Allsopp, who was only in his 29th year, an active, healthy young man, who has acted as the leader of the service of song for nearly two years, and who was specially beloved by all the brethren and sisters. Nursing his wife, night and day, through an attack of small pox, he caught the disease himself. His own attack was slight, and he had got over it, and was able to go about when he went out prematurely and caught cold, which brought on rheumatic fever, and carried him off in seven days. He had got the turn two days before his death, and he was supposed to be beyond danger when it was announced to the ecclesia that he was dead. The announcement bowed the assembly with sorrow as the wind bows the trees. An affecting scene ensued. Remarks special to the occasion were made. The substance of them will be found under the heading "Sunday Morning," on page 273. To these we must refer for the secret of the love so strongly entertained for him by all the brethren. He was buried in Witton cemetery, on Thursday, May 13. There was a large company present. Brother Roberts spoke and prayed in the chapel and by the grave mouth, and by the latter, the assembled company united in singing Job's words, "I know that my Redeemer liveth." Bro. Allsopp leaves a widow and three children. —(James i. 27.)

CHELTENHAM.—Bro. Otter writes: "I have pleasure in informing you that on the 24th April we assisted to place two more candidates for immortality (by immersion) into a position to commence the race, which we trust will end in their obtaining the victor's crown of life when our Lord returns. Their

names are BENJAMIN WARREN (29), and his wife, MARY ANN WARREN (37), of Abbey Road, Cinderford. The former had had no connection with any religious body previously, but the latter had been a member of the Independents."

DUDLEY.—Brother Blount, writing on behalf of the ecclesia, says: "We thank God that during the month of April five persons, who were without Christ and aliens from Israel's commonwealth and promises, have obeyed, from their hearts, that form of doctrine which has been delivered unto us in the Scriptures of truth, and are now rejoicing in the blessed assurance of reconciliation to God through the death of His Son. The dates of immersions and their names are as follows: "April 14th, Mr. JOSEPH COOPER (25), clerk; 20th, his wife, MARY COOPER (24); 14th, her mother, Mrs. MARY ANN PIGGOTT (44), widow; 21st, her son, BENJAMIN PIGGOTT (19), draper's assistant—all members of one household, residing at Wood Setton, an adjacent village to Dudley; also (21st), Mrs. MARY HEWAN (37), sister in the flesh to sister Lake, of Netherton. With these additions we are greatly cheered and encouraged to still sow the good seed by all waters, praying that the family of God may soon be complete, the glorious ingathering accomplished, and the song of victory be heard."

EDINBURGH.—Brother W. Smith reports that on Tuesday, the 27th of April, JOHN TOWERT (the youngest son of brother Towert, sen.), was inducted into the sin-covering name, after showing great intelligence for one so young.

GALASHIELS.—Brother J. Alexander reports the immersion of two others, JAMES HOWATSON and his son, JOHN HOWATSON. They came (from Langholm), a distance of about forty miles to obey the truth. They were baptised April 17th. The father has been acquainted with the truth for many years. Brother Alexander says their obedience will be the setting up of a lightstand in Langholm, which he prays may shine brightly till the appearing of the Master.

GLASGOW.—Brother Nisbet reports the immersion of JOHN MULHOLLAND (son of brother James Mulholland); ISABELLA LEASK (sister in the flesh to brother and sister Leask), and JAMES JARVIE (who resides at Helensburgh, and had the truth first presented to him by brother Laverock in Leith.) These were immersed on Sunday, May 2nd. On the following Sunday, brother James Murray, who had been connected with Howard Street, but who has not been in any meeting for some time, was admitted to fellowship. Brother Robertson, late of Alloa (now of Airdrie), meets with

the Glasgow ecclesia. Brother McClemont and sister Thomson have been united in marriage. "After the course of lectures delivered here by brother Roberts, we arranged with brother Smith and Macdonald, to deliver two lectures each, the subjects of which were as follow. *Sunday, March 21st.*—"God's way of deliverance from impending wrath."—(Brother Smith.) *Sunday, March 28th.*—"The mission of Jesus."—(Brother Mulholland.) *Sunday, April 4th.*—"The Old Man and what's to become of him."—(Brother Smith.) *Sunday, April 11th.*—"The form of knowledge and of the truth in the law."—(Brother Macdonald.) After these lectures, the following were given by the brethren here: *Sunday, April 18th.*—"Ye see your calling brethren; not many wise men after the flesh, not many mighty, not many noble are called."—(Brother Mulholland.) *Sunday, April 25th.*—"Human nature; soul and spirit considered."—(Brother Nisbet.) *Sunday, May 2nd.*—"The Philippian jailor's question scripturally answered."—(Brother Robertson.) *Sunday, May 9th.*—"Modern answer to dogmatism in religious teaching."—(Brother Steel.) *Sunday, May 16th.*—"The glorious and fearful display of God's power in the earth at the sounding of the Seventh Trumpet."—(Brother Mulholland.)

HALIFAX.—Brother C. Firth reports the immersion, on Wednesday, March 24th, of **FRANK H. BAIRSTOW** (14), the youngest son of brother D. Bairstow, adding that although so young in years, he is both sharp and intelligent in the truth. The following lectures have been given. *March 7th.* "The future reign of Christ on earth necessary to the salvation of the righteous and regeneration of the world."—(Bro. J. Briggs.) *14th.* "The one wedding garment."—(Bro. D. Bairstow.) *21st.* "Resurrection from the dead absolutely necessary to future existence."—(Bro. R. Dyson.) *28th.* "The one way, truth, and life."—(Bro. D. Bairstow.) *April 4th.* "The wheat and the chaff, or who will be accepted when the Lord comes?" (Bro. Goggins.) [The foregoing was omitted last month for want of space.]

LEEDS.—The following have been the subjects of lecture during the past month: "Man—his character and prospects as revealed in the Bible."—(Brother W. H. Andrew.) "The second appearing of Christ."—(Brother Paterson.) "Redemption as revealed in the Scriptures."—(Brother Chapman.) "The new heavens and new earth."—(Brother Bairstow.) "The kingdom of God—its origin."—(Brother Paterson.) "The kingdom of God: its downfall."—(Brother O'Neil.) "The Jews."—(Brother Dunn.) "The restoration of the kingdom to Israel."—(Brother Dunn.)

NOTTINGHAM.—Brother Kirkland reports the removal of brother and sister Burton to

Leicester. The Nottingham brethren feel the loss very much, the more so as their efforts in the public proclamation of the truth, are somewhat hindered by the agents of the Renunciationist synagogue, who search out those who are becoming interested, and turn them aside after the vanity that has visited Nottingham. This constitutes a special trial, in which the brethren in Nottingham are the peculiar sufferers. They have the sympathy of the brethren everywhere. Let them secure, by constant prayer and diligent obedience to the word in all things, the sympathy of Christ, who will not suffer them to be tried above what they are able to bear, but will, in due time, after they have suffered awhile, establish, strengthen and settle them, and make them who are of Satan's synagogue—who say they are Jews and are not but do lie—come and worship before their feet, and know that he has loved them in their unmoved faithfulness in adversity. The subjects of lecture during the month have been as follow: *April 25th.*—"The Bible"—(Brother Burton.) *May 2nd.*—"The preaching of the cross"—(Brother Richards.) *May 9th.*—"The resurrection and judgment."—(Brother Sulley.) *May 16th.*—"A comparison between Christendom and apostolic Christianity."—(Brother Sulley)

LONDON.—Brother Andrew reports: "I have much pleasure in reporting the following three immersions, viz.: April 28th, **JAMES HARVEY**, formerly a member of the 'Plymouth Brethren'; May 2nd, Mrs. **SUSANNAH PAGE**, formerly Baptist, the mother of sisters Whitehead and Keats; and May 5th, **ALEXANDER MCKILLOP**, of Enfield Lock, formerly Baptist for 13 years. Brother McKillop will not be able to meet with us every Sunday, as Enfield Lock is about 12 miles from London, on the Great Eastern line (brother McKillop being employed as a die-sinker in the Royal Small Arms Factory at that place); but we hope to see him very frequently. He is quite alone there in the profession of the truth, but his wife is interested. We have also additions by the removal from Gravesend of brother and sister Murgatroyd (formerly of Birmingham), brother Murgatroyd having obtained employment in London; and by the return of brother Thomas Wallis and his wife Sarah to the ranks of the truth. Brother Wallis was immersed at Nottingham about 15 years since, and sister Wallis at Birmingham about 10 years since. They have latterly been in fellowship with the Renunciationists in London, though not agreeing with them on the doctrine of the Christ. They have not before been in fellowship with the London ecclesia.

The lectures for the month have been as follow:—

April 18th.—"The judgment of quick

and dead' by Jesus Christ at his Second Appearing."—(Brother A. Andrew.)

April 25th.—"Goodness from a divine point of view contrasted with human conceptions of it—the true standard of goodness—what must 'good people' believe and do in order to please God?—the consequences resulting from not pleasing God, both to those who know His will, and those who do not—the danger of following the wisdom of men instead of the wisdom of God."—(Brother J. J. Andrew.)

May 2nd.—"Thrones, Empires, and Kingdoms about to be cast down by King Jesus, the 'appointed heir of all things.'"—(Heb. i. 2; Rev. xi. 15.)—(Brother Phillips.)

May 9th.—"The Devil of Christendom a fabulous being not found in the Scriptures—popular teaching on the subject subversive of the mission of Jesus Christ—an immortal devil incompatible with the eternal supremacy of Jehovah."—(Bro. J. J. Andrew.)

May 16th.—"Immortality: a conditional gift to be bestowed by Jesus Christ, at the resurrection, on these whom he shall count worthy of receiving it."—(Brother Boshier.)

PORTSMOUTH.—Brother and sister Faulk, for some time located here, are leaving for Brisbane, Queensland, in the ship *Isbes*, which sails from the East India Docks, London, on the 9th of June. They would be glad to hear from any brethren there may be in Queensland. Letters addressed to the post office, Brisbane, will find them if, in the will of God, they have a safe arrival at the Antipodes.

OLDHAM.—Brother J. Birkenhead, of Sale, reports the obedience of HENRY HATTON, machinist, of Oldham, who put on Christ on the 2nd of May. Brother Hatton has had indistinct ideas of the truth for twelve years. He was brought into contact with *Twelve Lectures* through a torn piece of a tract left at his brother-in-law's house. There was sufficient on the torn piece to arouse his attention and lead to further acquaintance. There are several others at Oldham interested, and the brethren in that part of the country look forward to the establishment of an ecclesia there. There has been as yet no public proclamation of the truth in the place. Brother Hatton will meet with the Manchester ecclesia.

SALE.—Brother J. Birkenhead reports that on Friday evening, May 7th, THOMAS CALDERBANK (31), boot and shoe maker, Broad Heath, near Altrincham, formerly a member of the Church of England, and WALTER GATLEY (24), gardener, Stretford, also brought up in the Church of England, were both baptised into Christ, after a very satisfactory proof of their knowledge. They are both the result of the lectures recently delivered in Altrincham, and, says

brother Birkenhead, "we rejoice exceedingly at their addition to the number of God's children, who are now being taken from among the Gentiles for the future rulers of the world. They will meet with us at Sale, and help to swell and strengthen our little band in this place."

STOCKPORT.—The meetings of the brethren in the Odd Fellows' Hall continue. During the month, lectures have been delivered by brother Chapman, of Leeds; the brethren Birkenhead, of Sale; and brother George Waite.

TAMWORTH.—Brother Mackay writes: "I have much pleasure for the truths' sake, to be able to inform you of the obedience to 'the one faith' of THOMAS WILDIG (37), brought up from his youth to the Church of England. Some years ago he separated himself from the State Church on account of the *wine* (apocalyptic) administered by the 'State Officers' (the clergy) being too strong, and mentally intoxicating. He then joined himself to the Wesleyans, considering them to be nearer the apostolic teaching. For five years, during which the truth was publicly proclaimed at Fazeley, he never came to the meeting room, partly for fear of being seen coming by the neighbours; but when we lost the use of the meeting room at Fazeley, and got the use of the Town Hall, Tamworth, he came to Tamworth to hear a Christadelphian lecture. Being well read, and very intelligent in the Scriptures, the truth, on the first occasion he heard it proclaimed, made an inroad into his mental faculties; ever since then he continued to attend the exposition of the Word of Life. Humanly speaking, had the public proclamation of the truth not have been removed from Fazeley to Tamworth, he would not have come in contact with it. Another unmistakable proof of the divine providence of our Heavenly Father. *When people are to be developed by the truth, ways and means will be found to reach them.* The Lord had use for the Tamworth Town Hall, and Cæsar had to give it up prompt, as he will have to give up everything soon. Brother Wildig put on the name of the Lord the Christ on Sunday morning, May 2nd, and now greatly rejoices in the truth. We all rejoice very much in his enlightenment by the Word of Truth, as he is a 'proper babe' to begin with, and of whom we have great hopes will grow to manhood in the knowledge of our Lord and Saviour Jesus the Christ. We have got possession of our former meeting hall at Fazeley. It has been thoroughly fitted up and papered, and is now a very respectable hall. Our meetings in the evenings for the exposition of the Word of Truth to the alien, are, on the whole, well attended for Fazeley."

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. XII.

THE APOSTLES JUSTIFIED BY FAITH BEFORE “THE FAITH CAME.”

MY DEAR FRIEND.—If I may trespass a little upon your time; I would like to state a difficulty. My desire is not to find out how little of the Lord’s will I may do, or how much I may leave undone, and yet be accepted at his appearing; I desire to *know* his will, and *do* it, but I fear to offer a superfluous service, knowing that such is as unacceptable as a forbidden service.

If I understand your teaching aright, it is this:—that in order for an individual’s baptism to constitute the “one baptism,” he must previously possess the “one faith” in the “one Lord:” in other words he must comprehend the entire mission of Christ, or the gospel of the kingdom, which I understand according to Paul in Gal. iii. 8, to have been first preached to Abraham in the promises made to him

through Christ as *the seed*; that in due time *the seed*, or Jesus Christ, took upon him the nature of Abraham, became a sacrifice for sin, that he was raised from the dead, became the intercessor at his Father’s right hand, where he will remain until the prophecy of the angel to Mary shall be fulfilled; when shall be given to him the throne of his father David, and he with his brethren will reign in Mount Zion over the House of Jacob for ever; that through our connection with Adam, we are constituted sinners, but by believing these things concerning the kingdom and name of Jesus, and so yielding obedience, we have our “fruit unto holiness, and the end everlasting life.”

All this I comprehend and heartily believe and rejoice in too, but did not to the same extent at my baptism.

Now it does not appear to me that any of the disciples understood *all* these things, until after the resurrection of Jesus; I do not think they at all understood that he was to be a sacrifice.—(Luke xxiv. 25-27.) Why then were they not required to be re-baptised after all the mission of Christ became plain to them? I know that some would urge that we have not any account of their baptism; but I presume that we could not on that account, entertain the idea that they had not been obedient to the will of their Divine Master as far as they understood it. If you will give me as early as possible your ideas on this question, I shall be greatly obliged.—Yours very truly, A. E. B.

DR. THOMAS'S REPLY.

The point of difficulty to our correspondent's mind is this—if the “defective faith” of the apostles did not necessitate their reimmersion, why should the defective faith of our contemporaries? In other words, if the ignorance of the apostles in regard to the death, burial, and resurrection of Jesus, and the things founded upon these facts, did not invalidate their baptism administered by John, why should a Baptist, Campbellite, or other immersionist's ignorance of the kingdom of God and His righteousness, make invalid the immersion to which they have been subjected? Is not their immersion the “one baptism,” although their “faith” is defective of many things embraced in the “one faith” and the “one hope of the calling?”

This appears to be the difficulty for us to consider. Let us see, then, if it be real and insuperable or not.

In the first place we remark that the case of the apostles is exceptional. They were Israelites under the law, which was then in full force, the Abrahamic covenant not having been confirmed by the blood of its Mediator, the Christ. They were not required to believe in the mystery of its confirmation any more than the prophets were until the confirmation was established.

They were under a dispensation of “justification *by faith*,” not of “justification *through the faith*”; because when they were justified, “the faith” had not come.—(Rom. iii. 30; Gal. iii. 24.) Until the resurrection of Jesus they were “under the law” as Jesus was himself under the law, which were the schoolmasters of Israel who were “shut up to the faith which should afterwards be revealed.” This was a position which could only be occupied by Israelites previous to the revelation of the faith. After that faith came, they were no longer “shut up.” The apostles were shut up, as Daniel, Isaiah, Jeremiah, and Ezekiel were “shut up to the faith.” Their faith was the faith of these prophets, with the addition that they believed that Jesus was the Son of David and Son of the Deity whom He had anointed with holy spirit; in other words “the Christ the King of Israel,” whom He had covenanted to Abraham and David to inherit the land and to occupy the throne.

This was their faith. They believed the things covenanted to Abraham and David, and that Jesus was the Christ; but they did not understand nor believe. Though it was told them that Jesus should be put to death and rise again, they did not know, in any sense of the word *know*, that there should be remission of sins to the prophets and themselves through the death and resurrection of Jesus; that is through the crucifical outpouring of his soul as the blood of the Abrahamic and Davidian covenants in the promises of which they believed. This is evident from Luke xviii. 31, 34, where it is written that Jesus said to the twelve, “Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. *And they understood none of these things; and this saying was hid from them, neither knew they the things*

that were spoken." John tells us their ignorance of this class of truths continued until Jesus was glorified.—(John xii. 16.) Then they received the Holy Spirit, the spirit of truth, which guided them into all the truth; and showed them many things which in the beginning of the week of confirmation, Daniel's seventieth week, they were not able to bear.—(John xvi. 4, 12, 13, 25.)

The apostles, then, were justified by faith in the gospel of the kingdom, and in Jesus as its anointed king. This is positive. They were not justified by faith in a Christ who they believed would suffer death and rise again. This is negative. That they were justified before the death of Jesus is evident from John xv. 3, where it is written, "*Ye are clean through the word which I have spoken unto you.*" This word which Jesus spoke to them was "the word of the kingdom," also styled "the gospel of the kingdom," and "the kingdom of God."—(Luke xviii. 17; ix. 60, 2, 6; viii. 1; iv. 43, 18; Matt. xiii. 19, 23; iv. 23.) Faith in it and Jesus was justifying. It cleansed, or purified them all from sins, except Judas. He was excepted, and pronounced "unclean;" for he had not received "the word" into an honest and good heart.

The apostles believed all they were required to believe. They were not required to believe what was purposely hidden from them. They had honoured God in accepting His counsel preached to them through John the Baptist. They had been baptised with "the baptism of repentance for the remission of sins," predicated on faith in the promises covenanted to Israel's fathers, and the approaching manifestation of the Christ. When he appeared they recognised him. He preached the same gospel as John, but amplified in detail. They believed it, and Jesus completed what John had begun in washing their feet, and without which, they could have no part with him in the joy that was set before him.—(John xiii. 8.) They had washed in John's baptism, therefore, they needed not to have

their feet washed by Jesus, who thus "shod them with the preparation of the gospel" and made them clean every whit—verse 10; Eph. vi. 15. Things being thus ordered, it only remained "to redeem them from the curse of the law;" to redeem them by the same act that should purchase Isaiah, Jeremiah, Daniel, and all the saints under the law, from its curse. This redemption was effected by Jesus submitting to be made a curse for them. This was accomplished, not by his wilful violation of the law, but by his enemies nailing him to a tree, or cross; and so forcibly bringing the curse of the Mosaic law upon him, which says, "Cursed is every one that hangeth on a tree." Thus *the nature crucified* was cursed, eternally cursed; and therefore can never occupy the kingdom of God and the earth for ever. The life of the nature that transgressed in the person of the first Adam became a covering for sin in the sinless person of the second Adam. When glorified, the crucified nature was transformed into *holy spirit nature*, styled by Paul, "*spiritual body*," or the body consubstantial with the Father. This is the nature Jesus now possesses, and to which he attained as the price of "the crucifixion of the flesh," in every sense of the phrase.

When the redemption price was thus paid, the law of Moses had no more dominion over the apostles. Its curses had become ineffectual in their case. Every whit clean by the arrangement indicated, they could stand up on Pentecost, and, under inspiration of Holy Spirit, could reveal to the astonished Israelites the new doctrine of God's system of justification in the name of Jesus, attested by the law that cursed him, and by the prophets. Being redeemed from the curse of the law, they had received the adoption of sons; and because they were sons, He had sent forth the Spirit of His Son into their hearts; and they could stand up and proclaim, without sin, "justification through the faith," independently of the sacrifices prescribed by the ritual

of Moses. "The faith" had come, and they were no longer under the Mosaic schoolmaster.

The reader, then, will bear in mind the distinction subsisting between "*justification by faith*," and "*justification through the faith*." The apostles and prophets were justified, or cleansed from all their sins "by faith;" but since the day of Pentecost, no Jew or Gentile can obtain pardon or purification by the same formula as they. To believe the Word of the kingdom, and that Jesus is Son of God, will, since that notable day, save no man apart from the revealed mystery; nor would the belief that the Christ should die and be raised again, apart from the recognition of Jesus as the Christ, and the word of the kingdom, save a believer. The area of "faith" was enlarged by the apostolic proclamation into "the faith," so that after the Day of Pentecost, the doctrine of the apostles presented people with more things to be believed for justification than were believed by Abraham, Moses, David, Daniel, or themselves. Till the glorification of Jesus they were "fools, and slow of heart to believe all that the prophets had spoken;" for they did not understand that the Christ ought to have suffered, and afterwards to enter upon his glory.—(Luke xxiv. 25.) But when Jesus was about to be taken up and received into glory, he opened their understanding that they might understand the Scriptures of Moses, the prophets, and the Psalms concerning him; and said unto them, "Thus it is written, and thus it behoved the Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem."—(Verse 44.)

Such was the case of the apostles in regard to their personal justification, which resolved itself into—

1.—Their baptism of John's immersion of repentance for remission of sins through the word Jesus should preach to them.

2.—Their belief of that word of the

kingdom in an honest and good heart.

3.—Their confession that he was the anointed Son of the Deity and King of Israel; and

4.—Their feet being washed by the personal ministry of the King himself.

Here was a work of the Spirit which occupied a much longer time to accomplish than a modern clerical religion-getting. This is the excitement of an instant, which leaves the proselyte as ignorant of the truth as it found him; whereas the cleansing of the apostles every whit was, like that of Abraham's justification, an affair of years. The apostles were a practical illustration of the Word in Dan. ix. 27, concerning the transactions of the seventieth week: "He shall confirm a covenant for many one week, and *in* half of the week he shall cause to cease from sin-offerings; preparing a covering for iniquity; introducing a righteousness for the hidden periods, sealing the vision of the eighth chapter, and the prophet; and anointing the holiest of the holy ones or saints. Their baptism of John did not cause them to cease from sacrificing and offering according to the Mosaic law; nor did their feet-washing by Jesus. Till he put away sin-offerings by the sacrifice of himself, the immersed apostles were under the dominion of the law, and bound to attend to its requirements; but when Jesus died "to redeem the transgressions under the law," their iniquity and that of all the prophets, was covered; and in his resurrection their justification was complete. The righteousness they had acquired was such as the law could not give. This could only represent the taking away of sins, not actually and permanently abolish them, while the state perfected by the death and resurrection of Jesus invested them with a purification which needed not to be renewed in all subsequent time, and would be found sufficient for the millennial period and beyond, in other words "*for ever*." After Deity was "justified in

spirit," by the perfecting of Jesus, the apostles no longer offered sacrifices and offerings. They "ceased sacrificing and offering" though sacrifices and offerings continued to be offered according to the law for nearly forty years after, by all Israelites who did not submit to the Deity's system of righteousness exhibited in the gospel the apostles preached.

From these premisses, the reader will perceive that John's baptism was altogether wrong and out of place after the resurrection of Jesus. It was quite right in its right place, but altogether wrong out of its place. A pre-emptive immersion is therefore impossible; and the case of the apostles, who were the subjects of it, altogether irrelevant to any supposable among us. Their faith was according to the formula of the week of confirmation, which terminated with the cutting-off of Messiah the prince at the crucifixion. It was not defective for "justification by faith," though it was defective for "justification through the faith," which, however, when they were cleansed was to them impossible, seeing that "the faith" had not then as yet come.

But "justification by faith" according to the import of the phrase under the law, is as impossible to us as "justification through the faith" before the resurrection of Jesus was to them. Jesus preached the coming faith, but his hearers none of them understood it, because it was hidden from them. For this cause it was styled "the wisdom of the Deity in a mystery, even the hidden wisdom." Their justification was not predicated upon what was purposely hidden from them; for God is not an austere master, reaping where He hath not sown, and gathering where He hath not scattered. Men's justification, whether Jews or Gentiles, is predicated on their belief of what He hath revealed. When the hidden wisdom was revealed, then "the faith came," and men were required to believe it *in addition to what the apostles believed* when they were "justified by faith," before the cutting-off of the Prince of the Host.

Our justification does not depend on our believing what will be revealed to the nations in the millennial dawn, when the law shall go forth from Zion and the word of Jehovah from Jerusalem, as testified in Isa. ii. 3. This is to us "hidden wisdom." Secret things belong to God: the things that are revealed, to us and to our children.—(Deut. xxix. 29). This was the rule for Israel, and the rule for us who would find the "righteousness of God."

The revelation of the hidden wisdom, or mystery, of the Deity, styled in Acts ii. 11, "the wonderful works of God," was the grand distinctive peculiarity of the apostolic preaching on Pentecost and forward. Nothing less than the belief of the teaching of the apostles can now justify a single son or daughter of the first Adam. He that hears them so as to believe and do what they taught, hears the Deity; and he that hears them not is not "taught of God," and cannot therefore be saved, however pious he may be in his own estimation, and that of his contemporaries. This is evident from the words of Jesus, who said to the apostles, "It shall be given you what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh by you; and he that heareth you heareth me; and he that despiseth you despiseth me."—(Matt. x. 19-20; Luke x. 16). And speaking of those who come to him as the result of the attracting influence of the Father, Jesus said, "It is written in the prophets, and they shall be taught of God. Every man, therefore, that hath *heard* and hath *learned* of the Father, cometh unto me."—(John vi. 44). To hear the apostles, then, is to hear Jesus and the Father; and consequently to be taught of the apostles is to be taught of God; and all that are so taught have heard and learned of the Father, and are drawn or attracted by what they have heard and learned to Jesus. None else "*come to Jesus*" in the scriptural sense of the word. All who come to him are intelligent in "the faith." There are no ignoramuses among the genuine disciples, for these are "all

taught of the Deity;" and when the Deity teaches His teaching, "opens the eyes, turns" the taught "from darkness into the marvellous light" of the gospel of His glory.—(Acts xxvi. 18; 1 Pet. ii. 9). How different this from the result of clerical teaching, preaching, ministration, or by whatever name they designate the wordy outpourings of their cracked and truly earthen vessels! Those who "come to Jesus" in the clerical sense, are those who come to the clergy, and become members of their synagogues. They are brought to this, not by the teaching of the apostles, but by the "*enticing words of man's wisdom,*" which leave them in darkness as dark as the craftiest soul-dealer could possibly wish. Any intelligent believer, conversing with such, can easily discern that they are not taught of God, but only of the clergy; for he will find them entirely ignorant of the first principles of the oracles of God. With the prophets they have nothing to do; for the apostles they have as little use; of the gospel of the kingdom they have never heard; and the revelation of the mystery might as well have never been revealed, for any use they have for it in their system of "getting religion," and saving immortal souls from the death that never dies!!! In such a system "marvellous light" is out of the question; for in every corner of it can be discovered only the murkiest gloom, and darkness that may be felt. The Father and Jesus are despised by the adherents of the clergy, and therefore we know that the spirit of their establishments is not the Spirit of the Deity; but "the Spirit of Error" and of "strong delusion," which is the spirit of their revivals, and the spirit of which their "religion" comes.—(1 John iv. 5, 6; 2 Thess. ii. 11-12).

The Pentecostian "truth as it is in Jesus" is "rightly divided" by that skilful workman, the apostle of the Gentiles, in Rom. xvi. 25. In ascribing glory to the only wise Deity, he refers to the word of truth in a three-fold relation of things, which may be thus stated:

1.—"My Gospel."
2.—"The preaching of Jesus Christ," and,

3.—"The revelation of the mystery concealed from the times of the ages:" *χρονους αιωνιους*—the times of the law and of the periods that preceded it.

1.—These are the triple elements of the whole system of faith Jesus called "the gospel," and which he commanded the apostles to go forth and preach, and declared that whosoever believed it not should be condemned. The "one hope" of this system he styled "my gospel," or "the gospel of me:" the gospel preached of me, Paul. In another place he terms it "the hope of Israel," on account of which he was a prisoner in chains.—(Acts xxvii. 20). Elsewhere he alludes to it as "the gospel preached to Abraham," and which announced the justification of all the nations through faith, and the blessing of them in company with faithful Abraham. It was, therefore, his gospel in an especial sense, because he was separated by the Deity to declare and teach it authoritatively to the Gentiles; and whoever taught anything perverse or subversive of it, he pronounced accursed.—(Gal. i. 6, 9; iii. 8-9). The clergy do not preach this gospel. Indeed, how can they? For they are as ignorant of it as though it had never been apocalypsed or revealed. Paul, then, whose image they set in niches for the ornamentation of their bazaars—not we, though we approve his sentence, pronounces them "accursed." Let the reader, then, renounce these men-pleasers, whom the world hears and glorifies, and study diligently Paul's gospel of the approaching government of the habitable by the resurrected and anointed King of Israel.—(Acts xvii. 31).

2.—When Paul's contemporaries had come to comprehend the purpose of the Deity with respect to the nations existing in the age to come—that He intended to rule them by the Christ—he next proclaimed to them that Jesus was that Christ. This he styles "the preaching of Jesus Christ." Their belief of the gospel of the kingdom

and name of Christ abstractly from Jesus, would not have justified, or saved them from their sins, and given them a right to the life of the age, after Pentecost. They were required to recognize him as the Son of David, Son of the Deity, and King of the Jews; for if they rejected, or did not accept him as Lord, *and received not his words*, their fate was to be "destroyed from among the people."—(John xii. 48; Acts iii. 23). This arrangement has not been altered by the authority of heaven since Paul's day. The clergy have abolished or superseded it by their traditions; but God has no respect for them or for their institutions. They are elements of a power "*that thinks to change times and laws*" (Dan. vii. 25); and which speaks great things and blasphemies, and opens its mouth in blasphemy against the Deity, to blaspheme His name and His tabernacle, and them that dwell in the heaven.—(Rev. xiii. 5). The influence of this clerical power, in all its Laodicean developments, is self-deceptive and destructive of the people who obey its behests. In relation to them, "the times and laws" are changed, and a way of salvation which, in verity, is no salvation at all, established, that makes the truth of God of no effect. But all this with God is nothing. His plan of salvation is unchanged; and if any man of this generation be saved, he can be saved only as men were saved in the days of the apostles. He must believe Paul's gospel and the preaching of Jesus Christ.

3.—But a man may believe the hope Paul proclaimed, and that Jesus is the Christ, and yet not believe enough to save him. He must believe, in addition, the revealed mystery in its facts and doctrine. Suppose he believe that all nations shall be blessed in Abraham and his seed; that Abraham shall inherit with his seed, Jesus and the saints, the promised land for the millennial period and beyond; that David's throne shall be established and exist in all that period; that the twelve tribes, then an obedient nation, shall occupy the land; that Jesus and his holy

brethren shall possess the government of the world, as Jehovah's anointed kings and priests, incorruptible and deathless—suppose he believe all this, what benefit would it be to the man if he denied or did not believe that Jesus died, was buried and rose again—that he was delivered for the sins of his people and raised again for their justification? These facts, and the teaching predicated upon them are indispensable elements of "the faith," through which men are justified. It was in the preaching of Jesus Christ and the revealed mystery, that Paul's Israelitish fellow-countrymen needed to be especially indoctrinated. The gospel preached to Abraham was well-known to them, for it was "the hope of Israel," and had been preached to them in the reading of the prophets for many centuries. Not so, however, with the Gentiles. These were ignorant of the whole subject, and had to be taught everything from the beginning.

But how completely have the clergy changed everything. They have substituted "another gospel," which is peculiarly their own. They have led the people to believe that if they possess faith in Jesus Christ, and be pious, they will be saved. They have retained in their system of error a few grains of truth, which gives it currency among the ignorant. What they preach is not "the faith" in any of its three-fold relations; and as a man could not be saved without believing the whole, neither could he be saved by believing all the clergy teach according to the institutes of any of the denominations extant. Let us be content with "*the old paths*" indicated by the apostles, for nothing short of their prescription can give health and soundness to the soul.

The apostles, then, were "justified by faith," and preached "justification through the faith," to all who should "*obey the truth.*" "Ye have purified your souls," says Peter, "in obeying the truth." The truth cannot be obeyed unless it be believed. In other words, if a man have not

the faith in his understanding and affection, he cannot yield "the obedience of faith," or obey "the law of faith." The burial of a true believer with Christ in immersion is the *act of faith* which constitutes obedience. None but a true believer can enact it. The immersion of an ignorant sinner is altogether out of the premisses of the gospel. He that does it knowingly is a wilful blasphemer of the name of the Deity; and the person dipped only adds to his sins by his presumption. The one faith and the hope of the calling must precede the immersion to constitute the "one baptism;" if either or both be wanting, the immersion is invalid. Fifty immersions will not supply the want of the faith; but, on the other hand, if the subject's faith be apostolic, one immersion is sufficient, and ought, on no account, to be repeated.

The necessity of re-immersion, consequent upon defectiveness in the subject's faith is evinced in the twelve cases at Ephesus, recorded in Acts xix. 2-7. These were certain Baptists whose faith did not embrace "the preaching of Jesus Christ," and "the revelation of the mystery." They believed what the quasi apostle of the Baptist denomination* preached concerning the Messiah being about to appear; but they did not know that he had appeared, and that Jesus was he. They had been baptised into John's baptism by Apollos, but not into the "one baptism," at a time when John's baptism was an anachronism and altogether out of place. When Paul found this he explained the matter to them, and showed them that John baptised into the faith of a coming Messiah, on whom they should believe and that Jesus was he. When they understood this matter, they accepted his teaching concerning Jesus, and were baptised into his name. Paul's teaching supplied the deficiency of their faith, which became perfect in kind and degree. But when thus perfected, he did not tell

* John, because styled "*the Baptist*," is an object of undue veneration to the denomination that traces its origin to his mission.

them that, as they were already immersed, there was no occasion to repeat the immersion, or that their recently amended faith would legitimatise their previous immersion. Suppose they had died as Baptists before Paul succeeded in rectifying their faith, which was good enough as far as it went, would they rise from the dead at the apocalypse of Jesus Christ, in power and great glory, to share with him in his joy? If anyone answer this question in the affirmative, then he declares in effect, that since the manifestation of the King of Israel, a man may be saved in total ignorance of Jesus, and, consequently, of "the truth as it is in him," which is preposterous. Their immersion, then, was like their premisses, invalid; hence it was necessary when the premisses were rectified, to rectify the conclusion, by immersing them again, which was done.

Our correspondent was originally an English Baptist, afterwards a Campbellite, and when the life of Campbellism expired, she became, like many others, an American Baptist, which is her position for the time being. Between these immersionisms there are but shades of difference. They are all Baptists, and fellowship one another as Christians. And so they ought, for they are all "Christians" of the same stamp,—the Laodicean. They all agree in whittling the truth to the finest possible point, even to a monosyllable. They ask a child if he believes in the Lord Jesus, and wants to go to heaven; or that he is Son of God? To which he answers "Yes," and upon this monosyllable they dip him in water, and call him a Christian, and his immersion the "one baptism."!!! Angels and men, what have we come to! They call this christianity, and quote Luke and Paul to prove it! What need have such of Paul's gospel, the apostolic preaching of Jesus Christ, and the revealed mystery? They "get," their "religion" in ignorance of the whole subject; their piety is generated by the terror of

hell torments ; and both their religion and piety are continued in flickering existence in absolute ignorance of the divine testimony ; and at the same time they delude themselves with the notion that they are the very elect, and just the people the Lord requires for his companions beyond the realms of time and space eternally ! But the most marvellous thing of all is, that a man who has been enlightened in the truth, and holds the whole system

in merited contempt, can be so lost to a scriptural sense of his responsibility to the truth he has confessed, and to the high position he had attained as a son of God and an heir of his kingdom, as to condescend to the extreme degradation of a deaconship in a synagogue of such professors ! Would the least intelligent and meanest apostolical have acted thus ? Assuredly not.—*Herald of the Kingdom*, 1861.

BIBLE MARKING ; AND HINTS TO BIBLE-MARKERS.—No. 5.

AMONGST the inaccuracies in the Common Version of the New Testament which have given rise to, or tended to perpetuate, popular misconceptions, may be included a number of passages in which the word "charity" occurs, where "love" should be found. Although no specific doctrinal error is based on these passages, they are dragged in to support the widespread and increasing latitudinarianism which substitutes sincerity for a knowledge of the truth, and inculcates the exercise of so-called "charity" towards those who differ from us even on truths which we consider all-important in regard to eternal salvation. The charge of "Uncharitableness" is so frequently made a ground of accusation against those who contend for the faith (and the *whole* faith) once delivered to the saints, that we think it well to point out more fully the inaccuracy to which we have referred.

The word "charity" occurs 28 times in the New Testament, and in every instance but one the Greek word is *αγαπη* (*agapee*.) The meaning of *αγαπη*, according to Liddell and Scott, is "brotherly love; charity;" and, according to Parkhurst, "love, charity." Thus both these lexicons, though giving "charity" as one of the meanings of the word, give "love" as the first meaning; and, in adding "charity" as one of its meanings, we doubt not that they employ it in the older and more Saxon sense of *love*, or the various acts and dispositions of mind which flow from real love, rather than in either the mere modern sense of *almsgiving*, or the other modern sense (which is of comparatively

recent growth), of that disposition which leads to a practical ignoring of the importance of the truth. Be this, however, as it may, the use of *αγαπη* in other parts of Scripture, as well as an examination of the very passages where it is translated charity, is sufficient to show that *love* is the meaning of the word. The word is translated *love* in 85 places, of which the following from the gospel of John will be sufficient as a sample:—

John v. 42; xiii. 35; xv. 10 (twice), 13.

Its meaning is further evident from its derivation, for it is from *αγαπαω* (*agapao*), "to love, to desire, long for."—(Parkhurst.)

The following are the 27 places where *αγαπη* is rendered *charity*:

- 1 Cor. viii. 1 ; xiii. 1, 2, 3, 4 (3 times), 8, 13 (twice); xiv. 1 ; xvi. 14.
- Col. iii. 14.
- 1 Thess. iii. 6.
- 2 " i. 3.
- 1 Tim. i. 5 ; ii. 15 ; iv. 12.
- 2 " ii. 22 ; iii. 10.
- Tit. ii. 2.
- 1 Pet. iv. 8 (twice); v. 14.
- 2 " i. 7.
- 3 John 6.
- Rev. ii. 19.

The other passage where charity occurs is

Jude 12: spots in your *feasts of charity*;

and here the word is *αγαπαι* (*agapai*), which, though somewhat different, is a kindred word, and one which, as will be seen from Jude 12, is applied to

the "feasts of charity," or feasts of love, or love-feasts, which were common amongst the early Christians. The following from Parkhurst on the subject will be interesting:—

"*Αγαπαι*, love-feasts, feasts of charity. These love-feasts used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the apostle.—(1 Cor. xi. 21, &c.) . . . Pliny, I think, must be understood to speak of these *αγαπαι* when, in his famous 97th letter to Trajan, he says of the Christians in Bithynia, of which he was governor, that, 'upon examination, they affirmed that after they had sung a hymn to Christ as to God [?], and taken their sacramentum, they usually departed, and came together again to take an innocent repast in common;' which passage further shews that the Bithynian Christians kept their *αγαπαι* after the celebration of the eucharist."

We presume no one will contend that these "feasts of charity" were held for the purpose of almsgiving, much less that they were devoted to the manifestation of that so-called "charity" or latitudinarianism which is so rife in the present day. They were doubtless for the cultivation or expression, in various ways, of that brotherly love so constantly inculcated by Christ and the apostles, and although a "repast in common" was one feature of the gatherings, it would no doubt be but a subsidiary one, for the fact of its being termed "an innocent repast" implies that feasting was not the chief object of these meetings, except perhaps in ecclesias where the custom might have been abused.

Αγαπη is once translated *charitably*, viz.,

Rom. xiv. 15: Now walkest thou not *charitably*, (literally, according to love.)

There is another point which should not be overlooked, viz., that the word *charity* has changed in meaning, and this circumstance may account for its being found in the Common Version. We quote the following from a small book entitled *Bible Love*, by the "Rev." J. C. Gray (published by Hodder and Stoughton,

London) In a chapter entitled "Peculiar words and phrases in the Bible," speaking of words which have changed their meaning since the translation of the Bible, the author says:—"It is the tendency of many words, after the lapse of time, to convey a less noble meaning than they originally bore. Thus the word 'charity' is now utterly inadequate to express the idea intended by the apostle in the word *αγαπη* (1 Cor. xiii. 3, &c.), that means warm, devoted 'love,' and was the word used by our Lord when he said (John xxi. 15) 'Lovest thou me?' (*αγαπας με*.) 'Charity' was once used to indicate what was most earnest and fervid, most warm and loving; now it is often used to denote what is formal and cold, as in the common phrase, 'as cold as charity.' In many places, if the word 'love' be put for the word 'charity,' the old and true meaning of the sacred text will be strikingly apparent."

Some translators of the Bible have in fact used the word *love* where in the Common Version we find *charity*. Dr. Adam Clarke states that "Coverdale, Matthews, Cranmer, and the Geneva Bible, have *love*, which is adopted by recent translators and commentators in general, among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper, and that the word *love* alone expresses the apostle's sense."

From the whole of the foregoing it will be seen that *αγαπη* does not signify *charity* either in the sense of almsgiving or latitudinarianism; and that however good a translation of the word it may have been in the time of King James, it is incorrect now. That it does not mean almsgiving is evident from 1 Cor. xiii. 3, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *charity*, it profiteth me nothing." So that it is possible to give away all one's goods to the poor, and yet be destitute of scriptural *charity*: ergo, scriptural *charity* is not almsgiving. And that it does not mean latitudinarianism is clear from 1 Cor. xiii. 6, which says that *charity* "rejoiceth in the truth:" ergo, scriptural *charity* is not that which ignores the truth, and endeavours to enrol under one banner all the sects which compose the theological Babel of an age

which rejoiceth in "smooth things" rather than in the truth. It is worthy of note, too, that "the disciple whom Jesus loved," and who was pre-eminently the Apostle of *Love*, is as vigorous as any of the apostles in his denunciations of those who pervert the truth, and his commands to the adherents of the truth to reject such.—(See 1 John ii. 18-23, 26; iv. 1-3, 6; 2 John 7-11.) And he expressly declares, more than once, how he rejoiced to find or hear of those to whom he was writing *walking in the truth*.—(2 John 4; 3 John 3, 4.)

In reference to a question which has been put to us, as to why we quote from Liddell and Scott's and Parkhurst's Lexicons, we may state that we use these two because they are considered standard ones. The former, though a classical lexicon, embraces both classical and scriptural meanings; for the preface states that "especial care has been taken to explain all words contained in the New Testament." The latter treats principally of the New Testament usage of Greek words, though "illustrating and confirming" them by "citations from the Old Testament and from the Greek writers." By using the two together, therefore, we may generally attain a comprehensive and reliable definition of the meaning of particular Greek words, except where imbued with the ideas of the authors or of popular religion; and in such cases it is not well to place implicit trust in them. A careful examination of the Scripture usage of words, however, assisted by a knowledge of the truth, is generally a sure preventive against being misled in such cases.

In our January article we referred to a book which we have found of great service in giving our analytical lists of passages, viz., *Gall's Interpreting Concordance of the New Testament*. We would now mention another we have since made use of for the same purpose, viz., *The Englishman's Greek Concordance of the New Testament*, which, though of a similar character, differs somewhat in construction. The former is constructed on the principle of an ordinary concordance, and gives, under each *English* word, all the Greek words of which it is a translation in the Common Version, and under each of these Greek words is a list of references to all the passages where it so occurs, with a few words of the context opposite each reference; and at the end of the book is a concise glossary of all the Greek words in the New Testament,

giving every word by which each Greek word is translated in the New Testament, with here and there an additional meaning not contained in any part of the New Testament. By means of this glossary, one can refer, in the main part of the book, to all the passages where any particular Greek word occurs, no matter how translated. The latter work, however, though also constructed on the principle of an ordinary concordance, instead of arranging the lists of passages according to the English words, does so according to the *Greek*, i.e., it gives under each *Greek* word a list of all the passages (*i.e.* the reference and a few words of the context) where that particular Greek word occurs, irrespective of the way in which such word may be translated, and these passages are not divided into separate lists according to the several translations, but are given in one list, arranged in order as they occur in the New Testament, commencing with Matthew and ending with Revelations; but the various ways in which such Greek word is translated can readily be seen by running the eye down the list, as the corresponding English word is given in italics in each passage. At the end of the work are two indices, the first being an "English and Greek" one, and the second a "Greek and English" one. The first gives the *English* words in alphabetical order, and under each word all the Greek words of which it is a translation, and opposite each Greek word the number of the page where it is to be found in the body of the Concordance. In the second index we find the *Greek* words in alphabetical order, with the number of the pages where they are severally to be found in the Concordance, and also under each Greek word, a list of all the English words by which it is translated.

To make the arrangement of the two works more clear, let us take an example, viz., the words translated *hell* and *grave*. In *Gall's* work we turn to the word *hell*, and there find (1) *geenna*, and under it a list of all the passages where *geenna* is translated *hell*; (2) *hades*, followed by a list of all the passages where it is so translated; (3) *tartaroo*, followed in like manner. We then turn to *grave*, and find under it the words *mnemeion*, *mnema*, and *hades*, each one being followed by a list of all the passages where it is translated *grave*. If we wanted to know the different translations of *hades* in the New Testament, and where they severally occur, we should turn to *hades* in the glossary, and

there find *hell* and *the grave* given; and by then turning to those words in the Concordance we have the desired information.

In *The Englishman's Greek Concordance of the New Testament*, if we wish to ascertain the Greek words translated *hell* and *the grave*, and the passages where they occur, we turn to *hell* in the "English and Greek" Index, and find under it "ἀδης 13, γειενα 113, ταρταρω 720," and we turn to *grave* in the same index, and find under it, "ἀδης 13, μνημα 502, μνημειον 502." and on turning to these pages, we find the Greek words, with all the passages where they occur. If we wish to know the various translations of *hades*, and where they occur, we turn to ἀδης in the "Greek and English" Index, and there find "13 grave, hell," and then, turning to page 13, we have all the passages where *hades* occurs arranged in order, the words *grave* and *hell* being in italics in each passage where they occur.

Thus it will be seen that the same result can be arrived at by either of these works, though in a different manner. Those who require great accuracy or facility of reference will find it convenient to have the two; as they can then be used as a check upon each other; and in some cases the one will prove the more serviceable, and in other cases the other. *The Englishman's* appears to have been compiled with the greatest care, so far as we have had occasion to test its accuracy, but *Gall's* will be found sufficient for ordinary purposes, and it has the advantage of cheapness, being only 7s 6d., whilst *The Englishman's* is published at £2 2s. We may also add that there is an *Englishman's Hebrew and Chaldee Concordance of the O. T.* (published at £3 13s. 6d.), compiled similarly to the *The Englishman's Greek Concordance of the N. T.*

We would here follow up our suggestion to supplement the ordinary marginal references by the addition of others as occasion may require (see January number), with the following plan. When it is desired to be able to refer readily to several passages bearing on a particular subject, and which cannot be easily remembered, take one of them as a *starting-point*, and mark opposite to it, or at the top or bottom of the page, (or underline them if contained in the *printed* references), the references to the other passages bearing on the subject. The passage taken as a *starting-point* should be the one that would be most readily remembered in connection with

the subject, so that it might thus be a link of connection with the others. We do not suggest this with regard to passages referring to such subjects as the kingdom of God and the nature of man, which are too numerous to deal with in this manner, and are easily remembered without such means, but for such subjects as the following, which we give by way of example, viz., passages where the righteous are spoken of as being cast down and depressed at beholding the wickedness of those around them. Take 2 Peter ii. 8 as a *starting-point*, and insert opposite it in the margin, or at the top or bottom of the page, several references such as Ezek. ix. 4; Jer. ix. 1-2; Psalm cxix. 136, 139, 158.

We have received the following hints from a sister.

"(1).—I have marked my daily reading (according to the *Bible Companion*) in the following manner. An Arabic figure—i.e., the ordinary figures as distinguished from Roman, which are those used in the Bible at the heading of each chapter—"indicating day of month simply in the margin at the head of the chapter which commences the reading of each part each day.

"(2).—An abbreviation of the names of months on the left hand corner of each page. I at first only put that where the month's reading commenced, but I find it much easier, in several ways, to see the name of the month at once.

"(3).—In the New Testament, which has to be read twice in the year, I mark the month on the *right* hand corner of page for the latter half of year, and the *day* underneath the first number."

A brother writes as follows:—"I think it would be well to advise those brethren"—and sisters—"who may not be acquainted with the manufacture of a certain class of pens for neat and small writing, that such articles exist. I enclose a sample, that you may know what I mean, together with a specimen of the work I get out of them. The sort of pen used for Bible-marking I consider is important, as it is quite easy to make a muddle of one's book by coarse penmanship. This is an evil, considering the limited space usually available in the ordinary Bibles." The "sample" referred to above is a beautiful specimen of what can be done in the way of neat printing and writing in various styles suitable for Bible-marking. We should have liked to transfer it to these pages. The pens received, together with some

others, we purpose trying, and we may mention those we may consider most suitable in a future article. Meanwhile, this hint may be useful. A. ANDREW.

ERRATUM IN FEBRUARY ARTICLE.—
Page 73, 1st column, 9th line from bottom, for "Mark iv. 9," read "Mark iv. 19."

BROTHER HAWKINS' REVIEW.

As mentioned a month or two ago, bro. Hawkins has published a small pamphlet, reviewing the recent pamphlet letter to the Editor of the *Christadelphian*. We give the following extracts:

"With certain questions discussed in the former part of this pamphlet the present writer does not interfere; but as fallacies fatal to a clear comprehension of the Divine purpose are prominent . . . it is needful, by aid of the Word of God to point them out. The appearance of exact logical framework puzzles plain men, such as is exhibited in this pamphlet, and induces them to think where there is so much structure there must be a good foundation. The non-existence of this necessary element of strength is the object of the present writer to show in clear and scriptural fashion.

Jesus was 'made under law,' says the apostle, and, to guard himself from misapprehension, he prefaces that remark with the other member of the sentence, 'made of a woman.' The woman was made of her parents; therefore, Jesus was made of them also.

The apostle says he was 'made under law.' There is here no exception. 'Under law' embraces penalty and blessing alike. What was the share he had in Adam? *Dying thou shalt die.* To say that Jesus was *not* born to die, is virtually to deny a necessity for a sacrifice for sins. Death was his share in Adam, through Adam's daughter Mary. If he had not died he could not have risen from the dead, therefore could not have life.

Jew and Gentile alike were born under the law of death. The Hebrew only was born under Mosaic law. *This* law did not say 'Dying thou shalt die.' It said—what? 'Keep my laws and judgments, which a man doing shall live in them.' Hence it was a life-giving law, the Gospel preached to the Jews by Moses; while the Adamic law doomed *all men* alike to death. What have we then? Just this:—

1. Adamic law—Condemnation of all men to death.

2. Mosaic law—A law of obedience to life.

To mix up the law of death with the law of life, and then to call the law of one the law of the other, is to make black and white convertible terms. One law is the hereditary bondage a man is in, the other law was the way of rescue from this bondage. Those under Mosaic law were 'Gods unto whom the Word of God had come,' having committed to them for their use the sublime trust of the 'oracles of God.' Hence, what becomes of such a sentence as follows? 'But Jesus, *under the law*, inherited from his Father, who was above the law, the life of a free-born.' Under what law, we may well ask, did he inherit the life of a free-born? If he was free from Adamic law he could not die. If he was free from Mosaic law he could not 'inherit.' 'Free-born' he would have been an impostor all round. He would neither have inheritance in Adam, nor inheritance in Moses. Hence, it is hardly necessary to say, he could have neither resurrection from death, nor chief part or any part in the promises made to Abraham and to his father David. The assumption, that 'had Jesus died under penalty to Adam, he could not have risen from the dead,' is the exact converse of the truth. If we take the fact as it stands, we find that *sin* killed the Lord Jesus. That is incontestible. How was it then? *Because of his descent.* 'It is appointed unto men once to die,' and he must have died one of two ways, either by a natural death or by a violent one. What if he had died a natural death at the end of his term? Would not sin have killed him? The answer is obvious, viz., his being in Adam like all other men would have been the producing cause of his death.

It is said, 'He died on account of Adam's transgression,' and yet that he did not die 'under the penalty of that transgression.' Therefore dying on 'account of' is not 'dying' under penalty of.' What a curious mystification! A use of distinctions without a difference!

Adam's transgression brought its 'penalty,' that penalty was sin's wages. 'The wages of sin is death;' therefore, in dying, the Lord Jesus received the wages of sin as much as any other man. Sin was not 'the penalty,' *but the cause of death*. Cause, sin; effect, death. When a judge passes a sentence for sin, that sentence is the penalty; the *cause* of death is *sin*, the instrument the *gallows*, the penalty, *death*. It is not the first nor the last time cause and effect have been mixed up, and mental blindness resulted therefrom. The cause of sacrificial death was sin; in dying, the priest laid upon the victim the iniquity of the people, and the Lord hath laid on him the iniquities of us all; 'thus he bore our sins in his own body on the tree.' Animals were by nature subject to death, and lived and died for countless ages before Adam fell. Being subject to death, they were fit subjects for sacrifice; their blood was offered for *atonement for sin* from Adam to the destruction of the Herodian temple.

But, says the reasoner, "Had there been no sacrificial death, there could have been no resurrection from the dead; and so the fact that God raised Jesus from the dead is one fact to prove that he did not die under the penalty to Adam." If so, the fact that Lazarus was raised from the dead is one fact to prove *he* did not die under the penalty to Adam. But what is the fact? Jesus was a Jew; he was born under the Mosaic law therefore, which he kept, 'and he that doeth these things shall live by them,' *i.e.*, have life by keeping them. Hence he was sinless as to Moses. He performed, besides, all the Father asked him to do, and for this reason 'it was impossible he should see corruption and be holden of the grave.' Additions might be made to this argument, but the foregoing is sufficient.

All men are in Adam's congregation, of Adam's 'order.' Few men are in the congregation, or 'order,' of the just.' We shall all fall asleep as our Master did; then comes the remedy, *i.e.*, a resurrection to life like our Master's. The penalty on Adam was . . . not ETERNAL EXTINCTION. It was 'Dying thou shalt die.' There was no 'eternal' in the case, else woe be to us—'Let us eat and drink for to-morrow we die.' But *death* was the penalty, and under it 'it is appointed unto men once to die,' whether in Christ or out of Christ. 'By man came death,' the escape being by 'a resurrection from the dead.' The gospel calls us to

embrace it for refuge, inasmuch as the sentence *must* overtake us. We shall all die with the Adamites, but we shall live again by the power of God given to His Son. Life and death are the two opposite poles. 'Eternal' extinction is a phrase by which a man blinds himself to the meaning of the Scriptures on the question of death and life. It comes from the Episcopalian burial service.

The Lord Jesus brought 'grace,' but was not *made* under it any more than his brethren were. The *law* came by Moses, *grace* and truth by Jesus Christ. He could not be made under his own gospel; the sum of *that* was incomplete until he had made an 'offering once for all.' The grace of the Lord Jesus Christ was not by his birth or inheritance: these were Jewish, and of the family and lineage of David.

Physiology, we are told, has nothing to do with it! Let us examine the testimony for those who are still doubtful, or who may be puzzled by such a dogmatic, unnatural, and unphilosophic' assertion, "For unto us a child is born." "Fear not, Mary, thou shalt conceive in thy womb, and bring forth a son." And this, says brother J., is *not* a physiological question! Some of our brethren have lost their common sense on this subject, and if they progress as they are going on, they will shortly contend that Jesus the Anointed was no flesh and blood man at all; going back to Egypt, this being the present faith of the Coptic Christians. It is lamentable to have to mark the abnegation of the reasoning powers of men under the influence of the mystical—

'Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?'

Let us hear the Word upon 'condemnation,' and rescue it from the clouds with which the pamphleteer has enveloped it. 'Condemnation' is a declaring guilty—a pronouncing punishment. Paul says, 'By one offence condemnation came upon all men,' the judgment was by one (man's sin) to condemnation; thus 'by one man sin entered the world, and death by sin, and so *death* passed upon all men.' We have thus defined for us three things. 1. Condemnation is the effect of sin. 2. Condemnation is death. 3. And death has passed upon *all men*. 'Thus,' the Apostle says, 'God condemned sin in the flesh of His Son.' In other words, *SIN* killed the Lord Jesus. If sin kills all

men, where is the remedy? *In sin being forgiven*, and the condemnation being destroyed by the favour (grace) of God. Men are not taken from the consequences of sin so as to escape death, but by sin being forgiven now, and by the saint being raised from his sleep at the coming of the Lord, death being thus conquered. All men die in Adam, and to say, there is no rising again for such is to say the exact contrary to the Apostle who says 'in Adam ALL DIE.' When will men learn the true doctrine of the resurrection? The disobedient who will claim life at the coming judgment will not be 'covered' by the sin covering name. False brethren these; they will be destroyed by the second death. 'I know ye not' will be said to them. Adam's condemnation extends to the grave, and men 'die to sin,' or 'die by sin.' If they are in the Lord Jesus they will rise, not possessed of life, but to receive life from him. If they have no title to life, how can they be in him? They have no life to receive, therefore their lives are not 'hid with Christ in God.' They died in the first Adam only inasmuch as they died in their sins, and they will receive the wages of sin—death. Having no life to receive they will not get life, being *curse*d.

Christ's death was to purchase eternal life, *not to save us from dying*; and by bearing our iniquities, he bore our sins in his own body on the tree. 'He was delivered for our offences and raised again for our justification' as a sacrifice, not as a substitute. 'He trusted in the Lord that He would deliver him.' From what? FROM DEATH. Hence, being delivered from death, he is no substitute for those under sentence of death; to constitute him a substitute, *he must remain in the grave for ever*. What we require is not 'a substitute,' but a resurrection to life. We do not require a substitute, inasmuch as we all have to die; and substitution means, if it means anything, that we die; the substitute dies, and the resurrection cannot be accomplished, inasmuch as the death being performed by the substitute must, to be useful, keep him in the grave; to be useful it should save us from the penalty of sin, which is death. It is mere imagination to suppose there can be anyone forwarded by setting aside the fact that we die according to the sentence passed upon all men, and then to say that Jesus died as a 'substitute.' Death is the penalty for Adam's sin; *all men* have to endure the penalty. 'Eternal death'

would have had every man for ever bound, Jesus himself inclusive. The constant adding to the word 'death' such phrases as 'penal,' 'eternal,' and the like, is part of the way men mystify themselves and others. We shall be raised, *but we shall have suffered first according to the sentence*, for the moment a man is dead he has endured the penalty of Adam's sin, and 'he that is dead is freed from sin.'

If Jesus was son of Abraham and David, he was heir to the former by faith, to the latter, by royal blood. What was he heir of? (1) The land. (2) The throne. Why does the writer try to disinherit him by saying, 'he did not inherit anything from his mother which pertained to her natural relationship' to the fathers, because in the last generation only he had but a human mother. The woman was as much 'Adam' as the man, and as much under the Adamic curse, therefore. This new doctrine is an attempt to bastardise the Lord Jesus, and to all intents and purposes it destroys his claims to the throne, and by that means destroys our hope of the kingdom.

The essayist goes on to say, 'We must assume,' and 'We must not assume' this, that, or the other—he himself being the prolific parent of many assumptions. It is good advice not to assume error, and equally good to assume the truth. Pity it is so much that he allows and so much that he rejects should be contrary to the only assumptions and rejections an impartial student of the Word can hold as the word of truth of the gospel.

The concluding part of the essay contained upon pages 30 and 31, partakes much of the nature of a summing up, and it is as contradictory as much of the thirty-two questions of another writer. We have seen how the argument vanishes before the truth, and we may say, that any writer who mixes up Adamic law, contained in the sentence passed in Eden, with Mosaic law—the holy—and makes such a mixture the groundwork of an elaborate argument, does his own intellect injustice, and blots a fair fame.

In the last paragraphs, ending 'the privileges now enjoyed by the Sons of God,' there is an absence of clear definition, and a mingling of truth with error which have evidently puzzled the writer. He has hastened to construct and apply a theory, and, in a maze of words and reasonings, the result of active brains unsubject in this case to searching analysis, has enveloped himself in a tangle of mental briars. The

simple truth of the Scriptures is too simple for such a mind at present. 'Made in all things like his brethren' is a definition as comprehensive as it is easily understood. If it were not so, the Gospel of the Son of God would be too hard for

men of ordinary intelligence. If all the new metaphysical parlance is required, woe betide the immensely greater part of those who have believed and obeyed the Gospel of the kingdom of God.'

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 95.

CHAPTER AND VERSE.

Chapters, paragraphs and passages suitable to be read or quoted at the breaking of bread: John xiii., xiv., xv., xvi., xvii.; Matt. xxvi. 17-30; Mark xiv. 12-26; Luke xxii., 7-30; Isa. liii.; Ps. xxii. Phil. ii. 5-g1; Rom. iv. 6-11; viii. 32-39; 1 Cor. i. 18-31; xi. 23-29; xv. 1-8; 2 Cor. viii. 9; v. 21; 2 Tim. i. 7-11; Tit. ii. 11-14; Heb. ii. 6-18; iv. 12-16; v. 1-10; vii. 14-28; ix. 11-28; xii. 18-29; xiii. 10-15; 1 Pet. iii. 18 to iv. 2; 1 John i. 7-9; ii. 1-6; iii. 9-14; Rev. i. 5, 6; v. 9, 10; Acts ii. 41, 42.

Parts of Scripture suitable to be read at immersions: Acts viii. 5-13; viii. 26-38; iii. 22-47; x. 34-48; Rom. vi.; 1 Pet. iii. 18-22; Acts xviii. 24 to xix. 5; x. 34-48; xvi. 13-34; xviii. 1-8; ii. 22-42; iv. 1-12; John iii. 1-16; i. 1-34.

List of portions of Scripture for discretionary selection and use on the occasion of the burial of the "dead in Christ" or those who may belong to them: 2 Cor. iv.; v. 1-10; 1 Thes. iv. 13-18; 1 Cor. xv.; John xi. 1-45; Job. xiv. 1-15; vii. 1-10; Ps. xc.; xvi.; xlix.; cxlvi.; Job. i.; iv. 17-21; iii. 11-19; x. 9-22; Eccl. iii.; ix. 1-6; xii; vii. 1-18; iv. 1-3; Hos. xiii. 9-14; Isa. xxv.; xxvi.; Ezek. xxxvii.; Dan. xii.; John v. 19-29; vi. 27-58; Acts ii. 22-36; viii. 2; ix. 36-43; 2 Tim. iv. 1-8; Phil. iii. 7-21; Rev. xi. 15-18; xx. 3-6, 12-15; Job. xix. 25, 26.

REFERENCE TABLET No. 96.

EXPLANATIONS.

Titus i. 8. The words, "lover of good men," is expressed by one word in the original, *phil-agathos*, compounded of love and benefit: it means that a brother

must be a benefactor or lover of well-doing. *Agathos* is rendered benefit in Philemon xiv, and well-doing in Rom. ii. 7.

Titus iii. 4. The word translated love here is *philanthropia*, from whence we get our word philanthropy, which means the love of men. The true philanthropy is compounded of kindness and mercy, as defined in verses 4, 5, 6. The true philanthropist is first God through Christ; and afterwards, those who are "workers together with him," in spreading and giving effect to the word of reconciliation preached by the apostles.

Neh. ix. 5. The word power in this passage, and also in Prov. iii. 27, is the translation of *le-ail Yod*, a compound of God and hand. Hand metaphorically signifies power, while the word God indicates whence the power is derived; the Lord allows men the use of it for a limited season; hence, how careful they should be to employ it all to His glory.

Heb. i. 9. "Anointed thee with the oil of gladness above thy fellows." The word *metochos* here rendered fellows, means participators, partakers, partners. It is rendered partakers in Heb. iii. 1, 14; vi. 4; xii. 8; and partners, in Luke v. 7.

1 Pet. ii. 21. "Leaving us an example." The original word for example (*hupo-grammos*) in this passage literally means a writing copy. The idea is as beautiful as the meaning is plain and forcible.

Rom. iii. 25. In this verse Christ is beautifully set forth as the mercy-seat for our offences; for the word propitiation is the same word in the Greek as Paul employs when speaking of the mercy-seat under the law in Heb. ix. 5. The Jesus-mercy-seat represents the embodiment and shewing forth of God's righteousness for a passing over of, through the "riches of his goodness, forbearance, and longsuffering."

1 Pet. ii. 4, 5. A living stone is

literally not one uprooted, detached, or excavated from mother earth by quarrying; so Christ being a living stone, cannot be contemplated as detached from the Father, whose manifestation he was. Christ is, as it were, their mother life; and whilst they remain rooted in him they partake of all the renewing conditions of existence.

Rom. xii. 8. Giving with simplicity. The word "simplicity here has the idea of liberality in it; it is so translated in 2 Cor. viii. 2. There is a close connection between the two words; for there is a simplicity and primitive artlessness about liberality which does not belong to cool, calculating and constrained beneficence.

REFERENCE TABLET No 97.

SPRAY FROM THE WATER OF LIFE.

Obedient Gentile believers of the gospel become thereby "fellow-citizens" with the saints of the new Israelitish commonwealth; and "tellow-heirs" with the seed of Abraham; and "fellow-labourers" in the gospel of Christ with the apostles; and "fellow-disciples" with all who sit at the feet of Jesus; and "fellow-helpers" to the truth with those of the first century; and "fellow-soldiers" with all who fight at the feet of Jesus; and "fellow-workers" unto the kingdom of God with all the holy men and women of old; and "fellow-servants" in the Lord with all who call upon His name in sincerity and truth.—(Eph. ii. 19; John xi. 16; 3 John viii.; Phil. iv. 3; ii. 25; Col. iv. 7, 10.)

The truth is something not only to dig and delve about, but it is something also to eat and drink.

The truth gives a man straight paths for his feet; it gives him a light in his dwelling; it supplies bread and water to his spiritual pantry; it charms him with the sweetest of music; it confers the highest of titles; it makes to him the most precious promises; it baptizes him in faithful providences; it puts a new song in his mouth; it creates within him a clean heart; and washes him and disinfects him from all filthiness of both flesh and spirit.

There is nothing like the truth for proving a man; only give it sufficient time and it is bound to manifest him in his true colours.

The only thing that can engender the true love of man is the true love of God.—(1 John iv. 11.)

The love of Christ is constraining; the judgment seat of Christ is restraining; the joy set before us in the gospel gives endurance; the trials of life yield purification; whilst the daily reading of the Word develops life and vigorous impulse in the things of the Spirit.

In the age to come Christ will have the sole voice in the laws of the country; and the sole choice in the official administration of every department; as he will also be the sole arbiter of human destiny, and the intallible dispenser of unperturbed judgment and impartial justice throughout the world.

Men and women who are thoroughly in earnest in the truth, have no time to waste in small talk, and petty meaningless gossip; but they are bent rather upon redeeming the time from evil, and themselves from disgrace and confusion of face at the coming of the Lord. Those who act otherwise, will have cause to repent their folly, may be when it is too late to mend.

If the coming of the Lord were announced for next month, what a hastening there would be to attend to duties; what carefulness to stand clear of complicity with evil; what godly sorrow would be evoked; what holy indignation against sin; what fear of being found defiled; what earnest endeavour to stand approved; what vehement zeal to be found without spot or wrinkle. There would be but one all-absorbing thought in the heart, what will Christ think of us? nay not us, but what will he think of me? Well, what is the lesson? It may be even so near; and if we die in a month it will be quite so near, as regards our opportunities. But mark! it will be those who now walk after the flesh who will be in such trepidation; those who have the answer of a good conscience will stand still, that they may see the salvation of God.

REFERENCE TABLET No. 98.

SIN'S FLESH.

The law of Moses was given for the restraint and regulation of the body; to stop the mouth of boasting; to cut away all chance of self-justification; and to bring in all the world guilty before God.—(Rom. iii. 19, 20; 1 Tim i. 9.)

It is because of the native weakness and native instincts of the flesh in the direction of self-gratification, that it is so good a platform for the trial of faith, and the proof of righteousness.

The will of God and the will of the flesh are opposed the one to the other: obedience to the one involves disobedience to the other in all cases.

Flesh in the hand of the natural impulses is flesh at large, uncontrolled, and without let or hindrance in the performance of whatever yields animal pleasure or promotes the ambition or glory of the body carnal.

Flesh in the grasp of the spirit of truth is flesh under wholesome and regulating supervision; the pain incurred to the flesh by such a vigorous procedure is mentally excruciating, crucifying, and humiliating to a degree; but the ultimate results to the flesh itself are surpassingly grand and worthy of any amount of present sacrifice and suffering.

The natural man left to its own tendencies is a murderer; it treats every other man as either a means or an obstacle, and acts accordingly.

It is a mistake to try to educate or lead out a carnal mind into obedient subjection to the law of God, or into an appreciative preference for the things of the Spirit; the best way is not to nurture it as if it were a beautiful harmless little serpent; because if it is nourished it will grow into a big serpent by-and-bye, and at last it will bite just as a serpent does, and sting like an adder; the best way, instead of training it is to kill it; instead of feeding it and housing it, to take the most direct and effectual means to put it to death whilst it is young and apparently innocent; for, assuredly the fleshly mind is not subject to the law of God, *neither indeed can be*—(Rom. viii. 7.)

REFERENCE TABLET NO. 99.

GOOD AND EVIL.

There are two sorts of sorrow: the one is worldly sorrow, which worketh death; the other is Godly sorrow, which worketh repentance to salvation.—(2 Cor vii. 10.)

There are two kinds of wisdom: the one is earthly, sensual and devilish, developing confusion and every evil work; the other is pure, peaceable, gentle, entreatable, merciful, laden with good fruit, and devoid of partiality and hypocrisy.—(Jas iii 15-17.)

There are two sorts of Jews: the Jew

outwardly, who trusts in fleshly circumcision and the law; and the Jew inwardly, whose circumcision is of the heart, whose hope is Christ, and whose walk is in the steps of Abraham.—(Rom ii. 28, 29.)

There are two descriptions of faith—the one is a living hope, which works by love and purifieth the heart; the other is a corpse, possessing the form of godliness, but lacking the power.—(Gal. v. 6; James ii. 17.)

There are two kinds of spirit: the spirit of enmity which worketh in the children of disobedience, and the spirit of meekness which animated Christ and all who love him in sincerity and truth.—(Eph. ii. 2; Rom. viii. 9.)

There are two classes of mind: the carnal mind which is dead, because unsubject to the law of God, and the spiritual mind which is living, and fruitful of peace and obedience.—(Rom. viii. 6.)

There are two orders of brethren: "faithful brethren" who depart from iniquity, and false brethren, who seek to seduce back to bondage those who have been made free.—(Col. i 2; Gal. ii. 4, 5.)

There are two kinds of life: the life which lives by faith on the Son of God, and the life which subsists on pleasure, and which is dead while it lives.—(Gal. ii. 20; 1 Tim. 5, 6.)

There are two characters of virgins who name the name of Christ: the wise who shall inherit glory, and the fools who will be promoted to shame and everlasting contempt.—(Matt. xxv. 1-12; Prov. iii. 35.)

There are two examples of plants growing together in Christ's sown field; the one class are wheat for garnering, and the other, tares for burning.—(Matt. xii. 25, 40.)

There are two sorts of fish caught in the gospel net: the good to be gathered into vessels and the bad to be cast away.—(Matt. xiii. 48.)

There are two kinds of animals browsing on the green pastures of the truth: the non-resisting sheep and the horn-pushing goats.—(Matt. xxv. 32.)

There are two specimens of pity: the one says, "Be ye warmed and filled," minus the needful; the other, godlike, gives to all men liberally and unbraideth not.—(James ii. 16; 2 Cor. 9, 7.)

There are two sorts of judgment: one which is after the flesh, and, therefore, mistaken; and another which is spiritually discerned, and, therefore, just and true.—(John vii. 24; viii. 15.)

There are two sorts of charity: one which "rejoices in the truth," and one which displaces the truth.—(1 Cor. xiii. 6; Rom. xvi. 18.)

There are two species of zeal: one which is according to knowledge, and one which is according to ignorance.—(Rom. x. 2; ix. 30.)

There have been two kinds of pastors in the history of the truth, viz.: shepherds who have fed the flock with knowledge, and wolves who have devoured them.—(Acts xx. 28, 29.)

There are two sorts of service: the one is called eye-service and man-pleasing; and the other, the doing of the will of God from the heart.—(Eph. vi. 6.)

There are two ways to the judgment seat: one is along the broad church avenue of destruction, in company with a multitude to do evil; and the other is by the retired, narrow, and forsaken old paths of life, in the society of poor foot-sore pilgrims.—(Matt. vii. 13, 14.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 67.

"Exhort one another daily."—PAUL.

IN our day, we stand related to the same system of things in society that prevailed in another form in the days of David and Jesus. That system, as existing in their day, is reflected in the portions of Scripture read this morning. David says, "Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness." Here was a "congregation" and a generation professedly speaking righteousness and judging uprightly, and yet in reality practising the principles of wickedness, when their conduct was estimated according to the divine standard. Jesus in the same way, said of the ruling class of his day, "Beware of the leaven of the Pharisees;" "do not according to their works: for all their works they do to be seen of men." The Pharisees were the leaders of the people, in whose eyes they "outwardly appeared righteous." They were highly esteemed for a reputation of superior sanctity, which they laboured to preserve by long prayers and neglected toilet. Jesus said, "That which is highly esteemed among men is abomination in the sight of God." The common run of men have a difficulty in

understanding this. It is because they have not learnt to see things as God sees them. Men can only acquire divine modes of thought by constant familiarity with the divine mind, as expressed in the Scriptures. This is the last thing men seek to cultivate. Consequently their views and their judgments of things are according to the natural mind and not according to God. Such men, living in the days of David or of Jesus, would have differed from them altogether in their estimate of society. They would have considered David and Jesus libellers of their contemporaries. They would have said of the people condemned that they were respectable, and worthy, and highly moral people; for were they not active, brisk, prompt, business-like and polite, attending honestly to their own business; frugal and industrious in their ways, and conforming with all the religious practices of the age? They would, in fact, have imputed superior virtue where Jesus and David declared iniquity to prevail. Whence the difference of judgment? In the difference of the rule of measurement. "Men will praise when thou doest well to thyself"—(Psalm xlix. 18). This is the

human rule When a man succeeds in business or inherits property, and lays out a vast expenditure in his surroundings—acquiring an estate, say, and lavishing luxuries on his wife and children, he is considered an estimable person. Doing well to his wife and family, he is “doing well to himself,” and men praise him. But men of the principles of David and Jesus look upon the scene from a different stand-point, and come to a different conclusion as to what they see. They recognise a higher morality than enters into the heart of the natural man to conceive. There is a higher rule of action before their minds. The natural man sees only man: the spiritual man sees God. This is the difference between them; and it is a mighty difference. It explains all the divergences and antagonisms that have raged between the seed of the woman and the seed of the serpent, in the history of the past and the experience of the present. The natural man, knowing nothing beyond human objects and human rules of action, sees his neighbour laying up treasure for himself, with all harmlessness; and recognising no obligation to be “rich toward God” (Luke xii. 21), he sees nothing wrong, and is amazed at the condemnations of Jesus. The man of the Spirit, looking on the same neighbour, says, “Well, he is all right as regards men; but how is he towards God?” A man can rob God; and this is a far worse breach of morality than robbing man. Such a breach is thought nothing of in the world; in fact it is a point of morality altogether outside their “ethics.” Men can be steeped to the neck in this kind of wickedness, without incurring the smallest degree of odium. In fact the odium is incurred when the principle is recognised and carried out. “The FIRST and the GREAT commandment,” has reference to our duties towards God. Consequently, the disobedience of it is the first and the most heinous crime that can be committed. It is here that the world, in its most cul-

tured and respectable form, is guilty of wickedness so great and prevailing, as to justify the description of John: “The world lieth in wickedness.” They live for themselves only and absolutely: the honour of God and the pleasure of God in the doing of those things He has commanded (and they are many) is absent from all their schemes and all their maxims. If this is true of the educated, what is the state of “the great unwashed?” The best description of the whole situation is that which says that “the harvest of the earth is ripe: their wickedness is great.” This description applies to the time in which we live; for it is alleged concerning the epoch now hard upon us, when God in Christ comes forth to punish the inhabitants of the earth for their iniquity (Is. xxvi. 21), taking vengeance on them that “know not God, and obey not the gospel of our Lord Jesus Christ.”

The natural man, looking out upon British and American society, cannot see how the description applies. He thinks the world respectable and moral. Let him learn what true righteousness is, and his difficulty will be at an end. The first principle of acceptable righteousness is the giving to God of that which we owe to Him. The first principle of natural-man morality, is the giving of that which we owe, to ourselves. Herein is the difference. Judge the world by this principle, and you will come to a very different conclusion as to its state, from that to which the natural man (*alias* the carnal mind) comes to. The world proceeds on the assumption that it exists for its own gratification and behoof; it ignores the fact that all things were made for the divine pleasure first. The world experiences no inconvenience from this, and therefore it perseveres. The sun shines, and the seasons come and go with their laden goodness; all things go steadily forward in an even course of prosperity for such as labour to do well for themselves; therefore their hearts are

hardened in evil. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." But, as saith the same solemn voice, "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them to fear God

for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."—(Ecc. viii. 11; xii. 14). The difference between the children of God and the children of the devil, is that the children of God recognise that they are not their own, but the property of God, through Christ; and therefore live not for themselves, but for the honour of God and the comfort of all His suffering friends around; while the children of the devil regard themselves as their own, and live for no higher end than the comfort of their own souls in all the honours and luxuries which their efforts can command; for the acquisition of which, no labour is considered too great, no expense too lavish, and no occupation of time too excessive. Yet, having a keen relish for the praise of men, these respectable children of the devil in most cases try to keep up a character for "piety." They dearly love to be thought godly. Hence the state of things described and condemned in the portions of Scripture read. They professed regard for righteousness, and outwardly appeared righteous unto men.

This is precisely the state of things in our day. Religion is professedly the foundation upon which society is built; and most people strive after a character for religiousness. Yet, as in the days of David and Jesus, nothing is more rare than the righteousness with which God is pleased. Under the mask of piety, the world is wicked. Professedly religious, the world at heart is the very devil. The whole machinery of religion works like the rattling bones of a skeleton; and respectability is nothing more than the

refined snobbery of a highly-garnished selfishness. "Everyone for himself," is their confessed motto; "God for us all" is the universal lie: for God has spoken and has declared that He hates all workers of iniquity, and that it is only a question of due time, His wrathful and utter extirpation of the whole generation of them, as at the flood and Sodom.

David refers to and prays for this time in the psalm read: "Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Yahweh." This is a strong figure, but not so strong as the next: "The righteous shall rejoice when he seeth the vengeance: *he shall wash his feet in the blood of the wicked.* So that a man shall say, Verily, there is a reward for the righteous; verily, He is a God that judgeth in the earth." This is as much as to say that at present, it would seem as if there was no reward for the righteous, and as if there were no God of judgment. This is precisely as it appears. The course of righteousness appears a course of fruitless sacrifice and unrequited labour; the righteous man appears a fool for his pains; and it would seem as if there were no intelligent God at work, with eyes beholding in every place, seeing the evil and the good, discerning the thoughts and intents of the heart, and arranging to cause every man at last to find according to his ways. But this is all a mere appearance. When the time arrives for God to speak and to show (unbared) the arm of His strength, these facts which at present are matters of faith, and which appear to be the flights of imagination, will shine out in blinding strength before the eyes of all nations. Then will be fulfilled the words by Malachi: "Then shall ye return and discern *between the righteous and the wicked; between HIM THAT SERVETH God and him that serveth Him not.*" Happy then will be the man who perseveres in faith, "against hope," like Abraham, "believing in hope," denying ungodliness.

and worldly lusts, and living soberly, righteously, and Godly in this present world, looking for the blessed hope and the glorious appearing of the glory of the 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.—(Titus ii 12-15.)

The work of purifying such a people is principally conducted among the poor and the illiterate. It was a feature of the work in the days of Jesus, that "the poor had the gospel preached unto them."—(Luke vii. 22.) It is the declaration of an apostle that "God hath chosen the poor of this world."—(James ii. 5.) The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself: "How hardly shall they that have riches enter into the kingdom of heaven,"—(Mark x. 23.) In this arrangement, Jesus rejoiced. We find him saying in the other portion read: "*I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.*" Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent, and to make choice of the poor and the "babes" in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying, "Except a man humble himself as a little child, he shall in nowise enter into the kingdom of God. We get another clue in these other words of the Spirit, "*The fear of the Lord is the BEGINNING of wisdom.*" "They that feared the Lord and have thought upon His name," is a prophetic description of those accepted before Him in the day when He "makes up His jewels;" and this is expressly defined many times to be the basis of acceptable character before Him, viz., brokenness of spirit resulting from trembling reverence of His Word. The

same idea is expressed in other words where we read, "Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he knoweth me."—(Jer ix. 23.)

All these things put together enable us to see why God has not made choice of the rich and the educated, "the wise and the prudent:" they think too much of themselves to be of any use to Him. His own glory is the first object in all His work; in this respect He is a "jealous God."—(Josh. xxiv. 19.) The rich and the wise of this world take all the glory to themselves. Their own honour, their own interests, are the all-absorbing law of their lives. This is an universal rule with few exceptions. You can scarcely find a rich man saying, "I am rich, but God has made me so, and in thanksgiving to Him, I hold my privileges as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favoured in flesh; but this gives me no ground of boasting. I have come to be so through circumstances that were not in my control. I thank God for it; I honour him; I hold all from Him. I will shew my submission to Him in having compassion on those less favoured, shewing mercy to the poor and having a care of my neighbour as He has commanded." Rather do the rich build their nest on the loftiest heights of pride and cast God from their thoughts, and shew no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit. If the rich as such are unfit for God's purpose of God, how much more so are the "wise," who in the smattering acquaintance they have made with the works of God, swell with a conceit against Him which is marvellous to behold. Among the poor and the babes, God finds those who are glad to receive His goodness and praise His

wisdom, and to abase themselves as the highest reason enjoins before the irresponsible prerogative of the Possessor of Heaven and Earth.

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but not because they are poor only. Millions of poor will rot for ever in the dust because they are nothing but poor—poor in purse, poor in mind, poor in intellect, poor in faith—poor in everything. If men have nothing but poverty as a ground of acceptance before God they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain thing in which the poor to whom the gospel is preached, must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when he calls them "the poor of this world—*rich in faith*"—rich, rich, RICH! God's chosen are those who are "rich in faith." Abraham is said to be their father, because the prominent example of faith in ancient times and the holder of the promises. He was "*strong in faith*," "*GIVING GLORY TO GOD*."—(Rom. iv. 20.) Abraham's children will be all like him. The chosen of God, though mainly gathered from the poor, will be far from the mean. lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the choicest of mankind in their intelligence, wisdom, and excellence. "Filled with all wisdom," "full of good fruits," is the New Testament description of their attainments. The religion of the apostasy has obscured this point much. It has made it appear, that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked." In fact, the viler the wretch, the more eligible for salvation

is the practical motto of the system. It is a relief to turn from such a disgusting practice to contemplate the beauty of apostolic teaching. The unprofitable will be rejected. The fruitful to and in the Spirit will alone be accepted. "*Rich in faith*" they will—*must*—all be. This implies a strong conviction of the truthfulness of the truth and a pointed appreciation of all it relates to, and an unflinching choice of all it calls men to, even to the "taking up of the cross" to follow Christ in his present humiliation in the earth. Richness of faith must go beyond mere persuasion; there must be—not only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but there must be a doing of those things that have been commanded for those who do believe. "Faith without works is dead, being alone." A man who says he believes, but lives in disobedience—either as regards things forbidden or things commanded—is of the class whom Paul condemns as those "who profess that they know God, but in works *deny Him*." Christ can be denied in more ways than one. You deny him, of course, if you say he was an impostor; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief, you live as if you believed in him not at all. Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thoughts or labour to the building-up of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James: "Be ye *DOERS* of the Word and not hearers only, *deceiving your yourselves*." Many will find at last that they have been deceiving

themselves in their hopes of acceptance. Christ wants FRIENDS—men with hearts at his disposal—men given over to him—men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the

great work and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own and not the things that are Jesus Christ's.

EDITOR.

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING
A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 18.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

HISTORY OF CREATION ACCORDING TO DARWIN, HUXLEY, &c.

THE difference between a man and a monkey is never so apparent as when a monkey is dressed up and made to act the part of a man. So the inherent absurdities of some theories are never so manifest as when they are made to do sober duty in the concrete. Our scientific speculators think it very shallow to read: "In the beginning God

created the heavens and the earth." Their own poor wisdom appears in its smallness and ugliness when they are asked to take the place of Moses and give us an account of creation in accordance with their predilections. An American paper has given us the first chapter of Genesis according to these people; and as it is useful among other things in showing the superior beauty and wisdom of the Scriptures, we reproduce it:—

GEN. I (SCIENTIFIC VERSION.)

1.—Primarily the Unknowable moved upon *cosmos* and evolved protoplasm.

2.—And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3.—And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.

4.—And the Unconditioned differentiated the atoms each after its kind; and their combinations begat rock, air, and water.

5.—And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption, produces the organic cell.

6.—And cell by nutrition evolved primordial germ, and germ developed protogene, and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7.—And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

8.—And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9.—And animalculæ in the water evolved fins, tails, claws, and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10.—And by accretion and absorption came the radiata and mollusca; and mollusca begat articulata, and articulata begat vertebrata.

11.—Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evluted the biped mammalia.

12.—And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13.—Out of the ascidian came the amphibian, and begat the pentadactyle; and the pendadactyle, by inheritance and selection, produced the hylobate, from which are the simiadae in all their tribes.

14.—And out of the simiadae the lemur prevailed above his fellows, and produced the platyrhine monkey.

15.—And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16.—And the what-is-it went into the land of Nod and took him a wife of the ongimanous gibbons.

17.—And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

18.—The homunculus, the prognathus,

the troglodyte, the auctochthon, the terragem—these are the generations of primeval man.

19.—And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonise with the environment.

20.—And by inheritance and natural selection did he progress from the stable and homogenous to the complex and heterogenous—for the weakest died and the strongest grew and multiplied.

21.—And man grew a thumb for that he had need of it, and developed capacities for prey.

22.—For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

23.—And as types were differentiated the weaker types continually disappeared.

24.—And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

What is gained, in point of intelligibility, by substituting "the Unknowable" for "God?" Nothing. It is rather an unwitting concession of the truth of the Bible declaration that by wisdom (by the exercise of their own unaided powers) "the world knew not (and cannot know) God." The Bible is six thousand years ahead of our philosophers in pronouncing God "Unknowable" to reason. In divine kindness, it steps forward to fill up the terrible chasm. But men prefer to leave Him "Unknown." They like to think Him "Unknowable." They get rid of His authority thus: they establish their independence; they make themselves their own masters. But it is vain and absurd and ruinous. God has made himself known, and men are responsible when they reject the knowledge, as the world will shortly find when the judgments of God in the earth re-assert his right to be the Governor among the nations.

THE "GOSPELS" INDEPENDENT,
HISTORIC WITNESSES.

A collection of books, entitled "Clark's

foreign theological library," has commenced to issue from the press. The first is *Godet's Commentary on the Gospel of Luke*, which has just appeared. The object of the book is mainly to vindicate the historical character of the Synoptical Gospels, and more especially of that of Luke, against the criticism of the Tubingen school, which since its abandonment of the theory advocated by Strauss (that Christ was not a historical character but an ideal that never existed except in the brain of some fervid monk!) has resorted to a new way of disposing of the unpalatable history. They have invented the theory that in Matthew, Mark and Luke, we have not three independent witnesses, but only three different revisions of one and the same original document, itself composed at a date so far removed from that of the events which it professes to relate, as to deprive it of all claim to the character of a contemporary record. M. Godet strenuously contends that in the three gospels we have three distinct and independent testimonies—a position which he proves both by those narratives which are peculiar to each Gospel, and by those which are common to two or more of them. He shows the divergences which occur in these narratives are such as could not possibly have occurred, unless either the narratives themselves had been derived from separate and independent sources, or, unless there had been conscious and deliberate falsification on the part of the Evangelists, and as the latter supposition will not be maintained by any reasonable man, the former remains established. In his introduction, M. Godet puts the reader in possession of all the historical facts which are calculated to throw light upon the time of publication, the authorship of the third gospel, and the sources whence it was derived, and reviews "the various opinions which have been entertained respecting the origin of this book, particularly in modern times." In

the conclusion the author gathers up all the separate threads of his argument, and places the results clearly and forcibly before his readers. He concludes that the Luke who was the companion of Paul wrote this gospel 64-67 A.D., and that he wrote quite independently of Matthew and Mark, whose gospels, written also about the same time, he thinks he had never seen. He explains the divergences of the three by the different sources whence their materials were drawn, and the different aims with which they wrote, and he absolutely rejects the notion started by the Tubingian sceptics that these divergences were caused, or can be explained, by any antagonism between "Pauline and primitive Christianity." It only requires an understanding of the Scriptures to see that there is absolutely no contradiction whatever between Paul and Peter, but that "he that wrought effectually in Peter towards the circumcision was mighty in Paul," in a different direction but with the same meaning.

THE DILEMMAS OF THOSE WHO REJECT REVELATION.

Lord Lyttelton, in the conclusion of his exposition of the case of Paul, has good remarks on the consequences of a rejection of the evidences on which Paul's testimony to the resurrection of Christ stands. He supposes the evidence to be rejected on the score of the mystery connected with Christ's resurrection and the other truths connected with him. He says:

"Those who reject Christianity as a divine revelation, acknowledge the morals delivered by Christ and by his apostles to be worthy of God. Is it, then, on account of the mysteries in the gospel that the facts are denied, though supported by evidence which, in all other cases, would be allowed to contain the clearest conviction, and cannot in this be rejected without reducing the mind to a state of absolute scepticism, and overturning

those rules by which we judge of all evidence, and of the truth or credibility of all other facts? But this is plainly to give up the use of our understanding where we are able to use it most properly, in order to apply it to things of which it is not a competent judge. The motives and reasons upon which divine wisdom may think proper to act, as much as the manner in which it acts, must often lie out of the reach of our understanding; but the motives and reasons of human actions, and the manner in which they are performed, are all in the sphere of human knowledge, and upon them we may judge, with a well-grounded confidence, when they are proposed to our consideration. It is incomparably more probable that a revelation from God, concerning the ways of His providence, should contain in it matters above the capacity of all minds to comprehend, than that Paul, or indeed any of the other apostles, should have acted, as we know that they did, upon any other foundations than certain knowledge of Christ's being risen from the dead; or should have succeeded in the work they undertook without the aid of miraculous powers. To the former of these propositions I may give my assent without any direct opposition of reason to my faith; but in admitting the latter, I must believe against all those probabilities that are the rational grounds of assent. Nor do they who reject the Christian religion, because of the difficulties which occur in its mysteries, consider how far that objection will go against other systems, both of religion and of philosophy, which they themselves profess to admit. There are in *Drism* itself, the most simple of all religious opinions, several difficulties, for which human reason can but ill account, which may, therefore, be not improperly styled *articles of faith*. Such is the origin of evil under the government of an all-good and all-powerful God; a question

so hard that the inability of solving it in a satisfactory manner to their apprehensions, has driven some of the greatest philosophers into the monstrous and senseless opinions of *Manicheism* and *Atheism*. Such is the reconciling the prescience of God with the freewill of man, which, after much thought on the subject, Mr. Locke fairly confesses he could not do,* though he acknowledged both; and what Mr. Locke could not do, in reasoning upon subjects of a metaphysical nature, I am apt to think few men, if any, can hope to perform.

Such is also the creation of the world at any supposed time, or the *eternal production* of it from God; it being almost equally hard, according to mere philosophical notions, either to admit that the goodness of God could remain unexerted through all eternity before the time of such a creation, let it be set back ever so far, or to conceive an eternal production: which words, so applied, are inconsistent and contradictory terms—the solution commonly given by a comparison to the emanation of light from the sun not being adequate to it, or just; for light is a quality inherent in fire, emanating from it, whereas matter is not a quality inherent in or emanating from the divine essence, but of a different substance and nature; and if not *independent* and *self-existing*, must have been created by a mere act of the divine will; and if created, then not eternal, the idea of creation implying a time *when the substance created did not exist*. But if, to get rid of this difficulty, we have recourse, as many of the ancient philosophers had, to the *independent existence of matter*, then we must admit *two self-existing principles*, which is quite inconsistent with genuine theism or natural reason. Nay, could that be admitted, it would not clear up the doubt, unless we suppose not only the eternal

* See his letter to Mr. Molyneux, page 509, vol. 8.

existence of matter, independent of God, but that it was from eternity in the *order* and *beauty* we see it in now, without any *agency* of the divine power, otherwise the same difficulty will always occur, why it was not before put into *order* and state of *perfection*; or how the goodness of God could so long remain in a state of inaction, *unexerted* and *unemployed*. For were the time of such an exertion of it put back ever so far, if instead of five or six thousand years, we were to suppose millions of millions of ages to have passed since the world* was reduced out of a chaos to a harmonious and regular form, still a whole eternity must have preceded that date, during which the divine attributes did not exert themselves in that beneficent work, so suitable to them, that all the conjectures of human reason can find no cause for its being delayed.

But because of these difficulties or any other that may occur in the system of Deism, no wise man will deny the being of God, or his infinite wisdom, goodness, and power, which are proved by such evidence as carries the clearest and strongest conviction, and cannot be refused without involving the mind in far greater difficulties, even in downright absurdities and impossibilities. The only part, therefore, that can be taken, is to account, in the best manner that our weak reason is able to do, for such seeming objections; and where that fails, to acknowledge its weakness, and acquiesce under the certainty that our very imperfect knowledge or judgment cannot be the measure of the divine wisdom, or the universal standard of truth. Some difficulties occur in that

revelation which human reason can hardly clear; but as the truth of it stands upon evidence so strong and convincing that it cannot be denied without much greater difficulties than those that attend the belief of it, as I have before endeavoured to prove, we ought not to reject it upon such objections, however mortifying they may be to our pride. All that concerns our duty is clear; and as to other points, either of natural or revealed religion, if he has left some obscurities in them, is that any reasonable cause of complaint? Not to rejoice in the benefit of what he has graciously allowed us to know, from a presumptuous disgust at our incapacity of knowing more, is as absurd as it would be to refuse to walk because we cannot fly. From the arrogant ignorance of metaphysical reasonings, aiming at matters above our knowledge, arose all the speculative impiety and many of the worst superstitions of the old heathen world, before the gospel was preached to bring men back again to the primitive faith; and from the same source have since flowed some of the greatest corruptions of the evangelical truth, and the most inveterate prejudices against it: an effect just as natural as for all eyes to grow weak, and even blind, by being strained to look at objects too distant or not made for them to see.

Are then our intellectual faculties of no use in religion? Yes, undoubtedly, of the most necessary use when rightly employed. The proper employment of them is to distinguish its genuine doctrines from others erroneously or corruptly ascribed to it; to consider the importance and purport of them, with the connection they bear to one another; but first of all, to examine with the strictest attention, the evidence by which religion is proved, internal as well as external. If the external evidence be convincingly strong and there is no internal proof of its falsehood, but much to support and confirm

* By the world I do not mean this earth alone, but the whole material universe, with all its inhabitants. Even created spirits fall under the same reasoning; for they must also have had a beginning, and before that beginning an eternity must have preceded.—*Lyth.*

its truth, then surely no difficulties ought to prevent one giving a full assent and belief to it. It is our duty, indeed, to endeavour to find the best solutions we can to them; but where no satisfactory ones are to be found, it is no less our duty to acquiesce with humility, and believe that to be right which we know is above us, and belonging to a wisdom superior to ours. Nor let it be said that this will be an argument for admitting all doctrines, however absurd, that may have been grafted upon the Christian faith: those which can be plainly proved *not to belong to it*, fall not under the reasoning I have laid down; and certainly none do belong to it which contradict either our *clear intuitive knowledge*, or the *evident principles and dictates of reason*. I speak only of difficulties which attend the belief of the gospel, in some of its pure and essential doctrines, plainly and evidently delivered there, which being made known to us by a revelation supported by proofs that our reason ought to admit, and not being such things as it can certainly know to be false, must be received by it as *objects of faith*, though they are such as it could not have discovered by any natural means, and such as are difficult to be conceived, or satisfactorily explained by limited powers. If the *glorious light of the gospel* be sometimes overcast with clouds of doubt, so is the light of our *reason* too. But shall we deprive ourselves of the advantages of either, because those clouds cannot, perhaps, be entirely removed while we remain in this mortal life? Shall we obstinately and frowardly shut our eyes against that "dayspring from on high that has visited us," because we are not, as yet, able to bear the full blaze of his beams? Indeed, not even in heaven itself, not in the highest state of perfection to which a finite being can e'er attain, will all the counsels of Providence, all the *height*

and the *depth* of the infinite wisdom of God, be ever disclosed or understood. *Faith* even then will be necessary, and there will be mysteries which cannot be penetrated by the most exalted archangel, and truths which cannot be known by him otherwise than from revelation, or believed upon any other ground of assent than a *submissive confidence in the divine wisdom*. Why, then, shall man presume that his weak and narrow understanding is sufficient to guide him *into all truth*, without any need of *revelation or faith*? Shall he complain that *the ways of God are not like his ways*, and *past finding out*? True philosophy, as well as true Christianity, would teach us a wiser and more modest part. It would teach us to be content within those bounds which God has assigned to us, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—(2 Cor. x. 5.)

THE EXISTENCE OF CHRISTIANITY A PROOF OF CHRIST'S RESURRECTION.

A good lecture on this subject was recently delivered at Stockport, by a Dr. Fraser. The lecture was fully reported in a local paper from which we extract the following sketch.

Going back nineteen centuries in the annals of the world—or at all events that part of the world which lies about the Mediterranean Sea, commonly called the ancient world—we find the political power was consolidated in the hands of the Roman Emperor, Roman armies overawed the several nations, Roman pretors governed the land, the laws were administered with firmness, roads and public improvements were carried on with vigour, art and letters were widely diffused, and the world we speak of had as much civilisation, and the great cities as much intelligence as could well exist without the printing press. The Greeks were

sharp-witted, and the Romans—politically their masters—were intellectually their followers: it was just that state of society in which the claims of any new speculative or religious system would be sure to be keenly scanned and criticised. But morally it was a dreadful time. The Latin poets disclose a frightful corruption of life and the prevalence of vices of which it is a shame so much as to speak. The rich were voluptuous, the poor degraded, public officers venal, the position of the women depraved, and the cities filled with slaves and parasites, while drunkenness, gluttony, and unchastity abounded. The government cared nothing for morals, and the religious worship of the time seems to have had no effect in restraining vice, but, on the contrary, there appeared to be connected with it a sort of licentious frenzy. Over that ancient world, however, there passed a great change—it is not too much to say a prodigious revolution—and three facts are recorded which strike the mind. First, it was not merely superficial, not a mere expression cast upon the face of society, but a deep change somehow wrought in men's consciences and hearts, and seen in their conduct. The second fact was that this thorough change did not take its rise at the capital, which was Rome, or at any other great centres of commerce and learning, but originated in Palestine. The third fact was, it was not set in motion by any person of rank or position, or by any influential party in the world; it had no help from the sword, no favour from the senate, no political support, no worldly protection whatever, but happened thus: Amongst the Jewish colonists scattered through the cities of the Roman world, separated from and disliked by the heathen population, appeared certain teachers, not of the Jewish priesthood, and these persons entered into the synagogues, and into private houses, and there raised a testimony and introduced a doctrine which

the Jews despised, and which appeared to the Gentiles to be a mere variation of the sort of Judaism they were wont to despise. Why should they listen to the mere son of a Jerusalem joiner? But this fact came to light, that some of the Jews really embraced the new doctrine, and Gentiles also were induced to forsake the worship of their gods, yet they did not become mere Jewish proselytes, but accepted a name that the world never heard before—the name of Christians. The Jews consequently were driven from the synagogues as apostates, and the Gentiles were despised as atheists or fools; yet somehow they found more than compensated them in the joys of their new fellowship and the affection of their Christian brotherhood, and the movement advanced in defiance of opposition and opprobrium, and, more trying still, the haughty ridicule of the wise men of the world. It still pursued its way, overthrowing systems of belief and worship which had become endeared to men's minds by the charm of venerable antiquity. It was the anticipation of the power of that movement in the future that led the Jews of Thessalonica to cry out against the Christian missionaries, "These that have turned the world upside down have come hither also." This they did subsequently in the west as in the east, but the change was not so rapid as to be open to the charge of precipitancy. Neither clamour nor persecution prevailed; the movement challenged the attention of the cities of learning and centres of civilisation, enlisting in its support men of every nationality and every degree of intellectual training, and drawing them from the shrines of their ancient gods to the worship of an unknown God and Saviour. The new faith rapidly spread over an immense area, going beyond the empire, and Christ was preached to nations Cæsar never knew. It extended eastward and westward; even our own country at an early period

received the gospel from the east—long before missionaries came from the bishop of Rome. A religion cradled in the east went out into all quarters and arrested the attention and attracted the homage of the most diverse religious tribes. So Christendom began. A new morning broke upon the world, and as that morning grew with light and power the heathen oracles were struck dumb, ancient altars were disturbed, nations took new teachers, there were new institutions, new morals, new sympathies, new hopes—"all things were made new." These facts are admitted. It is on all sides agreed that this great change occurred, and that the change was not brought about by philosophers, soldiers, or statesmen. The first teachers were men of Galilee—very unlikely to revolutionise the religious practices, theory, and thought of the world. To them was added a certain Jew—Saul or Paul by name—who up to that time had been bitterly opposed to these teachers and followers of Christ: and other Jews, Barnabas and Apollos, none of whom had any position amongst the Jews or the least advantage for gaining the ears of the Gentiles. This man Saul or Paul became so prominent that he was sometimes represented as the author of Christianity, but his own writings disprove it thoroughly. There we find him always magnifying Christ, and he counted it quite dignity enough to be his servant. Undoubtedly Paul is a very great name in the history of Christianity, and produces a powerful influence upon that history; but what would he be without Christ. And if the servant be so great, what must the Master be? It was from Christ he drew his inspiration and wisdom and love, and no one shews us more thoroughly that the author and strength of the Christian religion is Jesus Christ, whom Paul called "Lord and Master," in whom he lived and moved, in whom was his strength. No prince of the earth protected or encouraged these witnesses,

no popular cry, no national enthusiasm bore them forward. The world, full of weariness and vexation of spirit, had no liking for such preachers, and they had no influence of their own to draw or compel obedience; yet in defiance of philosophers, whose pride they irritated, in defiance of priests, whose gains they diminished, in defiance of the mob, whose indulgences they thwarted, and in defiance of emperors, whose policy they disturbed, the movement succeeded against them all in turning the world upside down. As Pascal said, "Mahomet established his religion by killing others, Jesus Christ by teaching His followers to lay down their lives; the two were so opposed that if Mahomet took the way in all human probability to succeed, Jesus Christ took the way, humanly speaking, to be disappointed." And yet there was no disappointment. What was it that was promulgated with such effect? It was simply a testimony to one Jesus, who was dead but affirmed to be alive from the dead, and to be exalted as the Lord of all, with all power in heaven and earth. And what account did they give? He was a young man—the infidel must grant this just as much as the most intense believer—placed under every disadvantage of obscurity and prejudice, reared amongst mechanics at the disreputable town of Galilee, not educated, nor cast into early association with cultured intellects; and when he reached thirty years of age had induced men to leave their homes and common avocations and all they had to follow him. Sometimes he drew large crowds around him and steadily opposed all the elders of the nation. He did not visit other nations or try to open communication with their wise and eloquent men, nor did he shew the least ambition to reach any worldly position of power or fame. He talked, but not systematically. He healed sick folk when they were brought to him, and by his goodness of nature provoked the most bitter hostility; and in a short time

though he had done nothing amiss, he finished his course by dying the infamous death of a criminal. We are accustomed to think of the cross as being covered with glory; those men went out and preached a man executed as a criminal. Strange story with which to change the world! How did this Jesus—it is inevitable we must ask this question, and find the answer—by being preached to the Gentiles, create such an epoch in history? Why did he move the world by being spoken about to the world, and raise “a name above every other name?” That is a question which by the sceptic and the infidel never has been and never can be solved. He that denies the miracles of Christ, only makes Christ himself a greater miracle. If there was nothing but the proclamation by men who did no miracle, of a man who did no miracle—the Galilean carpenter, who spoke as a prophet, but was put to death as a criminal; if that simple proclamation caused men to forsake the worship of their fathers, and subject themselves to a man they had never seen, and never heard, putting faith in him as their Saviour, and in that age of keen intelligence and sharp criticism, drawing hundreds of thousands from all ranks of society to be followers of this Jesus—I ask the sceptic, “How do you account for that?” Had these hundreds of thousands gone mad upon the same subject and allowed themselves to fall into the same delusion? Was it a freak of popular fancy, or has it never been exhausted? Can you believe so many persons changed all their habits of life and exposed themselves to persecution from a piece of mere fancy or childish love of novelty, having no good reason for the cause they took up at such a sacrifice? He who so believes, believes something more improbable and incredible than the New Testament relates. Those who heard the Christian preachers had a strong inducement not to believe.

The Jews felt their national pride hurt by the allegation that the chief priests at Jerusalem had thirsted for innocent blood. On the other hand, the Gentiles disliked just as much to be indebted to, or identified with the Jews in a religion that called their ancestors' gods demons and their priests sorcerers, that allowed no indulgence for the sensual, but introduced a state of worship which required a high standard of moral purity and self-restraint. All must be prepared to encounter odium who joined the early Christians. There was not one to cheer them on, or to give a word of encouragement. On the contrary, every worldly inducement was held out to them to deny Christ; but whilst some yielded to terror, the great majority persisted in the confession of their faith, and they did so gladly for the honour of the Lord Jesus.

The followers of Christ had suffering put in their view from the beginning. He told his disciples the world would hate them, and they must endure tribulation for his name, and they turned not back. How came Jesus Christ to have such a power as that over his disciples? Surely it becomes more plain that a miracle of miracles is Jesus Christ himself. You say the fascination of his character must have been very wonderful. But these fine phrases will not explain the facts. His presence on earth did draw a few devoted friends around him, but the vast majority of those who saw and heard him wondered after him rather than loved him. The extraordinary fact is, the great ordeal and persecution of which we are speaking was borne, not by persons who saw Christ, but by those who had never seen him on earth nor come within the range of His personal influence. It might be said that many a wise man had exercised a greater influence after his death than he did in his life, by leaving words, at first little understood, but which

gradually sink in men's minds and hearts. There is a measure of truth in that. The words of Jesus Christ were not at once understood. I say more: they are not exactly understood or fully appreciated at the present moment; but I want to know how Jesus of Nazareth came to have such thoughts, how he came to speak such words; how, without schools or learned men, and without confusion, mistake, or even apparent difficulty, he spake as a man never yet spake on all the greatest themes that can engage the soul of man? Somebody might say that as there must be one mountain higher than all other mountains, and one river wider than all other rivers, so there must be one man higher than all others, and such was Jesus of Nazareth. How came that high dignity to the Nazarene? How came such a combination of wisdom and goodness? Talk about

one mountain being twenty feet higher than another, and one river five yards wider than another, what has that to do with the high estimate men have placed on Jesus Christ? The first Napoleon is reported to have said, "I know men, and I know that Jesus Christ is not a mere man; but is something far different than the greatest of men and founders of empires." There was only one expression that explained all—and nothing else can explain all—and he took it from the lips of the Roman officer who saw him die, "Surely this was the Son of God." That is the thing that gives emphasis to the birth at Bethlehem, that gives value to the death on Calvary, that accounts for the power Jesus Christ exercised and still exercises over men, women, and children, and makes him the "Light of the World."

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."—(Den. 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 synagogues in New York were never better attended than during the last Passover.

Among the ladies presented at the Queen's Drawing Room on a recent Friday was a Jewish lady, Mrs. F. D. Mocatta.

The German Emperor has purchased the splendid library of Dr. Geiger, and has presented it to a Jewish institution.

Herr Rubenstein, the Jewish composer, has been elected by the French Academy of Fine Arts a corresponding member in the Section of Music.

Among those invited to the Queen's Concert were Sir A. de Rothschild and Lady de Rothschild, Sir Moses Montefiore, and Miss de Rothschild—all Jews.

Mr. A. De Mattos Mocatta, a Jew, was presented to the Prince of Wales, at the *levee* held by his Royal Highness on behalf of the Queen, on Monday last.

The important Hebrew library of the late Rabbi Hirsch Traub, Rabbi of Mannheim, has been presented to the Jewish Theological Seminary at Berlin.

FAVOUR TO THE JEWS.—The Municipal

Authorities of Berlin have exempted the newly-erected school-house belonging to the Congregation "Adath Israel" in that city, from the usual rates and taxes.

JEWISH PICTURES.—The *Athenæum* states that at the sale of Mr. Sam Mendel's celebrated collection of pictures, Gale's picture of the Jews' Wailing Place at Jerusalem, fetched £304, and A. Solomon's Brittany Peasants, £56.

JEWISH PROFESSOR AT BERLIN.—Professor Schrader, of Jena, who not long ago declined the Chair of Hebrew at the University of Heidelberg, has been appointed Professor of Oriental Languages at the University of Berlin.

THE JEWS IN AMERICA.—The Annual Meeting of the American Jewish Board of Delegates is to be held in New York on Sunday, 3rd June. The business to be transacted will include action upon questions connected with the Jews of Roumania and Palestine.

ELECTION OF A JEW.—Herr Edward Horn, whose appointment as Secretary of State at the Hungarian Ministry of Commerce we referred to a few weeks ago, has been elected, without opposition, a member of the Hungarian Parliament.

THE AGRICULTURAL SCHOOL, JAFFA.—Several improvements are being made in the Agricultural School at Jaffa. The monthly bulletin of the Alliance Israelite says that on the 1st of April, the school was visited by Mr. Samuel Montagu and Dr. Asher, who forwarded a donation to the institution.

NEW SYNAGOGUE AT BRUSSELS.—A synagogue is being erected at Brussels, which will be completed in two years and a-half, at a cost of 800,000 francs. Towards this sum the province subscribed 50,000 francs, the government 100,000 francs, the city 200,00 francs, and the Jewish congregation 200,000 francs.

JEWISH ELECTION AT CINCINNATI.—Mr. Julius Reis, one of the most prominent merchants of Cincinnati, has been elected President of the Board of Aldermen of that city. This, says *The Chronicle* of Baltimore, is the highest municipal office ever occupied by a Jew in Cincinnati, being next in rank to Mayor.

SIR MOSES MONTEFIORE.—A clever poem in Hebrew in honour of Sir Moses Montefiore has been published by Mr. Fischer, a school-director of Buda. A sketch of Sir Moses' life, in the German language, is prefixed. The first and third lines and the second and fourth lines of each verse respectively rhyme together.

A JEW POLITICAL CHIEF IN PRUSSIA.—Dr. Jacoby, one of the chiefs of the Liberal party in Prussia, celebrated his 70th birthday, at Königsburg, on the 1st inst. Several congratulatory addresses were presented to him, and deputations from Berlin, Vienna,

Stuttgart, Cologne, and Frankfort-on-the-Maine waited on him to tender their felicitations.

CONCESSION TO JEWS IN RUSSIA.—According to the *Moscow Gazette*, it will be stipulated in the new scheme of municipal administration in Russia, that in towns where Jews form the major part of the population the third part of the Town Council shall be composed of Jews. The chairman of the Council is always to be a Christian.

AN AGED JEW.—*Hamagid* says that Moses Frankel, beadle of the synagogue at Bavacsha (Hungary), recently died in that town in the 105th year of his age. He fulfilled his duties in the synagogue even as late as the Sabbath previous to his death. He at one time served in the Austrian army and took part in the wars against Napoleon Bonaparte.

DEFENCE OF THE JEWS.—A recent number of the St. Petersburg *Golos* published a letter from M. Cremieux, President of the Alliance Israelite, respecting the situation of the Jews in Russia. The letter contains a defence of the Jews against certain allegations of the *Golos*, and an appeal to the Editor in favour of the writer's co-religionists in Russia.

JEWISH PROMOTION IN PARIS.—M. Bedarides has been appointed principal Advocate-General at the Court of Cassation, Paris. This appointment, says the *Gazette des Tribunaux*, has been received with unanimous approbation. All agree that it is a well-earned recompense for many and eminent services. M. Bedarides is a member of the Central Consistory of French Jews.

A RELIC OF JEWISH PERSECUTION.—The director of the Seminary at Dresden, Herr Kuhn, recently expelled two sons of Dr. Bendau because they were Jews. The children had been at the Seminary for some time without the director being aware of the religion which they professed; but when the fact of their being Jews came under his notice, he immediately dismissed them.

FREDERICK THE GREAT AND THE JEWS.—Frederick was always performing petty acts of tyranny. He insisted that all Jews in his dominions who desired to get married should obtain his permission to that effect on the condition of their purchasing a quantity of articles from the Government Manufactory of Porcelain, whether they needed them or not.

JEWISH DISTINCTION AT DUBLIN.—At the recent examination for women, held at Trinity College, Dublin, Miss Florence Rosenthal, daughter of Dr. J. D. Rosenthal, gained a Scholarship out of forty competitors. The examination continued for four days, and was open to competition to young ladies from all parts of Ireland. The emoluments of this prize are £25. At

the same examination, Miss Fanny Dutch obtained a Second Class Certificate, T.C.D.)

THE GHETTO AT TURIN.—The gates of the Ghetto at Turin have been closed for ever, and the few Jews who lived there have emigrated into the City proper. It is strange, says the *Echo de l'Orient*, that the Ghetto should exist till the present day in Turin, the city of Cavour and the former residence of Victor Emmanuel, whereas in all other Italian cities, Rome alone excepted, the Ghettos disappeared long ago. The Ghetto at Turin had a lengthy existence; already at the time of Julian the Apostate the Jews carried on an extensive trade there.

THE JEWS AND THE VIENNA NEWSPAPERS.—According to the Paris *Constitutionnel*, a considerable proportion of the Vienna press is at the present time in the hands of Jews. For the purpose of counteracting the tendencies which might predominate in Austrian journalism, a group of politicians at the Capital have decided to establish a daily paper, thoroughly Conservative in all that relates to internal matters, and for foreign policy, advocating purely Austrian interests. As a principle of action, the exclusion from the editorial work of all journalists of Jewish or foreign extraction has been determined on.

THE JEWS AT CHARLESTON.—A correspondent of the *American Israelite* writing from Charleston, giving some particulars respecting the position held by the Jews in that city, says that among the most prominent Jews there is Mr. T. Moultrie Mordecai, a rising young lawyer, for whose benefit a special act of the Legislature was passed to enable him to engage in the practice of the law before his twenty-first year. Mr. Mordecai graduated at Charleston College first in his class and with the highest of honours, and recently the decree of Master of Arts was conferred on him. The same correspondent says that on the occasion of the erection of a new synagogue in Charleston, the most generous contributions were given by Christians, even the Catholics giving their mite.

THE JEWS IN FRANCE.—The number of Jews in France is about 100,000, of whom 60,000 are in Europe and the remainder in Algeria. There are in France eight Jewish consistories, viz., at Paris, Nancy, Lyons, Bordeaux, Bayonne, Marseilles, Lille and Vesoul. There are three consistories in Algeria, viz., at Algiers, Oran and Constantine. There is also a central consistory at Paris. There are as many grand rabbis as consistories; and these are aided in the discharge of their functions by 23 rabbis. Two grand rabbis are attached to the seminary at Paris, one, M. Trénel, in the capacity of Director, and the other M. Wogue, as Professor of Theology and Exegesis. All the functionaries whom we have

mentioned receive a portion of their salaries from the government. The *Echo de l'Orient*, from which we cull the above particulars, says that the Jews of France are like the majority of the Grand Rabbis, moderate progressists in religious matters.

THE WRECK OF THE 'SCHILLER.'—There were several Jews on board the *Schiller*. One of the American Jewish papers mentions that "a large concourse of friends and representatives of the benevolent societies of New York assembled on the steamship *Schiller*, to bid Mr. Kornbloom and family farewell on their departure for Europe." There were several other Jewish persons on board. None of their names appear in the list of those saved from the vessel. A letter sent by this ill-fated ship, arrived safely to the Editor of the *Jewish Chronicle*, from which it appears that the Jewish residents of Canterbury, New Zealand, have established a congregation and a school under the Rev. I. Levy, formerly chazan of Dunedin. A synagogue will soon be built, the site having been already purchased.

"THE LOST TRIBES OF ISRAEL."—A discussion was held by the Anthropological Society as to the identification of the Lost Tribes of Israel, at the rooms of the Society, Adam Street, Adelphi. Dr. Charnock presided. Mr. Churchill, Vice-President of the Society, expressed himself opposed to the identification theory. He said that he did not remember a single instance of a prophecy being interpreted before its fulfilment. [Mr. Churchill's acquaintance with the Scriptures must be very slight or his memory very bad. On the very first page of the New Testament, there is an instance of "a prophecy being interpreted before its fulfilment," so far as the interpreters were aware. Herod demanded of the Scribes "where Christ should be born." And they said "In Bethlehem of Judea, for thus it is written (and they proceed to quote the prophecy so interpreted). There are numbers of such cases. But Mr. Churchill as an officer of the Anthropological Society, is probably more acquainted with skulls and cannibals than facts connected with the sure word of prophecy, "whereunto" we are exhorted by an apostle "to take heed."—(2 Pet. i. 19.) The lost tribes will be found in due time. Meanwhile, Mr. Churchill is right in rejecting the absurd theory that the uncircumcised inhabitants of Great Britain are "the lost ten tribes."—*Ed. Christadelphian.*]

PALESTINE EXPLORATION.—We have further particulars of the meeting of the Palestine Exploration Association, at which Mr. Grove read a paper ("Unknown Palestine") by M. C. Ganneau. There was a considerable attendance, and Dr. Birch, President of the Society of Biblical Archaeology, occupied the chair. On the table in

front of the chairman, several interesting specimens of M. Ganneau's explorations were exhibited, amongst which may be mentioned a magnificent vase, covered with figures, probably of the time of Herod. This relic was found twenty-seven feet below the present surface of the earth. The other specimens, which were very numerous, contained inscriptions in the Hebrew, Greek, Latin, and French languages. The chairman, in opening the proceedings, said the object of the meeting was to show the members of the society some of the results of the mission of M. Ganneau. M. Ganneau undertook his mission to the Holy Land in behalf of the "Fund" in October, 1873, and stayed till 1874, and was well known to them from his published account of the Moabite Stone, which he (M. Ganneau) was the first to give to the learned world. Mr. Grove then proceeded to read a voluminous paper, which went to show that the present peasantry of Palestine were the lineal descendants of the Canaanites, and still were invested with many of the peculiarities and superstitions which formerly existed. Palestine, he said, was threatened with a strong current of immigration from Central Europe, a railway was proposed which would cross Judea and connect Jerusalem with Jaffa; so he hoped haste would be made in accomplishing the task undertaken by the Palestine Exploration Fund, and in perfecting the complete inventory of this unique country.

ANGLO-JEWISH ASSOCIATION.—A public meeting in support of the objects of this Association was held yesterday afternoon (June 6th) at the Lecture Hall, Carter Street, Walworth. Baron Henry de Worms, president of the Association, occupied the chair. In opening the proceedings, the chairman explained the more immediate object of the meeting, which was to enlist the sympathies of the Jewish residents in South London on behalf of the organization, whose operations were confined to the prevention and suppression of the persecutions of the Jews in all parts of the world, and the establishment of schools abroad, so as to raise their social condition, and thereby entitle them to more extended protection than they at present enjoy. Hitherto their efforts had resulted very satisfactorily. The speaker entered at some length into the social condition of the Jews of England at the present day, contrasting it with the disabilities under which they laboured not many years since. Now every public office was opened to them, and they suffered from no disabilities, except that which they imposed on themselves. Mr. Julian Goldsmid, M.P., moved the first resolution, which pledged the meeting to support the objects of association, and spoke of the vast amount of good already accom-

plished by it. Mr. Sergeant Simon, M.P., in moving the next resolution, described the origin of the association in France some years ago, and the interruption its development had received by reason of the late war. As evidencing the remarkable change which had taken place in public opinion in England, he instanced the great meeting held at the Mansion House on behalf of the Jews of Roumania, which was organised and presided over by the then Lord Mayor, and many of the most eminent dignitaries of the Church. The learned serjeant proceeded to speak of various other subjects in connection with the Association. Several other gentlemen spoke in support of the resolutions, which were unanimously carried. The meeting separated with a vote of thanks to the chair.—*Daily News*.

A JEW ON THE ASSYRIAN EXPLORATIONS.—On Tuesday, May 18, Mr. Morris Joseph, a religious leader among the Jews, delivered a lecture on the "Monuments of Assyria" at the Jewish School House, Hope Place, under the auspices of the Jewish Mutual Improvement Society, to a very large Jewish audience. He said that he had chosen the subject because the Assyrian Empire had occupied a prominent place in Jewish History, and because the inscriptions on Assyrian monuments testified to the truth of the Biblical records. He explained the progress of the recent Assyrian explorations and indicated the practical result. He showed that the inscriptions were divided into three classes, the Assyrian or Babylonian, the Persian and the Median. After referring to and explaining Cuneiform characters and citing the names and methods of their interpreters at considerable length, he showed that the Biblical account was confirmed by modern discoveries. Cush was not Ethiopia but Mesopotamia, the indigenes being Hamites. The lecture was illustrated by diagrams.

THE JEWS AND THE ROTHSCHILD FAMILY.—"We were strolling one evening through the Judengasse. Although t'is street in daytime presents to the eye a very sombre appearance, to-night it appears brilliantly illuminated. The Children of Israel, explained my cicerone, are celebrating their mirthful Feast of Light or Dedication—that feast which was instituted to commemorate the victory of the Maccabees over the King of Syria, so gallantly and victoriously achieved. Look, said Boerné, this is the Jewish 18th of October, which dates back more than two THOUSAND YEARS, and is yet vigorously and loyally celebrated, while our Leipzigen 18th of October, which has scarcely reached its 15th anniversary, has almost faded into oblivion. Really we Germans ought to go to school to Madame Rothschild, to be taught patriotism. Look here, in this unpretending dwelling resides the old Madame Letitia Rothschild, the progenitress of so many

Napoleon Bonapartes of Finance, the celebrated mother of all loans, and who, notwithstanding her ruling the world's monetary destinies through the medium of her imperial sons, will not give up her small homely house in the Judengasse for a palace of large dimensions; and this day in commemoration of the joyous feast she has decked her windows with ornamental white curtains. How cheerfully glitter those lamps which she by her own hands has lighted up to-night for those who liberated their fatherland, as in our time did Frederick William, Alexander and Francis. When that worthy old lady contemplates those lights, tears start from her aged eyes and help to recall to her mind those bygone days when her lamented and departed husband, Meyer Amchel Rothschild, was wont to celebrate that feast with her, and when their sons in their childhood placed wax candles on the floor and merrily again and again jumped over them, as was the custom in Israel. The old Rothschild, the founder of the reigning dynasty, continued Boerné, was a worthy soul, pious and religious in the fullest sense, with a beneficent countenance and a small pointed beard. He wore a three-cornered hat; his habiliments were extremely plain and simple, indeed almost bordering on shabby."—*Heine's Recollections of Boerné.*

FORMATION OF A JEWISH CEMETERY AT PERU.—The ceremony of laying the foundation stone of the first Jewish Cemetery in Peru (two miles from Callao), took place on the 29th of March last. The ministers of the United States and Italy were present, and a muster of Jews and others. Mr. I. Lawton made a speech. He said "The Israelites in this country are but few. They are assembled here as the representatives of a race which claimed a civilization and created a history at a time when, so far as we know, the lofty mountains and the fertile plains of South America were entirely uninhabited. In the vicissitudes of life, which bear as equally upon the existence of nations as they do upon individuals, the Jewish people have become scattered the world over; and, whilst steadfastly adhering to the teachings of their great Law-giver, they are good citizens wherever they go, and patriots in the countries in which they are born—Englishmen if born in England, Germans if born in Germany, Frenchmen if born in France, and Americans if born in the United States. And as our children, by God's blessing, will be Peruvians in Peru, are we not justified in expecting that ultimately, here and throughout the world, these rights will be accorded us as we are taught to grant others? Assembled here, we hail the dawn of that liberal and progressive spirit which is an emanation from the Great Architect of the Universe, in

whose hands are held the reins of the moral government of the world." "Here," said he (referring to the cemetery), "if anywhere, we feel the sense of our utter nothingness, and become impressed with the nature of our common end. Life, at longest, is but a short span of time, and yet how few use the fleeting opportunity to prepare themselves for the approach of the inevitable. Truly are we of the world worldly, as ere long we shall be of the earth earthy. Mundane joys are but effervescent and personal ambitions, and private animosities are limited by the boundaries of the grave." He referred to the general Mammon worship of men of all faiths, and added: "Only when sorrow's leaden weight falls upon our hearts, do we become transiently checked in the indulgence of schemes for the attainment of our earthy ends, and reflect that there is a house for the dead. Our presence, in the performance of this sacred duty, is due to the munificence of Mr. Meiggs, the generous donor of the ground, and to the liberal spirit which is dawning upon Peru and animates its present Government." He compared the generosity of the Children of Heth to Abraham with that of Mr. Meiggs to whom he said they were indebted for the cemetery.

"THE PRIVILEGE OF THE JEW."—Speaking of the position of Jews in America, the Editor of the *Jewish Chronicle* says, that whereas in almost every European country (the democratic countries Roumania, Norway and Switzerland excepted) the position of the Jewish community has improved politically, socially, and in every other sense; in the United States of America, there has been no palpable or tangible improvement. It asks the cause. It says that in America Jews are not held in equal estimation with Christians. In the recreation places; sea-side, river-side and country resorts; the hotels are closed to Jews, who dare own themselves to be Jews. The consequence is they are a little afraid of the fact that they are Jews when they are brought into contact with their fellow citizens of other creeds and races. "Is it possible," exclaims the *Jewish Chronicle*, "that men should (we will not say deny, for this is not likely) slur over the fact that they are Jews? To be a Jew is to be a witness of God! To be His Servant, His chosen minister in carrying out His behests, in obeying His orders, in endeavouring to perform at any risk or sacrifice whatsoever His commands! Other races and peoples may certainly be more favoured: that we admit. But to be the chosen Servants and Witnesses of God is indeed a grand, a sacred, a joyful even, if an onerous, privilege. This is the privilege of the Jew." In the same sense, "An Israelite writes as follows to the Bishop of Manchester:—Leave the Jews to themselves and their own teachers. Leave God's ancient

people to look after their own souls. Interfere not with their religious belief. Meddle not with their sacred doctrines! The Jews have their own clergy—learned, honest, earnest ministers of God, willing and competent to teach. Remember that ours is not a religion of yesterday! Forget not it was the religion of Abraham, Isaac, and Jacob; Moses, Elijah, and David! Remember that we are your teachers; therefore respect us! Respect our laws—Respect our constancy! Respect ‘those who still hold, as dearer than life, the faith and the hopes of their sainted forefathers!’ Regard with religious awe our preservation and the preservation of our religion! Seek not to disturb it! Honour the religion of the Jew, if only because it was the religion of Jesus, whom you claim as the founder of your religion.”

THE MONTEFIORE PALESTINE COLONIZATION SCHEME.

The most noticeable fact in connection with this matter that has transpired during the last month, is the announcement that Sir Moses Montefiore, who is in his ninety-first year, has decided on setting out on a visit to the Holy Land, accompanied by Dr. Leowe and a medical attendant. By the time this meets the eye of the reader, he will be on his way, and perhaps arrived. He attended the Bevis Marks Synagogue, London, on Saturday morning, June 6th, and the Great Synagogue, Duke's Place, in the same city, in the afternoon, previous to his departure, which it was expected would take place in the following week. Special services were held in both places for his safe and speedy journey to the Holy Land. The large congregations assembled at both places, offered him their best wishes for a successful and prosperous travel.

The cause of this sudden departure has not been published, but it is probably connected with the following statement which has appeared in the newspapers:—“Sir Moses Montefiore has just received a telegram informing him that the Jews of Tiberias are undergoing terrible oppressions at the hands of the Mohammedan inhabitants, and that several Israelites had been murdered.” Possibly also, there may be some purpose on his part to confer with the Turkish authorities with reference to the land scheme connected with his name. He has received information which has caused him to disregard the expostulation of friends

who objected, some time ago, to an old man at his age taking such a journey. Mr. Montague and Dr. Asher, who went to the Holy Land some months ago, in connection with the scheme, have returned. They went, according to a letter, in the *Jewish Chronicle*, “with the intention of examining and reporting upon the condition of the Jews of Jerusalem, the question of almsgiving, the benefactions, which have the name more particularly of Sir Moses Montefiore attached thereto, and more than all, with reference to the form which the testimonial to that good and worthy man is to take.”

Mr. Henry Lumley, the writer of the letter in question, says many are anxiously waiting to hear their reports. He calls upon them, as fresh witnesses, who are able to give valuable testimony from personal knowledge facts, to disregard opposition—‘to give us the benefit of their experience, so that, at any rate, a little more light may be thrown upon the ‘Mysteries of Jerusalem,’ as a guide—in such matters as education in the East, the administration of charities and benevolent projects, and the amelioration of the Palestine Jews.” Whether they respond to this call for a public report or not, there can be no doubt that they have privately communicated with Sir Moses, and have brought about the present sudden and unexpected visit by himself.

Admiral Sir J. Drummond, Commander-in-Chief of the British Squadron in the Mediterranean, has received instructions to extend to Sir Moses “any assistance or support he may require during his mission to the Holy Land on behalf of the Jews.” This fact has been officially notified to Sir Moses. Thus “The ships of Tarshish” seem to be about to commence the part assigned to them in the bringing “Thy sons (O Zion) from afar and thy daughters from the ends of the earth.” One thing leads to another—small things to great. This is the first step—due, unquestionably, to the fact that a Jew, at the present moment, controls the power of the British Empire. It looks wonderfully like a beginning of that British Protectorate of the latter-day Jewish colony of the Holy Land, to which we have been looking forward for years.

PROGRESS OF THE SCHEME.

As regards the progress of the scheme itself, it is announced that Her Royal Highness the Princess Louis of Hesse (one of the Queen's daughters) has been pleased to become one of the Patronesses of the Fancy Bazaar to be held at Willis' Rooms in aid of the fund. The Colonization scheme is meeting with some opposition among the Jews themselves. "The fact is," says one writer, "M. Moses" of Birmingham, "I totally object to the purpose for which the money is being collected, feeling certain that it will be rapidly expended without benefiting the parties for whom it is intended, but rather sinking them still deeper in the condition of pauperism, while adding to the number of claimants on the charitable funds. I am cognisant of the fact, that many who have given under pressure or in consideration for the noble man whose name the movement bears, would if the object were in accordance with their views, double and treble the amounts they have offered. What then are the objects we favour? First. That the money subscribed should be used in this country. Secondly. That some scheme be adopted that would permanently benefit the Jewish community in this country. I may suggest the endowment of a Jewish college, and of scholarships of sufficient value to enable young men who are preparing for the ministry, to support themselves, while they are prosecuting their studies; or improved dwellings for the poor on the same principle as the Peabody Buildings, gradually enlarging and extending its scope from the increment of the fund. I venture to say that were either of these schemes adopted, not £7,000 but £70,000 might be had for the purpose, and our magnates who have scarcely shewn themselves in the matter as well as the large middle-class whose sympathies are touched, would have before them an object which would appeal to the sympathies of all. The occasion being one that may not occur again in a generation, the very best means should be taken to ensure such an application of the fund, as would redound to the credit and raise the character of the whole community. I hope some abler pen than mine will take up the subject, which I look upon as one of national importance"

In this we have an illustration of the old Israelitish character. "Let us alone that

we may serve the gods of Egypt." The Jews, content with the wealth and liberty that have fallen to them in these latter times, care nothing for the land of their fathers. They are without faith as to their national future. They would prefer to honour an eminent member of their nationality by some monument of utility in the land of their sojourning. They subscribe to the Montefiore testimonial, not because of the purpose to which is to be applied, but because they esteem the man. But for the man, they would have nothing to do with it. And even their esteem for the man is not sufficient to conquer their antipathy to the project of the man; for though they would desire to subscribe liberally to him, the project checks their liberality and sends their subscriptions down to a seventh of what they would be.

It is a curious situation. God is forcing the Jews into an affair for which they have no heart. He is moving them by the only sentiment that appeals to their faithless hearts—respect for a man of their own nation. In this man's heart, He has planted a deep solicitude for Zion and a strong faith in her coming restoration. The Jews say to him in his ninetieth year, "You have done many things for us: what shall we do to honour you?" He says "Give the Palestine Jews employment, and as many as will join them there." They recoil with embarrassment. They feel they cannot refuse: they resolve, in full board meeting, to do as Sir Moses requests; but they don't like it. Like or dislike, they are committed to it, and must go forward. It is not in the power of any number of letter-writers to alter it. Probably, the journey of Sir Moses is intended to give the work an impetus.

CHRISTADELPHIAN SYMPATHY.

The relation of Christadelphian sympathy to the matter is just in the inverse form to that of the Jews. Admiration for Sir Moses is not a sufficient attraction to their subscriptions, but the work which Sir Moses proposes to be done is powerful to evoke their very highest interests; for in the doing of the work, they behold the beginning of the kingdom of God—certainly in a very mustard-seed form, but still in that phase which is the first to be witnessed. When

Christ comes, a natural beginning has been made in the restoration of Israel and reclaiming the land from desolation. This is evident from Ezek. xxxviii. 1-16.; and other parts. It corresponds to the revived work of the truth which Christ also finds at his coming during the sixth vial. This view of the case explains the phraseology of the letters in which contributions have been forwarded, and of which the following are specimens:—

(Several of the Letters were anonymous. The rest we make so to bear them company.)

"I send you 10s. towards the proposed work in the Holy Land. I rejoice exceedingly in the prospect of returning favour to Zion so long foretold by all the prophets of Israel, and so long looked forward to by all the servants of God who wait on His word and run in the way of His commandments. I think it a great honour to cast my mite into the treasury of the Lord for such a purpose. I wish it were much more. May the God of Jacob speed the work and speedily return to "the many thousands of Israel."
—A POOR WIDOW.

"Please accept the enclosed P.O.O., on behalf of the Montefiore testimonial, from a brother and three sisters who rejoice at the opportunity thus presented them of adding their mite in aid of a scheme which has for its object the rebuilding of the tabernacle of David from the desolation of many generations, and who rejoice to know that the time to favor Zion has at last arrived, which brings in that new and much longed-for era when all nations shall be blessed in Abraham and his seed."

"I also send from a brother by way of subscription for the Jewish Colonization of Palestine. May God prosper the cause and hasten His great purpose in the earth."

"I am amongst those who long for the prosperity of Zion, and therefore send what I can to increase the fund for the Jewish colonization of Palestine, hoping that others will do the same."

"In aid of the Montefiore Colonization Scheme, which I trust will be a successful

one. The object is so very grand, I feel so sorry I can contribute so poorly."

"I wish to add my mite to the blessing of Israel."

"In aid of the Montefiore Holy Land Colonization Scheme; with a hope that it will not be long before the beloved city will become the joy of the whole earth."

"The other 8s.6d. to the Palestine Colonization Scheme; if too late for the general collection, you can send it to some other agent, so as to reach the right end, in the name of one who longs for Zion's good."

10s.6d.—"I wish it were in my power to forward this amount tenfold, but with me, this is the day of small things."

"Hoping that the time may soon come when Israel's sons shall rest peacefully in the land promised to their fathers."

"We have much pleasure in forwarding the enclosed in behalf of our beloved country."

"Trusting the time is near at hand when Israel will be established in their own land."

"I forward the enclosed towards the Palestine testimony, and would like to do more. Consider it the 'widow's mite.' My heart is with it, and, by all means, we ought to care for the land promised to Abraham's faithful ones. Under any circumstances, our hope and joy is that our Master will soon come to take charge of it himself personally."

"For the relief of the poor Jews, hoping the time is fast approaching when the question shall be answered in its fulfilment, so long asked in bitter anguish, 'How long O, Lord! holy and true; wilt thou not avenge us on our adversaries?'"

The Christadelphian.

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

JULY, 1875.

THE response of the brethren to the proposal to unite in the contribution for the carrying-out of Sir Moses Montefiore's scheme for the improvement of the Holy Land, has been unexpectedly liberal. It amounts at the present moment to over £60, and this is independent of the Birmingham collection which is fixed for June 27. A list of the amounts will be found on the cover. The amount is cheering. It is appropriate that the brethren of Christ should be found taking part in a scheme for the latter-day welfare of Zion. That welfare we know is advanced to a considerable point before the Lord's appearance on the mountains of Israel to destroy the Gogian army; and we also know that up to that point it comes about by natural means. Hence, though God's hand is not yet visible, we take part in His work in assisting to drive in the first stakes in the re-building of the tabernacle of David that is fallen.

The list will be left open for one other fortnight after the appearance of this number; and at the end of that time, the amount will be forwarded to the Editor of the *Daily Telegraph*, accompanied by a letter which we have made special arrangement to obtain the publication of. The *Daily Telegraph*, (the most numerously circulated daily paper in the world) is said to be Jewish property. It is, at all events accessible to Jewish influence. It is the only London daily (so far as we know) that has advocated the Montefiore colonization scheme, and appealed to non-Israelites in its behalf. The probability is that it will be easy to obtain the insertion of a letter in response to that appeal, and setting forth some things that neither Jew nor Gentile dream of in connection with this deeply significant matter.

“ANOTHER SECT”—NEW, YET OLD.

Under the heading, within quotation marks, the following paragraph appeared in the *Times* of April 7th, 1875: “The Regis-

trar General gives, in his recently issued report, the usual list of religious denominations in England, having chapels or places of meeting certified for religious worship. Since the list for the preceding year was compiled, he has had to add to the number, “the Christadelphians.”

In the *Times* for the following day, April 8th, another short paragraph appeared on the subject:—

“Mr. J. Whittaker, referring to an enumeration of the sects and places of worship in England and Wales, furnished to Whittaker's Almanack by the Registrar General, writes to us—‘The New Sect, ‘Christadelphians,’ did not make its appearance in 1874; it is older.’”

Yes; much older. The world would, of course, scout the claim of an origin dating back to A.D. 33. This would be a true clause, but it would not be correct from a statistical point of view. But even statistical accuracy would surprise the *Times*-reading world, which in the higher sense, may be said to be the whole world. It would wonder to be told that the “new sect” (whose peculiarity is that it discards ecclesiasticism of every description, and stands upon Scripture teaching purely, in “Old and New Testament”) has been in the world nearly forty years, and is making headway, without property, chapels, or paid officialism of any description. And it would be more surprised if it could be made acquainted with the solid character of the movement, as regards the number and character of the publications it puts into circulation. But “the world knoweth us not,” and is likely to remain ignorant of us till the arrival of our Elder Brother from heaven, who will arrest universal attention by acts that will astonish and subvert the world. Meanwhile, it is interesting and characteristic of the times we live in, as the era of Zion's uprising, that the Christadelphians should obtain admission to the columns of the *Times*, if even as a scarcely visible speck on the world's horizon.

THE PROGRESS OF THE TRUTH, 1874-5.

The usual statistics for the past twelve months are forwarded by the beloved sister in the Lord who makes it her business to look after this department. She says “I

wish the additions had amounted to a larger total: but I do not know why I should say that, for the Lord knoweth them that are his." Her remark would seem to imply that the number having rendered obedience during the past year is smaller than usual. So far as Britain is concerned, this is not the case. This will be seen by the following figures. The number who obeyed the truth in Great Britain was:

In 1865	...	...	86
" 1866	...	...	74
" 1867	...	...	79
" 1868	...	...	103
" 1869	...	...	148
" 1870	...	...	188
" 1871	...	...	240
" 1872	...	...	229
" 1873	...	...	288
" 1874	...	...	212
And now (1875)	...	...	242

The highest point was reached in 1873 (288). The authors of Renunciationism are responsible for the check that then occurred, which, however, as was last year remarked, was much less than might have been anticipated. Arrest of all progress might have been expected from the reckless attempt that was made by some of its most prominent professors towards the end of 1873, to overthrow some of the vital principles of the truth, and to involve its faithful supporters in wasteful internecine conflict. Instead of that the figure only sank in the following year to 214. This year it is up to 242, so that the cause of the truth is recovering from the shock it sustained, and the true work of the gospel is going forward as prosperously as may be looked for in this cloudy and dark day. There is cause to thank God and take courage. The following are the

STATISTICS FOR 1874-5.

ADDITIONS. PREVIOUS YEAR.

Gt. Britain—		
Immersion	229	
" Restorations	13—242	212
Australia	3	13
Canada	8	16
New Zealand	4	2
United States	25	30
India	0	1
South Africa	0	1
Total	282	275

SIGNS OF THE TIMES.

ON Sunday, June 16, Marshal Macmahon, the provisional head of the frog-power, reviewed 25,000 troops in the neighbourhood of Paris. The newspaper correspondents say there never was such a turn out of Parisian spectators; among whom the prevailing sentiment was not one of curiosity, but of earnest interest due to the general conviction that war is imminent. There was an anxious desire to see if the army was efficient. Between the diplomatic representatives of France and her neighbours, there is of course nothing but honeyed phrases and peaceful assurances: but the people are uneasy. So are the Germans. Peace is on every lip, and yet every man, so to speak, stands trembling with his hand on his sword hilt.

It is indicative of the breaking up of the alliance of the three Emperors that the *Golos*, a Russian paper, is allowed to advocate a Russian alliance with England on the ground that the Emperor of Germany has been found guilty of meditating war. Nothing is more unstable than political arrangements. The agreement of Russia and England for a time on the Eastern question is not an impossibility. Such an agreement is said to have been arrived at. If it be true, it will only facilitate the opening of the question which at the end of it, finds them in deadly hostility.

There is some activity going on in this channel of things. Greece, originally a part of Turkey, is in a state of political agitation, and the fleets of the powers are ordered to the Levant with a view to some intervention on their part. These, says the *Daily News*, "are the volcanic region of politics. It is only natural that men's eyes should turn with anxiety towards them. The least curl of smoke is ominous there." The allusion is to another phase of the Eastern Question,—the practical recognition of Roumania's independence of Turkey by Austria,—a question which was brought before the attention of the House of Lords by Lord Stratheden, with a view to ascertain the intentions of the government in reference to this breach of the Treaty of Paris. As to the duty of upholding this treaty, the *Daily News* says "the whole situation has been changed by war

which made Germany one of the strongest powers in Europe." This is saying in substance that the results of the Crimean war, in so far as they were favourable to Turkey are at an end; and that Russia is no longer hampered by the treaty imposed upon her.

Turkey is in fact, slowly crumbling to pieces. Roumania virtually gone from her, the tendency in Egypt is in the same direction. The man has there returned to power who was the means of obtaining from the Sultan the present semi-independent position of Egypt. Thus the *Daily Telegraph* says: "By far the ablest Egyptian living, Nubar Pasha, has returned to the direction of the Khedive's foreign policy, after one of those periods of disgrace which are generally the result of zenana intrigues in the East. Not yet 50 years old, the restored minister has had a share in all the *haute politique* of modern Egypt. He was right hand man to Abbas and again to Said while they ruled the Nile, and he also managed the difficult business of the Suez Canal for Ismail Pasha, with signal ability. He it was, too, who, as Minister of Public Works, gave Egypt her new industries of cotton and sugar, and pushed the conquests of the Khedive into the far south. That very title was obtained for his master, along with the right of lineal succession, by Nubar, who, of all men, understands what the future of Egypt may become, and who possesses abilities equal to his immense ambitions. He speaks French, English and Italian as fluently as Greek, Turkish and Arabic, and like a swarthy Ulysses, knows 'the manners of men and their cities.' The return of such a personage to the direction of foreign affairs in Cairo, indicates that the policy of the Khedive is taking a new and vigorous start, and cannot be without significance, either as regards possible embarrassments at Constantinople or the reforms necessary in the control of the canal."

Meanwhile Turkey continues to alienate the sympathy of Europe, by her treatment of "Christians." A public meeting was lately held in London to consider the subject. Earl Russell, in a letter read at the meeting, said "I know that grave apprehensions exist on the subject of religious persecutions in Turkey." It was resolved to ask the Lord Mayor to convene another meeting on an

early day, with the view of calling the attention of the country to the subject.

There has been another earthquake to help on the drying-up of the mystical Euphrates. The *Daily News* says: "In the whole district of Ishikli, scarcely fifty houses are left standing. In a village of 2,000 inhabitants not a house escaped, and 500 bodies were dug out of the ruins. Only fifteen houses and two mosques were left standing in the town of Ishikli, which previously contained more than a thousand buildings, and many lives were lost."

"The village of Sheikli, in the district of Kara-Hissan had, out of 320 houses, 200 levelled with the ground, and 100 so much shattered as to have become uninhabitable. Thirty-one persons were killed outright in this village and seventeen more or less injured. At Tchoril, 258 dwellings were destroyed out of 800; 130 were killed and 170 wounded. Other villages, not mentioned by the Turkish journal, suffered in proportion. The town of Kutahia was severely visited, but, happily, the earthquake was there not accompanied by any loss of life. The total number of lives lost in the different localities where the shocks proved destructive, is not yet officially known."

THE POPE AND THE CZAR.

Contradiction has been given to the announcement published last month, that a Concordat had been concluded between Russia and the Vatican. The publication of the fact may be inconvenient to Russia in her relations with Germany, in which case it would be contradicted, as a matter of course, whether true or not. But the very words of the contradiction contain evidence of the truth of the report. It says that an arrangement has been come to between Russia and the Holy See, by which all communication between Russian Catholics and the Vatican will be conducted through the Russian Government, and that this is all. It is also added, in another explanation, "The Holy See displays more good will than heretofore in its relations with the Russian Government, and hence has arisen an improvement on both sides in the manner in which intercourse is carried on." Therefore the fact remains that the Pope is

looking to Russian friendship, which will not be lacking when Russian ends can thereby be advanced.

ENGLAND AND HER DEPENDENCIES.

PROBABLE WAR WITH BURMAH.

There is a probability of war between England and Burmah, one half of which is subject to Britain and the other enjoying independence under a native king. An armed embassy (by the hand of Sir Douglas Forsyth) has been sent out to the Burmese government to obtain redress in certain matters of outrage against British subjects, and the rectification of certain frontier disputes, but it is not expected the embassy will be successful. The *cutta Englishman* says "Orders have been given to hold all regiments in India in immediate readiness for active service." Russia will secretly rejoice in this embarrassment of the Anglo-Indian Government, coming as it

does immediately after the deposition of the ruler of Baroda, by which the British Government has excited a great amount of native hostility.

ANSWERS TO CORRESPONDENTS.

These were given to the printer for publication in this number; but they have to be postponed at the last moment, for want of space, till next month. They comprise the following items: (W.)—"Is Spain or England the Tarshish of the Bible?" (A. McK.)—"Nephesh Chayiah;" (T.H.Q.)—"The Angelic God-Manifestation on Sinai;" (A.S.)—"The Apostles and the National Worship of the Jews;" (W.E.C.)—"Enoch, Elijah, and Moses;" (G.D.)—"The Translation of Isaiah lxx. 20: death during the thousand years;" (J.G.)—"The great Chronological difficulty;" (H.V.)—"Christ in the days of his flesh;" (N.Q.)—"The Devil destroyed by Christ in his death;" (W.G.M.)—"Germany and the Eighth Head of the Roman Beast;" and a sister's remarks on "The best time of the day for Bible Reading."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the death of brother William Gardener, who fell asleep April 29th, aged 74, in hope.

BIRMINGHAM.—During the month, the following cases of obedience have occurred, being all Birmingham cases: LAWRENCE GLOVER (45), jeweller; and his wife, MARY ANN GLOVER (47), formerly neutral; BARBARA MARY BAILEY (17), daughter of sister Bailey; KATE ELLEN ROWLEY (18); ROSA ROWLEY (20), schoolmistress, both daughters of brother and sister Rowley; CHARLES TURBEYFIELD (54), dipper, formerly neutral, and husband of sister Turbeyfield, sen.; EMMA TURBEYFIELD (18), daughter of the same; JOSEPH WARDEN (50), hair dresser, formerly Church of England.

Want of space has several times recently compelled us to withdraw at the last moment the subjects of lectures at Birmingham. The arrears are as follow:

Sunday, March 28th.—Monthly Question Night. (Bro. Roberts.)

Sunday, April 4th.—"Jesus, as testified of by the prophets and apostles." (Brother Hodgkinson.)

Sunday, April 11th.—"Revelations: the heaven, and what John saw there, an exposition of Rev. iv." (Bro. Hadley.)

Sunday, April 18th.—"Free agency: can a man do as he likes? What good and evil influences are men subject to? Is

there any definite governing purpose being worked out in the earth? Are people who attend church and chapel in a fair way of being saved?" (Bro. Shuttleworth.)

Sunday, April 25th.—Monthly Question Night. (Bro. Shuttleworth.)

The subjects for May were as follow:

Sunday, May 2nd.—"Modern religious superstition as exemplified in professional soul-curing. (Bro. Shuttleworth.)

Sunday, May 9th.—What Jesus will be in relation to the future, his second coming, no longer a man of sorrows, but a joyous man of war, blood and thunder, followed by the millennial reign of peace. (Bro. Hodgkinson.)

Sunday, May 16th.—Course of lectures commenced, on the teaching of the Word of God as opposed to the doctrines and practices of the religious systems now flourishing throughout Christendom. First lecture: "The Bible True." (Bro. Roberts.)

Sunday, May 23rd.—Second lecture: The Bible Intelligible. (Bro. Roberts.)

Sunday, May 30th.—Monthly Question Night. (Bro. Roberts.)

The following have been the lectures for the past month:

Sunday, June 6th.—The Bible Instructive; man mortal; natural immortality a pagan dream. (Brother Roberts.)

Sunday, June 16th.—The Death State; the Bible Doctrine at variance with popular Theology. (Brother Roberts.)

Sunday June 20th.—The case of Paul a proof of the divinity of the gospel. (Brother Hodgkinson).

EDINBURGH.—Bro. W. Smith reports the obedience of MRS. SUTHERLAND who put on the saving name in the appointed way, on Monday, May 17; also the holding of a farewell tea meeting on the occasion of the departure of brother and sister McDonald to the United States, where they arrived in the steamer *Georgia*. Brother Howe and sister C. Swanstone have been united in marriage.

ELLAND.—Sister Jagger on behalf of the ecclesia, writes: "I have much pleasure in reporting the following immersion, viz., MARY GRACE JAGGER (18), sister in the flesh to sister L. Drake, brother Jagger and myself, formerly an attendant of the Church of England. She was immersed into the name of the Only Saving One, on Sunday morning, May 16th, at the Halifax Meeting Room. Brother John Sykes, of Huddersfield, has removed to Elland and will in future meet with us, both of which additions are pleasing to us."

HUDDERSFIELD.—Sister Fraser reports that brother Ainley Sykes has been appointed secretary to the ecclesia; also that on the 6th of May, he and sister Hemming were united in marriage.

KEIGHLEY.—There are two intelligence communications from this part, but as they are from parties in a state of division and strife, where there ought to be union, we cannot, according to our rule, publish either until there has been an independent examination of the matter by chosen brethren, resulting either in reconciliation or the manifestation of those who cause the offence.

LEEDS.—There have been two additions by the immersion of Mr. and Mrs. WELLS, who rejoice in their union with Christ. The lectures continue well attended.

LEICESTER.—Brother Collyer writes: "I have to convey the pleasing intelligence of two immersions since I wrote last, the particulars of which are as follow: May 21st, SUSANNAH SHARPE (40); June 4th, MARY WATERFIELD (59); both previously neutral. Sister Waterfield is the mother of sisters Dodge and Brooksby. This makes our number just 50, all in sweet fellowship, and anxiously waiting for the Master. May he find us ready for this great event! Amen. We pray earnestly that our Father in heaven may be pleased to avert everything likely to cause discord in our midst. Doubtless, He will do this, so long as no necessity for it exists, and this will not arise so long as we all remain faithful to our calling. Our meetings are well attended (for the time of year). Several are interested, some of whom we hope will obey the truth."

LIVERPOOL.—Brother Hughes reports the obedience of WILLIAM SMITH (34), joiner, formerly in fellowship with the Campbellites. The brethren are removing their place of

meeting from No. 1, Gill-street, to the Good Templars' Hall, 126, Warwick street, a room in the south end of the town, capable of holding 200 people. The brethren expect a better attendance at their meetings in the new room, but feel the lack of a brother capable of setting forth the truth.

LONDON.—Brother A. Andrew writes: "There are no immersions to report this month. The lectures for the month have been as follow:—

Sunday, May 23rd.—Some things in the epistles of the apostle Paul which are hard to be understood, and which, through tradition and ignorance of the Scriptures, many people wrest unto their own destruction. (Brother J. J. Andrew).

Sunday, May 30th.—The apostle Paul's prophecy concerning "a falling away" and "mystery of iniquity" (2 Thess. ii. 1-7), and how it has been fulfilled. When the apostasy commenced—its growth and development—its continuation to the present time—its future destruction by Jesus Christ at his return to earth. (Brother Atkins).

Sunday, June 6th.—The Kingdom of God scripturally defined, as to its locality, king, rulers, subjects, capital, laws, religion, extent, and duration. (Brother J. J. Andrew).

Sunday, June 13th.—The divine judgments to be poured upon the nations at the second appearing of Jesus Christ. The present arming of the European powers a preparation for their antagonism to Christ, when he returns to the earth to re-establish the kingdom of Israel. (Brother A. Andrew).

For the information of any brethren in the country who may be coming up to London at any time, and may be staying in the south of the Metropolis, I may mention that we have lectures every Sunday evening, at a room within three minutes' walk of "The Elephant and Castle," (a well-known central point, easy of access). The following bill of lectures for this month gives the exact address of the room: "Seek ye First the Kingdom of God."—(*Jesus*.) A Course of Four Lectures will be delivered in the meeting room, 64, St. George's Road, Southwark, on Sunday Evenings, as follows: 1875.

June 6th.—The Kingdom of God, and the only way by which men may become inheritors thereof. (Bro. A. Andrew.) *June 13th.*—Modern Revivals; do they teach the way of salvation, by imparting a true knowledge of God and Jesus Christ?—(John xvii. 3). (Brother T. Boshier.) *June 20th.*—The Second Appearing of Jesus Christ the only hope of the Christian. (Brother W. Atkins.) *June 27th.*—Apostolic addresses contrasted with modern sermons. (Brother J. J. Andrew.)

There is also at the same place, a meeting for the breaking of bread every Sunday morning except the first Sunday in the month, on which day the brethren on that side of the Thames meet with those in Islington; and there is a meeting for the study of the Scrip-

tures every Thursday evening, at 8 o'clock. We have had Sunday evening lectures in that neighbourhood for some two years past, and a regular meeting there for the breaking of bread has latterly been found necessary, owing to the fact that many of the brethren and sisters reside in that neighbourhood, and the distance prevented them attending the meeting at Islington so often as they wished. Although, however, there are *two meetings*, there is only *one ecclesia*, as we work unitedly in all the general arrangements with regard to the two meetings; and, by the combined meeting on the first Sunday in the month, as well as in other ways, there is a constant intercourse maintained between those on each side of the Thames.

Brother Boshier writes "Renunciationism is about extinct in London."

MATLOCK.—Brother W. G. Mackay writes from Chesterfield House, as follows:—"By this short communication you will learn of my being here undergoing 'hydro-pathic treatment.' I came here only last Saturday (accompanied by sister Mackay), and even now I feel much better for the treatment, thanks to our Heavenly Father, from whom all blessings flow, both temporal and spiritual. In the establishment there are 22 in number undergoing treatment. One is a gentleman who has been for some four years a resident in Constantinople. He was brought up very strictly to the Wesleyan branch of the 'delusion,' but while in Constantinople, he got disgusted with the false reports sent home to the 'Missionary Societies' in England by the 'missionaries' sent out by these societies to convert the Jews. The Missionaries assert in their reports that they convert numbers of the Jews, whereas he knows of his own certain knowledge they never succeed in converting any at all. On one occasion they did succeed in making an impression on one Jew, but they only managed to keep him for a very short time till he was back to his *national religion* a greater Jew than ever. Hence those lying reports caused this gentleman to come to the conclusion that the present system of Christianity is nothing else but a huge fraud from top to bottom. Of course in the Colonies many such cases came under my own personal observation with regard to the 'natives' and the missionaries in that part of the world. On Sunday morning, sister Mackay and myself commenced sowing the seed of the Word of the kingdom of God, by calling their attention to the things most surely believed among us, and distributing amongst them copies of the lecture entitled 'The kingdom of God in relation to human affairs' (delivered by yourself in Middleton Hall, London), which I think is one of the best 'pioneers' to put into the hands of the unenlightened in the first instance. There is a lady here, very intelligent indeed, who

has been an invalid for nine years, travelling from place to place in quest of health. After sister Mackay had had some conversation with her in reference to the truth, we put a copy of the lecture into her hand to read, which she did carefully, and she then observed (to use her own words) that she had during her lifetime read cartloads of religious books, but never met with the Scriptures so sensibly and clearly expounded before. Perceiving that the Spirit-word had found an inroad into her understanding, we brought her under the 'barrows' (*Twelve Lectures*), which she is carefully reading, and, as far as we can judge, digesting."

MUMBLES.—Brother D. Clement reports the immersion of MARTHA REES, sister in the flesh to sister Rees, remarking that though young, she has a good understanding of the first principles of the oracles of the Deity. She was immersed in the sea, in the presence of several brethren, on Sunday, April 18th, early in the morning.

NOTTINGHAM.—Brother Kirkland reports the immersion on the 7th of June, of WILLIAM ROSE (36), formerly Congregationalist. He is husband to sister Rose. Brother Kirkland adds, "He would have taken this step some time back, but having a shop, in which he did considerable business on Sunday, he felt it would cause the name of Christ to be evil spoken of. His mind at first was to sell the business, but in obedience to the command of our Lord, 'Seek first the kingdom of God,' he has closed the shop and joined himself to the few who are waiting and looking for the appearing of Christ in the earth."

He further reports: "On Tuesday, 18th May, being a holiday, we had a tea meeting in a suitable room in the Mechanics' Institute. Forty-six brethren and friends sat down. At the meeting afterwards, we had short addresses by several of the brethren, interspersed with singing of hymns and anthems. This was thought by some of the brethren to be the most spiritual, and consequently the most profitable of any such meeting held in connection with the truth in Nottingham."

Writing again June 15th, bro. Kirkland forwards for publication a resolution of thanks to the brethren everywhere for their hearty response that was made to the Nottingham appeal on behalf of a brother in affliction. The resolution says the assistance rendered was in a peculiar sense "a contribution to the work of Christ in Nottingham, which (owing to circumstances well known, and to the unprecedented amount of sickness in the ecclesia), has been a very heavy burden on the brethren. The prayer of the Nottingham brethren is that workers and helpers may stand accepted in the presence of Christ at his appearing, when he will reward his servants, and when those who have given a cup of cold water to a disciple in his name, will not be unrewarded." Bro. Kirkland also encloses a letter from the brother referred

to, couched in the following terms:—"To Brother Kirkland.—Please communicate to brother Roberts for publication in the *Christadelphian*, my sincere thanks to all the brethren and sisters for their very liberal and reasonable help during the somewhat long affliction of myself and family, and I hope and pray that they may be all partakers in the bountiful goodness and love of God to be practically manifested and dispensed by His beloved Son at the judgment-seat." The lectures and lecturers have been as follow: *May 16th.*—"Christ the true Pope and future Sovereign Pontiff of the world."—(Brother Shuttleworth, Birmingham); *May 23rd.*—"The destruction of Sodom and Gomorrah a warning to mankind at this day."—(Bro. Richards); *May 30th.*—"Times and Signs, in relation to the termination of the Genile Era, and the second appearing of Christ. Errors in calculation, and consequent disappointment, considered. The true mode of interpretation explained. Signs that the end is near."—(Brother Sulley); *June 6th.*—"Question Night."—(Brother Richards); *June 13th.*—"Resurrection."—(Brother Burton).

Mr. Milbourn the scurrilous antagonist of brother Sulley, has issued an absurd 16-page pamphlet, entitled "Ontology, or what is Man?" A Mr. W. J. Lee, totally unconnected with the truth, has published a reply, well befitting the character of Mr. Milbourn's performance. It is in fact an extinguisher of a very complete character, but in a style which a Christadelphian could not adopt. Mr. Milbourn's pamphlet is unworthy of notice, and therefore the reply is not of great importance. Still it is interesting as an illustration of "the Earth helping the Woman."

OLDHAM.—See Warrington.

STOCKPORT.—The interest continues here, and there is a prospect of further additions. Lectures were regularly given in the Odd Fellows' Hall during the month of June; the lecturers have been brethren W. and J. Birkenhead and brother G. Waite.

STRETTON AND BURTON.—Bro. Habgood, of Birmingham, who undertook to carry out brother Ward of New Zealand's wish, to present the truth in brother Ward's native village, reports as follows:—"On Sunday, March 21, I visited Stretton for the purpose of seeing what sort of a place it was, and whether there was a room, or hall, in which the truth could be set forth. I found it a small village within about two miles of Burton-on-Trent. Its inhabitants would number, perhaps 300; consisting partly of agriculturists, and partly of operatives employed in those large breweries for which Burton is so famous. The only room, at all likely for the purpose, was a school-room, built as I understood, by public money, yet in the absolute control of the 'Vicar' and churchwardens. I called on the 'Vicar' and

asked him if he would allow me the use of the school-room to give a lecture in. He asked me the subject, and what my object was. I answered that probably the subject would be 'The Land of Promise,' and that my object was general information. This seemed pretty satisfactory, and he told me he would confer with the churchwardens and let me know. In the course of a few days I received a letter from him, asking for 'references,' as he presumed I had given the said lecture in other Church of England school-rooms. To this note I replied, and by same post sent him a copy of *Twelve Lectures*, by which he could judge for himself the character of my proposed lecture. In two days the postman brought me the book back, accompanied by a card which said in effect that I could not have the school room. The only way now open was open-air work. Accordingly some bills were got up, in such a way as to suit *any day*, that is, they bore no date, but simply stated that 'This day' such and such would be done. These bills set forth that in the evening of 'this day,' at a given time and place, a limited number of books would be given away. This had the effect of bringing together about 30 or 40, to whom 'the kingdom' and 'the way of life,' &c., were freely given; and afterwards an address was delivered on 'the promises made to Abraham, &c.' Thinking we had done all we could for Stretton, attention was next directed to Burton. St. George's Hall, capable of holding 1000 people, was taken, and two lectures were announced, by posters, to be given on Sunday, May 31st. I lectured in the afternoon: subject, 'The doctrine of the resurrection made of none effect by the doctrine of the immortality of the soul.' In the evening brother Hadley treated of the 'glad tidings' proclaimed by the apostles, and contrasted them with what the clergy taught in these days. There would be about 120 or so in the afternoon, and nearly as many in the evening. The immortal-soul question, in the afternoon, seemed to give great uneasiness; but a promise of answering questions at the close kept them tolerably quiet. Brethren Jones and Reynolds, of Birmingham, also accompanied us; and many books and tracts were freely distributed. We hope the seed sown has fallen into honest and good hearts. We were much cheered by a man coming forward and shaking us heartily by the hand, and telling us that he had been for a long time convinced of the truth of what we had said."

WARRINGTON.—Brother Cyrus Roberts reports the immersion of his sister-in-law, Mrs. HATTON, wife of brother Hatton, of Oldham. She was immersed May 22nd, and broke bread with the brethren on the following day. Brother Booth, of Sale, lectured on the Monday evening on the second coming of Christ.

GREAT YARMOUTH. — Brother Diboll writes: "I am happy to be able to report on behalf of the Yarmouth ecclesia an addition to our numbers by the immersion of RICHARD DYSON (50), sailmaker, formerly neutral. For some years before he heard of the Christadelphians, he was more familiar with the contents of his Bible than with the interiors of 'places of worship,' so called. We now number seven in fellowship. We have not as yet commenced the public advocacy of the truth, as we consider it would be too formidable an undertaking for us at present. We shall be very pleased to receive a visit from any brother whose business or pleasure may bring him to this out-of-the-way corner of the country. Speaking brethren would find that the Marine Drive offers a good opportunity for presenting the truth to the public, as on the summer evenings it is always thronged.

AUSTRALIA.

BRETHREN IN QUEENSLAND who may be on the outlook for the arrival of brother Faulk, whose departure from Portsmouth was reported last month, will take notice that the name of the vessel is not *The Isles* but *The Isles of the South*.

UNITED STATES.

EAGLE CREEK (Ark.)—Sister Woods writes: "The most cheering intelligence from this place is unity among the majority of the ecclesia, and a daily endeavour to be built-up in our most holy faith. The majority of us are united upon the subject of the resurrection. Only one brother still holds to immortal resurrection. It has been a grief to us that the few who are here could not be united and meet to commemorate our Lord's death with faith undivided. We thank God for the glorious truths that have enlightened our minds and turned our hearts from Gentileism to be the true Israel of God. We bless and praise His holy name, for His mercies are very great."

ELMIRA (N.Y.)—Bro. A. Hall, reports:—"About four years ago there was but one in the truth in this place; since then some eighteen have been united to the one faith, the greater part of whom are endeavouring to hold up the banner of truth. We have been encouraged of late by the addition of three to our little band toward the close of last year, viz., JOSEPH PRUDEN, who was first a Roman Catholic, then a Methodist, and about to join the Advent body when we met him and taught him the way of the Lord more perfectly. He now says he knows he has the truth; on May 2nd, THOMAS GILMORE (49), farmer, formerly with the Baptists;

May 9th, JOHN S. STIRLING (60), farmer, connected with the Methodists. Others are interested. We pray that we may all rejoice in the answer of a good conscience, and be sincere and without offence unto the day of Christ."

BURNET Co., (Tex.)—Bro. Banta reports: "It is with pleasure that I announce the obedience of J. T. BENTON (29), farmer, and his wife MARGARET BENTON (21), which took place on Sunday the 16th inst. Brother and sister Benton were formerly neutral in religion. The truth was first introduced to their notice by brother James Riggs, uncle in the flesh to sister Benton, about seven years ago. They also heard old father Oatman and brother C. Oatman talk many times on the subject of Bible truth, but in those days they took but little or no interest in it any way, but afterwards becoming interested, they procured '*Elpis Israel*,' '*The Twelve Lectures*,' '*The Life and Work of Dr. Thomas*,' '*The Christadelphian*,' for the last 5 vols. inclusive of the present, and many other Christadelphian publications, by the aid of which they succeeded in obtaining a sufficient knowledge of the truth to enable them to yield acceptable obedience thereto. And hearing of me, through *The Christadelphian* bro. Benton sent a note requesting me to come down and assist them in putting on the sin-covering name, which I promised to do, and in compliance, brother William J. Green and myself took our sister wives and went in a two-horse wagon to brother Benton's house, arriving there on Friday before the 3rd Sunday in the month, at which place I spoke on Friday night; on Saturday at 11 o'clock, a.m., and again at night to a goodly audience. And about half-past 10 a.m., on Sunday I spoke at the water to about 100 persons or more. And again, at 4 p.m., spoke at brother Benton's house to a well-filled house of attentive hearers, with but little exception. At about 6 p.m. we broke bread after a short discourse on the necessary preparation for a scriptural observance of the ordinance. Our hearts being knit together in love, we joyfully partook of the emblems of the broken body and shed blood of our absent Lord. Our sister wives were of much assistance to us in singing and encouraging sister Benton. Brother and sister Benton would be highly pleased with a visit from any brother who might chance to pass that way. Enquire of Mr. Cox, Hotel Keeper, Liberty Hill, who can direct you to bro. Benton's house, three miles above that place on the south side of San Gabriel. At the close of the lectures several questions were asked by the bystanders, and answered to the apparent satisfaction of nearly all present. The truth is a new thing to the people in that vicinity."

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 "COMINGS" AND "APPEARINGS" OF CHRIST.

BY DR. THOMAS.

QUESTION.—*I find in reading the New Testament, some portions of Scripture that do not appear to agree with your exposition. In Matt. xvi. it is written, "that there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." In Matt. xxiv. 30, it is written, "they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. xiii. 26, testifies to the same thing. (See Luke ix. 27.) It is true that the power of God was in the Roman army at the destruction of Jerusalem; but in what sense did Christ come in his kingdom then? and if this be his second coming, where is the promise of the third?—(J.T.N.)*

DR. THOMAS'S ANSWER.

In the preceding communication, you propose the inquiry—*In what sense did Christ come in his kingdom at the destruction of Jerusalem, and if this be his second coming, where is the promise of the third?*—in reply to which I would say that if you have understood me to teach that Christ, that is, the Anointed One, came as king in his kingdom, in the sense of that kingdom being set up at that epoch, you have mistaken my words. You will see by Matt. x. 23, that the Son of Man was to come, in some certain sense, before the apostles had preached "the Gospel of the kingdom" in all the cities of Israel's land. The sense in which he did come in those days is indicated in

Matt. xxii. 7. He came, in sending forth his armies of Romans, and by them destroying his murderers, and burning up their city, Jerusalem. This was coming according to the legal maxim, which is a scriptural one also, that what is done by one's agent is done by one's self. That Gentile and Pagan armies may be God's armies is testified in Joel, where the Chaldeans who destroyed Zion are styled "His army" (Joel ii. 11); and in Isaiah, where the Medes under Cyrus are termed Jehovah's *sanctified* and *mighty ones* for His anger.—(Isa. xiii. 17; xix. 3.)

The word "kingdom" is used in the common version of the Bible. When the Son of Man sent his armies to destroy Jerusalem he came to his kingdom, in the sense in which Louis Philippe (to compare great things with small) would have gone to his kingdom had he sent an army into France to overthrow the Republic there. If the Son of Man were present at the siege of the city, he was not visible to the combatants. Visible or invisible, it matters not which, so that he was there, he had both come to his kingdom, and was *in* his kingdom, in the sense of being *in the royal territory* or land of Israel, which is a basilial, and not a ducal, or republican, domain—a territory, where kings have, and "a King will reign and prosper, and execute judgment and justice."—(Jer. xxiii. 5; xxxiii. 15.)

But the passages you have quoted do not refer to the coming of the Son of Man to destroy his murderers and their city. They refer to his coming in power and great glory as King *de facto* as well as *de jure*—in manifestation as well as of right; an appearing which Jesus says shall occur when he shall reward every man according to his works (Matt. xvi. 27); and which no one, I suppose, will pretend to say happened at the destruction of the city. This context of the Scripture cited by you, likewise indicates the coming of the Son of Man in his kingdom at the time of his appearing in the glory of his

Father with his angels; "and then," saith the Word, "he shall reward every man;" for "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold *his reward is with him*, and his work before him.—(Isaiah xl. 10; lxii. 11; Rev. xxii. 12.)

By taking the 27th verse of Matt. xvi. ch. with the 28th verse, you will perceive that the coming of the Son of Man is his appearing in his Father's glory, and that of the holy angels (Luke ix. 26)—even that glory which is to be given to him when he is brought before the Ancient of Days to receive the "*dominion, glory, and kingdom*," as revealed in Daniel, "that all people, nations, and languages should serve him."—(Dan. vii. 13, 14, 27.) So obvious is this that in some original manuscript copies of Matthew, the phrase *εν τη Βασιλεια αυτου* rendered in the Common Version *in his kingdom*, is represented by *εν τη δοξη αυτου* "in his glory." Both phrases convey the same data to him who reads the New Testament in harmony with the Old; because, for the Son of Man to come in his kingdom with the angels, is for him to appear in the glory which he receives of his Father; and to appear in his glory or *majesty*, is to come in his kingdom. This coming and appearing are concomitant and inseparable events. They are the manifestation of what Ezekiel saw in vision when standing, as it were, at the gate of that temple hereafter to be erected in Jerusalem by "the man whose name is the Branch," (Zech. iii. 13), even by that man whom he describes as of a bright and glowing, amber-like appearance, sitting upon a sapphire throne.—(Ezek. ii. 26 to 28; xl. 3.) From this similitude of Jesus in his glory a voice proceeded, revealing to him the things of the invisible future pertaining to the kingdom. In vision he was brought to "the gate that looketh toward the east," that is towards the Mount of Olives; "And, behold," says he, "*the glory of the God of Israel came from the way of the east; and His*

voice was like a noise of many waters ; (Rev. i. 13 to 15) ; and the earth shined with His glory (Rev. xviii. 1 ; Ezek. xliii. 2). This Glory-Bearer of Jehovah in Israel having in vision entered the Millennial Temple, thus addressed Ezekiel from within concerning the place in which he was speaking—" *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 children of Israel no more defile, neither they nor their kings* . . . Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever."—(Ezek. xliii. 7 to 9.) By consulting the Scriptures referred to below, it will be clearly seen that Ezekiel, Daniel, Zechariah and John, all write of one and the same personage, that is, Christ, and therefore of Jesus whom we believe to be the Messiah of Israel. Jehovah reveals to us through them that Christ is His terrestrial glory-bearer, even the chief of the Cherubim of glory, through whom He will shine forth in the age to come. That he will come from the way of the east, and alight upon Mount Olivet, where Jehovah's glory stood when about to ascend from Israel's land, in the reign of Zedekiah (Ezek. xi. 23), to return no more until it shall be borne by Christ (who also ascended from the same spot), when he shall appear in power. He reveals also that when Christ shall shine forth from the east as the Sun of the New Heavens, he shall rise upon Jerusalem and them that love her "with healing in his beams;" and upon his sapphire throne therein established reign in the midst of Israel as king of the whole earth for ever. This is the New Testament appearing of the Son of Man in his glory and kingdom, unto which we are invited as joint-inheritors with him in the gospel of the great salvation.—(1 Thess. ii. 12.)

But do you inquire, How will he appear to human eyes when he is thus manifested in the glorious majesty of his

kingdom? Read the narration of the transfiguration, and your inquiry will find the best answer that can be given. Here were three witnesses who tasted not of death till they saw "*his majesty*," or the glory with which he will be invested when he sits as King of Israel on the throne of his father David's kingdom, which is also "*his kingdom*," and "*the kingdom of God*." These eye witnesses in mortal flesh saw him as he will appear "*at his appearing and at his kingdom*"—*kata* with accusative *at* in the sense of *in*. His personal appearance will be earth-illuminating wherever he goes, and shining as the sun—the Spirit of the Father as from electro-magnetic poles glowing through an incorruptible body. He will "shine as the brightness of the firmament, and as the stars, for ever and ever." Hence he is styled "The Bright and Morning Star" (Rev. xxii. 16), having "a countenance as the sun shining in his strength" (Rev. i. 16)—the Day-star of the Morning that dawns (2 Pet. i. 19), at eventide. (Zech. xiv. 6, 7.) Moses' face shone with glory—the Spirit glowing through mortality as the changed exterior of Jesus; how much more enduringly brilliant the Spirit's glow through incorruption! "The moon shall" then indeed "be confounded and the sun ashamed, when (Jesus) the Lord of Hosts (Rev. xix. 11-14) shall reign on Mount Zion, and in Jerusalem, and before his ancients *gloriously*."—(Isaiah xxiv. 23.)

Now this transfiguration scene is styled by one of the eye-witnesses "the coming of the Lord Jesus Christ," "his majesty," "the receiving from God the Father *honour and glory*" (2 Pet. i. 16 to 18). Peter had made known to the elect sojourners of the dispersion "the power" of Jesus, and reminds them in this place that he had made known to them also "the coming," as illustrated in the representation on the Mount. He says that what he told them was "no cunningly-devised fable," but a reality which will assuredly come to pass. He saw it,

and John and James saw it, yet he saith, "Ye have a *more sure* word of prophecy to which ye do well to take heed, as unto a *light* that shineth in a dark place." In this saying Peter magnified the testimony of the prophets above his own. Consult the prophets, and remember their words; they will remove a multitude of difficulties imagined by those who consult only the brief narratives and epistles of six of the apostles and two of their companions; and among these obscurities, that of the coming of the kingdom, and Jesus in it, in the last days of Israel's commonwealth under the Mosaic law.

The phrase "second coming," is not scriptural. "Christ will *appear* a second time," says Paul, "to them that look for him . . . unto

salvation." There are *three comings*, but only *two appearances*. John the Baptizer preached Christ's coming (Acts xiii. 24), which was *the first*; Jesus declared of himself that he would come before the apostles should have preached in all the cities of Israel, which coming was *the second*; and lastly, the apostles preached his coming to subdue all things to himself, to raise the dead, and to reign over the nations, which is *the third*. Christ's first coming was an appearing in humiliation; the third coming will be a second appearing, not however in humility and suffering, but in exaltation with power and great glory. At the second coming there was no appearing at all.—*Herald*.

THE MEANING OF THE MONTEFIORE PALESTINE COLONIZATION SCHEME.

To the Editor of the DAILY TELEGRAPH.

SIR.—Some months ago, in a leading article on the Montefiore Testimonial, you appealed to the non-Israelite public to join their Jewish fellow-citizens in contributing towards that Testimonial. In response to that appeal, I enclose a cheque for over £100* on behalf of a considerable number of Bible-believing people in various parts of the country, who have put their pence and shillings together in aid of the project in question. They are the people who were mentioned in the *Times* of the 7th of April last, as having been reported by the Registrar-General for the first time in his return for the previous year, viz., the Christadelphians, whose existence, however, as stated in the *Times* of the following day by the proprietor of *Whittaker's Almanac*, dates farther back than the Registrar-General is aware of, they having originated, in their modern phase, forty years ago. It is not my purpose to speak about them, but to lay before your readers a sketch of the reasons which have led them to respond to your appeal on behalf of the Montefiore Testimonial, and which incline them to regard that Testimonial in a light of peculiar and great importance.

It is, of course, well known that the Testimonial, while intended as an expression of personal regard for Sir Moses Montefiore, will affect the well-being of a land and a people, in consequence of Sir Moses having requested it to take the form of a scheme for providing industrial and agricultural employment for the Jews in the Holy Land. It is also well known that this scheme has been preceded, for several years, by a thorough and scientific survey of Palestine, conducted by the Palestine Exploration Society, which was organised some years ago for that purpose, under the presidency of the Prince of Wales—a survey now approaching completion. It is also a

* For exact amount see cover.

notorious fact that for many years before this exploration of Palestine began, the Jewish race throughout the leading countries of the world, had been slowly rising from the disrepute and disabilities of ages; and that just a few years before its commencement, the most unprecedented Jewish phenomenon of modern times was witnessed, viz., the formation of two cosmopolitan Jewish representative bodies—the Universal Israelite Alliance, with head quarters in Paris, and the Anglo-Jewish Association, with head quarters in London, by which the scattered nation has become an organic unit after centuries of isolated helpless exile.

At a recent meeting of the Palestine Exploration Association, M. Ganneau, the discoverer of the Moabite Stone, in a paper read for him by Mr. Grove, urged the Association to expedite the conclusion of their work, as "Palestine (he said) was threatened with a strong current of immigration from Central Europe, and a railway was proposed which would cross Judea and connect Jerusalem with Jaffa." At the annual meeting of the Association, held in London a few weeks ago, Lord Shaftesbury, with a similar view, remarked that possibly they were opening the way for that return of the original inhabitants of the country for which many were looking. He also stated that he had conversed with Sir Moses Montefiore on the subject, and that Sir Moses had said that all that was required for the Jews to return in large numbers to their land, was a guarantee for the protection of life and property there. Sir Moses, as is well known, has just left Britain on a mission to the Holy Land on behalf of the Jews; and according to some portions of the London press, he was officially notified on the eve of his departure that Sir J. Drummond, Vice-Admiral of the British squadron in the Mediterranean, had instructions to "render him any assistance or support he might require during his mission to the Holy Land on behalf of the Jews." A Jew is at the head of the British government: is there any connection between this fact and the order issued to the commander of the Mediterranean fleet? If so, what may we not look for in the development of the Montefiore land scheme at a time when Turkey, the holder of the land, is at the collapsing point (according to the recent debate in the House of Commons), and when the imminent re-opening of the Eastern Question will necessitate a settlement of the question as to who are to be the future masters of Syria? Who so likely to take charge of the highway to India as India-ruling Britain herself?

These are newspaper matters of the hour. There is a concurrence of activities in the Jewish direction. The ancient people have risen; and now the ancient land is coming into prominence. Is there any special significance in these facts? The Christadelphians, as the result of definite premisses, which are open to all, are impressed with the conviction that the significance of these events is the most important that can be conceived. With your permission, I will briefly indicate what this significance is, and the ground on which the conviction is held.

To make it quite manifest, it is needful to refer to the well-known fact that the Jews have been scattered in European and other countries for many centuries. Here they are in our own midst. In every town of consequence they are familiar objects; but the very familiarity of their presence is apt to induce forgetfulness of the origin and meaning of so strange a phenomenon as the separate existence of a broken and dismembered nationality among all other nations, mixing freely with them and yet retaining their distinctive racial and national characteristics. It is necessary to recal for a moment the beginning of Israel's European dispersion. There are, doubtless, traces of their presence in the leading cities of the Roman Empire before the suppression of the Jewish State by the armies of Vespasian; but it was not till after that event (involving the destruction of Jerusalem and most of the Judean cities and the massacre of the great body of the nation), that they were scattered as exiles

in many a strange land. It is a long time ago since that happened—exactly 1800 years; and because the time is long, people are apt to forget. But the truth of a thing is not lessened by age, though age may interfere with the means of our acquaintance with it. It will be as true a thousand years hence as now, that the *Daily Telegraph* was commenced at the time of the Crimean War, even though the *Daily Telegraph* should issue its last number to-day, and all traces of its existence should be lost to future generations. A familiar illustration like this helps the imagination to realise the fact, dimmed though it be by the flight of ages, that the Jewish Commonwealth was broken and dispersed by the Romans, and the Jewish race scattered in that dispersion which has since prevailed in all civilised countries.

That calamity was no accident, if we are to believe the prophets of Israel, whose writings (sealed to us with no less a sanction than that of Christ—Luke xxiv. 44) are the most widely circulated and well-known publication of the present day. First, Moses, nearly two thousand years before the event, told the Israelites at the close of their forty years' sojourn in the wilderness, that the result of future disobedience to the law of God would be this: "The Lord God shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth: a nation of fierce countenance which shall not regard the person of the old nor show favour to the young; . . . and He shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst throughout all thy land . . . ; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from the one end of the earth even unto the other."—(Deut. xxviii. 49, 50, 52, 63, 64.) The other prophets, almost without exception, foretold the same thing, as will be seen by reference to the following passages which are a mere sample:—Isaiah vi. 11-12; Jer. v. 15-20; Ezek. v. 5-17; Dan. xii. 7; Hosea ix. 17; Joel i. 1-6; Amos viii. 12; Micah i. 5-16; Zeph. i. 12-18, &c., &c.

Lastly, Jesus himself, as recorded by three of the evangelists, told his disciples that those things foretold by the prophets, to whom he expressly alluded, were about to come to pass in his days; that, in fact, that generation would not pass till all these things were fulfilled; that the temple (at that time the finest building on the face of the earth) would be overthrown, Jerusalem destroyed, and tribulation prevail of so bitter a character as to make ordinary human joys a matter of woe at such a time.—(See Luke xxi.; Matt. xxiv.; Mark xiv.) Describing the upshot of the matter, he said "They (the Jews) shall fall by the edge of the sword, and shall be *led away captive into all nations*, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

It is matter of history that within forty years of the utterance of this prediction, all these events came to pass. If Christ only had foretold them, it might have been said by the sceptic that the prophecy was invented for him, and put into his mouth by his disciples after the event, though even this suggestion must have perished before even a superficial examination of all the events, characters, and documents concerned. But no such explanation can be offered of prophecies uttered hundreds, and in the case of Moses, nearly thousands of years before; and even if these were attempted to be disposed of on some theory of political intuition (a fine phrase, Mr. Editor, but pretty much of a myth when applied to precise events, or even to general tendencies, as evidenced by the incompetency of the cleverest politician to foretell the most insignificant event a year ahead), we have the striking fact of our own day, so long afterwards, that the Jews are now in the precise position of dispersion as a distinct, and till recently, an oppressed and despised people, as these prophecies require.

The object of these remarks is to open the way for another class of

prediction by the same prophets concerning the same people. If the one has been fulfilled, a strong presumption is established (to put it in the mildest way) in favour of the fulfilment of the other, on whatever principle the fulfilment of the first may be accounted for. This second class of prophecy foretells the re-gathering of the scattered nation into their own land, the re-establishment of David's kingdom in the hands of an immortal Son of David, and the subjection of every government on earth to his absolute authority, centralised in Jerusalem, rebuilt on a scale of size and magnificence suitable to the metropolis of the world. It would be easy to fill many columns of the *Telegraph* with quotations from the prophets illustrative of these points, but the object of the present letter imposes restriction to two points—viz., the fact of such predicted restoration and the prophetic indication of the time when it will occur—in their bearing on the events that are now transpiring in connection with the Jews.

The two points are visible together in the words of Christ already quoted: "Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled.*" Here is a limitation of Jerusalem's desolation to the period expressed by the phrase, "the times of the Gentiles." We have seen Jerusalem desolate for eighteen centuries. We, therefore, know that "the times of the Gentiles" extend at least to nearly two thousand years. Are there any means of knowing "how long" they are in their fulness? This question was asked and answered nearly 2500 years ago. There are several prophecies on the subject. To one only will I call attention on the present occasion, premising this much, that in symbolic prophecy, time is measured on the scale of a day for a year, as expressed by Ezek. iv. 5: "I have appointed thee each day for a year;" and conclusively illustrated by the crucifixion, which it was foretold (Dan. ix. 24-26) would occur at the end of seventy weeks from the Persian edict for the rescue of Jerusalem from her Babylonish desolation. Seventy weeks are 490 days, and the period from B.C. 456 (the date of the edict by the hand of Nehemiah, in the twentieth year of the reign of Artaxerxes—Nehemiah ii. 1-8) to the crucifixion, was 490 years.

In the prophecy to which I refer (Dan. viii.), Daniel was shown a ram, a goat, horns, stars, and an army, with the Holy Land as the base of the symbol. He observed certain movements among the objects of the symbol, and received certain explanations by way of making them intelligible. The explanation, in brief, was (verse 20-24) that the ram and goat with horns represented the Persian, Greek, and Roman powers in their hostile relation to the land and people of the Jews. The holy nation was to be prevailed against by these powers successively. This foreshadowing has been verified in history as our own eyes witness, for the Jews and their land are yet unrecovered from the great Roman catastrophe. But the principal point to be considered is the question of time. Daniel heard one personage in the vision ask another how long a period of time the vision would cover (verse 13.) The answer was (verse 14), "Until *two thousand three hundred days*: then shall the sanctuary be cleansed." There is an alternative reading of this number. The Septuagint and certain ancient Hebrew M.SS., have "two thousand *four* hundred." This difference, however, is deprived of its embarrassment by the fact that 2,400 years have elapsed since the commencement of the events of the vision, shewing the 2,300 reading to be the incorrect one. Now, the first event seen in the vision was the uprising of the two-horned ram. The ram was explained to mean the double-dynastied power of Persia. Consequently, if we get the date of the establishment of the empire of Darius and Cyrus, we get the commencement of the 2,400 year-days, and a clue to our present whereabouts with regard to the end of it. History points to some year between B.C. 540 and 530 as the date in question. It will be near enough for our present purpose to select B.C. 530. This figure, added to the present year

1875, gives 2,405 as the number of years to have elapsed since the commencement of the events symbolised in the vision. It is that number of years since the political ram appeared in the arena of imperial power. In a word, the conclusion is that the time for Israel's desolation is past, and that we are in the era of the revival signified by the words, "then shall the sanctuary be cleansed," or in other words, the resuscitation of the Jewish power, which is predicted by other prophets in very plain terms. It may not be out of place to give a few specimens of these plain predictions: "He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.) "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—(Isaiah xi. 12.) "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—(Ezek. xxxvii. 21, 22.) "I will gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame."—(Zeph. iii. 19.) "I will make her that halted a preserved people, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion . . . the kingdom shall come to the daughter of Jerusalem."—(Micah iv. 7-8.) "The law shall go forth from Zion and the word of the Lord from Jerusalem; He shall judge among the nations and shall rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—(Is. 2-3.)

It is the fact of the expiry of the period of down-treading revealed to Daniel which invests with so much interest the many events that are now tending to bring the Jewish nation and the Jewish land into prominence. Those events, so far, have been perfectly natural on the surface. This was to be looked for, and has, in fact, for many years, been looked for, in consequence of the light thrown by the prophetic Scriptures on the character of the situation that precedes the restoration of the kingdom again to Israel. The immediate precursor of that restoration, in its final form, is war on an unprecedented scale, in connection with the Holy Land. Thus we read in Joel iii: "When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations (that is, their armies, as the context shows) into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered amongst the nations and parted my land . . . Proclaim ye this among the Gentiles. Prepare war; wake up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords and your pruning hooks into spears; let the weak say, I am strong." Zechariah (chap. xiv.) speaks in almost identical terms of the same occasion. "I will gather all nations against Jerusalem to battle." In Rev. xvi. it is spoken of as "the war of the great day of God Almighty."

But war has always a method. Nations do not invade a country without an object. In all illustrations of antiquity, God bringing one nation against another, did so by operating through secondary causes, and the nations so operated on were unconscious of His providence in the case, being incited by some object which they proposed to themselves. (For illustration, see Isaiah x. 6-7.) So, though it is declared that in the latter-day conflict, God brings the nations into the Holy Land, we must look for some political cause leading them there. What then brings the hosts of Europe into ancient battle-ground on the Syrian plains at the termination of the times of the Gentiles previous to the re-appearance of the Jewish power in the political heavens? The question is answered in Ezekiel xxxviii. The nations are there shown to be confederated under a power having locality in "the north parts," and styled "Gog, Prince

of Rosh, Mesech, and Tubal," whom there is little difficulty in identifying with the Muscovite (though this is a secondary point). He is said to be a guard to "many people" who are "with" him. He is there addressed thus: (verse 8) "IN THE LATTER YEARS, thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste, BUT IT IS BROUGHT FORTH OUT OF THE NATIONS, and they shall dwell safely all of them. Thou shalt ascend and come like a storm. Thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee. . . . Thou shalt think an evil thought, and thou shalt say, 'I will go up to the land of unvalled villages. I will go to them that are at rest—that dwell safely all of them, dwelling without walls and having neither bars nor gates, to take a spoil and take a prey; to turn thine hand upon the desolate places that are now inhabited.'" Concerning which occurrences, it is expressly stated at verse 16: "It shall be in the latter days."

From this it is evident that it is the object of the invader to take possession of a flourishing but unarmed agricultural colony recently developed in the land of Israel, "which," says the prophecy, speaking retrospectively from the latter-day point of observation, hath been "always waste," but is now brought forth. "A desolate place now inhabited," is the description put into the mouth of Gog at the time of the invasion (verse 12) which shows the land of Israel to have been recently recovered from desolation, but not to have reached a self-protecting position. This suggests a question, to which we indirectly obtain an answer in the same chapter. How comes it, in the face of armed military nations, that Israel should re-establish themselves in their desolate mountains without armament to protect their newly-acquired prosperity? To what power do they trust in this "dwelling at rest," "having neither bars nor gates?" The answer is seen in the challenge thrown in the face of the Gogian invader, when he enters the land: (verse 13) "Sheba and Dedan, and the merchants of Tarshish, and all the young lions thereof shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" &c.

Here is a power that steps forth as the latter-day defender of Israel, under whose protection, the newly-established settlement on the mountains of Israel had been developed. Is it possible to identify this description with any modern power? The mode of reasoning that identifies it with Britain appears tolerably conclusive. Tarshish is declared in Ezek. xxvii. 12 to have supplied the Tyrian market with "silver, iron, tin, and lead." Tyre is the Phœnicia of ancient history. Phœnicia supplied all the world with tin for the manufacture of brazen swords, but the source of her supply was a secret carefully kept by her traders. According to Herodotus, she obtained her tin and lead from unknown islands beyond the pillars of Hercules (the Straits of Gibraltar), which were, therefore, called the Cassiterides (the tin-islands) from *cassiteros*, the Greek name for tin. In all ancient maps of Europe, this name is inserted in the English Channel as the name of the islands on the south coast of Britain—the Scilly isles in particular. The Celtic name of the British Islands, *Britannia*, is of Phœnician origin, and has a similar meaning to the Greek Cassiterides: the land of metals. The pure Phœnician name is *Varatanac* or *Baratanac*, the land of tin. From the Syrian *Baratanac* to the Celtic *Britannia* and the modern *Britain* is almost an obvious transition. Britain is, in fact, but a modification of the original name by which the country was known in the Phœnician markets as the source of the supply of tin and other minerals, to which the extinct mines in Cornwall and the southern coast of Ireland, of date immemorial, bear witness. The Bible name for this source of tin supply is Tarshish. Therefore Tarshish and Britain are the same. The existence of an eastern Tarshish that supplied Solomon with "gold and ivory, apes, and peacocks" (2 Chron. ix. 21),

is no obstacle to this elucidation, since it is well known there were two countries of that name, one accessible by the Mediterranean and the other by the Red Sea. Besides, the eastern Tarshish is now subject to British dominion. Nor is there any real difficulty in the circumstance that the British Islands were never known as Tarshish. Every country has its own way of naming other countries. The Hebrew custom was to describe countries from the names of the first settlers. On this principle the name Tarshish was given to the two countries known to be settled by the descendants of Tarshish, the grandson of Noah; and hence the Tarshish of Hebrew prophecy, if otherwise proved to be Britain, can easily enough be accepted as the Scripture name for that country, though that name does not occur in profane records. "The merchants of Tarshish" points to a mercantile power, which is Britain's character among the nations of the world pre-eminently. "The young lions thereof" agrees with the heraldry of the British Power. "The ships of Tarshish" is another phrase by which she is characterised in Isaiah lx. 8, in connection with the time of Israel's restoration—a phrase applicable to Britain alone as a characteristic description: for she rules the seas, and her ships outnumber those of all other nations put together. Some have broached the idea that Tarshish was the ancient Tartessus in Spain (the modern Cadiz); but there is little to favour that idea beyond a superficial resemblance in the name, while there is the fact that Tartessus was made use of as a port of call by the ships trading between the tin islands and Tyre. The ancient Tartessus has disappeared from the historic arena, while the song of the tin islands ("Rule *Britannia*") is heard throughout the world.

"Sheba and Dedan (ancient districts indirectly subject to the British Crown), and the merchants of Tarshish and the young lions thereof," is, without doubt, the prophetic description of the wide-shadowing power of Britain in the latter days, whence it follows that Britain is the latter-day protector of the Jews against the Russo-European attempt that will be made (for political reasons) to take possession of their flourishing colony to be established in the land of Israel.

That colony must, of course, first be formed. What is the present Land-scheme of Sir Moses Montefiore but the initiation of it? and what are those instructions to the Vice-Admiral of the British fleet to aid and support him; but the official beginning of that protectorate which it is the mission of Tarshish to extend to Israel in the infancy of their revival from the down-treading and desolation of centuries?

This is the view taken by the contributors of the enclosed amount to the Montefiore Testimonial—a view as free from fanaticism as any historic induction may be, though, doubtless, in opposition to current thoughts on such subjects and which is formed on grounds of solid reason that will bear investigation. It is because they take this view that they have willingly and gladly responded to the invitation to contribute to the work about to be done. Their belief is that the events now in progress will gradually lead up to the personal reappearance of Jesus Christ to reorganise the kingdom of his father David in the land promised to Abraham, and to take in hand the affairs of a distressed and bewildered age, which politicians are at their wits' end how to manage.—For the contributors,

Respectfully yours,
ROBERT ROBERTS

ATHENÆUM ROOMS, TEMPLE ROW,
Birmingham, 14th July, 1875.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECOLESIA, No. 68.

“Exhort one another daily.”—PAUL.

IN the psalm read this morning, we have David again among his enemies and praying to be delivered from their wiles. It is remarkable how constantly this feature presents itself, not only in the Psalms, but in the personal writings of the other prophets. It is true the ultimate application is to Christ (both in head and body), the “testimony” for whom, both as to his sufferings and the glory that shall be realised, is the very “spirit of prophecy” (Rev. xix. 10), but in the first instance, the constant picture of conflict with malicious enemies was realised in the experience of the prophets themselves. This picture is not comprehended by merely literary readers of the writings of the spirit. It is in fact made a ground of their rejection by some. They argue that the product of inspiration would not have been marred (as they regard it) by this constant exhibition of strife on the part of the writers. Their ideal of such matters would lead them to expect tranquil discourse of the sublime order of Gentile poets and philosophers. They are not aware that the very peculiarity which they interpret as against the writings in question, is one of the strongest evidences of their genuineness in all senses. Two things require it: first, the plan of God as disclosed in the Scriptures, and secondly, the character of mankind as we actually find it. The plan as revealed is to “take out from among” the bulk, a certain “few” who are chosen, on the principle of faith and obedience under difficulty. These are to be “delivered from the present evil world,” as Paul expresses it, after they have faithfully endured for an appointed time, the tribulation incident to being in it, while not of it.

This being the plan (and no man believing the Scriptures can say this is not the plan revealed therein), a state of incompatibility and consequent enmity between the “few” and the many is the inevitable result. The character of mankind in their bulk, is of course the inciting cause of this enmity. This character is defined in the Scriptures by the phrase “desperately wicked.” Genteel people don’t agree with this definition, but it is true, nevertheless, as any one may perceive who judges the character of the world by the scriptural rule of action. Wickedness according to this rule, is the forgetting of God, the omission to constantly do the highest honour to Him, the ignoring of His will in expression of our thoughts and the formation of our purposes; and the doing contrary to his commandments in the many matters that go to constitute “life.” Judge the world by this rule and you see at once that John’s testimony is true that “the world lieth in wickedness.” God is absolutely ignored and His law cast aside with contempt. The sole rule of action is self-interest in one form or the other. In some cases it takes a very refined form; but in its essence it is the same—the rejection of God, the service of natural inclination. The love of money—the love of honour, the love of ease, or the love of appetite will be found to comprehend the motives that rule the world: for the obedience of the powers that be spring from these. There would be no respect for authority if it were not for the power in the hands of authority to interfere with the things that are dear to the world’s heart. But for the restraints imposed by this power, society would soon be a chaos.

Where the world is at liberty to do as

it likes, such as the society it shall choose, the causes it shall support, the way it shall spend its spare money and spare time, you see the cloven hoof at once. It honours those who flatter it; it gives itself to those things that pander to its inclinations or fill its pocket, and all this with the utmost "respectability." Those things that are pleasing to its carnal-mind are in high esteem with it. The things of the spirit are not only unintelligible to it, they are distasteful to it when even faintly understood; yea, they are most odious to it, and all who preach them are an abomination. It hates those who preach the truth, because the truth is something it detests, and by "the truth" is meant something higher than that phrase means in the mouths of some people. It means, not merely that man is mortal, that Christ will come, that the Jews will be restored, the dead will be raised, &c.; these are but branches of the tree. The vitality of the tree lies in the root, and the root in this case is the relation of God to man. Tell the world the truth on this point, and the world will hate you. It does not like to be told that God is its possessor; that His honour should be its highest virtue; His obedience its highest pleasure; that it is not at liberty to do as it likes; that Christ is the heir of all things; that he will bring vengeance and destruction because of its wickedness. It burns with anger against those who say that it is not righteous; that it is astray from the right way; that even its goodness is besmeared with the mire of carnal motive. It is so sensitive on this point that even if this testimony is confined to example, it resents it, and brands with evil-speaking the objects of its hatred.

In view of these things it is not difficult to understand that peculiarity of the Psalms of David which shews us the writer in continual conflict with surrounding enemies, and exercised greatly towards them, as in the Psalm this morning, wherein he says, "Hear my voice, O God, in my prayer; preserve my life from fear

of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the secret workers of iniquity, who whet their tongues like a sword and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect."—(Psalm lxxiv. 1, 4.) This experience is no accident, nor was it exceptional in David's case. It was the experience of the Lord himself, as of course, the words of David, (referring ultimately to Christ) required. It is the experience of all who follow in their steps. Jesus declared this would be the case. "In the world ye shall have tribulation. Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world the world would love his own, but because ye are not of the world, therefore the world hateth you." Plainly also did he say, "Ye cannot serve two masters," and this principle he has applied to all who obey him, in declaring through James, Paul, and John, that "The friendship of the world is enmity with God. All that is in the world is not of the Father." "Love not the world."

There are two ways of looking at this. The first is, that the truth calls us to submit to something that is very disagreeable to bear. As nothing is sweeter to the majority of men than honour, so nothing is more bitter than to be treated as the offscouring of all things. There are a thousand little ways in which honour can be given or withheld, and it may be that the little ways are more telling than the big ones. The bow of hearty recognition is sweeter than a testimonial: the turning away of the countenance may be more galling than public execration. To the loss of the former and the inheritance of the latter, a faithful course in the truth will bring any man. What shall we say to it? Why, that if we are the genuine brethren of the apostolic band of the first century, we shall rejoice to be counted worthy to suffer shame for his name. This leads to

the other reflection. There is a natural desire in every earnest mind to have the opportunity of suffering thus for Christ's sake. Some such may bewail their lack. Such discontentment ought to be banished at once. It is next door to running into persecution, which is sinful. We ought to wait God's testing opportunities. They will come in due time if we are worthy of them, and if they are not His, they are worthless. No reasonable mind will seek discomfort or persecution. The belief, profession, and practice of the principles of the truth ought to be our aim. If these are steadfastly and consistently maintained, the dishonour and the enmity which these always provoke in the present evil world, will not be long in manifesting themselves.

And the words of Christ in the portion read from Luke, reminds us that these will be found "within" as well as "without." He says, "It must needs be that offences come." The context shows he is speaking of the brethren. All who are called are not the chosen. Many are called but few are chosen. The reason of this is that the choice is limited to those who are led by the Spirit of God. "As many as are led of the Spirit of God, they are the children of God." A man who is guided by the ideas communicated by the Spirit through the apostles is guided by the Spirit; for these ideas, in their communicated form, are the power of the Spirit in the world for the effectuation of its work. Now, all who profess the truth do not walk in it, but walk after the desires and inclinations of the natural man. There always are in the truth those who are of the flesh and those who are of the Spirit. For this reason, offences will come, and "it must needs be." It is part of the appointed discipline by which the affections of the spiritual are shaken loose from all human ties and associations, and made to rest on the eternal foundation. It is, therefore, a mistake to

look for a perfect community, or to expect that at any time we may reckon on freedom from trouble henceforward. There will be trouble as long as the present state of things last. Man is born to it. The fact helps us to take it without dismay or discouragement. Forgetfulness of the fact has worked disastrously, in some cases, when the trouble came.

But there is the other side: "*Woe unto that man by whom they come*: it were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones." Here is a great caution to our ways. Let none of us suffer as an evil doer.—(1 Peter iv. 15.) Let none of us be in trouble through misdeeds; let none of us be on the wrong side of the "offences" when they come. It is well to realise what "offences" mean here. Does it mean hurting people's feelings? If so, how shall we obey the command to prove the "unfruitful works of darkness?"—(Eph. v. 11.) Christ hurt the feelings of the Pharisees: for it is written that on one occasion, the Pharisees were "offended" when they heard what Jesus said.—(Matt. xv. 12.) It is impossible to avoid hurting the feelings of those who are in the wrong in testifying against the wrong. This is not what Jesus meant by "offence." The word "offence" had a stronger meaning in English in the days of James I. than it has now. It fails now to convey the full meaning of the original word, which is to hurt substantially; to cause to stumble; to bring into mischief. The idea is expressed by Paul where he says, "Through thy knowledge shall the weak brother *πεινήν*, for whom Christ died"—(2 Cor. viii. 11.) Woe to the man who turns believers out of the way. Here is a lesson of a sobering character which wise men will apply in many ways. It is a check against reckless independence of action.

We have to consider consequences as affecting others. We may feel ourselves at liberty to do many things as between ourselves and God, which we shall be deterred from doing if we consider its probable effects upon those who may not discern so clearly. It is in this respect that Paul says, "We that are strong ought to bear with them that are weak, and not to please ourselves." He advised the strong-minded brother of the first century not to eat meat in the idol's temple, though to good sense, the idol was nothing, and the meat good, and the temple a beautiful shelter from the weather; because a weaker-minded brother might construe his act into a participation with the idolatry, and might be emboldened to do things which would defile his conscience. In our day, the duty of consideration for others has shifted from idolatry to the ways of the world. There are many things we might do if we had only ourselves to consider. But when we reflect that our liberty may help to drive back into bondage those who are struggling to be free, it will help us to deny ourselves. If we abandon circumspection in such matters, we shall find at last we have made a mistake. "Am I my brother's keeper?" is the question of Cain, and all who go through life with this sentiment in their mouths will find themselves in Cain's company on the day of straightening. Christ's commandment is "Love one another," and the only thing that will yield satisfaction in that great day, will be the knowledge of having obeyed the commandments of Christ.

This brings us to a saying of Christ's which is written in the chapter read from Luke: "When ye shall have done all these things which are commanded you, say We are unprofitable servants, we have done that which was our duty to do." Several things suggest themselves as we reflect on this. The first is an apparent contradiction between this and that part of Christ's

teachings, wherein he says the unprofitable servant will be cast out and the profitable servant only accepted. The apparent contradiction arises from the use of the same word in two connections. There is no real contradiction. The unprofitable servant to be cast out was one who yielded no fruit, who lived in disobedience of his Lord's commands; the "unprofitable servants" of the saying under consideration are those who have "done all those things which were commanded them." The question is, in what sense are those unprofitable servants who have "done those things which are commanded?" The answer is not far for right reason to seek. In the utmost we do in "working out our own salvation," we cannot profit God. The benefit is all to ourselves. God condescends to count our faith and obedience for righteousness; but it is not for any advantage it is to Him. He is pleased with our submission, but not advantaged by it. We cannot advantage Him, for of Him and to him, and through him are all things. Consequently, when we come to stand before the judgment seat of Christ with ever so good an account of our stewardship, we can claim nothing on the score of services rendered. It is of the goodness of God we are permitted to serve, and it is of His goodness that service will be rewarded. The highest reason enjoins the attitude prescribed by Jesus. After we have done all that is commanded, we have only done our duty and have not profited God. In this sense, the accepted will acknowledge themselves unprofitable servants.

But in this there is no ground of consolation for those who are truly unprofitable. On the contrary, it forbids hope for such; for if those who have "done all those things which are commanded them," are instructed to regard themselves as "unprofitable servants," what is the position of those who have neglected "all those things which are commanded them," and who have made self-interest their rule?

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The answer is plain; "Every man shall receive *according to his work*." If a man live to the flesh with the flesh which is a perishing thing, he shall die. Only those who live to God, in the full affection of the gospel and submission to all its requirements, may hope for favour in the day of eternal life. This is revealed, and however unpleasant some may find the reiteration of these things to be, it would be no true kindness to speak otherwise. He only speaks the word faithfully who declares the truth without regard to the likes or dislikes of men. The day will come—yea, is at the door, when the importance of these principles will be seen by every eye. It will be seen too late for the majority who "with weeping and wailing and gnashing of teeth," will curse the folly which led them to give a secondary

place to the true sayings of God. Our wisdom is to lay hold of them and exalt them and obey them now, while the long-suffering of God waits as in the days of Noah. Soon our opportunity will be past. Soon will ring in the startled ear of the heedless, the solemn words which have been written a long time for our warning; "When I called ye did not answer; when I spake, ye did not hear, but did evil before mine eyes and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold my servants shall drink but ye shall be thirsty; behold my servants shall rejoice but ye shall be ashamed. Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse to my chosen."—(Isaiah lxxv. 13-15).—ED.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 100.

(The following are re-arranged from Dr. Thomas' writings, with additions.)

THE GOSPEL IN GENESIS.

The *Elohim* "preached Christ" to Adam.—(Gen. iii. 15.)

- 1.—He was to be born of Adam's race.
- 2.—He was to be the seed of the woman and Son of God.
- 3.—He was to be killed.
- 4.—He was to rise from the dead.
- 5.—He was to destroy the power that killed him.

The angel of the Lord preached the gospel to Abraham.—(Ch. xii.)

- 1.—That God would multiply His descendants as the stars of heaven for multitude, and make Him a great and mighty nation.
- 2.—That at that time His own name would be great.
- 3.—That out of His posterity would

arise one in whom and in himself all the nations of the earth should be blessed.

4.—That he, together with this personage, should have actual possession of the land of Canaan.

5.—That they, too, with all his adopted seed, should possess the world.

6.—That the seed, or Christ, would be an only begotten and beloved son, even the seed of the woman only, and, therefore, of God; that he would fall a victim to his enemies, and in his death be accepted as an offering by being raised from the dead, after the example in the case of Isaac.

7.—That at a second time Christ would possess the gate of his enemies in triumph and obtain the land of Canaan and the dominion of the world according to the promise.

8.—That at that time he and his adopted seed would be made perfect, receive the promise and enter into the joy of their Lord.

THE GOSPEL IN THE LAW.

Moses preached the gospel to Israel.—(Ex. iii, vi., xv., xix.; Num. xiv., xxiii.; Deut. xviii., xxx., xxxii.)

- 1.—That the seed of Abraham should be a great nation.
- 2.—That that nation, with Abraham and his seed, the prophet like unto him, shall possess the Holy Land for ever.
- 3.—That all nations shall be blessed in them.
- 4.—That then the whole earth shall be full of Jehovah's glory.

THE GOSPEL IN THE HISTORIC SCRIPTURES.

The gospel of the covenant made with David recorded in 2 Sam. vii., xxiii.; 1 Chr. xvii.; (see also 1 Sam. i.), comprehends the following elements, viz.:

- 1.—It was ordered in all things and sure.
- 2.—A seed should descend from him.
- 3.—This Davidic seed should possess a kingdom.
- 4.—He should be the Son of the Eternal Father.
- 5.—He should be afflicted unto death.
- 6.—He should rise again.
- 7.—The throne of his kingdom should be David's.
- 8.—The Christ should occupy the throne in David's presence.
- 9.—That he should reign over the house of Jacob.
- 10.—That he will rule in the covenanted land.
- 11.—That he will exercise dominion during the future age.
- 12.—That of his kingdom there will be no end.

THE GOSPEL IN THE PSALMS.

The Psalms are literally full of the gospel.—(Ps. xxxvii., lxxii., ii., cxxxii., cx., lxxxix.)

- 1.—They set forth that the Jew's Messiah and the world's Saviour should be the offspring of David, and Son of God.
- 2.—That he should be manifested first in weakness and mortality, and being raised from the dead, should be afterwards withdrawn to the right hand of the Father for a season, to re-appear at an appointed day in power and great glory.
- 3.—That he is to break up the order of things contemporary with his second appearing, and give the world a universal government of even-handed justice.

4.—That he will be both a king and a priest upon his throne, which will be in Jerusalem.

5.—That he will give his people Israel glory and unparalleled renown and pre-eminence among the nations.

6.—That he will promote the fear of God and the praise of His name to the ends of the earth.

7.—That he will conquer to bless, and reign to give peace; and remain in the throne of universal dominion to receive the unfeigned blessings of emancipated millions.

THE GOSPEL IN ISAIAH.

Isaiah announced it in glowing terms, and tells us—(ch. ii., ix., xi., xxxv., xl., xlix., lx., lxi., lxxv., lxxvi.)—

1.—That in vision he saw the King upon his throne, who is to reign in righteousness, on Mount Zion and Jerusalem, gloriously, in the presence of his ancients, or saints, whose death shall be swallowed up in victory.—(Ch. vi. 1-5; xxxii. 1; xxiv. 23; xxv. 8.)

2.—That the nations will abandon the art of war, and bless themselves in the peaceful occupation of husbandry and a prosperous and just commerce.

3.—That there will be a return to primitive health and longevity among the people, and a return to paradisaical harmlessness among the flesh-preying animals.

4.—Ignorance shall be extirpated; violence shall not be heard of; sickness will be banished; pride will be humbled; waste cities will be repaired; sterility will disappear; poverty will vanish; oppression will cease; and sorrow and sighing will flee away, and give place to a healthspringing morning of everlasting and unclouded joy.

THE GOSPEL IN JEREMIAH.

Jeremiah testifies to the same effect, telling us (ch. iii, 17; xxiii. 5, 6; xxxiii. 15; see also Isa. liv. 5):

1.—That Jehovah will raise up to David a righteous branch.

2.—That this man shall be King of Israel, reigning and prospering and executing judgment and justice in the earth.

3.—That in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely.

4.—That he shall be for the righteousness of the nation.

5.—That then Jerusalem shall be called the Throne of Jehovah.

6.—That all nations shall be centred to it as a throne of empire.

7.—That they shall be enlightened and blessed in their King, who shall be called "the God of the Whole Earth."

THE GOSPEL IN EZEKIEL.

Ezekiel prophecies (ch. xvii. 24; xxi. 26, 27; xxxiv. 23, 29; xxxvii. 22 25; xxxv. 35):

1.—That the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel, where it shall shoot forth boughs and bear fruit, and that under its branching foliage shall dwell all fowl of every wing.

2.—That at that epoch the kingdom shall be given to a man of low station, whose right it is.

3.—That he shall be a plant of renown; that he shall be a David; that he shall be a Prince, or High Priest of Israel for an *aion*; that he shall be immortal.

4.—That the Holy Land shall be as the Garden of Eden or Paradise.

5.—That the twelve tribes shall be an united nation, and form one kingdom in the land.

6.—That a magnificent temple shall be built in Jerusalem, differing from that of Solomon.

7.—That the dead sea shall be healed, and become as productive of fish as the Mediterranean.

8.—That from the time of the establishment of these things, the old name of the city shall be abolished—that it shall no longer be *Jeru*, "they shall see" *shalaim*, "peace," but *Yahweh-Shamah*, "HE WHO SHALL BE IS THERE."

THE GOSPEL IN DANIEL.

Daniel foretold (ch. ii. 44; iv. 15, 16; viii. 24; vii. 9-25; xii. 1, 2):

1.—The establishment of a kingdom which shall be a great military power in its beginning, and of perpetual continuance.

2.—That it should conquer all kingdoms extant in the latter days.

3.—That till the end of a period of 1260 years, "the kingdom of men" should "prevail against the saints" or heirs of the kingdom; that it should also destroy the power of the Jews, and rule over Palestine to the end of that period.

4.—That when this end should arrive, the power of God should be apocalypted

or revealed in the person of Michael, the Prince of princes, who shall appear to deliver Israel and awake the dead.

5.—That in effecting this deliverance the thrones or kingdoms of this world shall be cast down, and the kingdom of men transferred to the saints, who shall possess it under the whole heaven during an *aion* or millennium.

THE GOSPEL IN HOSEA.

Hosea declares (ch. i. 7-11; ii. 19-22; iii. 4, 5; v. 14, 15; vi. 2):

1.—That Judah shall be saved by Jehovah Elohim: that is by Messiah.

2.—That at that time Judah and Israel shall become a united nation, and agree to place themselves under one chief.

3.—That he shall betroth the nation to himself for the *aion*.

4.—That this shall come to pass in the latter days; and that these days of their national resurrection shall be in the third day after their being rent and removed out of His sight.

5.—That this can only mean during a third period of a thousand years.

6.—The present year of Ephraim's rending and dispersion is 2602, which is synchronical with that of our era, 1875.

THE GOSPEL IN JOEL.

Joel, after predicting terrible calamities upon Israel and their country, consoles the nation with the assurance (ch. i. 6; ii. 18-32; iii. 1-21):

1.—That after the Gentiles had filled up the measure of their abominations, Jehovah would be jealous for His land and pity His people, and take away their reproach.

2.—That they should be glad and rejoice in Jehovah Elohim, or Christ

3.—That he would give them the latter rain of the Spirit, as on Pentecost; and the former rain, on account of righteousness.

4.—That in this period there shall be restoration, and that henceforth Jehovah's people shall never be ashamed.

5.—That in the days of the restoration of Judah and Jerusalem, Jehovah, as the Lion of the Tribe of Judah, will gather all national armies into the valley of Jehosaphat or Armageddon, and there contend with them in battle for the possession of the Holy Land.

6.—That when this is consummated Jerusalem shall be holy, and no strangers or enemies shall henceforth pass through

her any more; that the land shall be as Paradise, flowing with wine and milk.

7.—That Jehovah will then dwell in Zion.

THE GOSPEL IN AMOS.

Joel says (ch. i. 2; iii. 7; ix. 8-15):

1.—That Jehovah will roar out of Zion and utter His voice from Jerusalem.

2.—That Jehovah would not utterly destroy the house of Jacob; but that when the indignation is completed, He will raise up the dwelling-place of David that is fallen, and raise up David's ruins, and build the kingdom as in the days of old.

3.—That then Israel shall be planted upon their land, and rooted-up no more from thence, saith Jehovah Elohim, who hath given it to them and not to the Gentiles.

THE GOSPEL IN OBADIAH.

Obadiah specifies (verses 9, 10, 16, 18, 21):

1.—That upon Mount Zion shall be deliverance, and it shall be holy.

2.—That the house of Jacob shall possess their possessions.

3.—That at the time appointed for this, deliverers shall come up in Mount Zion to judge the Mount of Esau; and the kingdom thus obtained shall be Jehovah's.

THE GOSPEL IN MICAH.

Micah testifies (ch. i. 3; ii. 12, 13; iii. 12; iv. 1-13; v. 1-15; vii. 6-20):

1.—That in the latter days yet future, the kingdom of Jehovah shall have sovereignty over the empires and kingdoms of the earth, and that all nations shall concentrate around its throne.

2.—That Jehovah the Elohim of Jacob will enlighten or apocalypse them, and they will in consequence walk in His ways.

3.—That a law and a word will be promulgated from Zion and Jerusalem and be universally obeyed; that war will be abolished, peace be established as the order of the day, and goodwill everywhere prevail.

4.—That Israel shall then be a strong nation, with Jehovah (Christ) reigning over them in Mount Zion from thenceforth and for the millennium.

5.—That in this day of apocalypse the Judge of Israel shall stand and rule in the strength of Jehovah; that Israel shall

then abide or dwell safely in the Holy Land, because their Divine King shall be great to the ends of the earth.

6.—That the Conqueror of the nations will pass by the transgression of the remnant of his heritage, and perform the truth to Jacob, and the mercy to Abraham which He has sworn to Israel's fathers from the days of old.

THE GOSPEL IN NAHUM.

1.—Israel's deliverance from the Assyrian by the fall of Nineveh, was only the type of a greater deliverance at the apocalypse of Messiah.

2.—The prophet looked forward to the time when the wicked should pass through Judah no more.—(ch. i. 15.)

3.—This must be future, because the wicked are not yet cut off, but are in possession of the Holy Land.

THE GOSPEL IN HABAKKUK.

Habakkuk saw:

1.—The time when the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea.

2.—He saw that this could not be the character of the times until the Gog of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel, the Lawless One of Paul, and the Dragon of Rev. xx. (the power execrated as the spoiler of the nations and the violator of the land of Israel) should be removed out of the way.

3.—He saw that this power should be broken by the saints, who should "rise up suddenly and awake" to life, in whose midst is the **STONE OF THE WALL** which shall cry out against him.

4.—He saw that the kingdoms and empires existing in the hour of the end are for Jehovah's Christ.

THE GOSPEL IN ZEPHANIAH.

1.—The apocalypse of Jehovah, the King of Israel in Jerusalem.

2.—The taking away of judgments from Jerusalem.

3.—The purification and pardon of the remnant.

4.—The exaltation of Israel to fame and praise throughout the earth.

5.—Their restoration to the Holy Land from all parts of the earth.

6.—The abolition of all the "Names

and Denominations," and other superstitions of every form, shade, and colour, that now bewilder and divide mankind.

7.—The establishment of one religion and one government for all the world.—(ch. i. 1; ii. 6-11; iii. 1-19.)

THE GOSPEL IN HAGGAI.

Haggai foresaw:

1.—The desolation of Babylon, the overthrow of Rome, and the convulsion of the entire Gentile world.

2.—The apocalypse of the Holy One of Israel, who should be Governor and High Priest of the nation; the ONE represented by those "men of sign," Zerubbabel and Joshua

3.—That to be desired of all nations should come, and Jehovah's house be filled with glory.

THE GOSPEL IN ZECHARIAH.

1.—That the land previously desolated shall become like Eden, the garden of Jehovah; and that all its inhabitants in Messiah's age shall be trees of righteousness, the planting of Jehovah, that He might be glorified.

2.—That after Messiah effects his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus; in their restoration to Palestine; in the subjugation of the nations; and in their subsequent enlightenment.

3.—That Jehovah shall inherit Judah and choose Jerusalem again; and that all flesh shall be at rest before him

4.—That the horns of the Gentiles which have scattered Judah shall be broken, the Holy Land and City be avenged, and Zion comforted, in the presence and operations of the brethren of the "Carpenter's Son."—(Ch. i., ii., vi., viii., ix., xii., xiv.)

THE GOSPEL IN MALACHI.

1.—That the name of Jehovah shall be great among the Gentiles.

2.—That the glorious Messenger of the Covenant will come, and that men will be taught to venerate this name, and not take it lightly into their lips.

3.—That the world-rulers contemporary with these events, will be utterly extirpated.

4.—That the saints shall come forth from their graves and be healed, and that then the wicked shall be ashes under the soles of their feet.

5.—That then the Sun of Righteousness will shine forth with great glory in the kingdom of the Father.

THE GOSPEL IN THE NEW TESTAMENT.

1.—That Abraham is heir of the world.—(Rom. iv. 13.)

2.—That in him and his seed all the nations of the earth shall be blessed.—(Gal. iii. 8.)

3.—That Jesus Christ is Abraham's and David's son and heir.—(Matt. i. 1.)

4.—That Christ will restore the kingdom again to Israel, and build the tabernacle of David which is fallen down.—(Acts xv. 16)

5.—That Jesus is the King of Israel by inheritance.—(Luke i. 32.)

6.—That the shedding of Christ's blood effected the confirmation of the promises made to the fathers, and gave the right of remission and inheritance to all who believed on his name.—(Matt. xxvi. 28)

7.—That the eternal life and glory of the kingdom to come are vested in Christ for bestowal upon obedient believers at his appearing.—(John xvii. 2; 2 Tim. iv. 1.)

8.—That the second coming of Christ is necessary to the resurrection of the dead, and that the resurrection precedes and introduces to the time of reward; and that the judgment seat confirms the hope or disallows the claim of the candidates for the inheritance of life and glory in the kingdom, agreeable to every man's work, whether it be good or bad.—(1 Thes. iv. 16; Rev. xi. 18)

9.—That Christ shall judge the world in righteousness, at the time when all the kingdoms thereof become Jehovah's and His Anointed's.—(Acts xvii. 31; Rev. xi. 15.)

10.—That the faithful will reign with Christ on the earth as kings and priests for a thousand years.—(Rev. ii. 26; v. 10; xx. 4.)

11.—That there shall be an era of regeneration and a restitution of all things spoken of by all the prophets.—(Matt. xix. 28; Acts iii. 21.)

12.—That the Jesus Christ of the New Testament is the Jehovah of the Old Testament, manifested in fallen human nature for the development of the righteousness of vindicated law, that they who are called might receive the promise of eternal inheritance.—(John xii. 45; xiv. 9.)

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.)

"Fear 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.)

The Lebanon Mountains are to be surveyed, geologically examined, and accurately mapped.

Mr. Adolphus Rosenberg will contribute an article on the "Condition of Palestine" to the July number of *Frazer's Magazine*.

Her Majesty's son, Prince Arthur (the Duke of Connaught) proposes shortly to take a voyage in his yacht along the coast of Syria. (Many things are tending eastward.)

A Jewish Association has been founded at Yanina in order to encourage and develop public instruction amongst the Jews of Epirus. The association at present numbers seventy members.

Among those who received invitations to the State concert and ball, at Buckingham Palace, were: Sir Albert Sassoon, K.S.I., Lady A. Rothschild, Mr. A. de Rothschild and Mr. and Mrs. Arthur Sassoon, Mr. L. de Rothschild, John Francis Goldsmid, M.P.—all Jews.

Three Jews from Teheran recently passed through Berlin on their way to London, whither they were going with the view of obtaining the intercession of Sir Moses Montefiore on behalf of the Persian Jews who are subjected to much oppression.

SIR MOSES MONTEFIORE.—Sir Moses Montefiore was born at Leghorn; but when about four years of age, he was brought to England, where he was educated and has lived ever since. He is a banker.

IMPERIAL VISIT TO A JEWISH SOUP KITCHEN.—The Emperor Francis Joseph of Austria recently honoured the Jewish "Suppen und Thee Anstalt" at Vienna with a visit. His Imperial Majesty was received with every honour due to his exalted position, and minutely inspected the establishment.

JEWISH PROMOTION IN AMERICA.—The *Jewish Messenger* says that the Hon. Joseph Koch and Mr. Julius Lyons have been

appointed on the staff of the General commanding the Second Brigade in the United States Army, the former as Commissary of Subsistence and the latter as Judge Advocate with the rank of Major.

A NEW SYNAGOGUE IN NORTH CAROLINA.—The ceremony of breaking the ground preparatory to the construction of the New Synagogue in Wilmington, North Carolina, a proceeding somewhat analogous to the turning over of the first sod of a railway, took place on the 20th ult. The ceremony was invested with much interest as it was the first of its kind in the State of North Carolina.

THE JEWS AND THE SULTAN OF ZANZIBAR.—The Sultan of Zanzibar dined with Mr. R. D. Sassoon, at his residence, Lancaster Gate, during his visit to London. (Mr. R. D. S. being a Jew, certain modes of killing and preparing the food were used which made the repast highly acceptable to his Highness). The *Times* describes Mr. Sassoon as a friend of the Sultan's early days. His Highness intends making a pilgrimage to Jerusalem. At the suggestion of Sir Moses Montefiore, the Board of Deputies will present an address to the Sultan of Zanzibar, praying that he will grant protection to any Jews who may settle within his territory.

THE JEWS AND THE FRENCH INUNDATION.—The *Globe* says the first subscription list opened in Paris in aid of the sufferers from the floods in Toulouse amounted to £2,580. To this sum, £1,200 was contributed by the firm of Rothschild Brothers, and £400 by Baroness James de Rothschild. Madame Heine has since subscribed £1,000. The *Times* in a leading article on the subject specially alludes to the munificence of the house of Rothschild and of Madame Heine.

JEWISH EDUCATION IN GERMANY.—We learn from our Berlin correspondent that the

German Minister of Public Worship and Education has issued an order to the effect that in future at every Prussian gymnasium (grammar school) an opportunity shall be afforded to the Jewish pupils to regularly pursue their religious studies. Hitherto the practice has been in all public institutions in Prussia to ignore the existence of Judaism.—*Chronicle.*

THE ROTHSCHILDS IN PARIS.—The Baron Alphonse de Rothschild, says the *Famille de Jacob*, will have the first rank on the list for Senators prepared by the three groups of the Left. The population of Paris cannot forget the conduct of the brothers Rothschild during the siege; they gave millions to the unfortunate, and they kept watch on the ramparts with the division of the National Guard. The remembrance of these deeds saved their palaces from the incendiary torches of the Commune. After the war, Baron Alphonse placed at the disposal of M. Thiers, with reference to the payment of the war indemnity to the Prussians, all his perspicacity and experiences with a personal disinterestedness and modesty which the late President of the Republic never ceases to praise.

THE JEWS OPPRESSED BY GOG.—There is a long article in the *Jewish Chronicle*, in which the writer says:

“The civil and political condition of the Jews of Russia appears to be yearly passing from bad to worse. The unhappy Israelites of that country are placed under every possible disadvantage and subjected to every possible ill-treatment. Some wealthy individuals in the capital and in a few of the large cities doubtless enjoy certain privileges, but the state of the mass of Jews in Holy Russia is lamentably bad. Unhappily the truth cannot easily reach our shores. The local Jewish press dare not proclaim it, and the fear of suppression and Siberia acts as a watchful monitor. The foreign Jewish press either does not possess the requisite information, or for some mistaken reason follows the maxim that silence is golden. In Eastern Europe the Jews have often been compelled to seek safety under the ægis of the Crescent, from the persecutions of the Cross. The Orthodox Greek Church has usually considered the oppression of Jews as an especially pious work. The unrelenting Nicholas and the mild Alexander have regarded the Jews from the same point of view, and the latter have fared alike at the hand of the Czar who crushed Poland and of the Czar who abolished serfdom. The numerous petitions presented to the Emperor of Russia by various Jewish bodies have not substantially improved the position of the Russian Jews. We have considered it our duty to call the attention of our readers to the unhappy position in which the Russian Jews are situated. A cry of distress from our unhappy coreligionists occasionally reaches

us, and makes but little impression among us. The sufferings of nearly two millions and a-half of Jews, deserves more interest than they have hitherto inspired. How best to serve them, is a problem which we do not, to-day, profess to solve. Representations to the Russian Government would probably prove unavailing, and possibly might increase the hardships to which the Jews are exposed.

THE WEALTH OF FRANCE FLOWING INTO THE HANDS OF THE HEBREWS.—The Paris correspondent of the *Morning Advertiser* in referring to the wealth of the Jews of Paris, speaks of the dread and dismay with which “patriotic people contemplate the appalling rapidity of the current which drives all the wealth and land of the country into the hands of the Hebrews.” The writer adds: “They (the patriotists) seek to stem the tide by excluding the Jews from clubs and good society. No Israelite is ever admitted to any *salon* in Paris, any more than in Vienna or Berlin, where their exclusion is still more rigorously enforced; one exception being only made in favour of the Rothschild family. Nobody knows why, but this ostracism does not prevent these pariahs from splashing the people with their gaudy equipages, nor from jingling their gaudy jewellery and ostentatious vulgarity with American pertinacity and irrepressibility at the *premieres representations* in our theatres and in all places where money can obtain admittance. It is fearful to contemplate the splendour of the places which they are rearing in all the best quarters of Paris, outbidding Christians everywhere. The Rothschilds alone occupy a vast area of the city. Their places in the Rue Lafitte, Avenue Friedland, Avenue Messine, Rue Tilsit, Rue St. Florentine and the Bois de Boulogne are surrounded by parks and gardens of vast extent in the very midst of Paris, where every foot of ground must be covered in gold by its purchaser. A Constantinople Jew named Camondo is rearing a huge pile of buildings overloaded with ornamentation in the Rue Monceau, and another of the same persuasion named Hirsch, has purchased the Duchesse d’Albe’s palace in Paris and the magnificent pleasure of Beaugard. This Bavarian Jew has leased the shooting of all the state forests round Paris—St. Germain, Fontainebleau, Rambouillet, &c., and a Prussian named Henkel has leased the splendid villa and spacious grounds fronting the Longchamps race course in the Bois de Boulogne.”

PALESTINE EXPLORATION.—The annual meeting of this society was held yesterday afternoon, at the Royal Institution, Albemarle street. The Archbishop of York, who presided, gave a brief account of the object of the society, which was founded

in 1865 for the elucidation and illustration of the Bible. Since that time four expeditions had been made, and surveys and excavations had been effected. In the course of his remarks his Grace referred to a map on the wall, from which it appeared that the surveys extended from Mount Carmel in the north to Beersheba in the south, and from Askelon on the west to the Dead Sea. Difficulties had to be encountered, but they were to be overcome by perseverance. The exploration of Palestine was a work that would do honour to England, and he felt sure there was sufficient interest in the question to make people come forward in order that it should be carried out thoroughly. The Americans were also working with the same object as themselves, but they were working in harmony. The Earl of Shaftesbury moved the first resolution, to the effect that the meeting pledges itself to continue the survey to a successful termination. He regretted that the income was not more than 4,000*l.* He said that the surveys might be most important in establishing the veracity of the old Biblical records; that they might be preparing the road for the return of the old inhabitants which had been promised; that the tradition of the preservation of the Ark of the Covenant might be verified, and that it might yet be shown that the Lord had mercy upon Sion. The Rev. Dr. Barclay, late of Jerusalem, seconded the resolution, which was carried. The meeting was also addressed by the Rev. W. Wright, of Damascus, the Rev. Horrocks Cocks, and Mr. George Grove.—*Daily News*, June 11.

ANGLO-JEWISH ASSOCIATION.—The annual general meeting of the subscribers to the Anglo-Jewish Association took place yesterday, at the Westminster Jews' Free School, Greek street, Soho, Baron Henry de Worms, president, in the chair. Amongst those present were Messrs. Julian, Goldsmid, M.P., Sergeant Simon, M.P., the Hon. Barrow Ellis, F. D. Mocatta, E. A. Franklin, A. M. Marsden, Rev. Professor Marks, Rev. P. Magnus, B.A., and Rev. Loeve, secretary. This Association is one of the most important of its class, and is established to obtain protection for unprotected Israelites in foreign lands, and to bring secular instruction within the reach of those Jewish children in whose native lands the means for instruction are either wanting or insufficient. The Association, acting in concert with the leading kindred institution on the Continent—the Alliance Israelite Universelle—and with similar institutions, seeks to establish a bond of union for educational and civilizing purposes among the Israelites in the British Empire and those in foreign dominions. Baron Worms, in moving the adoption of the annual report, stated that the Association possessed

branches in all parts of the British Empire except India, advocating the establishment of kindred institutions there. The exertions of the Association extended to Gibraltar, Aden, Smyrna, Salonica, Bagdad, Morocco, Jaffa, &c. With respect to the recent outrages on the Jews in Morocco, a letter has been received by the Association from the British Foreign Office, to the effect that her Majesty's representative in Morocco had made representations to the Moorish government on that subject, and he had reason to believe that steps had been taken to arrest the perpetrators of the outrage. Baron Worms congratulated the meeting on the success of the labours of the Association, and the proceedings terminated with votes of thanks to the honorary officers.

THE MONTEFIORE HOLY LAND COLONIZATION SCHEME.

Sir Moses left London for the Holy Land, in the third week in June. Previous to his departure, the following prayers were offered in the London Synagogue on his behalf.

"Thou, Lord, orderest the steps of every man, and turnest their hearts withersoever Thou wilt. Thou hast vouchsafed Thy gracious promise that Thy kindness shall not be removed, and the covenant of Thy peace not depart from us, when Thy servants take pleasure in Zion's stones, and favour the dust thereof. We beseech Thee, who didst uphold with Thy glorious arm Moses the leader of our people in the days of yore, to look down from Thy holy habitation upon Thy servant Sir Moses Montefiore. Inspired with a deep and burning love of the Holy Land, he goeth forth in his old age for the seventh time to seek the welfare of his brethren in Jerusalem; and feareth not the dangers and toils of the way. O, we beseech Thee, send out Thy Light and Thy Truth, let them lead him, and his companions unto Thy holy hill in peace and safety; preserve and shield him in his going in and coming out, so that he may return to his habitation in unimpaired health. Fill the hearts of all our brethren with a spirit of sympathy and bounty so that they come forward joyously to strengthen the weak hands of the indwellers of Zion, and help them to build houses that they may dwell therein, and to plant fields and vineyards, that they may eat the fruit thereof in purity and holiness. And hasten Thou to redeem us. Say to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, Amen.

"We earnestly address Thee on behalf of Sir Moses Montefiore, Thy Servant, great among men, yet zealously faithful to Thy covenant, who all his life took the warmest interest in, and felt the most ardent love for, Jerusalem, sharing in her grief and rejoicing in her joy, assisting her inhabitants in their

need and consoling them in their distress, defending them against malevolence, and powerfully advocating their cause before princes and sovereigns. Though he has now reached a most advanced stage of life, he is willing to endanger again his existence, and to undertake another journey to the Holy Land (wherein the light of Thy Truth did once shine) in order to exercise again his philanthropy towards his brethren, to vindicate their honour, and to show to the world that the Jews of Palestine deserve sympathy and respect, for they are hard-working and honest people. To him may be applied the words of Thy Prophet: 'A faithful ambassador is peace.' O Lord, send Thy angels to be his safeguard on his way. Envelop him with the shadows of Thy wings, so that the burning rays of the Eastern sun may not hurt him. Bless him on his going; bless him on his return. Allow him to come back safely to this country, for Thou art the shield of the righteous, and their Redeemer in the time of evil. Allow him to see the great day, when Thou wilt be the eternal light of Zion, and bring her mourning to an end. Amen."

We quote these prayers, not because they will be heard, for they are not presented in the name of Jesus, through whom alone the God of Israel will be approached; but as indicating the drift of Jewish thought in connection with the mission of Sir Moses. Sir Moses was followed from the Synagogue by an immense crowd, who waved their hats. As he was about to enter a house in Bevis Marks, a rush was made to get near him. As he turned for the last time towards the crowd from the top of the steps, loud and enthusiastic cheers were raised, which Sir Moses acknowledged by bowing and waving his hat and by invoking God's blessing on the people whom he bade to pray for Jerusalem. Sir Moses Montefiore expressed himself greatly affected by this enthusiastic reception.

THE OBJECT OF THE MISSION OF SIR MOSES.

Subsequently, at the annual distribution of prizes to the Jewish Schools at Stepney, at which there was a large and influential Jewish audience, Sir Moses was present and made a speech. His nephew, Mr. Arthur B. Cohen, Q.C., was in the chair, and made the following allusion to Sir Moses and his mission: "I daresay you have heard that at the present moment the Jews of Jerusalem are not in the happiest condition. The other day I heard that Sir Moses Montefiore received a telegram from the Jews of

Tiberias stating: 'We are oppressed; we are being murdered. For God's sake come to help us!' Sir Moses Montefiore received that telegram at six in the morning, and I believe that within two hours afterwards he sent back a telegram to the British Consul, saying: 'I shall be with you in a short time.' (Great applause). Yes, you may well applaud that. Well may you feel honoured that you have now before you a man who has done more to raise the name of the Jew than any man during the last hundred years; and I do hope that if Sir Moses Montefiore does leave the shores of England in six or seven days, he will be accompanied by the unanimous and fervent prayers of all the Jewish community. I hope you will watch him on his voyage, and I hope you will send him cheering words from time to time, because I tell you this: he goes *not only to Tiberias*, but he goes *for reasons which, perhaps, in a few days you may learn*—to vindicate the name of the Jews of Jerusalem—to show that the Jews of Jerusalem are worthy of your charity and worthy of your respect. . . . I warn you, once for all, if you should ever hear the Jews of Jerusalem calumniated, to bear well in mind that he who has been in Palestine more than six times, and receives hundreds of letters from the Holy Land every day of his life, is prepared to rise up and say that those charges are false, that they are wicked, that they are criminal. And it is to vindicate the name of the Jew, not only in England, not only in France, Germany and Russia, but to *vindicate the name of our Jewish co-religionists in Jerusalem*, and to *render the fame of that city as bright and as clear and as pure as we wish it to be*—IT IS FOR THIS NOBLE PURPOSE that my uncle, who, you won't believe it, is more than ninety years of age, is about to proceed in this hot weather to that distant country. I am sure that you will, before I sit down, give him such 'three cheers' as will enable him to feel that the whole Jewish community will ever be grateful to the man who sacrifices—I speak not of wealth—he cares not for wealth, but who sacrifices peace, quiet and health to an enterprise so charitable, so noble and so national."

Three rounds of hearty cheering for Sir Moses were given by the entire assembly, after which, Sir Moses Montefiore said that

no doubt the ladies and gentlemen present would think him ungracious if he did not rise on that occasion and acknowledge the compliment they had just paid to him, though he would have been glad if his kind nephew had passed over what he had said about him. He believed that every person in the room must have felt, as he felt, with regard to the Jews of Jerusalem, and he would strive when he should reach Jerusalem to stimulate and animate them to follow the good example of those he saw there before him. (Cheers). He could assure them that there is not one in Jerusalem but has a good heart and wishes to worship God as his forefathers did. He could not speak of all he felt on that occasion, he wished he could; but he would act. (Loud applause). He felt very happy at hearing the words which had fallen from his nephew, the chairman. He felt delighted with the results produced by the managers of the School. With regard to Jerusalem, he felt sure that there was not one lady or gentleman present but would lend a cheerful hand in the work of helping the Jews there. He hoped by God's blessing to bring soon to England his own report of the condition of the Jews of Jerusalem.

SIR MOSES ON HIS JOURNEY.

At the last report, Sir Moses had reached Turin, where he had been compelled to rest a few days in consequence of finding the fatigue of travelling greater than he had anticipated, although the journey had been broken at several stages. The *Jewish Chronicle* says: "The visit of Sir Moses Montefiore to the Holy Land is an event which we cannot regard with unmixed gratification, because such a journey, even to a man of Sir Moses' vigorous frame and excellent constitution, must be, to say the least, fatiguing. Truly we cannot say harassing, because the strong heart and firm will of Sir Moses will tend to render the journey one of almost unmitigated pleasure to himself. We speak not of the perils of the sea or of a journey. Wherever men are, they are in peril: nay, rather in safety, for they are under the shadow of the Divine care. To that mighty protection, we humbly commit the noble old man who goes forth again, now in the ninth decade of his age, to perform what he feels to be an act of

duty, to show his love for his brethren, for the land of his fathers, and for the Lord who has preserved him, kept him alive and brought him to enjoy this season. May he speedily return to these shores."

The *Liverpool Mercury* of June 17th says, "Sir Moses Montefiore, an old man 92 years of age, has just set out on his seventh journey to the Holy Land. About ten days ago, and at six o'clock in the morning, he received a telegram from the Jews of Tiberias, expressed in these words: 'We are oppressed, we are being murdered; for God's sake, come to help us;' and within two hours after he sent a message to the British Consul saying, 'I shall be with you in a short time.' The resemblance to Sir Colin Campbell's famous reply to Lord Palmerston, at the outbreak of the Indian Mutiny, is quite startling: 'Stop the steamer at Marseilles, and I shall be ready in four and twenty hours.' And yet the spectacle of the venerable old man rushing across Europe at the cry of his suffering kindred is even more extraordinary, and every heart in England will respond, we are sure, to the beautiful prayer that was offered in the London Synagogue before he set out: ". . . Great Britain joins the Jews in their solicitude for the aged man—a Jew, but a thorough son of England, worthy of his own Hebrew fathers and the noblest heroes of this land of ours that gave him birth—in the evening of whose life the sun of benevolence is shining brighter and broader than ever. He has long known that the benevolent man is the genuine epicure, and that there is the profoundest truth in the words of his own Royal Preacher about those who remember the poor. England wafts him her God speed, and joins in the hope that in ministration to the welfare of his people he may find recruited strength and new vigour. Such a noble old man is one of the princes of the earth. There is a great future for the solitary, exiled, downtrodden, but indestructible Jew; and the spirit of Sir Moses Montefiore is hastening it on."

PROGRESS OF THE SCHEME.

The bazaar in aid of the scheme will be a thing of the past when this meets the eye of the reader. At the time of writing, it lacks three days to the date of its occurrence. If possible, we may add a note before

publication on the extent of the success realised. Meanwhile, a specially interesting feature is worthy of notice. One of the secretaries of the bazaar wrote to the Rabbi of Jerusalem, suggesting that the Rabbi should ask the Jews of that city to send for sale at the bazaar a collection of the various articles usually made in Jerusalem, and supplied to travellers. In answer to this proposal, the following answer has been received from the Rabbi:—

"The Holy City of Jerusalem (may it soon be rebuilt!) The 5th day, 22nd of Iyer, 5635 A.M.

To the Excellent Maiden who wishes to promote the welfare of Jerusalem—MISS MIRIAM TWYMAN, of Ramsgate (May that Holy Town flourish and exist for ever!)

We feel ourselves greatly honoured by your esteemed letter, written by the hand of our valued and learned friend Dr. Loewe, on the 14th of the Omer; and we hastily made your request known to all the inhabitants of Jerusalem, that they should send various articles and fancy things usually made in Jerusalem, to be sold at the bazaar. And, behold, all Zion has heard and rejoices that God has given to it grace in your eyes and in the eyes of the Princes, and that He has inclined your hearts to remember and send assistance to them, by holding a bazaar and selling the articles which they are sending, and which are produced in our Holy City of Jerusalem. (May it be rebuilt in our days!) May the All Good send every blessing and happiness to those who are helping in this great and Holy work, and may He cause them to shine radiant as the bright Stars in the Heavens, is the prayer of those who honour and esteem you.

"Signed ABRAHAM ASKENASI (The Chief Rabbi of Jerusalem), SAMUEL SLANT." *Daily News, June 28th.*

The Grand Rabbis of France and Paris have just issued an eloquent circular in which they appeal to the Jews of France to contribute towards the Sir Moses Montefiore Testimonial Fund.

At the annual meeting of the committee of, and subscribers to the Palestine Exploration Fund, held a week or two ago, the Earl of Shaftesbury in moving a resolution expressive of sympathy with the action of the committee, said he had recently conversed

about the future of the Holy Land with Sir Moses Montefiore, who said to him: "Give but security of life and property, and the Jews will return very rapidly, and take possession of their ancient territory." Therefore, said his lordship, survey the land, measure it, go over every corner, take every possible estimate of it, drain it if possible, and prepare it for the return of its own occupants.

Mr. F. D. Mocatta writes to the *Jewish Chronicle* to say that the Montefiore Testimonial Committee will await the return of Sir Moses before deciding on the precise form of the scheme.

THE AMERICAN JEWS AND THE SCHEME.

The Board of Delegates of American Israelites have just issued, through their secretary, the Rev. M. S. Isaacs, of New York, an open circular, addressed to the Israelites of the United States, asking them to contribute, each according to his means, to the proposed Montefiore Memorial. The memorial, which it is designed to erect in honour of Sir Moses Montefiore, is to consist of a series of buildings to be located in Palestine, and in which mechanical and agricultural branches are to be taught the Hebrews in that country. Such a charity is said to be much needed for those people, as it would render them independent of the Israelites of other countries, on whose alms they depend for their bread, and would encourage them to rely upon themselves and earn their own maintenance. Circulars to that effect have been sent to several prominent members of the Hebrew congregations in this and other cities of the Union. Similar appeals have been forwarded to the Israelites. At the annual meeting of the Board, it was resolved to dispose as follows of a balance left of the sum raised last year towards Jewish distress: 350 dollars to the Montefiore Testimonial, and 350 dollars to the Agricultural School at Jaffa and the Hospital at Jerusalem.

THE AFFAIRS OF PALESTINE.

The *Rock* of June 18th, has the following remarks on "the Exploration of the Holy Land:—"

"Last week, at the very last moment when we were going to press, a meeting of remarkable interest was being held in the theatre of

Royal Institution, Albemarle Street. This was none other than the anniversary of the society which, under the modest appellation of 'The Palestine Exploration Fund,' is engaged on a work which may well be regarded as of surpassing importance, for its issues are not confined to the present dispensation. In Palestine we behold the only portion of the earth's surface which can properly be described as Holy Ground; but this, however fascinating from its association with the past, possesses a still more solemn interest to every student of Scripture from its close connection with the future. And if, as many concurrent signs would lead us to believe, the time is fast approaching when its rightful heirs will seek to re-occupy their goodly heritage, the task of carefully measuring its rugged surface, and accurately delineating its ancient boundaries, is one that it behoves us to push forward with all our might. Yet a little while, and the survey which is now proceeding under the Society's auspices will have become indispensable to the returning hosts of Israel and Judah. It is for *their* convenience—even more than for the solving of Biblical problems or the gratification of a laudable curiosity—that English and American engineers are now gathering materials for the great map of the country on either side of Jordan. And there is another reason for pressing on the work. Even now it is difficult to mark the

sites of ancient cities, tell the towers of former strongholds or identify the scenes of great historical events, but this difficulty is growing daily, inasmuch as the tidal wave of change, which has swept of late years over every other land, is commencing to flow in Palestine itself. When the shriek of the railway engine shall resound through the Valley of the Jordan, or a 'Grand Hotel' be seen on every consecrated knoll, we may bid farewell to half the traditions of the 'unchangeable East.'

It was stated at the meeting that Sir Moses Montefiore, who (ætat 91!) is about to revisit Jerusalem, had confidently declared that so soon as there was any adequate security for life and property the Jews would be ready to return to their land. Nay, they are returning now, not indeed 'flying in a cloud like doves to their windows,' but in dribblets, a family at a time. Happily, the desired security is in a measure guaranteed by the rivalry and jealousy of the great European Powers, who seem to act as if they one and all believed that, not at the Dardanelles nor the 'Eternal City,' but in the little hill of Zion lies the key to the future empire of the world. It is in this connection, though in a sense widely different from what diplomatists conceive, that the state of 'the Eastern Question' is watched with such anxiety by every believer in God's holy Word."

The Christadelphian.

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

AUGUST, 1875.

THE contribution of the brethren to the Montefiore Holy Land Colonization Scheme has gone beyond all expectation. It amounts at the time of writing to over £130. For a poor community like those to whom the gospel is preached in our days, this is a large sum. It is not for any of us to boast in the amount, but rather to give thanks. Its value lies in the indication it gives of real interest in the land of promise, and real faith in the purpose of God towards it. It is a free-will offering to the God of Israel at

the hands of a few Gentiles who have learnt by the Word to rejoice in the goodness He has purposed towards all men in connection with the land and people of His choice. May it find acceptance before Him like the widow's mite, dropped with fervent heart into the treasury of the Lord's temple, where others poured their gold with formal compliance; for in truth, it is but a drop in the ocean in relation to the magnitude of the work.

As a set-off to the gratification caused by the brethren's liberality, there is the disappointment of the *Daily Telegraph* editor's refusal to publish the letter sent to him with the offer of the money for transmission to the Montefiore Committee. The object of sending this letter was two-fold, first, to hold up to extensive view the glad-tidings of the kingdom, and second, to help the

Montefiore project, by setting an example of contribution to other Gentile communities. It was thought probable that a letter forwarding money in response to the *Telegraph's* own appeal would obtain favour: and this probability was strengthened by the consent of bro. Hodgkinson to call personally on the editor and negotiate the matter. The arrangement came very near a success. Preliminary obstructions gave way, and bro. Hodgkinson found himself graciously received in the editorial sanctum of the *Daily Telegraph*. The offer of the money, and the explanation of the occasion of the letter produced a decidedly favourable impression, and evoked a virtual intimation of willingness to publish the letter. The manuscript was left for the editor to read, and word was to be sent to bro. Hodgkinson, who was to forward the money forthwith. In 24 hours the manuscript was returned with the intimation that "pressure upon our space" would prevent publication. Bro. Hodgkinson then telegraphed to the Editor to name a price, and funds should be forthcoming with the MS. per next train. In six hours, the reply came: "We cannot publish the correspondence at all."

Thus, neither love nor money would induce the *Telegraph* (which is the property of a Jew) to have anything to do with the letter. At first favourable, he was, at last, in a state of implacable objection. What produced the change? The reading of the letter. How came this result from such a cause? The fact, of course, is open to a variety of interpretation, more or less uncomplimentary to the letter itself; but the true meaning is not difficult to get at. The letter will be found in the present No. on page 340, so that readers can judge for themselves. If there be no demur on the part of the contributors, the letter having been declined by the *Telegraph*, we propose to spend £10 of the money in printing it in tract form, for free distribution everywhere. The Montefiore fund will, probably, be benefitted by this expenditure to a greater extent than £10, since the circulation of the letter may induce others to contribute. The tract will be supplied without charge to anyone applying.

The Israelito-*Telegraph* objection to the letter is not unintelligible. What could be

more exasperating to a Christ-rejecting Jew than the suggestion that a Jewish scheme to honour a Jew was preparing the way for the re-appearance of Christ? Here is the sort of letter that would have appeared the very next day, in full, with a complimentary allusion in the editorial column.

SIR.—We observe you are getting up a testimonial to Sir Moses Montefiore, and we enclose £130 as a contribution towards that object. We are Gentiles, but as you have appealed to non-Israelites to take part, we take the liberty of doing so, and gladly respond. We are totally indifferent to the form the testimonial may take. We perceive that the wish of Sir Moses is to have something done for the benefit of the Jews in the Holy Land. We think this is a mistake. We think it would be far better to found some Jewish industrial establishment in the manufacturing districts of England, to which the Jewish inhabitants of Syria, who cannot shift for themselves, should be invited. However, it is not for us to dictate the form of the thing. It is enough for us that there is to be a testimonial to Sir Moses Montefiore. We admire the man exceedingly. We regard him as the best specimen of a philanthropist that modern times has produced; and we cannot shut our eyes to the fact in this connection, that he is a Jew. The Jews have been run down in time past, but we attribute this to the effect of so-called "Christian" prejudice. We look upon the Jews as a noble race. Their stock is pure; their intellect clear; their genius inextinguishable. We esteem their dispersion through the world a great blessing to mankind. We have no doubt that the suggestion of a recent writer in the *Jewish Chronicle* is the truth, viz., that their dispersion is the fulfilment of the prophecy that in the seed of Abraham all nations should be blessed. This cuts at the root and effectually disposes of the vulgar theory that the Jews were judicially scattered as a divine retribution for their wickedness. We have always doubted this theory. True, certain passages in the prophets seem to favour it; but these have been ably explained by your Rabbis, whose Talmudical commentaries we regard as indispensable to a right understanding of the prophets. Several modern writers, even amongst the Gentiles, have recently favoured the views of the Rabbis, and show that the Jews, while they have been the most abused, are the finest race of mankind, and their dispersion, as already said, has been heaven's highest gift to the nations of the earth, and Israel's highest honour, as being the missionaries of that noble Monotheistic theology founded by the genius of

Moses ages before the Gentile philosophies had begun to exist. We have been carefully looking into the subject of late, and take the liberty of quoting the following extracts from the said writers, in proof of the high extraction and noble constitution of the modern Jew, and in refutation of the low-born and shallow theory which teaches his return to the cradle of his birth. People don't go back to their cradles. We have no hesitation in denouncing this notion of the Jews being scattered for their sins, and of the time coming for their restoration to the contemptible strip of Asiatic Turkey that lies between the Jordan and the Mediterranean. We hold it is a degrading and mischievous theory—a libel on a noble race, whether as regards their history, their character, or that great future which is dawning on them when every land will be the land of the Jew, and the whole world will be proud to avail themselves of Jewish genius and Jewish purity in the management of the affairs of all nations. The extracts we wish you to publish are as follow.

(Here imagine extracts sufficient to fill a column and a half of the *Telegraph*.)

Thanking you for the honour you do us in accepting our contribution, and hoping Sir Moses will be better advised than to insist on this insane Holy Land business, we have the honour to be,

Your most obedient humble

SERVANTS.

Such a letter would have appeared in leaded type, and would have been quickly copied into all Jewish papers. "Prophecy unto us smooth things," is as much the demand of Israel now as in the days when they sawed the prophets of the Lord asunder. They hate the truth; they will have none of it. They would crucify and destroy the preachers of it again if they had the power; but God has so overruled the affairs of men that no one has this power now. The utmost they can do is to "cut" them in the social sense, and give them the widest berth possible, and say to their letters "We cannot publish them at all."

What are we to say to these things, but that it is an honour to have the opportunity of being treated as the Lord himself was. The day of triumph is not yet, though it draws near. The letter was written, and sent in the spirit of resignation to whatever might happen. If the time had come to prepare the Tarshish mind ever so gently for the things that are coming on the earth, and for the part that Tarshish in particular

has to play, the letter would appear. If the public mind was to remain in the dark till the glory of the Lord breaks forth in its naked brightness, it would be rejected. The latter being the case, we can do no more than say, Amen. It will not displease the Lord that his servants have sought to show his banner on the highest heights: hurled headlong from thence in the attempt, but without broken bones, it will please him that we say, "The will of the Lord be done." When the crisis itself arrives, it will astonish and mortify the world to know that its approach has all along been perceived and expected by a class who were not lacking in the endeavour to enlighten them, but whose efforts were repelled, so far as the world is concerned, by words sent along the wire: "We cannot publish the correspondence at all."

THE WORK OF THE GOSPEL IN 1875.

A PEEP BEHIND THE SCENES.

The following letter, passing privately from one sister to another, we are permitted to publish (without the names) as a specimen of the communications passing between believers in the hour of our preparation for the coming of the Lord.

"May 3rd, 1875.

DEAR SISTER.—Thank you for your kindly greeting.

I submit to your perusal the 1st chapter of Ephesians, and with Paul's salutation: 'Grace be to you and peace from God the Father and from the Lord Jesus Christ.'

I am happy to hear of our brother's improved health. It is needless that I state how glad we shall be to hear his voice. We, as believers, can of all people say that 'God is good, and his tender mercies are over all His works.' As the Dr. defines it, every redeemed man is one of His works, referring to Acts xv. 18, and Eph. ii. 10. In the chapter referred to, at the heading, we see to what we are invited: the heirship of Christ, and finally inheritors of the kingdom. There are many conditions laid upon us: such as hoping, watching, faithfulness, obedience to His commands, &c. These are not grievous, but should ever keep us on our guard as sentinels at the post. The hope is sufficient to buoy us up in this seafaring time. The waves dash

against one another in tumultuous motion, but the anchor of hope is sure and steadfast, and the Master Hand of the Pilot dispels fear. From his history we gather the knowledge that when he was visibly in our midst, he commanded the winds and waves, and they obeyed him. With such a powerful Master, and with such great promises as we have in the Word, let us stand watching, having our lamps burning, without fear of shipwreck or striking upon rocks, or being in darkness, at the appointed time.

Intelligence of yesterday's proceedings you will have had from other quarters, no doubt. But the witness of two confirms the thing. The exhortations from brethren were worthy of them, because given faithfully in love—the nature of the seed sown being the kingdom, and the knowledge of it being traceable to the Deity as its origin—not to be construed as from circumstances but from God himself, as the former and disposer of all things. We were then exhorted to prayer and watchfulness, for its maintenance afterwards, and next warned against the blighting influence of some once with us, whose hard speeches were hard to bear; this was in comment upon the Psalm.

A good company in the evening; all things running in a smooth line. Our brother made truth evident by light and darkness, quite putting the orthodox immortality in oblivion to all except those scripturally unenlightened.

Our brother laid before us the serpent lie, and illustrated it by reading part of a funeral sermon, delivered by an American celebrity of the Moody and Sankey order. In this there was a deal of sensational nonsense. The person was a Mrs. Walmer, of whose praise the sermon preacher could not say too much; neither could they exalt her high position enough in heaven.

Several brethren and sisters were announced as absentees and in sickness. Brother Allsopp has ventured beyond prudence, in consequence of which he has rheumatism in the legs; his sister wife is better. There were three immersions yesterday. I don't know all the names, and Brother ——— has gone to the managing meeting.

With thankfulness I am able to state we are in health at our house. Brother ———

unites in love and wishes for our brother's renewed health.—In Israel's hope.

SIGNS OF THE TIMES.

THERE is quite a plethora of matter this month of interesting significance on the signs of the times. In the first rank stands the affairs of Turkey, a power, which as the holder of the land of promise, can never cease to be interesting to those who are looking for Zion's morning, especially as her slow downfall is one of the preludes of the Lord's appearing. Most of the papers have been discussing Turkish matters this last month. It comes about in this way. English people have lent about £100,000,000 to the Turkish government. The Turkish government finds it increasingly difficult to pay the interest of this money, and the probability is there will be a stoppage of payment altogether shortly. The question has been brought before Parliament within the last few weeks as to whether Britain should interfere in any way to protect the English bondholders from loss. Mr. Yorke, who broached the matter, contended that the treaty concluded at the close of the Crimean war gave England the right to interfere; and as to her interest to interfere, he asked "what would happen supposing there was to be a collapse and a partition of Turkey? If Constantinople were in the hands of a first-rate Power how long would our maritime supremacy continue? The commercial position of England in the East would be seriously compromised by the present state of its finances." Having explained at length what the financial position of Turkey was, he said: "If nothing were done by us it was easy to see how the final collapse would come. (Hear, hear.) There was the Montenegrin difficulty, and there was the Roumanian treaty of commerce, and these and other questions were ready at any moment to be manipulated by designing persons. Finally, the Porte might be driven into a corner, and then would come war, and the beginning of the end. (Hear, hear.) He trusted that the Government were alive to the fact that it was time for them to take a more active part than heretofore in the councils of Europe." BAILLIE COCHRANE said that all the annual revenue of Turkey was swal-

lowed up in the payment of interest upon money borrowed, except £1,000,000. The public service required about £6,000,000 annually, so that every year she had to borrow more money to keep the state going. Lord F. Conyngham, having only recently returned from a mission to Constantinople, spoke on the subject, and said he travelled in Turkey many years ago, and he could not help noticing on his recent visit what a great change had taken place. Mr. Baxter, who like Lord Conyngham had recently visited Turkey, after an absence of nearly twenty years, said when he was last in the East, there was among foreign residents in Turkey, and especially among the British, a strong Turkish party, who believed that new life had been infused into the country, and that the signs of decadence had passed away. On this occasion, he was bound to tell the House, there was no such party at all. On the contrary, every man he met in Turkey, native or foreign—British, German, American, mercantile men, Government officials, or missionaries—without exception, agreed that things might come to anything. Misgovernment, oppression, and venality were so great as to fill men's minds with apprehension and alarm.—(Hear, hear.) More than that, he met several Turkish pashas, who talked in the most open manner of the approaching crisis. There were people who believed in the permanence of Ottoman rule, and had invested their money in Turkish bonds. He wished to ask if any Turkish Minister, past or present, had invested his money in Turkish bonds. It was well-known in the East that those gentlemen knew of the impending catastrophe, and were, at present, engaged in feathering their own nests. It was notorious that those who had been out a few months, returned to Constantinople rich men. One statement was that Turkey required money to make roads. Was it not a fact that there were no roads in the country except the road between Beyrout and Damascus, which was constructed by a French company? All the money got out of the people of this country and the resources of Turkey had been spent on useless palaces, on enriching officials, and in building the fleet of ironclads which would be of no use whatever in propping up a

useless and decaying Power. Food sent by England and Germany for the relief of famine in Asia Minor could not be carried on account of the state of the roads, and was actually sold by the Turkish Government. All this, in his humble opinion, pointed to national bankruptcy.—(Hear, hear.) Mr. CARTWRIGHT said very regretfully that the condemnatory terms in which Turkish rule had been spoken of that night were mainly borne out by the facts. The condition of an empire could not be other than very precarious when it was threatened to be seriously disturbed by a circumstance of such small dimensions as the disturbance which some time ago occurred in Montenegro. What we wanted was that these regions, which were of great importance to the maintenance of the equilibrium and balance of power, should be under a government which could give guarantees for being able to maintain itself against those who might challenge it.—(Hear, hear.) Other members having expressed themselves (one only in a hopeful sense), Mr. Bourke, for the Government, declined to interfere, expressing the opinion that Turkey, after all was making progress.

TURKEY IN DANGER—RUSSIA MASTER OF THE SITUATION.

On this discussion, the papers have commented, but all agree that Turkey is in danger. The *Daily News* says the picture drawn by the speakers of the condition of Turkey was abundantly confirmed. "They say that the Sick Man is now really sick unto death, that some day ere long he will give up the ghost, and those who are most actively watching at his bedside will come in for the bulk of his property. According to Mr. Yorke, the spirit of Russian diplomacy at Constantinople is at least endeavouring to overturn the Turkish Empire. Mr. Baxter's account of the condition of the Empire was, however, even more striking than the picture drawn by Mr. Reginald Yorke himself. It was not merely painted in gloomy colours, but we failed to detect any light of hope at all. Mr. Baxter said that in all previous visits to the Levant he had found a strong Turkish party. This party was not composed of Englishmen only, but of men of all nationalities, and they warmly believed, and expressed their belief in the future of the Turkish Empire. Now, however, all this was changed; every

vestige of hope seemed to have disappeared; and all the men he met—Americans, Englishmen, Portuguese, Italians, agreed in telling him that things had come to such a pass that there was no chance of resurrection. People everywhere talked of the break-up that was at hand. His own observation, Mr. Baxter said, bore out these gloomy forebodings. Land was going out of cultivation, population was diminishing, trade dying out, every sign of decay that could be written on the face of society was present; and, meanwhile, the spirit of Mussulman fanaticism was rising. To this terrible description of what he believes to be a dying State, Mr. Baxter added one other touch, which we are bound to put in. No Turkish Minister of State, he said, has any money in Turkish investments; and he urged that English money should be withheld."

The *Daily Telegraph* says:—"Politicians of the old school may be surprised to find the finances of Turkey so much to the front and its 'independence' thrown comparatively into the shade. But there is a very good reason for this altered state of things. Englishmen are beginning to recognise a new enemy assailing our old ally—not the Czar from without, but corruption from within. The additional one hundred millions we spent to support it in the Crimean war might as well have been thrown into the Black Sea, if twenty years afterwards, Turkey is to tumble down, assailed by an internal foe—an enemy we cannot check by land or terrify at sea. This is the maladministration which eats like a canker into the life of the State. In the olden time we may have gone too far in the direction of perpetual advice at Constantinople, but it is possible that just now we may run to the other extreme, and do too little. In our absence, events have played wonderfully into Russian hands. When we first began to withdraw, France kept up the old tradition of Western influence; but the war of 1870 left the Czar master of the situation, and the abrogation of the Black Sea Convention showed the Sultan the impolicy of provoking Russian wrath. Thus the Czar is not only in undisturbed possession of the diplomatic field, but is greatly strengthened by the successive phases of European politics, showing the increase of his general power. The spirit of the Emperor Nicholas must rejoice to see Turkey demoralised by English gold, so lavishly lent as to encourage extravagance, and to witness the empire he assailed by force, sapped from within. If we are prepared to see it fall, and stand by with folded arms, then we should persevere in our present resolute inactivity; but it is for England to consider whether there is not some happy medium between Lord Stratford de Redcliffe's constant severity of control

and our present attitude of studied silence in the presence of so many preliminary symptoms of trouble."

The *Liverpool Mercury* says, "And first, we ask ourselves, why is Turkey always borrowing and never paying off her loans? She has no costly war on hand; she is not engaged in extensive internal improvements. She has no expenditure which in a healthy State ought not to be abundantly met by current income. Instead of borrowing, she ought to be saving for a rainy day. But even admitting the borrowing, why is she obliged to borrow at such ruinous rates? The sixty per cent. of the young English spendthrift is nothing to the rates of usance paid by Turkey. It is calculated, indeed, that every £100 which she receives from abroad in cash actually tangible—spendable—increases her debt by £250 nominal at five per cent. The fact is that her whole system of finance is rotten, and the world at large knows it. Screw as he may, the utmost sum the cleverest Turkish Chancellor of the Exchequer can raise out of all his sources of income, is about £18,000,000, and, of this £15,000,000 goes at one fell swoop to pay the interest of the debt. As the Sultan disburses in his own personal expenditure £2,000,000 per annum, it follows that only £1,000,000 is left to keep up the army, the navy and the other services of the State, which in point of fact, cost between £5,000,000 and £6,000,000. If anyone asks how the deficit is made up, the answer is—by loans. There is no blinking the fact—every farthing advanced by the Turkish bondholders only goes to render Turkey less able to pay, not only her debts, but even the interest on them. For if she has to borrow year after year at the rate of 150 per cent. to make up her constantly-recurring deficit between income and expenditure, it follows that a time must come, and that before long, when the whole of her revenue must be swallowed up in interest, and she will not have a shilling to meet current expenses, unless she repudiate."

ANOTHER PHASE OF THE EUPHRATES-DRYING PROCESS.

The famine in Turkey is something beyond the range of ordinary human experience. The *Daily Telegraph* says "The country which has suffered so heavily—first from murrain and next from dearth, and now from depopulation and dread of pestilence and utter annihilation, is a region as large as two-thirds of England and Wales. This time last year a traveller, journeying through the once happy and fertile country, reported, 'It is depopulated; of six large villages through which I passed in one par-

ticular district—within a distance of twenty-one miles—five were without an inhabitant; the sixth had only three families remaining; and wherever I went I found matters as bad, excepting in the large towns, where some little is being done by the authorities to mitigate this awful national calamity.' Another eye-witness wrote: 'Were their flocks and herds left they might recover themselves; but these are almost totally destroyed. The mortality has been ruinous; in the little village of Saru Hamzalu, out of more than 1,600 sheep and goats, just one sheep and one goat remain, as I was assured when there; and of 100 cows two remain. In the village of Arsan Hadjili, in the Salman district, from a flock of 1,200 sheep and goats, there are reported 8; and from another flock in the same village numbering 800, of which 700 were mohair goats, the same number, 8, is reported. They must be helped with clothing, beds and other necessary things, or many will die from exposure; for they are now fit to become a prey to any epidemic. This last is a dark and widespread danger. The plague has succeeded murrain and famine at Banghazi in Tripoli—it often follows similar visitations in Egypt—and it is too likely to come up from Mesopotamia, where it now exists, and seize upon this decimated and weakly population. If it does there will be less improbability in the fears entertained by many that next year may see this old scourge back again on the Continent, and perhaps visiting the huge capitals of Christendom.

ENGLAND AND RUSSIA IN THE EAST.

Sir Henry Rawlinson, says the *Saturday Review*, in his new book on *England and Russia in the East*, does not care to disguise his apprehensions of the methodical and systematic advance of Russia, or in his belief that in three years or so she will command an extended, but fortified position from the Black Sea to the frontiers of China. Railways, canals or military roads, or possibly all three, will connect the Caspian and Aral Seas. The three Khanates, if not actually absorbed or annexed, will be powerless. And the Czar will have, not merely a part, but the whole of the Oxus for southern limit, with the resources of Bokhara in the immediate background, and those of his enormous and consolidated Empire at no great distance. That this position, magnificent as it is, will

enable the Russian autocrat to startle Europe and Asia by exploits similar to those of the old conquerors who sent hordes of irregular cavalry to feast on the plunder of Northern India, Sir Henry Rawlinson does not apprehend. But he considers—and so far his opinion is shared by some of the most sagacious of Indian statesmen—that we shall be overshadowed in Asia, and even disquieted in India, by a power skilled in intrigues, unscrupulous and ready in the employment of means, and not, like ourselves, amenable to the restraints and criticism of public opinion. A new element will disturb "the restricted circle of our Indian relations." Every chief with a grievance, every adventurer shut out from honours and distinctions by the inexorable rigidity of our rule, every political gambler who would barter "fifty years of Europe" for six months of unlimited plunder and anarchy, will speculate feverishly on the phrase so alluring to an Asiatic, "the revolutions of fate." Russia will avail herself of a first-rate political lever on the Oxus. A further contribution to this preponderance will be made by the state of Persia, defenceless, exposed geographically, perhaps not to conquest, but to domination as a mere dependency of Russia.

Moreover, putting Persia for the moment aside, the prevailing idea of these chapters is that India must be protected against Russian intrigues through Afghanistan; and arguments dressed out with literary skill, based on a practical knowledge of the country, and pressed with all the earnestness of thorough conviction, require to be distinctly met. They cannot be got rid of by a sidewind or postponed for a more convenient season.

The way to defeat such machinations is, not for the Indian Government to occupy a poor country and to exasperate a proud race, but for the Foreign Minister to borrow a little of the style of Cromwell to the Pope, or of Lord Palmerston to Louis Philippe, and to hint quietly that, on any such occurrence, our fleets might be found manœuvring in the Black and Baltic Seas. Sir Henry Rawlinson has vigorously and clearly drawn public attention to no improbable and distant events. But the remedy lies in India, through the concentration of English power and material between the Himalayas and the seaboard; in England, through a disposition to support the Foreign Secretary whenever he makes up his mind to intimate to an Ambassador that stern remonstrances may have to be followed by hard and unpleasant facts.

On the same subject the *Liverpool Mercury* says: The experience of the past forty years conclusively proves that the Russian advance into Central Asia has had for its main object the establishment of a military high road to the gates of our Indian empire.

This object has been persistently carried out with all the perseverance and skill, and precisely with the same objects in view, that approaches are made by an enemy when lying siege to a fortress. Roads have been built across deserts, wells have been sunk, cantonments have been laid out, turbulent tribes have been tamed into submission, Bokhara and Khiva, Khojend and Samarcand, have fallen, a strong basis of operations has been established on the Oxus, while the advanced Russian posts are still preparing the way for a further advance. It has taken more than half a century to effect this progress; but the Russians generally feel the ground firm under their feet before they strike out once more into the desert, taking care to leave nothing insecure behind them, and always providing a safe retreat in case of disaster. Of the ultimate object of this cautious advance there can be no doubt. The Russian goal is our Eastern Empire. It may seem improbable and utterly visionary to some people that such should be the case; but there is no arguing against the logic of facts which admit of no other interpretation.

THE RUSSIAN ENCROACHMENTS DISCUSSED IN THE BRITISH PARLIAMENT.

On Monday, July 6th, the subject treated of in the foregoing extracts was brought before the House of Commons by Baillie Cochrane. The newspaper report says:

“Mr. B. Cochrane rose to call the attention of the House to the progress of Russia in Central Asia, and to move an address for copies of any papers relating to the occupation of the Khanate of Khiva by Russia. The honourable member said that in the recent debate relating to Turkey there appeared to pervade all the speeches a feeling of anxiety with regard to the influence exercised by Russia in the distant provinces of Turkey. No country except Germany had made such rapid progress as Russia during the last half century. There was a phrase that she always had an Eastern iron in the fire, and her territorial advances might lead to the gravest complications, not only in the East but also in the West. In the debate to which he had just alluded he quoted a remarkable letter written by that great Turkish Minister, Fuad Pacha, on his deathbed, in which he said that the indifference of England to events in Central Asia astonished and alarmed him. A remarkable book had recently been published, namely, *The Life of Count Rostopchin*, who was Governor of Moscow when the heroic deed of burning that city was performed. He there found

that Count Rostopchin had expressed the opinion that, to overcome England, Russia must divide Turkey according to her ancient plan—that was to say, she must take Moldavia, Roumania and Constantinople, dividing the remaining territory between Prussia and Austria; secure Egypt to France; and then send fifty thousand men through Persia to India, and drive England out of all her Eastern dominions, and that opinion was now finding favour in Russia. Therefore, the progress made in recent years by Russia in Central Asia should not be a matter of indifference to this country. Since the Crimean war, the whole of the Caucasus had been brought under the dominion of Russia, while since the attack made by that Power upon Khiva, they had extended their frontier to the Oxus. This meant that if the Russians only had a railway 200 miles in length, which was already contemplated, between the Black Sea and the Caspian Sea, they could transport any number of troops in an incredibly short space of time down to the Oxus, and close upon our ancient frontier. He suggests that as Russia extended her railways eastward, we should also expand our communications. An opportunity had occurred some time since for the purchase of the Suez Canal, and he bitterly regretted that we had not seized it, but to that Canal we should closely direct our attention. The construction of the Euphrates Valley Railway would also be a most judicious enterprise, and it could be carried out without a shilling of expence to this country.

Other members having spoken, Mr. Bourke, replying for the government, said that on the whole subject of Central Asia, he might say that communications had passed between her Majesty's present Government and the Government of Russia. Those communications and despatches were not ripe for publication. With respect to routes to India he fully recognised the importance of the subject, but he must remark that if the Suez Canal had done a great deal for England, England had done a great deal for the Suez Canal, no less than 70 per cent. of the shipping being English shipping. He was sure the sentiments of the people in this country sympathised with the great projector of that canal, and wished him success in connection with the enterprise with which his name would be immortalised. When the Euphrates Valley Railway was formed, England would be one of its best customers, and it would, at the same time, have a great effect in developing the resources of Turkey—an object which they must always have at heart.—(Hear, hear.) It would be of great use to this country in her commercial enterprises and communications with the East. The hon. member, who spoke last, advocated a mas-

terly policy of inactivity. That was a phrase which had been used very often; but their policy must depend entirely on circumstances.—(Hear, hear.) He would be sorry to commit himself to a general policy of masterly inactivity, because he was not quite sure what these words meant. All the hon. members who had spoken had asked in effect, what was to be done? It had never been the policy of this country to declare beforehand what course she would adopt in certain hypothetical circumstances, or under conditions which had not arisen. (Cheers.) At one time it was thought that the fixing a neutrality territory between the two countries, limiting the advance of each, would be an advisable course; but when it was proposed by Russia that Afghanistan should be the neutral territory, the proposition could not be entertained either by the government of India or by the government at home; nor did he think it would be advisable now.

On this the *Daily News* remarks: "No statesman, whatever his views on other subjects, can regard otherwise than seriously the progress of Russia in Central Asia. Not all that we have suffered at different times through exaggerated apprehensions has diminished the gravity with which the great extension of the Empire in the direction of India is viewed. Russia has steadily advanced for more than a century in Asia; she has Khiva in possession, and Kokan and Bokhara in her power, and her influence will inevitably be extended to the Hindoo Koosh. Our best Indian statesmen have foreseen this progress, and they know that it has inconveniences, and even dangers. Forty years ago, when the advance of a regular army from the frontiers of Russia to India was simply impossible, the participation of Russian generals and Russian soldiers in the siege of Herat, the gate of Afghanistan, caused throughout India a sensation greater than had been felt since the beginning of the century. Native princes began to speculate on the downfall of British power, and the native press wrought the people up to a state of great excitement. These things are not forgotten, nor do our statesmen imagine that our position and authority in India depend on anything less than our power. Mr. Baillie Cochrane quotes freely from German newspapers some very doubtful statistics concerning the augmented resources of Russia in Central Asia, but the obvious facts are enough to warrant vigilance. The Russian

Government continually disowns a policy of aggrandisement, and adds province to province. As Mr. Bourke told the House of Commons, it was impossible to admit that it had fulfilled the promise it had made regarding Khiva only three years ago."

GENERAL FOREBODINGS WITH REGARD TO THE FUTURE.

The *Edinburgh Daily Review* of July 7th, has an article entitled "The CERTAINTY OF A EUROPEAN WAR." It says "Russia is the key of the political position on the Continent. He who would understand the European situation from an imperial as well as from our own insular point of view should study the remarkable article on that subject in this month's *Fortnightly*. The writer is M. de Lavelye, the eminent Belgian thinker, whose views on Protestantism and Romanism Mr. Gladstone lately translated for the benefit of this country. M. de Lavelye has long been known to students as a distinguished political economist; this paper places him in the front rank of political writers. His point is that Germany will be compelled to fight, against the will of the very great majority of its people, by Ultramontanism and by France, and that it knows its advantage to lie in taking the initiative. Thus Europe may find itself again plunged in war without warning. War is 'logically' certain from the actual situation of Germany. For the Papacy, first of all will not yield; and Germany, knowing this, seeks the advantage of being the first to take the offence. Ultramontanism, more eagerly than ever, seeks to use France in the conflict with the land of Luther. Ultramontanism is growing steadily in power, Germany can hardly grow much stronger or more prepared. Logically, then, the religious question leads Germany to war. What of the political situation? It is admitted that the German people as such desire peace. But the army desires war; it excels that of all other Powers more than the First Napoleon's ever did, and it has in Moltke, and Blumenthal, failing him, the genius of uncontested command. Then its excellence is last being approached by both Russia and France, which have adopted its system, and Berlin is convinced that these two Powers will unite to attack the new Empire the moment that it is convenient to either or both of them. In this aspect Russia is the arbiter of Europe, for her aid, or, as in 1870-1, her abstinence, is equally valuable to Germany and France."

The *New York Herald* says: "The prospect is painful. It is a reflection upon our civilization to see nations as rich and mighty

and enlightened as Germany, Austria, France and England straining every nerve, burdening themselves with taxes, invading individual liberty and compelling the conscription, retarding education and national growth, fanning the spirit of distrust and enmity in the interest of ambition and power. Europe may be said to have come to a standstill as a compact of communities, and to be simply a camp of armed men. We can attribute this to many causes, familiar enough to the student of history, but, at the present time, the principal cause is the ambition of Germany and the blunders made by Prince Bismarck in dealing with France. If Germany were content to consolidate its unity, without feeling that it was necessary to destroy France, we could understand how there might be peace. But we see no way to peace except through a struggle, the extent and ferocity of which we cannot bear to contemplate. Probably, as the divines tell us, we are entering upon the battle of Armageddon, or, as Disraeli prophesies, a 'great crisis' is about to break about mankind, the effects of which will be to change the face of Europe."

The *Nottingham Journal* says: "It is not unfair to assume that the present aspect of affairs on the continent is not such as ought to fill the mind of any sensible philanthropist with exhilaration. On all sides there is an enormous increase of already enormous armaments. On all sides there is a development of that rage of expenditure for military purposes which will yet be the curse of Europe. On all sides there is an uneasy feeling that some terrible catastrophe is approaching, and that it behoves each nation to be armed to the teeth, so as to meet it. For a conviction is daily gaining ground that the next war, let it come when it will, will have the effect of changing the map of Europe at such a rate as has not been seen since the days of the first Napoleon. And there is also a further conviction that more than one European nation during the next war will have to fight for its very existence. These constant preparations, on a large scale, for the apparent preservation of peace, almost invariably have the effect of leading up to war. Europe cannot have between three and four million men trained to arms, cannot increase her armaments at a terribly rapid rate, cannot see France and Germany, Austria and Russia, jealous and mistrustful of each other, without knowing that there is great danger to tranquillity lurking in the background. It always has been so, and it always will be so. While there is such distrust, such anxiety, such eagerness to arm, such constant anxiety to keep immense armies on a war footing, such desire to prove that with two months' notice France, or Germany, or Russia, or Austria could put

into the field nearly every male of their population between eighteen and forty-five years of age, there must be some danger pretty close at hand. The feverish unrest now visible in so many parts of Europe, much of which may have been brought on by the constant military preparations now so common, predicts no good, no peace, no cessation of fear, and no decrease of that terrible anxiety which keeps nations on the tenterhooks of expectation.

We are no alarmists, but we cannot hide from ourselves that the outlook before us is not such as any lover of mankind cares to see. The dangers we fear may not be immediate rocks ahead, not close upon us, but that they exist no competent observer will deny. Nor will any competent observer deny that the position of England is not precisely what it ought to be. We have neither friends nor allies. We are envied for our prosperity. We are harshly judged for our incurable selfishness. The 'perish Savoy but let us spin cotton' doctrine of the Manchester school has not been forgotten. It is thought on the Continent that Englishmen do not care whose house is in flames so long as their own dwelling is safe. And it is also thought that English interference in Continental matters mean nothing but the writings of wordy letters of advice, or despatches that no one attends to.

There is one danger too which we ought to guard against. We have drifted into a habit of thinking that before wars begin there is always due warning that we may expect them, and that we shall always have due time for necessary preparation in case we have to stand on the defensive or offensive tack. But these things are the very things we shall not be able to do. Modern wars burst out with the suddenness of a thunderbolt from a blue sky. They come when they are least looked for. There is no word of warning given as to when we are to peep for them. They are merely a word and a blow. It was so in 1859, in the Italian war; it was so in 1870, with the Franco-German war. In all human probability it will be so with the next war, whether it come this summer, or next summer, or five years hence."

The *San Francisco Chronicle* says, "A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's apocalyptic vision, shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. Russia has a greedy eye on India, and the

Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness and revolving schemes of revenge. There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power to the Supreme Pontiff. Rumours of schemes of conquest, of plots, conspiracies and new alliances fill the circumambient air, as motes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever before known. The foundries are casting immense cannon compared with which those heretofore used in warfare are but children's toys. The powder with which these mighty engines were to be charged was not thought to have sufficient power, and the world is now given to understand by the *Baltic Gazette* that the German government has discovered or secured the secret of a new "prismatic powder" for its heavy guns which is immensely superior to any used or known elsewhere in Europe.

ANSWERS TO CORRESPONDENTS.

A. McK.—In *Everlasting Punishment*, (line 3, col. 1, on the page in question), for *nephesh chayiah*, read *neshemet chayim*, and all will be right; and in line 6, *ruacha chayim*. Both the former phrases occur in Gen. ii. 7, which is probably the cause of the mistake made five years ago in confounding one with the other. The mistake in no way affects the argument. It still remains a fact that "every term employed in the Hebrew original to define the element of life or spirit in man is similarly employed with respect to the animals." *Elpis Israel* is right. As for the statement that the word *chayiah* "occurs similarly in connection with both man and beast," the idea intended to be conveyed is not that *chayiah* occurs "separately" like *nephesh*, but that its use in connection with man and beast is "similar." The "similarly" applies to man and beast, not to "*nephesh*." In Gen. i. 30, "*nephesh*" is associated with *chayiah*, and ought to be translated "living soul," or "soul of life." Lev. xxiv. 18, is perhaps a better example than Gen. i. 30, of the use of *nephesh* in connection with animals: "He that killeth *nephesh behemoth* (the life of a beast) shall make it good, *nephesh* for *nephesh*." The only sense, however, in which Lev. xxiv. 18, is a better example than Gen. i. 30, is that in the former it occurs uncombined with any other word, while in the latter it is associated with *chayiah*. Gen. i. 30, stands good, as quoted in *Everlasting Punishment*, as an illustration of the application of a term to the animals, which in its separate

form, is also applied to man. It was not quoted as a case of "separate" application to beasts, but as being "recognised in connection with animals."

THE ANGELIC GOD-MANIFESTATION ON SINAI.

If it was an angel that spoke to Moses on the Mount Sinai, how could he say "Thou canst not see my face and live," for it is recorded that men and angels have been face to face.—T.H.Q.

ANSWER.—It is not an opinion but a matter of testimony that it was an angel that spake to Moses on Mount Sinai.—(See Acts vii. 38, 53; Heb. ii. 2.) The simple question to consider, therefore, is, how that angel could say, "Thou canst not see my face and live," seeing other angels were often seen. There is no difficulty in this, when we remember that the angels seen by men face to face, in a familiar way, had their glory veiled or drawn in, and appeared like ordinary men, while the angel on Mount Sinai shone with the unrestrained lustre of the Spirit nature. A man might look on an angel in the former state, as the disciples looked on the Lord before his ascension; but no man might look on the latter as exemplified in the brightness of the Lord's glory afterwards ("above the brightness of the sun"), striking Saul to the ground and blinding him when on his way to Damascus. Moses was not permitted to look on the face of the angelic-God-manifestation on Sinai. He was permitted to be near his person, and the skin of his face contracted a brilliancy which made the children of Israel afraid to look on him when he returned to them.—(Ex. xxxiv. 29-30.)

ENOCH, ELIJAH, AND MOSES.

In "*Elpis Israel*," p. 38, it is stated that "Jesus was changed into a spirit and was therefore enabled to pass through (the *ÆTHER*, beyond our atmosphere,) to the right hand of the Majesty in the heavens. Enoch, Elijah, and Moses are also cases to the point." What scriptural authority is there for this statement as regards Moses? The record is that he "died in the land of Moab, and the Lord buried him there." If "David hath not ascended into the heavens," is there any proof that Moses has? Is the vision of the Transfiguration relied upon as proof? or is it supposed that the "talking" with the three persons was literal? Where is it supposed that Enoch, Elijah and Moses now are? If alive and in heaven, how do you reconcile the statement that "no man hath ascended" thither? Also, what is the meaning of verse 9 in Jude?—W.E.C.

ANSWER.—As regards Enoch and Elijah, it is a matter of testimony that they died not, but were bodily translated. As regards Moses, Dr. Thomas regarded his appearance on the Mount of Transfiguration as evidence of his being alive, and, therefore, of his having been raised after the death and burial recorded in Deut. Dismissing the case of Moses as one not admitting of certainty, we have the other two to consider in the connection in which W.E.C. places them. "If David hath not ascended to heaven," there is proof that Enoch and Elijah did; and then comes the question, how is this to be reconciled with the statement, "No man hath ascended into heaven." The answer is that Jesus, in the latter statement was speaking of the dwelling-place of the Father. No man—not even Enoch or Elijah—has ascended there; but one may ascend to heaven in the general sense—departing from the earth to some other point in the universe—without going to the dwelling-place of Eternal Power. As to Jude 9, we must refer to what we have already written thereon in the *Christadelphian* for 1870, page 313.

THE TRANSLATION OF ISAIAH lrv. 20:
DEATH DURING THE THOUSAND YEARS.

"Will you be kind enough to tell me if the 20th verse of the 55th chapter of Isaiah will bear the following translation: 'There shall be no more death of infants, nor old man loaded with days. At 100 years, he shall be but a youth; and if any die it shall be the reward of transgression.' The reason why I trouble you is that the above translation is given as the correct one, and as proving that there will be no death during the age, and, therefore, no resurrection at the end of the age. If it is not correct, please say what the correct translation is."—G.D.

ANSWER.—The translation quoted by our correspondent cannot be sustained. It is in fact no translation at all, but a paraphrase intended to express an assumed sense of the original words. The common version is as near an approach to the original Hebrew as can be made in English without interfering with the English idiom. The following is a

LITERAL TRANSLATION OF THE HEBREW.

Lo, not—yehiyeh, there shall be—meoshsham, thence—oad. any more—aol, an infant—yamiyim, of days—wee-zachin, or an old man—asher, who—lo, not—yee-mallat, filled-up—eth-yahmayin, his days—kye, but—hanaor, the child or youth.—ben-matach, son of a hundred—shanach, years—yamoth shall die—wechachoot eah, but the sinner—ben-matach, son of a hundred—shanach, years—yee kullal, shall be accursed.

As is well known, seventy Jews translated the Hebrew Bible into Greek about three centuries before Christ, by order of Ptolemy

Philadelphus the Egyptian king. Their translation of this verse (in the Septuagint) is identical with the foregoing, making allowance for the difference in the idiom of the two languages. The following is a

LITERAL TRANSLATION OF THE GREEK.

"Neither, no, not shall be ever in that place an unripe, nor an old man who not shall have filled the time of him, for there shall be the youth of a hundred years: but the dying sinner of a hundred years even accursed shall be."

As between the Hebrew and the Greek it has to be remembered that the Hebrew is more to be trusted; because the Hebrew is the form of expression dictated by the hand of inspiration, while the Greek Septuagint is a mere translation by uninspired Jews who were liable to make mistakes. Where there is a conflict between the Hebrew and the Septuagint, the Hebrew is always to be preferred. For the meaning of the verse in question, we must refer to what is written in the *Christadelphian* for 1874, page 336; also page 283.

THE GREAT CHRONOLOGICAL
DIFFICULTY.

The first verse of 1 Kings vi. reads thus: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord." Dr. Thomas makes these 480 years to end 84 years before the fourth year of Solomon. Is the verse a mistranslation? If not, how can it be made to teach Dr. Thomas's idea without violating its grammatical sense?—(J.G.)

ANSWER.—The translation is substantially correct, but not strictly so. Dr. Thomas's translation is as follows: "And it was in the eighty years and four hundred years from the going out of the sons of Israel from the land of Mizraim, in the fourth year, in the month Zif, which is the second month of the reigning of Solomon over Israel, he builds the house of Yahweh." This is a literal translation capable of being understood in harmony with all facts of the case. What are these facts? That the whole interval from the departure of the children of Israel from Rameses to the fourth of Solomon is 604 years. This is shewn by the following statement of the chronology:

Time occupied in coming from Egypt to Canaan 40 years
Time after that to the death of Joshua (who was 80 at the crossing of the Jordan and 110 at his death) 30 „ (Josh. xxiv. 29.)
Time occupied by the subsequent Judges till Samuel 450 „ (Acts xiii. 20.)

Time occupied by Samuel and Saul	40 ,, (Acts xiii. 21.)
Time occupied by David's reign	40 ,,
To fourth of Solomon	4 ,,
Total	604

The question is, how 1 Kings vi. 1, is to be reconciled with these facts. The reconciliation is apparent in this way. The time from the entrance of Israel into Canaan till Samuel, is a complete and self-contained period of 480 years. It is the epoch of the Judges, with the exception of the 30 years occupied by Joshua, who does not come strictly under that denomination. It was therefore a marked and distinct period in Israel's history, a thing to be noted and spoken of in national reckonings, as when the recorder is about to relate another great national event, the building of the temple. Israel occupied forty years in coming out of Egypt. The forty years are spoken of as the coming out.—(Mic. vii. 15.) The 480 years are therefore, "after the children of Israel were come out of the land of Egypt." The commencement of Solomon's temple was not in the fourth hundred and the eightieth, but after "the 480 years" subsequent to the coming out, viz., 84 years after, even in the fourth of Solomon. "In the four hundred and eighty years" is indefinite to English ears, and has misled the translators who made it "the four hundred and eightieth." Strictly expressed, the verse might be paraphrased thus:

And it came to pass after the four hundred and eighty years that 490 years elapsed from the coming out of Egypt till Samuel (that marked) 40 years and distinct epoch in Israel's history, even in the second month of the fourth year of Solomon which was eighty-four years after the termination of the said epoch, that Solomon began to build the house of Israel. 84 years,

Total 604

This puts Kings and Acts in harmony. Reading 1 Kings vi. 1 by itself, it would seem "violating its grammatical sense" to extract such an interpretation from it; but seeing that we have the facts to which it relates, testified to from several independent sources, we must read Kings in harmony with these, or else say that there is a mistake in Kings. We cannot say there is a mistake in the face of the over-powering evidence of the authority of Scripture. Therefore we are shut up to the conclusion that they must, as they do in fact, agree.

CHRIST "IN THE DAYS OF HIS FLESH."

H.V.—Take to yourself the comfort and

cheer which God intended us to derive from this subject. The truth is simple—such as a child may receive and rejoice in. It has been made difficult by the reasonings of men of corrupt minds. Jesus was a branch from "the root" of Jesse—(Isaiah xi. 1.) He was the seed of David according to the flesh.—(Rom. i. 3.) He was, therefore, a partaker of our flesh and blood, and all the ills inherent therein as the result of sin.—(Heb. ii. 14, 17.) This is the human side of our Head and Elder Brother; but there is a divine side which, while not displacing the human, is the conspicuous glory of the Anointed One—that is, he was the begotten of the Eternal Father, therefore, a manifestation of God in the flesh. By this, he was "the holy one." The Spirit's own illustration in Zechariah makes the matter clear, viz., a stone and the graving thereof: "Behold, I will bring forth my servant THE BRANCH. For behold the Stone that I have laid before Joshua. Upon one stone shall be seven eyes. Behold I WILL ENGRAVE THE GRAVING THEREOF, saith the Lord of Hosts, and I will remove the iniquity of that land in one day."—(Zech. iii. 8-9.) By the material—the rock from whence the stone was hewn—he is kin with us; but by the writing on it, that is by the character impressed by the Spirit on the contents of Mary's womb, he is inconceivably higher than we, for saith Jehovah, "I will grave the graving thereof, and I will remove the iniquity of that land in one day." The sin-stricken seed of David, with the mind of the Eternal Father written thereon by the Spirit, was the Lamb of God provided for the bearing away of sin. How was the sin borne away? By his death, in which the law of God towards the seed of David was carried out and magnified, and by his resurrection as the holy one of God, in which righteousness was fulfilled. What was accomplished by this arrangement? A living propitiatory was provided, through whom God could be approached by repentant transgressors. Was it that Christ had paid their debts? No; but in the bloodshedding of Christ God's righteousness was declared, on the recognition of which, God was ready, on his account, to grant the forgiveness of debts that never can be paid.—(Rom. iii. 25.) God's kindness and God's righteousness are the two features made conspicuous in the death and resurrection of Christ. Both of them are hidden by the clouds of error that have been raised over this simple, beautiful and spiritual contrivance of the Father's wisdom.

Distress not yourself, my brother, with the subtleties; but come to God with His own Slain Lamb, who was of our bone and of our flesh, in whom the law of our condemnation was nullified, and by union with whom we inherit the precious deliverance wrought out by him.

THE DEVIL DESTROYED BY CHRIST IN
HIS DEATH.*

1.—*Who or what is "that having the power of death, that is the devil," which Jesus came to destroy?*

ANSWER.—Sin is the cause of death, and, therefore, "that having the power of death," and, therefore, the devil. And sin is disobedience. But it is not an abstraction that sin has the power of death. That is, it has no power to hurt with death until it obtain admission in some way. So long as it is outside of us it cannot hurt. There are two ways in which its deadly work can be done: "Whosoever committeth sin is the servant (or slave) of sin." This is one way—the personal commission of sin, which brings us under personal condemnation, as Paul in all his epistles teaches, *e.g.*, Rom. i. 32; Eph. v. 6; Col. iii. 6. The other way is exemplified in our relation to Adam. He sinned, and death coming on him, was transmitted to all who afterwards inherited his death-stricken nature.—(Rom. v. 14; vii. 24; 1 Cor. xv. 54.) In this way, sin or the devil obtains access to the innocent, or, as Paul defines them in the chapter, "them that had not sinned after the similitude of Adam's transgressions." A child just born, for instance, though innocent of actual sin, has death in itself through Adam. Christ's sacrificial mission was to destroy the hold the devil had obtained in both these ways. He did not destroy the hold it had obtained on sinners in general; for the vast mass of them continue under its bondage from generation to generation, and will be held by it in eternal bonds, and the (comparative) few whom Christ will save are yet unreleased. He was sent to be a beginning or release for all who should incorporate themselves with him. The release began with himself. He destroyed that hold which the devil had obtained in himself through extraction from Adam, and through submission to the curse of the law in the mode of his death. He was of the same nature as ourselves as regards flesh and blood, and, therefore, death-stricken, for that is the quality of flesh and blood; and in obeying the command which required him to submit to crucifixion, he came under the dominion of death as administered by the law. The testimony is that he destroyed the devil *through death*. Sin can do no more when a man is dead. Therefore, in dying on the cross, Christ yielded to the devil all he could take; and God then raised him for his righteousness sake, so that in Christ, the devil was destroyed in the only way possible in harmony with God's appointments. He was not destroyed out of Christ. He was destroyed *in him*. We have to get into

Christ to get the benefit. In him we obtain the deliverance accomplished *in him*.

2.—*Was the sacrifice of Christ a sin-offering? If so, was Jesus a sinner in any sense? Was he offered on the cross for his own sins, or, in other words, for himself?*

ANSWER.—The sacrifice of Christ was a sin-offering: but the phrase "sin-offering" requires understanding before the answer is intelligible. It is a phrase borrowed from the institutions of the law of Moses; and those institutions were shadowy in relation to Christ; consequently, the literal meaning and relation of a sin-offering under Moses cannot be transferred to him as the question seems to suggest. We have to find out the real nature of his offering from the testimony concerning his own case. Jesus was not a sinner in any sense, when by sinner is meant transgressor. He was a sufferer from the effects of sin in all the items of weakness, labour, pain, sorrow, death; and in this sense (as a partaker with us of the effects of sin) has been described as a constitutional sinner, or one subject to a sin-constitution of things. But as this phrase gives occasion to disingenuous cavil, it is well to discard the phrase and look at the meaning, which has been stated. As a sufferer from the effects of sin, he had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was for himself first, not for sins of his own committing, but for deliverance from the sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid on him. To deny that he suffered from the effect of sin, is to deny that he was of our race and nature, and (to deny) all the testimony in the Psalms and elsewhere concerning his sufferings in the days of his flesh. Jesus Christ was "the son of David, the son of Abraham" (Matt. i. 1), as well as the son of God, and was made in all points like his brethren, partaking of their flesh and blood for the express purpose of redeeming it in himself from the dominion of sin and death, and inviting them to build on the new foundation thus laid.—(Heb. ii. 11-17.)

3.—*Could the sacrifice of Christ be a sin-offering for himself when the Scriptures declare that Jesus Christ "knew no sin, neither was guile found in his mouth," and that he (Jesus) was holy, harmless, undefiled, separate from sinners?*

ANSWER.—This question is answered in the reply to question 2. In the moral sense, that is, as regards character, Jesus knew no sin, and was absolutely separate from sinners; but in the physical sense, he was not separate from sinners, for "he

* Questions asked and answered in the Mechanics' Hall, Nottingham, June 6, 1875.

was made in the likeness of sinful flesh."—(Rom. viii. 3.) He was "made sin" for us who knew no such thing in his character.—(2 Cor. v. 21.) He was made in all things like his brethren (Heb. ii. 17), tempted like them (Heb. iv. 15), and possessed their very flesh and blood.—(Heb. ii. 14.) He was of the seed of David according to the flesh.—(Rom. i. 3.) Therefore he was not "separate" from them physically, but their bone, and their flesh, and their blood—Son of Man as well as Son of God.—(John v. 27.) This being so, he was a sufferer from the hereditary effects of sin; for those effects are *physical effects*. Death is a physical law in our members, implanted there through sin ages ago, and handed down from generation to generation. Consequently, partaking our physical nature, he partook of this, and his own deliverance (as "Christ the first fruits") was as necessary as that of his brethren. In fact, if Christ had not first been saved from death (Heb. v. 7)—if he had not first obtained eternal redemption (Heb. ix. 12)—there would have been no hope for us, for we attain salvation only *through what he has accomplished in himself*, of which we become heirs by union with him. He overcomes and we share his victory by uniting with him, if he at the judgment seat permit. This we do in baptism, in which we are made *partakers of his death*, as well as his resurrection. The orthodox and Renunciationist theory of Christ's death being substitutionary, and the payment of a debt owing by us, is another affair altogether, and destructive of the wisdom of God, as expressed in the death and resurrection of His Son; and of His mercy and loving-kindness, as manifested to us in the offer of forgiveness on approaching Him through the name of His slain and accepted Lamb, who from birth to resurrection was provided "for us," "the just for the unjust that he might bring us unto God."

THE EIGHTH HEAD OF THE ROMAN 'BEAST.'

SUGGESTION FOR CONSIDERATION.—"The recent claim put forward by Prince Bismarck on behalf of the Emperor William of Germany, namely, 'that as heir of the Holy Roman Empire, he should be allowed to exercise at the next Papal election, the same right of veto as is possessed by Austria, France, Spain, and Portugal,' confirmed me very much in my impression, for some years concerning Germany, being the revived, secular, imperial Eighth Head of the Symbolic Roman 'Beast.' My conclusions are based on the following premises.

First, that the latter 'Beast' (Rev. xiii. 11) was developed imperially in the person of Charlemagne, who healed the 'Sixth' Imperial Head of the Sea 'Beast,' and

founded the imperial dominion of the Holy Germano-Roman Habitable, and the New Empire became the 'Seventh' form of Government or 'Head,' upon the Seven Mountains, A.D. 799.

Second, that from the establishment of the New Empire of the West, Europe dates a new era, and that he (Charlemagne), finally fixed the Crown in the name and nation of Germany.

Third, that the Roman Empire, although divided into Ten Kingdoms, has never been succeeded: the present nations of Europe are but broken portions of the old Roman Empire. These fragments at the time of the end, will be reunited under one Single Secular Imperial (not Papal) Head.

Fourth, that the 'Beast,' the Secular Imperial Revived Eighth Head, is to throw the 'woman' or 'whore,' that is the Papal System from its back, and is to hate the 'whore,' and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.—(Rev. xvii.) W. G. M.

P.S.—This is what Germany is doing at present—hating and destroying the Papal system. Just the very process clearly foreshown in the 17th chapter of Revelations, 'the Beast' stripping the 'whore' of her church wealth and property, &c."

REMARKS THEREON.

There is a flaw, as it appears to us, in the first premiss—that, namely, which makes the Germano-Roman Empire the Seventh Head of the Roman Beast. Rev. xvii. 11, is clear as to the Sixth Head being that form of government which existed on the Roman Seven Hills in John's day. "*Five are fallen: ONE (the sixth) is.*" Now, whatever form of sovereignty appeared on the Seven Hills of Rome after the Imperial, as existing in the days of John, must be the Seventh. This was the reign of the Gothic Kings which lasted about seventy years. That this was the Seventh contemplated in the words of John's angelic interpreter, is evident from the language employed concerning it: "the other (the Seventh) is not yet come, and when he cometh, he must continue a *short space*." This phrase, "a short space," is applicable to the seventy years of the Gothic headship when compared with the long periods occupied by other heads: it would not be applicable to the Germano-Roman Empire, which amid many vicissitudes, continued many centuries. Consequently, the Eighth Head must be that which came after the Gothic, and in which the Roman Bishop became a recognised sovereign element. This conclusion is in agreement with the statement that the *beast that goes into perdition* is THE EIGHTH, and is of the *seven*. We know that the Roman anti-Christ is the leading figure in that system of things

which "the Lord consumes with the spirit of his mouth and destroys with the brightness of his coming" (2 Thess. ii. 9); and we know that the ecclesiastical government embodied in him as he sits enthroned on the Seven Hills, is an exact semblance of that which was exercised by the Pontifer Maximus, of Pagan Rome, in the days of the Imperial Sixth Head; so that the Papal, while the Eighth, is "of the seven," being the Sixth, which though wounded unto death by the sword of the Seventh Sovereignty, was reproduced and made to live in the Eighth or Papal by the co-operation of Charlemagne. The Papal (eighth) Head is the old Pagan (sixth) reproduced in a new dress. If the suggestion of our worthy correspondent were correct, it would be necessary to show that the German Empire, as revived in our day, was "of the seven," and was the power pre-eminently inimical to the divine retributions that comes forth at the appearing of Christ. Neither of these can be shown, for the new German Empire is not a reproduction of any of the Seven Ancient Heads of the Roman Beast, and it is rather rendering a service to God than drawing down His vengeance, in the tribulation which it is causing to be inflicted on the priestly corrupters of the earth within its dominions. Finally, the seat of its power is not on the Seven Hills, which is a fatal geographical disqualification. The Pope, on the contrary, though shorn of power to make war against mankind (which is evidence of the expiry of the appointed forty and two months), is enthroned on the Seven Hills as required by the position of the eighth head as one of the seven. His jurisdiction it is true is shut-up to the Leonine city, but still, there he is on the Seven Hills, and will there be found when the hour arrives for that "going into perdition" which awaits him. The new German Empire is doubtless but a provisional and short-lived latter-day phenomenon entrusted with the mission of breaking the power of the Continent and opening the way for the pre-advantual Russian leadership of the nations; constituting, perhaps, the advance guard of Gog himself. When Gog falls on the mountains of Israel, Gog's leadership is at an end, and then follows the ten-horned war against the Lamb, with the Pope and Emperor at their head. It is on the verge of this crisis that Europe presents the perfect counterpart to the scarlet-coloured, seven-headed, ten-horned, woman-carrying beast. The kingdoms give their strength and power unto the beast; the governments of Europe rally round the cause of order and civilization, *alias*, "legitimacy," as headed-up in the Pope and his supporters in the presence of threatening destruction from the east at the hands of a new and unknown power, whose operations will set the world

by the ears, after the manner of the panic among the Amorite kings when they heard of the dreadful doings of Israel under Joshua. At this juncture, the Roman Harlot recovering from the vexations now harassing her, will rejoice in the turn in affairs and say, "I sit a queen and am no widow and shall see no sorrow." But the words will scarcely be out of her mouth, so to speak, when utter ruin will overwhelm her.

The three remaining premisses appear in their true position. 2.—The crown "fixed by Charlemagne in the name and nation of Germany" was related to the Seven-headed Symbol only in so far as it formed a part of a constitution which had for its foundation the Papal imposture of the Seven Hills. As a matter of fact, that crown was chiefly worn by the Austrian Emperors in their capacity of members of the German family; and from an elective, became an hereditary crown in that (Austrian) line, constituting Austria the military element of the Two-horned Beast—the "Apostolic Majesty" of the European System—and the secular prop of the Ecclesiastical Tyranny of Rome. The New German Empire, whose policy is anti-Roman and anti-Papal in the highest degree, cannot be regarded as the successor of a government the very breath of whose political life was fealty to the "Holy See."

3.—The Roman Empire of Paganism has certainly been succeeded by the Ecclesiastical Empire of Papalism. The Ten Horns of Daniel's Fourth Beast have been historically illustrated in the division, in the sixth century, of the Imperial Rome of Paganism into a number of independent and contemporaneous sovereignties. The Ten Horns of the Scarlet Beast Symbol of Rev. xvii. find their counterpart in the constitution of Europe in its conflict with Christ at his coming. Our correspondent is right in saying the modern fragments of ancient Roman power have to be reunited in this time of the end under a secular imperial head; but we must distinguish between union and fusion. The Ten Horns remain ten separate sovereignties, while giving themselves to a common policy in subservient alliance to the leading power. They are not fused into one dominion. Russia heads them just before the appearance of the Lord to destroy that headship on the mountains of Israel. They are afterwards headed-up again in the Ten-horned war against the Lamb, which comes after the Gogian catastrophe and the raising of the standard of the house of David in the Holy Land. But at neither time do they lose their "autonomy." They remain distinct powers to the end, as shown by the symbol of the Ten Horns in connection with "the war of the great day of God Almighty."

4.—No time is fixed in the symbol for the hating of the whore by the Ten Horns: but

that it is pre-adventual and that the Ten Horns return to their old love before the final overthrow, is evident from the fact that at her destruction, they bewail her (Rev. xviii. 9), and the false prophet of the system is found in their camp at the overthrow of the kings.—(Rev. xix. 19-20.) The hating process is going on now before our eyes, and has been in operation for many years. The Roman Church is robbed and spoiled and persecuted in all the countries of Europe. There will be a terrible re-action, but perhaps not before the Lord is actually on the scene; for it is his advent that makes the kingdoms of the world forget their quarrels and make a new rally for their very existence.

THE BEST TIME OF THE DAY FOR BIBLE READING.

A Sister, writing anonymously, but stating she is a domestic servant, asks permission to state her experience of daily Bible reading for the benefit of those in her own situation, who may not have much time to call their own, and who may in consequence be tempted to neglect the daily reading of the Scriptures which she has found to be such a source of spiritual improvement. She says when she first came to a knowledge of the truth, she recognised the duty of daily reading, but found a difficulty in her position in contriving how to have it. At last she decided to leave it till after the labour of the day was over. Accordingly, each night, before going to bed, she read the portion set apart for the day in the *Bible Companion*. She persevered for a while but did not get much benefit. She found that after a hard day's work, when the energies of the poor mortal were worn out, the mind was weary as well as the body, and the reading, instead of being a pleasure, was a burden. She was grieved at this and resolved to try another way. She got up in the morning a little before the hour for the labour of the day to begin, and she has found this so excellent a plan that she wishes to recommend it to all her sisters of like occupation with herself. She says "I have found it the best time by far. It is a great gain. I get as it were the very marrow of the word for the whole day; that whatever the hand may find to do afterwards, the mind has some portion of the early-read word to meditate upon. And at other spare times, if there should be any, I can look into some other books of truth." She recommends others to

try the same plan. We gladly give place to her testimony and advice. There can be no doubt that when the mind is brought to the reading of the word at the time of the day when it is fresh and clear, the word makes a much deeper impression, and this repeated from day to day makes a great difference at the end of years.

IS "TARSHISH" SPAIN OR ENGLAND?

W.—The writer in the *English Mechanic* who tries to prove, in the cutting you have forwarded, that the Tarshish of Scripture is Cadiz (anciently called Tartessus) in Spain, does no more than connect the Tartessus in question with the Tarshish route; for the remark he makes at the close in opposition to the theory that Tarshish was in Africa, renders his own Tartessus-argument inconclusive. He says: "According to the Targum of Onkelos, he considers Tarshish to have been in Africa. That he may have been led into that opinion is easily accounted for. The Phœnicians are known to have been very jealous of strangers knowing from whence they drew their riches.

This being the case, and Carthage being a colony of theirs, it is probable that, in later times, TO DECEIVE OTHER NATIONS, and particularly the Romans, when Rome became their powerful rival, the Tarshish fleet touched there in their voyages, which led Onkelos and the Romans to suppose they drew their wealth from Africa."

The jealousy of the Phœnicians as to the locality of their silver mines is an established historical fact. It, therefore, requires the exercise of great care to distinguish between ancient statements intended to mislead, and information that can be trusted as to where the tin-producing Tarshish really was. The exercise of this care brings the identification to the British Isles as "the land of silver, iron, lead, and tin." This is well shown by the evidence collected in an anonymous work, entitled *The Kings of the East*, and published in 1842. The evidence is not well digested, but we give the pith of it in our own way.

The first fact to be looked at is the one stated in Ezek. xxvii. that Tarshish was a merchant of Tyre (ancient Phœnicia), supplying the Tyrian market with "silver, iron, tin, and lead." If the source of the supply of these metals to the Tyrian market can be ascertained, the Scripture Tarshish is discovered.

It is a fact that tin was universally used by the ancients as the alloy for the hardening of copper, in the making of swords and other implements. It is another fact that none of the ancient civilised countries possessed tin mines. It

is another fact that, till the destruction of Tyre by Alexander, all countries were supplied by the markets of Tyre, and that the source of the Tyrian supply was, till that time, a secret. The secret was afterwards open to the Greeks and Romans, who went to the same source of supply. What source was that? The answer derivable from Strabo, Herodotus, and other ancient historians, is that the Greeks and Romans, like the Phœnicians before them, went for tin to "the islands of Cassiterides." What does "Cassiterides" mean? The tin islands, from *cassiterides*—the name given by the Greeks to tin. Look on any ancient map, and Cassiterides will be found marked under the British Islands. But originally the Greeks did not know the name by which the *Cassiterides* were known to the original Phœnician traders. They only knew there were such islands without knowing where, or what geographical phrase they were known by. When they did know, they found they were known as the Britannic Isles. Why *Britannic* isles? Britannia is a Celtic name. The Celtic language is Phœnician naturalised in these islands from the first settlers, the descendants of Tarshish, son of Javan, one of those by whom "the isles of the Gentiles were divided in their land."—(Gen. x. 5.) In pure Celtic, Britannia signifies the LAND OF METALS; in Syriac, from which it is derived, *Baratanac* means the land of tin. The modern name, Britain, is but a modification of the ancient *Baratanac* or *Britannia*, consequently, *The British Isles* literally mean the tin isles, and identify Britain as the Cassiterides (tin islands) of the Greeks, and the Tarshish of the Scriptures which supplied Tyre with "silver, iron, tin, and lead."

The ancient *Tartessus* of Spain (now Cadiz) is supposed to be Tarshish because the inhabitants of that neighbourhood show signs of Phœnician descent, and because there is a slight resemblance between the names; also because of the silver anciently obtained from the country. These grounds are altogether insufficient as a foundation for the hypothesis. The evidence in proof of the Cassiterides, *Baratanac* of the Phœnicians, the *Britannic* of the Celts, (the distant tin islands off the coast of Gaul), being the source of Tyre's supply of "silver, iron, tin, and lead" is too distinct to be set aside; while the facts alleged in support of *Tartessus* being Tarshish are quite compatible with the tin islands being so.

Cadiz was used by the Phœnicians as a port of call in their voyages between the tin islands and Tyre. It was called by them "Gadir," which in their tongue means "refuge or enclosure." As a Phœnician harbour of refuge, Phœnicians would naturally settle there, which would account for the Phœnician character of the inhabitants of

Cadiz. If it was ever called Tarshish, this might result from the policy of deception to which the writer in the *English Mechanic* refers to, by which the Phœnicians sought to conceal from the Romans the real source of their mineral wealth. As to the supply of silver, Spain might supply silver, without interfering with the fact that there was another source of supply which also yielded iron and tin and lead as no other country did.

Besides the evidence of historians that Tyre drew her mineral supplies from certain northern islands beyond the pillars of Hercules (the Straits of Gibraltar), there is abundant evidence in Cornwall and the south and west coasts of Ireland, of the existence of ancient mineral mines worked by Phœnician enterprise. Not only are numerous exhausted tin mines found in various localities, whose history is totally unknown, but implements of Phœnician workmanship are found abundantly. Messrs. Lysons in their account of Cornwall (page 204) say, "Cornwall has been celebrated for its tin mines from very remote antiquity. We learn from Strabo, Herodotus, and other ancient writers that the Phœnicians, and after them the Greeks and Romans, traded for tin to Cornwall, under the name of the Cassiterides from a very early period. Diodorus Siculus, who wrote in the reign of Augustus, gives a particular description of the manner in which the valuable metal was dug and prepared by the Britons." Fragments of ancient weapons are frequently discovered in Cornwall, in streams and buried in the ground. Messrs. Lysons, in the book already quoted, say, "they are instruments of mixed metal, commonly called Celts, apparently cast in imitation of the stone hatchets and chisels of the early inhabitants. They are found in greater abundance in Cornwall than in any other part of the kingdom. Several were found on the side of Karnbri-hill in the year 1844. In the parish of Halant, four miles north of St. Michael's Mount, in the year 1802, a farmer discovered, about two feet below the surface of the earth, a quantity of Celts, weighing about 14 to 15 pounds, with pieces of copper swords and heavy lumps of fine copper."

Another large quantity of celts with spear heads and broken pieces of copper swords, with several lumps of metal, weighing altogether about 80 pounds, was discovered in the parish of St. Hilary, about the year 1800." Other similar discoveries have been made, and a comparison of these ancient relics, with the armour described by Homer in the *Iliad*, as worn by the Greeks (who were supplied by Tyre), shows they are identical in metal and manufacture. As regards Ireland, a report on the metallic mines of Leinster was presented to the Royal Dublin Society, in 1828, in which the

following paragraph occurs: "If we may judge from the number of ancient mine excavations which are still visible in almost every part of Ireland, it would appear that an ardent spirit for mining adventure must have pervaded this country at some very remote period . . . Many of our mining excavations exhibit appearances similar to the surface workings of the most ancient mines of Cornwall, which are generally attributed to the Phœnicians." M. Moore, in his first vol. of the *History of Ireland*, says: "Numbers of swords made of brass have been found in different parts of the country. . . . It has been thought not improbable that all these weapons, the Irish as well as the others, were of the same Punic or Phœnician origin, and may be traced to those colonies on the coast of Spain which traded anciently with the British Isles." The Rev. Dr. Vincent, in his treatise on the commerce and navigation of the ancients in the Indian Ocean, says: "Tin is mentioned as an import into Africa, Arabia, Scindi and the coasts of Malabar. It has continued an article of commerce, BROUGHT OUT OF BRITAIN IN ALL AGES, and conveyed to all the countries in the Mediterranean by the Phœnicians, Greeks and Romans, and carried into the Eastern Ocean from the origin of commerce."

There were two places called Tarshish—the one in the east, the other in the west. This is evident from the fact that the ships of Solomon, built at Ezion-geber, went to Tarshish, bringing once in three years, "gold and silver, ivory, apes and peacocks;" (1 Kings x. 22) while Jonah, in attempting to escape the presence of the Lord, shipped at Joppa (modern Jaffa) to go to a place of the same name.—(Jonah i. 3.) Now Joppa is in the Mediterranean and Ezion-gaber is in the Red Sea, and as the passage round the Cape of Good Hope was unknown, it follows there was a Tarshish in the east and a Tarshish in the west—probably owing to their both springing from the same family of colonists—the descendants of Tarshish, the grandson of Japheth. The western Tarshish produced "silver, iron, tin and lead;" the eastern, "gold and silver, ivory, apes and peacocks." The products of the first point to Britain, the undoubted Baratanac of the Phœnicians, and Cassiterides of the Greeks; and the products of the second (considered in connection with

the length of time occupied by the voyage), point to India. It requires but to be mentioned that both realms are united under one sovereignty, which also holds Gibraltar in Spain, a midway station corresponding to the ancient Gadir, or Tartessus, (Cadiz). The position of Britain thus covers the whole of the area to which the name Tarshish applied.

It may seem a difficulty that the name Tarshish should have been so entirely lost in connection with Britain. It must be remembered, however, that the names in Hebrew, by which the lands and nations are spoken of in the Scriptures, rarely resemble those by which they were known to the inhabitants of those countries themselves; and as it is by the latter names that they become known to profane writers, and perpetuated in Scripture, it is no marvel that there should be a discrepancy between the nomenclature of history and the nomenclature of the nations. The identification of them is more dependent upon facts than resemblance in sound. The facts in this case are in a nutshell. It is testified that Tarshish supplied Tyre (the Phœnic of profane writers) with "silver, iron, lead, and tin." It is demonstrated that these supplies came from Baratanac (the isles of tin) softened in the course of ages into Britain. The conclusion follows that the Bible Tarshish is Britain. The conclusion is made certain by the position of Britain. Tarshish is described as "the merchants of Tarshish and all the young lions thereof," Britain is the mercantile power of the world; she is to the modern world what Tyre, her ancestor, was to the ancient world. Again, Tarshish in the latter day, is described as the possessor of ships: "the ships of Tarshish first:" and, behold, Britain has more ships than all the other nations put together. Tarshish is to befriend the Jews in the crisis of the latter day; and lo, Britain is their friend, with a Jew at her head, and gives orders to the Mediterranean Admiral to assist Sir Moses Montefiore in his mission to seek the welfare of the Jews.

Tartessus in Spain may suit those who would prove the Word of God untrue if they could, but it does not suit the facts, ancient or modern. Britain suits the taste of those who are looking for the promised deliverance in Zion; and it has the advantage of suiting all the facts of the case.

INTELLIGENCE.

ABERDEEN.—Now are we the sons of God.—(1 John iii. 2.) Yet our adoption is not complete till the redemption of our body.—(Rom. viii. 23, 24.) Consequently,

our sonship is not perfect till the resurrection.—(Luke xx. 36—last clause.) At that time, God will quicken our mortal body by His Spirit (Rom. viii. 11) by which our

bodies will become spiritual (1 Cor. xv. 44): for that which is born of the Spirit is Spirit—(John iii. 6). Perfect sonship to God will bring identity of nature with Him, and introduce us into a state in which there is no more curse and no more danger. In the present imperfect state, we are in danger of ceasing to be sons; for Jesus says, "Every branch *in me* that beareth not fruit my Father taketh away." Our sonship is on a parallel with our possession of eternal life. We possess it indirectly in possessing Christ, but may lose it at the judgment. Therefore, it is not perfect. True, "the Lord knoweth them that are His," but this refers to present character as the basis of future choice.

There ought to be no falling out about such simple matters. Those who would say we are not sons would be in the wrong, and those who would say we are perfect sons would be equally in the wrong. It requires a qualification on each side which would lead both to meet in the middle. Those who go to either extreme isolate themselves from the truth.

BIRMINGHAM.—There have been three immersions since the last report: WILL TOWNSEND (20), lapidary, son of brother Townsend; MARY ANN DAVIS (24), wife of bro. W. Davis; and FRANK HEARNE (18), librarian, son of bro. Hearne. The state of the funds allowing it, it was resolved at the quarterly meeting, held July 7th, to deliver a course of lectures in one of the larger halls in the town. At the same meeting, it was reported that the number of brethren and sisters in the Birmingham ecclesia, at the present time, is 216, and that the amount contributed for various purposes during the previous three months was over £100. The meeting for singing practice, which was given up after the death of brother Allsopp, has been resumed under the leadership of brother Beesley, who led an orthodox choir for twelve months before embracing the truth. The report circulated by those who would destroy us, that people are received into fellowship without regard to their doctrines, is absolutely without foundation. The very reverse is scrupulously the fact, as anyone may ascertain by consulting any of the brethren, whether those who remained faithful at the time of the Renunciationist treachery or those who have recovered from the snare.

The lectures for the past month have been as follows:—*June 27th.*—Question night. (Brother Roberts.) *July 4th.*—"The Bible doctrine of Resurrection and Immortality." (Brother Roberts.) *July 11th.*—"True happiness: in what does it consist, and how is it to be obtained?" (Brother Shuttleworth.) *July 18th.*—"The 'Coming Man,' who is to remedy all political, social, and religious evils." (Brother Shuttleworth.) *July 25th.*—Question night. (Bro. Roberts.)

BRISTOL.—Bro. Cort reports the obedience of Mr. J. CLALFORD (34), who was enquiring into the truth at Cinderford when brother Shuttleworth lectured there, but has since removed to Bristol. There are now three brethren located in Bristol. They have commenced breaking bread, and are meditating a public effort in behalf of the truth.

DALKEITH.—When the position of the meeting here is delivered from doubt, with regard to Renunciationism, it will be a pleasure to publish intelligence of their movements. Neutral ground is impossible with true friends of the truth.

GLASGOW.—Brother Nisbet reports that since his last communication lectures have been delivered as under:—*Sunday, May 23rd.*—"The Unsearchable Riches of Christ tangible yet lasting." (Brother T. Nisbet.) *Sunday, May 30th.*—"The Exceeding Great Reward promised to believers of the Gospel." (Brother Robertson.) *Sunday June 6th.*—Universal peace—The desire of all Nations—How and when will it be realised?" (Brother Owlser.) *Sunday, June 13th.*—"The Hell which the scriptures reveal: common belief wide of the mark—The truth set forth." (Brother T. Nisbet.) *Sunday, June 20th.*—"The restoration of the all things spoken of by the prophets." (Brother Robertson.) *Sunday, June 27.*—"The locality of the Promised Land in which the Righteous are to be rewarded: is it Celestial or Terrestrial?" (Brother James Nisbet.) *Sunday, July 4th.*—"What are we? and whence came we? what shall be our ultimate condition? what is our present?" (Brother T. Nisbet.) *Sunday, July 11.*—"The New Covenant: its confirmation and its blessings." (Brother Robertson.) *Sunday, July 18th.*—"The Popular Gospel *not* that which is the power of God unto salvation." (Brother James Nisbet.)

DERBY.—Mr. Charles H. Simms, who became acquainted with the Christadelphians at Leicester, writes to ask if there are any at Derby, as his mind has been seriously exercised concerning the truth, and he desires to obey it. He has been furnished with the address of the brethren.

HALIFAX.—A second ecclesia has been formed here, consisting of the following brethren and sisters: JOHN BAIRSTOW; MRS. J. BAIRSTOW; MARY BARKER; FRANCES BARKER; MARY BENTLEY; JAMES BRIGGS; MRS. J. BRIGGS; JOHN BROOK; JOHN CHEETHAM; GEO. DIDDING; CHARLES FIRTH; MRS. C. FIRTH; GRACE GARNETT; M. S. GOGGINS; MRS. F. HANSON; JOSIAH HARGREAVES; MRS. J. HARGREAVES; JAMES MCCARTNEY; MRS. J. MCCARTNEY; SELINA RUSHWORTH; MRS. SAVAGE; TOBIAS SAVAGE; ROBERT SMITH; MRS. ROBERT SMITH; MARTHA SMITH; WILLIAM THOMAS; MARY A. TOWN; DAVID WADSWORTH; RICHARD WHITWORTH; MRS. R. WHIT-

WORTH. These have decided to meet separately (in the Assembly Rooms, Harrison Road,) for the sake of edification, which had for some time ceased to be possible in Bedford Square, Lister Lane, owing to the mode of teaching concerning Christ adopted there, of which the following is a specimen: "That Christ had not the power of choice, and therefore did not render voluntary obedience to God; that he was forced to do the will of God: that Jesus did nothing; the Father did everything; that he had no will of his own, and that there is no such thing in the world as free-will: that Jesus was not a tempter nor our exemplar; that the temptation in the wilderness was not to prove the character of Jesus, but to prove that he was the Lord God of Israel." &c. While meeting separately, the Assembly Rooms brethren desire that the others may so change the position they have assumed as to allow of their considering themselves in fellowship with them.

INNERLEITHEN. Bro. Dew reports that one named Stoddart, who was immersed some time ago, has returned like the washed sow to the mire. He is meeting with the Revivalists and otherwise acting unworthily of the truth. Unavailing efforts have been made to bring him to righteous ways; consequently, withdrawal was the only alternative.

KEITH.—Brother Grant reports: "At the request of brother Smith, of Newmills, Keith, brethren Robertson and Grant of this place paid a visit to that quarter on the 10th July, and on the following day (Sunday), brother R. baptised a young man into the name of Jesus Christ. His name is GEORGE BARBER (23), and he is employed on the farm of Kindrought, in Banffshire. He had, on account of the distance of Kindrought from Newmills, to walk 16 or 17 miles on the morning of the day of his immersion. After attending the memorial meeting and hearing a public lecture in bro. Smith's house in the afternoon by bro. R., he departed homewards in hope of eternal life. The day was very wet. Bro. R. gave another lecture in the evening, which although there were but a few strangers present, was better attended than the first one. The lectures were announced in bills circulated around the place and were as follow: Lecture 1.—"What is meant by saying, 'The kingdom under the whole heaven shall be given to the people of the saints of the Most High; 'Thy kingdom come, thy will be done on earth as it is done in heaven; Christ shall judge the quick and the dead at his appearing and his kingdom;' if the kingdom for the worthy is not under heaven, nor on the earth, nor unestablished until Christ appears to judge the quick and the dead?" Lecture 2.—"What is meant by saying, 'Thou shalt be recompensed at the resurrection of the just;'

'Many of them that sleep in the dust of the earth shall awake, some to everlasting life;' 'The time of the dead that they should be judged, and that thou shouldst give reward;' if people are judged and rewarded, or have everlasting life in any other sense than prospectively before resurrection and judgment."

KING'S BROMPTON.—Brother Veysey, of Taunton, wrote last month as follows (too late for insertion in the July No.) with reference to a holiday visit paid by him to this place in West Somerset:—"God's VOICE to KING'S BROMPTON." Such was the heading of a bill which a few weeks since brought together the clergyman, principal dissenters, and a large company, to hear a lecture on "The Second Coming of Christ the great event of the age. When and where it will take place." &c. Discussion lasted until past 10 p.m. Clergyman's lady and schoolmistress standing with many others in the porch. So much interest was manifested that the following week I gave a second lecture on "Eternal Punishment: its certainty. What it is and what it is not," &c. Again intense interest, but this time the clergyman manifested strong opposition. Several, however, shewed promise of being good-ground hearers. Hoping to go again very shortly, I would seek the prayers of the saints that He may give the increase, and that the timid may receive strength and grace to enter the race for eternal life and the kingdom to come, now ours by faith.

LONDON.—Brother A. Andrew writes as follows: "At the annual meeting of the ecclesia held last week, I resigned the position of secretary, and brother Elliott was appointed in my place. You will therefore in future receive the intelligence of our proceedings from him. The following particulars respecting our numbers, made up to the annual meeting, may be interesting to the brethren and sisters in other parts of the country. Seven years since, when the public proclamation of the truth commenced in London, we numbered 6. Twelve months since, our number was 89; during the past year we have had 33 additions, (including several by removal), from which we have to deduct 10 losses by removal and otherwise, leaving a net increase for the year of 23; which makes our present number about 112. Of course numerical progress does not always indicate real spiritual progress, but, so far as it goes, the above will show our present position."

Brother Elliott writes as follows: "I have the pleasure to report the following immersions: June 23rd, W. A. SANDERSON (16), son of brother S. Sanderson, of Huddersfield. July 11th, FRANK GEORGE JANNAWAY, (under sixteen years of age), brother of the brethren Jannaway; and on July 9th, MISS ANNIE MARY DIBOLL, of Great Yarmouth, (formerly Baptist, but

latterly neutral); who being in London, was immersed here, but has returned to Yarmouth, and will meet with the brethren there.

The lectures for the month have been as follow:—*Sunday, June 20th.*—"John the Baptist and his mission; the prophecy delivered at his birth; his message to the Jews and how it was received; his relationship to Elijah and Jesus Christ; how to become greater than John the Baptist." (Brother J. J. Andrew.) *Sunday, June 27th.*—"How long halt ye between two opinions?" (Brother Phillips.) *Sunday, July 4th.*—"Hell, not a place of hobgoblins and evil spirits; its whereabouts clearly pointed out on the map; 'the worm that dieth not,' yet not immortal worms; 'the fire that never shall be quenched,' yet not to burn for ever." (Brother Hadley.) *Sunday, July 11th.*—"The apostle Paul's remarkable conversion and subsequent life a testimony to the truth of his preaching, and to the resurrection of Jesus Christ. The object for which he was appointed an apostle; the gospel preached by him."—(Brother Hodgkinson, of Peterboro.)

The lectures for July, at 64, St. George's Road, Southwark, have been as follow:—*Sunday, July 4th.*—"The gospel of Jesus Christ; the gospel of the clergy lacking in the main element of the preaching of Christ and the apostles before the crucifixion." (Brother A. Andrew.) *Sunday, July 11th.*—"Has man an immortal soul? What saith the Scriptures?" (Bro. J. C. Phillips.) *Sunday, July 18th.*—"The prophet like unto Moses; the Jesus of the Scriptures shewn to be quite a different personage from the Jesus commonly preached." (Brother A. Smithers.) *Sunday, July 25th.*—"The gospel of Messrs. Moody and Sankey: will it save you?" (Brother J. J. Andrew.)

MANCHESTER.—Brother Trueblood reports the addition of three by immersion into the only name given under heaven whereby we may be saved, viz., on June 20th, JOSEPH PHILLIPS (29), moulder, formerly neutral; THOMAS NEWTON (20), leather dresser, formerly Methodist New Connexion, (son of sis. Mead, of Guide Bridge), who were immersed June 20th, and on July 4th, TOM WATSON (19), mechanic, formerly Church of England; there is also another addition, viz., brother Kirkwood, who has removed from Edinburgh to Manchester, having found employment in this city. Brother Trueblood adds: "Since removing from the Temperance Hall, Grosvenor Street, to the Co-operative Hall, 398, Oldham Road, (as reported some few months back), we have held meetings for the proclamation of the truth; morning and evening, each Sunday; and afternoon for breaking of bread; these meetings have been and continue to be well attended by a very

interested and intelligent audience, and we have every reason to hope, should our Lord delay his coming a few more months, for a large increase of candidates for eternal life. The success which has attended the opening of this room is very encouraging to the brethren, after the long drought which attended their labours previously." Lectures have been delivered during the month by brethren Wareham and Dixon, and bro. Booth, of Sale. Subjects: "The End;" "Jesus Christ;" "Hell;" "Religion;" "The Purpose of God;" "Bible Politics;" "Spiritualism;" "Beyond the Grave."

NEWTONSHAW (near Alloa).—James Durrie, who has been alone in this locality for several years, writes that he is greatly cheered by the obedience of JOHN BAXTER (31), quarryman, formerly a member of the Free Church of Scotland, whom he immersed on the evening of the 25th of June, in one of the many beautiful streams with which the district abounds. It is the first immersion that has taken place in Clackmannanshire.

PETERBORO.—Brother Hodgkinson reports the obedience of ROBERT HARDY (57), of Peterboro. This is the first fruits of the Peterboro. efforts. The other immersions were at Yaxley, four miles off, close to Norman Cross. It has been long in coming, but the result may be the more genuine for that. "The pear," says brother Hodgkinson, "ripened of itself and fell into the water." I see a new era opening up for Peterboro. People are asking 'Have the Christadelphians deserted us? I have felt for some time that perhaps I was neglecting Peterboro.', but the way seemed closed. Now, I shall hire a room and assault the town on Sunday evenings, and let Yaxley paddle her own canoe for a time"

RIPLEY.—At the invitation of a gentleman resident in this place, who has become deeply interested in the truth, by reading and otherwise, several brethren in rotation, are delivering weekly lectures in the Public Hall. The attendance is good, and quite an interest seems to be awakened. The brethren will, probably, hear more of this.

STOCKPORT.—Brother Waite reports another case of obedience here: ELLEN NEWTON (17), of Guide Bridge. She is sister to sister Newton. Two others are on the point of immersion, and several are interested. The brethren contemplate moving to a new place of meeting, but are thankful to God that in so unpropitious a place as the Oddfellows' Hall, so much has been done in taking out a people for His name. The lectures during the month have been by brethren W. and J. Birkenhead, of Sale, and brother Waite. Subjects: "What a man must believe and how he must walk;" "The Babylonian cup and the

fountain of living waters;" "The Bible the only instructor of men in spiritual things;" "clerical interpretation a delusion."

SWANSEA.—The rupture here is at an end, and the brethren are meeting together as before. Brother Langrave reports the obedience of RICHARD and FRANK GOLDIE, sons of brother Goldie, who has now four sons in the truth. They were immersed in Swansea bay on the morning of July 31st, after a satisfactory confession of the faith.

WHITBY.—Brother Clegg writes: "It is now some time since the condition of our ecclesia has been reported, and some of our brethren may wish to know how we get on after our many vicissitudes. I am happy to state that though we have acquired no new accessions in number for some time, we have reasons to believe that we are more united in harmony and love and in the Spirit of our Master than at any previous time, each wishful to walk in his footsteps that we may ere long receive his blessing and share his glory, when he shall return to abide permanently with all his faithful children. We have just had (June 28th) our second half-yearly meeting and tea, when the best suggestions of the brethren were recorded for future application, so that unity, equality, and goodwill may continue among us, and that, if possible, others may be brought to a knowledge of the truth. We number 19 brethren and sisters, and the average attendance at the breaking of bread for the last 21 weeks has been 16. I have been appointed secretary in the place of our esteemed brother Winterburn, who is so much from home. And likewise it was deemed advisable that the whole brethren be a managing committee for the next six months, except in the meantime they are called to a higher and more honourable position as managers and rulers in the kingdom for the establishment of which we wait and pray."

CANADA.

TORONTO.—Brother Evans reports as follows:—"The word of the kingdom having fallen into a good and honest heart, the recipient thereof was baptised into Christ on Sunday, May 23rd, thus putting him on, and becoming his, and as such Abraham's seed, and an heir according to the promise of eternal life and the land. Our new sister's name is MRS. ELIZA DEVINS, (25), formerly Presbyterian. She is a sister after the flesh to sister Burton. She resides at Coleraine, Ont. and consequently will not be able to break bread with us, as often as desirable like 4 or 5 others of our number.

A few weeks back we had the pleasure

of the company of Brother Fletcher, from Bourton-on-the Water, Gloucestershire. He, however, departed during the week, for Brantford, Ont., where I believe he has obtained work. Our number has been increased by the welcome arrival of bro. and sister Mickelburgh, from New York; also brother Murray, from near Collingwood, Ont. We have lost one brother, who, believing trine immersion to be right, submitted thereto."

UNITED STATES.

GROWLER'S CREEK.—Brother Kirk (of Wandilligong, in this district), reports the obedience of his mother, Mrs. C. J. KIRK. There was no brother nearer than 45 miles, so brother Kirk baptized his mother himself. As to the truth among those who are without at Growler's Creek, brother Kirk says:—"After reading the *Christadelphian* works and seeing the truth taught so plainly, I thought I should have nothing to do but take the books round and convert the whole place, but I found out my mistake. They go by appearances and not by the word of God. But we know believers have always been very few."

MIDWAY (Penn.)—The Mr. Moffatt who requested in a note on the cover of the June number to be informed of the nearest ecclesia to Pittsburg, Pa., writes that he waited a week after the *Christadelphian* with that note had been in the hands of American readers, and receiving no information, he concluded it was not his duty to wait longer. He says, "I was fully enlightened in the gospel of our Lord and Saviour, and earnestly wished to be born of the water and have on the garments white and clean, so that I may be ready and waiting for the Master, for he cometh as a thief in the night. Accordingly, on Sunday the 20th, I asked a young man who was one of the disciples of America, if he would be at my services at such a place. He readily answered, 'Yes; and so we went, and I was buried in baptism, and have risen in newness of life—a new creature; and I wish to be remembered in the prayers of the faithful. My father was a member of the ecclesia at Wishaw, Scotland, but he is no more, for he is crumbled into dust. My mother is living here. She also was a member at Wishaw. She is waiting faithfully for the coming of Christ. I wish I was near an ecclesia so that I could meet with the brethren."

WATERLOO (Iowa).—Sister Fenton reports the death of brother L. Beel, of quick consumption, aged 37. He was clear of understanding and firm in the faith to the end. The meetings are increasing in interest and attendance.

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. XII.

THE LAST WORDS OF DAVID.

BY DR. THOMAS.

JEHOVAH delivered many oracles or announcements concerning the future, through David the chief of the mighty men of Israel, whom He had exalted to the throne of His terrestrial kingdom. There was one oracle in particular styled in Samuel, “The Last Words of David,” inserted as an introduction to the list of David’s thirty-seven heroes, who, though casting into the shade the most daring exploits of after ages—the present not excepted—did not attain the military renown of their king, whose feats of arms were celebrated in the songs of Israel, saying, “Saul hath slain his thousands but David his ten thousands!”

David’s roll of the mighty is registered in 2 Sam. xxiii. The record begins with his own, named as “the

mighty man enthroned” — הנבר
הקם *haggever kukkam.* But being himself only a patriarch of a mightier Hero to spring from his royal line, he places on the roll an oracle concerning him, and the fate of the enemies with whom he shall contend in battle, before he proceeds to inscribe the names and some of the mightiest deeds of the most renowned of the armies of Israel.

David uttered no more oracles after this. He had himself been a man of war, but he foresaw a mightier man always before him, even the *Meshiach* or Anointed One, whom Jehovah had promised to raise up from among the dead to sit upon His throne. His own deliverance from death he regarded as involved in this event; for Jehovah had promised that his house or family,

his kingdom, and his throne should be established for the Age BEFORE HIS FACE—*lephanecha*. But if this one of his deceased posterity should not be resurrected, then was his hope in vain; for, no resurrection of Messiah, there would be no house, no kingdom, no throne for any one of David's sons in David's presence in the age to come. David knew this; and, therefore, he placed on record among the archives of his nation his *last words* upon the subject, declaring his own prophetic character: that he had no hope of any other salvation than that to be obtained through the establishment of his immortal son's kingdom; and that he had no other delight in the far-off future short of the realisation of what Jehovah had covenanted to him concerning it. This being all his salvation and all his joy, he registered his faith and hope on the roll of the mighty, and having laid down his prophetic pen, which had long been, upon this theme, "the pen of a ready writer," his days were ere long fulfilled, when he fell asleep and was laid with his fathers, to rest until Jehovah's trumpet shall be blown to awake His warriors to the battle under the standard of His Anointed, when he shall appear to smite the sons of Belial and to consume them as crackling thorns under a pot.

The attention of the reader, however, is not at present invited so much to the consideration of David's faith in "the hope of the gospel," which Paul styles "the hope of Israel," for which he was in chains, as to that of the rendering of David's *last words* into English by the translators of our Common Version of the Scriptures. The oracle, as it stands there, is very obscure, and but vaguely expressive of the mind of the Spirit which spoke through the prophet-king. For the convenience of comparing it with a new translation I have carefully prepared, I will transfer it to our columns. It reads thus:—

"Now these *be* the last words of David. David, the son of Jesse, said, and the man *who was* raised up

on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and His word *was* in my tongue. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men *must be* just, ruling in the fear of God; and *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds, *as* the tender grass *springing* out of the earth by clear shining after rain. Although my house *be* not so with God; yet He hath made with me an everlasting covenant, ordered in all *things*, and sure, for *this is* all my salvation and all *my* desire, although he make it not to grow. But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands, but the man *that shall* touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

In this quotation the *italic* words are those supplied by the translators to make out what they conceive to be the sense of the original text. The rendering above makes David style himself *the Anointed of the God of Jacob*, and as such the medium through which this oracle is spoken; but the Hebrew makes the oracle spoken by David to be **על משיח אלהי** *ol meschiach elohai* "CONCERNING an anointed of the Gods." The *ol* is not taken any account of in the Common Version, which is one cause of the error. But even if they had translated it, it is apparent that they would have been brought back to David as the anointed one, for they go on to style the *meschiach* "the sweet Psalmist of Israel," which certainly cannot apply to a future Anointed One. In this, however, they err again; for the writer of the Book of Samuel did not style David "the Sweet Psalmist of Israel." In the words he used, he was still speaking of a certain anointed one, the things concerning whom were pleasant themes, and the subject-matter of Israel's praises, whereof he was about to discourse in brief in the forth-

coming oracle. The words **וְנָעַם** **וְזָמְרוּ שִׁירָאֵל** *uneimzemirot h'Yisrael* do not signify "sweet psalmist of Israel," but are in apposition with **נָאֵם** *neum*, "oracle," and signify *even the pleasantest (theme) of Israel's songs*. All the kings and priests of David and Aaron's families were anointed ones. David was the Lord or Jehovah's anointed, but his oracle was not concerning himself nor an Aaronic person, but concerning that ANOINTED HERO, who is the illustrious burden of Hebrew poetry, and who in the xlv. Psalm, is exhorted to gird his sword upon his thigh with glory and majesty, that his right hand may do terrible things, whereby the people shall fall under him.

One of the most enigmatical passages of the Common Version is that about the Belialites: "But the sons of Belial shall be all of them as thorns thrust away." This is clear enough. They are the seed of the serpent, whose chief is to be bruised by the Woman's Seed, but the reason given is not so clear: "*Because they cannot be taken with hands*;" how then are they to be thrust away? A more literal rendering points to the solution:—**כִּי-לֹא בְיָד יִקָּחֻ**—*khi-lo beyad yikkakhu*—literally "though not with hand shall they be taken;" which is equivalent to, *they shall be taken without hand*, that is without human aid or interference—a phrase which places us in juxtaposition with Dan. viii. 25; ii. 34, 35, which reveal that the sons of Belial, whose power in the latter days is symbolised by the Belial image of Nebuchadnezzar, and the Little Horn of the Goat "shall be broken *without hand*" by the stone "*not in hands*"—that is by the Hero of the last words of David.

And here, again, is another obscurity. After telling us that Belial's sons shall all of them be thrust away, because they cannot be taken with hands, the translators (not David) say that a man shall touch them who shall be fenced with iron and armed with a spear! Which is as much as to say that if a warrior be well cased in iron armour and armed with a spear, he

will be more than a match for the Belialites of the latter days, and may take them with hand, which is as absurd as it is contradictory. "It is evident to all the living that the sons of Belial are still a vigorous and growing thornbush, obstructing everything holy, just and good, and filling the world with their deeds of violence and hypocrisy. They knock granite rocks about like skittles with their iron hail and shake the earth with their deadly explosions. What chance would a man "fenced with iron and the staff of a spear," have of touching them so as to thrust them into a fiery furnace in the place of their power? Let such an old-fashioned warrior arise and try his mettle upon the Russians and Allies, and he would soon find himself in an extremity from which no iron or spear could save him! But David oracularised no such absurdity. His words are, "But the Man shall smite upon them:

יִמָּלֵא בַרְזֵל וְעֵץ הַנֵּיחַ, *yimmalai, barzel we-aitz khanith*: *He shall be filled with iron and the shaft of a spear*; but with fire to burn up they shall be consumed while standing." This is intelligible. David declares that the Messiah of the Goats of Jacob is the Man who shall destroy the Belialites; but that before he should gain the victory over them, he should himself be wounded by the thrust of a spear. The reader will readily perceive that this translation is in strict conformity with the fact. Jesus, whom we acknowledge to be the Messiah referred to in David's oracles, was "filled with iron and the shaft of a spear," when they were thrust into his side by the Roman soldier; the foregoing words are, therefore, correctly, when freely rendered, *he was wounded with a spear*, by which the Jews were enabled to *look upon Him whom they had pierced*.

The word **בְּלִיעַל**, *beliyaal*, is often given in the Old Testament as a proper name, but incorrectly. It is compounded of **בְּלִי** *beli*, *without*, and **יַעַל**, *yaal*, *use, profit, or advantage*;

hence, properly, unprofitableness, worthlessness, something useless, yielding no profit, or good fruit, bad; also a *destroyer*. In David's last words it evidently stands for a plurality as indicated by the word כִּלְהָם, khullaham, *all of them*; hence sons of worthlessness or the *wicked* is the proper rendering for "the sons of Belial." "In the same place" is another phrase that imparts no definite idea of David's meaning. He says "the wicked shall be consumed בִּשְׁבֹת, *basshaveth, in standing*;" that is, while they are in position and are able to *stand to arms*. When Messiah appears he will not find the power of the wicked broken; on the contrary, he will find their Chief, styled *Gog* by Ezekiel, in the possession of Jerusalem, and in the fulness of pride and power, contending with "the young lions of Tarshish" for the sovereignty of Palestine and Syria. This *Gog* is the last dynasty of that power styled "the King of fierce countenance" who "shall stand up against the Prince of princes," or Israel's Commander-in-Chief. But when this "Commander of the people," surnamed Michael, shall stand up for Israel, "Who," says Malachi, "shall stand when he appeareth?" Here will be two standings—the standing of the fierce king and the standing of Michael, the great prince, but whose standing shall endure? Messiah's, certainly, for "at that time Israel shall be delivered," and the armies of the Assyrian *Gog* shall fall by the sword of the Mighty Man "in standing" against him; and "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their orbits, and their tongue shall consume away in their mouth. And a great tumult from the Lord shall be among them, and they shall slay one another." Thus shall "the wicked be consumed while standing," and their power be broken to pieces, and come to an end without help, as David clearly foresaw and predicted in the oracle before us.

From the whole, then, it is clearly

apparent that a new translation of the last words of David is necessary to the comprehension of them by the English reader. Not finding one faithful to the original text, I concluded to attempt its improvement, and to furnish my readers with the result. Without further comment, then, I proceed to submit it for their scrutiny, doctrinally, philologically, or in any other way they may please. Here it is:—

NEW TRANSLATION OF DAVID'S ORACLE.

"Now these words of David, the last, are an oracle of David, son of Jesse, even an oracle of the mighty man concerning an anointed one of the gods of Jacob, and the pleasantest theme of Israel's songs.

The Spirit of Jehovah spake through me, and His word was upon my tongue; gods of Israel spake to me, and the Rock of Israel discoursed, saying,

There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as the brightness of morning He shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

Though my house is not perfect with THE MIGHTY ONE, yet he hath ordained for me the covenant of the age, ordered in everything and sure; truly *this is* all my salvation and all my delight, though he cause it not to spring forth.

But the wicked shall be all of them as a thornbush to be thrust away; yet without hand shall they be taken; nevertheless a man shall smite upon them; he shall be filled with iron and the shaft of a spear, but with fire to burn up while standing they shall be consumed."

In this brief but rich and comprehensive oracle, as presented in the Common Version, the word "God" occurs four times, and "Lord" once. But this does not fairly represent the original. There the writer employs

three distinct words which are used in five different phrases, such as,

1.—An Anointed of the *Elohim* of Jacob **מְשִׁיחַ אֱלֹהֵי יַעֲקֹב**.

2.—*Spirit of Jehovah spake*, **רוּחַ יְהוָה ruakh Yehowah.**

3.—*Elohim of Israel spake*, **אֱלֹהֵי יִשְׂרָאֵל Elohai Yisrael.**

4.—Fear of *Elohim*, or in righteousness, **יְרַאת אֱלֹהִים, yirath Elohim.**

5.—With the *Mighty One* **עִמְאֵל im-Ail.**

Besides these, in a sixth phrase, Jehovah is styled the "*Rock of Israel*," **צוּר יִשְׂרָאֵל tzur Yisrael.** Now, it cannot be supposed that the Spirit, which expresses Jehovah's mind so precisely as to refuse to speak in the words which man's wisdom teacheth, should, in so important an oracle as David's last words, speak so laxly as by six different phrases to signify only one thing, represented by *God* or *Lord*, in the Gentile sense thereof. Grammarians and lexicographers see the difficulty of translating Hebrew phrases expressive of divine relations to things human into English, but they have been unable to solve it. They do not perceive that the name of Israel's Rock is incommunicable by the rules of grammar; that is, that the attributes, character, unity, relations and nature, one or all of them, are not definable or demonstrable upon the principle of a verb agreeing with its nominative in gender, number and person, with or without exception.

Seeing, then, they cannot doctrinally account for the ONE GOD being designated in Hebrew by a word, or noun, signifying *Gods*, which is often found in concord with a verb in the singular number, and in apposition with a singular noun, they have invented a rule to cut the knot they are unable to untie. Hence we are told that *Elohim* is the *pluralis majesticus vel excellentiæ* for the single Individual "who dwells in light, whom no man hath seen or can see," commonly styled *God*; and that this plural of majesty or excellency is

in syntactical agreement with a singular verb, as **אָמַר אֱלֹהִים**; *amar elohim*, literally *gods he spoke*, for *God spake*. So that, by this rule, the Deity is represented as speaking editorially, saying *we* when nothing more than *I* is intended, or majestically, as, *we the king*.

They have, however, apparently ground for this device in the well-known formula, **שְׁמַע יִשְׂרָאֵל יְהוָה, shema Yisraail Yehowah elohim ye howah ekhad, Hear, O Israel, Jehovah our God (is) one Jehovah!** a rendering from which it is inferred that, as the Jehovah is one, *God*, though in the plural can only be one person also.

But, when the import of the **Jehovah**, the *Memorial Name* by which the **INVISIBLE ONE** is revealed to Israel is understood, this grammatical apparition soon disappears. Un-evangelised Jews and Gentiles, be they ever so learned in philology, cannot penetrate the mystery. Hence they dispose of the doctrinal difficulty by declaring the name of the Invisible incommunicable. But this is incorrect. The Creator has communicated His *plural name* to Israel, first by Moses and afterwards by Christ. The Creator is singular, but *His name is plural*; and by that *nominal plurality* He has revealed himself from the foundation of the world.

Jehovah is a name expressive of *divine personal manifestations* to Israel. The name Jehovah covers a plurality of persons, who are one in purpose, testimony, and manifestation. "*Jehovah our Gods*" is not to be sunk into a kingly or editorial *we*; it is a literal expression of a great doctrinal truth, and imports the two Jehovahs, Father and Son, as the Supreme Gods of the people Israel. In considering this matter, we must remember that before Moses recorded the formula before us, the Angel of the Bush had revealed to him the Almighty's *memorial*, as I have explained in a former number. On that occasion he told Moses that he whose messenger he was, was pleased to announce Him-

self as the *I shall be who I shall be*; so the name *Jehovah*, compounded of that phrase, designated Him who sent the angel, and Him through whom He should at a future time manifest Himself to Israel. These two, the 'Him' who sent to Moses, and the 'Him' who came to Judah in the days of Cæsar, are both named *Jehovah*, are both *Gods* of Israel, yet but "*one Jehovah*" in manifestation by *Spirit*. The anointing established the *Jehovah-ness* between the Man Jesus and the Eternal Creator of all things. "The burden of the Assyrian, O Israel, shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, *because of the anointing.*" There is "*One Spirit*" by which oneness is established between the Gods of Israel; and of that one Spirit is the "*Holy Oil*" with which the Invisible Creator anoints, and by which anointing He establishes the *unity of His name*. In the absence of this Anointing Spirit, Jesus and the Creator would be separate and distinct Jehovahs, the god Jesus and the God Creator; but the anointing of the former with the Spirit of the latter in a pre-eminent degree, brought them into unity; so that "*Jehovah our Gods is one Jehovah,*" or "*God manifest in the flesh*" by His Spirit. The formula of Moses, then, proclaimed to Israel is, "Hear, O Israel, *the I was* who appeared to Abraham, *the I am* who feeds us in this wilderness, and *the I shall be*, who shall deliver you from the Assyrian in the latter days, our *Gods*, are the one I shall be!" This doctrine of Moses is precisely that of the New Testament. "*I and the Father are one,*" that is, in manifestation and name; and the Jews indignantly charged Jesus with blasphemy, because, being a man, and saying this, he made himself a God. But Jesus vindicated himself by showing them that they were themselves styled *gods* in Psalm lxxxii. 6, or, as it is there explained in the parallel, *sons of the Highest*; "I said Ye are *Elohim*, and all of you sons of the Most High." If he called

them gods to whom the *Word of God* came, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the *Son of God?*"

"*The words that I speak unto you I speak not of myself.*" They do not emanate from me as the son of Mary unanointed, or unsealed by the Spirit of the Father; "*it is he that dwelleth in me;*" who took up His abode in me, and overshadows me; who descended upon me in the form of a dove, filling me with His wisdom, knowledge, and power; it is "*He doth the miracles;*" and "*the word which ye hear is not mine, but the Father's who sent me,*" and to whom I shall return; "*for my Father is greater than I.*"

The verity contained in the phrase, "*Jehovah our Gods is one Jehovah,*" obtained in the days of Israel's sojourn in the wilderness, as is most evident from the following testimony. The Almighty Creator said to Moses:—

"Behold I send an angel before thee to keep thee in the way, and to bring thee into the country which I have prepared. Beware of him and *obey his voice*; provoke him not, for he will not pardon your transgressions; **FOR MY NAME IS IN HIM.** But if thou shalt indeed obey his voice, and do all that *I speak*, then I will be an enemy unto thine enemies, and afflict them that afflict thee. For mine angel shall go before thee, and bring thee in unto the Amorites, &c., and I will cut them off."

Here, then, was an angel, styled in the Psalms a *God*, deputed as the name-bearer and substitute of the Almighty-Increate in relation to the twelve tribes of Israel. They were to obey his voice as if he were the Almighty One Himself; for he would receive his instructions from him what to speak; so that his voice would be the voice of Him who sent him: obey *his* voice and do all that *I* shall speak." Israel was warned not to provoke him; for the Almighty's name being in him, he would not pardon or clear the defiant. He oc-

cupied the position of Captain of the Almighty's host, in its transition from the wilderness of Egypt to the Holy Land. He was probably Michael, the Angel-Prince of Israel, spoken of in Dan. x. 13, 21, the Lieutenant of the Almighty in Jewish affairs, until "Michael, the Great Commander" (Dan. xii. 1), even Jesus of Nazareth, shall appear in power to gather the tribes from their dispersion, and to replant them in the land of their inheritance.

"My Name is in him" established the oneness between the Almighty and the Angel-Prince of Israel, who spake as Jehovah to the people. These were aware of this arrangement; and hence, as they had so strong a propensity to worship other gods than the God of Abraham, Moses continually reminded them that, though there were Gods superintending their affairs in the name of Jehovah, there was but one whom only they might serve. This Angel-Prince was not of the human race. His jurisdiction was, therefore, only temporary. But of the Son of Man it is said, "The Father hath given him authority to execute judgment, because he is a Son of Man." Hence, it is not an alien to our nature that is to rule the human family, but one who is of their flesh, and can, therefore, sympathise with their infirmities and sorrows, seeing that he has felt the same. Unbegotten of the will of man, though born of sinful flesh, and begotten of the Father by His Spirit from among the dead, He hath given him exaltation above the angel-gods, and equality with Himself. When he comes again, he comes not merely as Israel's King, but as "the God of the whole earth." His name is Jehovah, and the Name of the Father is in him, so that of the Father and the Son, those who have become citizens of Israel's Commonwealth through Christ, can say with Moses, "*Jehovah our Gods is one Jehovah.*"

THE GODS OF JACOB.

Now, it will assist us in under-

standing the Oracle of David to know something about "*the gods of Jacob*" in the Scripture sense of that phrase. I have already quoted from the Psalms the saying, "I said, Ye are gods; and all of you the children of the Most High." These gods, Jesus says, are they to whom the word of Jehovah came; that is, to whom the law of Moses was delivered for its administration and obedience. Hence, in Exod. xxii. 8, 9, "*the judges*," which occurs three times there in the Common Version, is *haelohim*, "the gods," and not *shophaitim*, magistrates. The Hebrew root from which the word comes which in English is rendered *god*, signifies to be *first*, *foremost*, *chief*. Hence, a nation constituted by the Creator, the first-born of the nations, is a nation of gods; and the individuals of that nation divinely constituted its princes and rulers, these are the gods of the nation in the sense of the passage referred to. Concerning these, Jehovah said to Israel, in verse 28, "Thou shalt not revile the *gods*, nor curse the ruler of thy people." In this text, the Hebrew word rendered "gods" is the same as those rendered "*judges*" in verses 8, 9, and ought to have been translated uniformly in both places. In 1 Sam. ii. 25, it is written in the original "If man sin against man, the *gods* shall judge him; but if a man sin against I SHALL BE (יְהוָה), Yehowah, or Jehovah) who shall intreat for him?"

But the *godship* of men is not dependent on any immortality they may be supposed to possess. A god may be either mortal or immortal. They to whom the word of Jehovah came under the law, were *mortal gods*, both princes and people. This is certain from Psalm lxxxii. 6, 7: "I have said, Ye are gods, . . . nevertheless ye shall *die like men*, and fall like one of the princes." Here is the same distinction made between gods and men under a law of death as obtained before the flood.—(See Gen. vi. 2.) And *the sons of the*

Gods (בְּנֵי-הָאֱלֹהִים, *benai-haelohim*), saw the daughters of *men* that they were fair; and they took them wives of all they chose." Here the gods and their sons were the children of Seth, in contradistinction to the children of Cain—all men and mortal; but the one, children of the Most High by faith and obedience; the other class, the servants of sin.

We have seen from John's testimony that Jesus, while in the days of his flesh, claimed to be a God on the ground that he was son of the Most High. He was mortal; for he died. But, as I have said, some gods are immortal by creation: ONE only in the starry universe is underivedly and *essentially* so. Above the immortal gods stands the Lord Jesus the Anointed, concerning whom it is declared, with reference to his re-appearance in the world, when he shall come in power and great glory: "Worship him all ye *gods!*" which Paul quotes, in his letter to the Hebrews, in these words, saying, "Let all the *angels* of God worship him." He and they have now a corporeality, to which gods under the necessity of "dying like men" have not attained; and he, a rank and dignity next to Him, "whom no man hath seen nor can see," and whose nature from the beginning alone is deathless.

Here, then, is brought to light by the Scriptures, in relation to this mundane system, a *society of gods*; some of them immortal and some of them not: the Anointed One being over all, the Chief, blessed for the ages. This society is invisible to men, but discernible to the eye of faith. When it shall have become visible to the world, then will have come to pass "*the manifestation of the sons of God,*" which is but another phrase for *the saints reigning on earth with Christ a thousand years*, or THE KINGDOM OF GOD, of which the gospel treats.—(Rev. v. 9, 10; xx. 4, 6.)

The kingdom of God, established in the land covenanted to the fathers,

is this society in manifestation—Jesus and his brethren. He and they, "the Elohims of Jacob," reigning over Israel in the flesh, reconciled to Jehovah for evermore—Jesus and his brethren in the kingdom of God, as he had promised, "Abraham, Isaac and Jacob, and all the prophets in the kingdom of God;" with many from the east, west, north, and south. These are the *elohim* or gods of Jacob, of whom David foretold, that he of whom he wrote, and whom the enemy should "*fill with iron and the shaft of a spear,*" should be "THE ANOINTED:" "*an anointed one of the gods of Jacob,*" as I have rendered it in his last words. All the former gods of Jacob, under the law, have died like men, and fallen like the princes; but some of them will awake to everlasting life, according to the summons of the psalm quoted, "Arise, O gods, and judge the earth; for Thou (the mighty one, their chief), shall take possession of all the nations."

I have said that some gods are immortal by creation. I use the phrase "by creation," to express that their immortality had a beginning; which cannot be affirmed of the Creator of the Universe. "HE ONLY HATH IMMORTALITY," saith Paul: not that He is the only one in the universe that shall never die henceforth—for the Scriptures affirm that of Jesus, the angels, and the resurrected saints—but that he is *the only Being extant* in whose nature the death-principle never existed. This testimony being admitted, it, therefore, follows that all who are now immortal gods once possessed a nature in which the death-principle reigned unto dissolution or decease, unless, as in the case of Enoch and Elijah, it was neutralised in the twinkling of an eye; and that they have been created immortal, as was Jesus, by the Spirit of Jehovah, in raising them from the dead.

In my translation of David's last words, I have rendered *Meshiakh*, not *the*, but "AN ANOINTED ONE of the gods of Jacob." The circumstances pertaining to those gods require this, as

well as the fact that there is no definite article expressed in the Hebrew. If Jesus had been the only anointed one of Jacob's gods, then it would have been proper to render it, "concerning the Anointed One," but he was not. The apostles, who are some of Jacob's gods to whom the word of Jehovah came, who *believed* it and *obeyed* it, and are hereafter to sit upon the thrones of the house of David, were anointed likewise, and were, *therefore*, all of them Christs or Christians, that is *anointed ones*. Jesus, however, as Chief of all the gods of Jacob, was *THE Christ*, or Anointed One, κατ' ἐξοχήν, or by eminence.

The *oneness* of Jesus and the resurrected saints, the immortal gods of this terrestrial system, with each other and the ever-incorruptible Creator, results from the attraction of aggregation or cohesive influence of the Spirit. Jehovah, Jesus, and his brethren by the Spirit are a grand and glorious *Unity*—A UNITY OF THE SPIRIT. This Divine Unity is symbolised in the Scriptures. Let the reader turn to Ezek. i. and read from the fourth verse to the end; and the tenth chapter also. In this reading, he has a fire and brightness around it; four-faced living ones of a human appearance, moving with the velocity of lightning, and four wheels, all full of eyes, a crystal canopy above them, with a throne above it, and a man upon it of surpassing brightness, bearing the glory of Jehovah. These symbols are representative of "the gods of Jacob," the noise of whose goings is "like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host." The host is multitudinous; but the combining and moving, directing and operating principle or agent is one; and that unit is clearly the Spirit of Jehovah; for it is written, "Whithersoever the Spirit was to go, thither they went." And here is the reason of the plural noun of "gods" being after the apparent nominative to a verb in the singular; because *all they do or say is by the Spirit*, which is the real

nominative not expressed, indeed, but understood, to the verb. Hence the Spirit of Jehovah is styled the Spirit of *elohim* or Gods, so that the phrase, "*the Spirit of Jehovah spake*," is synonymous with "*Elohim of Israel*" or gods of Israel, "*spake*," both of which occur in the last words of David.

The "*fear of God*"—*yirath elohim*—is another phrase employed by the Spirit in David's last words, concerning Him who shall rule mankind. The Common Version renders it "*the fear of God*," as "ruling in the fear of God." This, however, in the Gentile or theological acceptation of the words, does not express the mind of the Spirit. The word *yirath* not only signifies "terror, fear, reverence," but metonymically, *the precepts of righteousness*; "ruling in the righteous precepts of the gods," to whom the millennial government of the nations is committed by אֵל, *Ail*, THE MIGHTY ONE, who dwells in unapproachable light. I have, therefore, rendered *yirath elohim*, by the words "righteous precepts of the Gods," which is the same idea as that expressed by Paul, in delivering his testimony in the Areopagus, when he said to the Athenians there, "God will judge the habitable in *righteousness* BY A MAN whom He hath appointed and raised from among the dead." So that, as the twelve tribes "received the law in precepts of gods"—*eis diatagas angelon*, *eis diatagas aggelon* (Acts vii. 53; Heb. ii. 2), so will the same nation, and after it all other nations, have to receive the law that is to go forth from Zion and the word from Jerusalem, in righteous precepts, not of the Angel-gods of Sinai, but of the resurrected "gods of Jacob," of whom the Lord Jesus is the Anointed Chief—the Rock of Israel discoursed to David by the angel-gods of Israel through his spirit. They foresaw the end of their terrestrial mission, and by the Spirit of Jehovah declared it to David. The present world, for nearly six thousand years, has been subjected to them as "ministering

spirits" whose service has been the preparing of such a situation of human affairs as would afford scope for the enterprise of those who are to inherit salvation—even of Jesus and his companion gods, into whose hands they shall surrender all authority and power over Israel and the nations, constituting "the world to come," which is subjected to them, *because they are the sons of men*. The world will be then governed, not by the precepts of the Angel-gods of Israel, but by the righteous mandates of Jacob's gods—the righteousness of the Age to come—Gods, who have descended from his loins and walked in the steps of the faith of Abraham, with others also chosen in the Anointed, through the *obedience of faith*, from all the nations of the habitable.

In conclusion, the perusal of this article will, I think, convince the reader of the propriety of a literal rendering of the Bible words and phrases used by the Spirit in revealing the high thoughts of God to men, especially divine ideas concerning Deity. Gentile tastes and notions may sometimes receive a shock, but

that matters not; we want a translation of the Bible that will come as near as possible to the original, and with as few *italic* words as possible. In the last words of David, the Common Version supplies twenty-five of these, while in mine there are only eleven. I know not how it may be with others, but for myself I can say that a literal rendering of the phrases used by David in reference to Deity, has opened up to my mind a view of great interest and magnificence—one which is delightful to contemplate, and calculated, like all the ideas of God, when duly comprehended, to ennoble and elevate the mind, and to fortify it against the enticements and oppositions of the serpent's seed, who may persecute, and even bruise in the heel, but after that, have no more that they can do: a little more patience, and they shall be bruised in their HEAD, who, being hurled from his Dragon-Throne by the THE ANOINTED, shall be bound for 1000 years, and his dominion under the whole heaven transferred by the Conqueror to his companion gods "for ever—even for ever and ever." Amen.—(*Herald of the Kingdom*, 1855.)

SCRIPTURAL "ELECTION" AS TAUGHT IN THE NINTH OF ROMANS.

IN the beginning of this chapter, the apostle Paul expresses regret that his kinsmen according to the flesh would not accept the truth he preached, especially as they had already received great privileges at the hand of God, and were the nation through whom the Christ had come. And then, as if bethinking himself that there was some redeeming feature in them as a nation, he says, "Not as though the word of God hath taken none effect."—(v. 6.) Although the great majority of the Jewish nation, had been stiff-necked and rebellious, there always had been and still were, a few who attended to the injunctions sent by God's inspired messengers. Of this the Apostle gives an instance in v. 29, when quoting from the prophet Isaiah (ch. i. 9), he says "Except the Lord of Sabaoth had

left us a seed, we had been as Sodom and been made like unto Gomorrhah." God left the inhabitants of Sodom and Gomorrhah, to a great extent, to the bent of their own minds: not so, however, with the Israelites. He made many attempts to reform the Twelve Tribes of Israel by sending them prophets to reprove, rebuke and exhort the disobedient, and to commend and encourage the faithful among them. Had He not done so, they would have become quite as corrupted as the idolatrous nations around them. In this way He "left" or preserved "a seed" of faithful ones who were the salt of the nation, and who constituted the true Israel; "for they are not all Israel which are of Israel."—(v. 6.) To be "of Israel" is to be a "Jew outwardly," but to be "Israel" is to be a "Jew inwardly."

—(ch. ii. 28.) Following up this thought the Apostle says, "Neither, because they are the seed of Abraham, are they all children."—(v. 7.) Abraham had in all eight sons, Isaac and Ishmael by Sarah and Hagar, and six by Keturah.—(Gen. xxv. 1, 2.) The descendants of all these sons could trace their origin genealogically to Abraham. Of what value then was the boast of the Jews that they were favoured with special privileges, simply because they were the children of Abraham?—(John viii. 33, 39.) It was a fleshly view of their position, which both Jesus and Paul effectively refuted. God did not select the Israelites as His people simply because they were descended from Abraham; it was because they came through a channel which owed its existence to His promise and power. That promise is first quoted by the apostle Paul and then explained by him:—"In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. For this is the word of promise, at this time will I come and Sarah shall have a son."—(Rom. ix. 7, 9.) The "children of the flesh" were the descendants of all Abraham's sons excepting Isaac, because those sons were born simply of the will of the flesh; but Isaac's birth being the result of a divine promise and the offspring of divine power in the quickening of Sarah's womb, his descendants are appropriately termed the "children of the promise." Circumcision had evidently nothing to do with this distinction; for Ishmael was circumcised as well as Isaac (Gen. xvii. 23); neither was it in any way the basis of their existence as a race. It simply separated them from the rest of mankind after their racial life had commenced. Not so with "the word of promise;" on it depended the very existence of the descendants of Abraham through Isaac. If there had been no divine promise there would have been no miraculous power in the quickening of Abraham and Sarah's "deadness" (Rom. iv. 19); if no supernatural power, no son of Abraham and Sarah in their old age; if no Isaac, no child of promise, no children of promise, and no Israelites. Thus the children of Israel owed their inception, as well as their political and ecclesiastical organization to the God of Abraham, Isaac, and Jacob; a fact which they were always too prone to forget or ignore.

Having called attention to these facts, the apostle proceeds to point out that the

chosen descendants of Abraham must be still further limited:—"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—(Rom. ix. 10-13.) It has been contended by many that the "election" here mentioned refers to the individual predestination of Jacob and Esau to salvation and condemnation respectively. But a little reflection on the facts of the case will demonstrate the fallacy of such a construction. It is true that in speaking parenthetically of the children being born, the apostle has in his mind the two sons of Isaac; but he immediately passes on to a wider phase of the subject, viz., the destinies of the nations which descended from these two brothers. A quotation from that part of Genesis to which the apostolic exposition refers us, will make this matter more clear.

Shortly before the birth of the twins, the Lord said unto Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—(Gen. xxv. 23.) As a national prophecy this is in perfect accord with the histories of the peoples who sprung from Jacob and Esau; but as an individual prophecy it finds no counterpart in the lives of these two patriarchs. Esau did not "serve" Jacob, neither was the latter "stronger" than the former; on the contrary, Jacob was afraid of Esau, called him "My lord," and sent presents to propitiate him. When, however, the prophecy is viewed nationally, there is no want of harmony. The Israelites were the stronger nation of the two, and obtained the mastery over the Edomites, the descendants of Esau; for it is recorded in 2 Sam. viii. 14, that David put garrisons throughout all Edom, and "all they of Edom became David's servants." Previous to this subjection the Edomites were by no means an insignificant people. They had given to them by Jehovah Mount Seir and the surrounding district—a very fertile tract of country—and they were specially protected from encroachment by God commanding the children of

Israel, when passing from Egypt to Canaan, not to "meddle" with the "children of Esau" or their landed possession.—(Deut. ii 4, 5.)

These facts were quite familiar to the apostle Paul, and, therefore, it would be folly to attribute to him an exposition so incompatible with them as that which confines what he says to the two sons of Rachel. Similar observations are as applicable to his quotation from Malachi. "Jacob have I loved, but Esau have I hated." It is true that God loved Jacob more than Esau; for, although the former was deceitful, yet he had greater regard for the word of the Lord than his brother, who sold his birthright for a mess of pottage. But a perusal of the prophet's language will show that it is the national Jacob and the national Esau who are so spoken of:—"I have loved you, saith the Lord, yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid *his mountains* and his heritage waste for the dragons of the wilderness."—(Mal. i. 2, 3.) It was not the "mountains" of the individual Esau which were laid waste, but those of his descendants. And why was this? Because of their iniquity; for it is said, "They shall call them the border of wickedness."—(verse 4.) In affirming that Esau was "hated," the Spirit cannot mean that God manifested unconditional hatred against the Edomites, and predestinated that they should be wholly excluded from His favour, otherwise He would not have given them Mount Seir for a possession, and guarded them for a time from invasion. Neither can it mean that everyone of them should be excluded from any participation in the benefits bestowed upon the Israelites; for special provision was made in the Mosaic law, that the children of the Edomites might "enter into the congregation of the Lord in their third generation."—(Deut. xxiii. 7, 8.) The word "hated" must obviously be understood in a comparative sense in relation to the word "loved;" that is, God loved the Israelites more than he loved the Edomites. The word "hated" is used in precisely the same sense in describing the greater love which Jacob had for Rachel than for Leah (Gen. xxix, xxx., xxxi); and in the declaration of Jesus Christ that his disciples must love him more than their relations or their own life.—(Luke xiv. 26; Jno. xii. 25.) Why Jehovah loved

the Israelites more than the Edomites we are not informed. We may be quite sure, however, that He had good reasons for this as for all His other acts. It was evidently not because of any natural good qualities in the Israelites; for they, like the Edomites, manifested great wickedness. Undoubtedly there were more redeeming features in the former than in the latter; but, then, it must be remembered that they had greater spiritual privileges. Moreover, the choice of Jehovah was made before they had either of them done any good or evil. Probably Jacob was selected because he afforded greater scope for the display of Jehovah's power and wisdom: he was the "younger" or "lesser" (marginal rendering of Rom. ix. 12), and therefore his selection was but the adoption of the Divine principle by which the weak things of the world are chosen to confound the things that are mighty, in order that no flesh should glory in God's presence.—(1 Cor. i. 27-29.)

It being proved that the "election" of Jacob was national, not individual merely, it is evident that it was not an election to a future life. It certainly did not guarantee eternal life to each of Jacob's descendants, inasmuch as the vast majority were so wicked that they will never attain to it. Nor did it guarantee eternal life to any one of them; it simply constituted them God's chosen people, whereby they became the depository of the divine oracles, and through whom the seed of the woman and of Abraham was to be manifested. It is true that it placed them in a more favourable position than the rest of mankind for attaining to eternal life; but it did not unconditionally guarantee that life to a single son of Israel. All who obtained a title to it did so through manifesting the faith of their father Abraham. The object which God had in view it made necessary that a choice should be made; for it was impossible that the promised seed could be begotten through two genealogical channels; and that choice must inevitably result in the selection of one and the rejection of all others. The rejection of Ishmael and Esau is unavoidably brought into greater prominence because they were so closely related to the chosen genealogical channel. With equal truth it might be said that God elected Shem and rejected Ham and Japheth, or that He elected Abraham and rejected his relations and contemporaries, in the selection of a line of ancestry for the promised seed of the woman. In this act of Divine

Wisdom, no injustice was done to the rejected ones: they had no claim to be selected. It was an act of pure favour on the part of Jehovah to make a promise which necessitates the election of any of them. The choice of the twelve tribes of Israel was, undoubtedly, a privilege; but that privilege imposed duties the neglect of which subjected them to divine wrath as great in proportion as the divine love of which they were the recipients. It was to point out the privileged position in which the Jews had been placed by the favour of God that the apostle wrote that portion of his Roman epistle now under consideration.

He seems, however, to have anticipated an objection from some outside the Jewish nation, and therefore asks and answers a question on the subject: "What shall we say then? Is there unrighteousness with God? God forbid, for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—(verses 14 to 16.) The natural man is so prone to think more highly of himself than he ought to think, and to presume to claim certain divine blessings as a matter of right, that it is necessary to administer to him such an instructive rebuke as this. God being the fountain of all life and goodness, no one has any right to question His action in bestowing greater mercy, compassion, or love on one man or nation than on another. The natural man often recognises the existence of a right in his fellowmen to bestow favours on whom they choose—frequently when that right rests upon the most flimsy foundation—and yet when he exercises his fleshly wisdom on the acts of his Creator, he ignores the existence of any such prerogative. In this he shows his inconsistency, and also his inability to receive the things of the Spirit of God.

The apostle's quotation from Jehovah's announcement to Moses in Ex. xxxiii. 19, is very appropriate, in view of the fact that he was writing to both Jews and Gentiles. It reminded the former that the opening of the door of salvation to the Gentiles was in perfect harmony with the writings of their great leader and lawgiver; and it reminded the Gentiles that the "mercy" of which they were the recipients was entirely due to the "compassion" of God. Neither Jews nor Gentiles had been shown divine mercy in

consequence of their having willed it or run for it. If human will had guided the matter, neither of them would have been so favoured. Abraham *willed* Ishmael to be his heir, and laughed at the idea of his wife Sarah having a son (Gen. xvii. 17, 18; xxi. 11); Isaac *willed* his son Esau to be his heir (Gen. xxvii. 29, 37), from which it is evident that he did not understand from the promise made to his wife before the birth of their twin sons, which of the two was to be the progenitor of the "seed" that was to "possess the gate of his enemies" (Gen. xxii. 17); furthermore, Esau *ran* hunting in order to obtain the blessing pertaining to the first-born, which would make him lord over his brethren; and, lastly, the Jews of apostolic days exercised their wills in endeavouring to prevent the offer of eternal life being extended to the Gentiles. But these human intentions and actions being opposed to the divine purposes, all failed. A somewhat similar state of things exists in our day; the ecclesiastical dignitaries of the apostasy have willed the salvation of themselves and their followers, but God has shown His mercy to a despised and insignificant few who occupy no ecclesiastical status in the ordinary religious world. It does not, however, follow, as some would contend, on the basis of the above apostolic statement, that the mercy shown to these few ensures their salvation: it simply takes them out of the wrong track and puts them into the right one, whereby they are started on a race which must be run to the end, in order to realise the divine mercy in its fulness.—(1 Cor. ix. 24; Gal. ii. 2; v. 7; Heb. xii. 1.)

The divine axiom that Jehovah has the prerogative of showing His mercy where He pleases, involves the corollary that He has the right to withhold His mercy where He thinks fit. It is to illustrate this truth that the apostle proceeds to say, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth."—(verse xvii. 18.) But this withholding of mercy and hardening of Pharaoh's heart does not necessitate the Calvinistic conclusions which it is usual to draw from the fact. Pharaoh was "the clay" wrought into a certain form by the potter for temporary use. The common view that Pharaoh was

predestinated to be "damned eternally" comes from the assumption that Pharaoh was immortal. If he was raised to the throne of Egypt as a fitting instrument of opposition to God in order that God's power might be more fully shown, it does not follow that the Almighty predestinates a certain portion of mankind to be unrighteous, and then to suffer eternal damnation as a consequence. The Scriptures exhibit too plainly the freedom of man's will, within certain limits, to admit of such an unreasonable conclusion. To all who have ears to hear, God says, "Whosoever will let him take the water of life freely" (Rev. xxii. 17); and to the refractory He says "Ye would not" (Matt. xxiii. 37; xxii. 3); language which is inconsistent with the supposition that man has no will of his own to choose the good and reject the evil. That Pharaoh was a free agent there is reason to believe from the frequency with which he changed his mind. It is true that after several of the miracles had ceased, it is stated that "the Lord hardened Pharaoh's heart," but it is also said that "Pharaoh hardened his heart" (Ex. x. 20; viii. 15); from which it would appear that the two statements are reconcilable. Pharaoh's natural tendency to resist God was divinely stimulated that Pharaoh might be strengthened to carry out his evil impulses, that God's power might be shown in his overthrow, which could not have been realised if Pharaoh's base heart had faltered through cowardice. A similar illustration may be found in Joshua xi. 20, where the Canaanitish nations are said to have been hardened to declare war against Joshua, that their overthrow might be accomplished.

Pharaoh was an idolator; he did not recognise the one God; and he was naturally proud, self-willed, and hard-hearted. It is very easy to conceive that a man of this stamp in the position which he occupied would be very unimpressible by miracles of even the most stupendous character; and being a man of fleshly sight, destitute of spiritual discernment, it is not to be wondered at that when the miracle had ceased to operate, he should resume his former stony-heartedness. This was but a natural result of gross ignorance being combined with human power, and that God should, for a special purpose, give him over to the dominion of such a state of mind, is not difficult to believe, especially in view of subsequent illustrations: first, the case of Israel, on whom God poured

the spirit of slumber (Isa. xxix. 10) and second, the unfaithful Gentiles, on whom He sent strong delusion.—(2 Thess. ii. 10.)

Pharaoh was already before the mission of Moses to him so far removed from the way of life, that there was no injustice in God bringing to pass events which manifested his real character more fully, and hurried him on to destruction. Those events did not realise their full object in the person of Pharaoh. He was simply a medium for the manifestation of God's power on a large scale, and for making known Jehovah's name throughout all the earth. To see more clearly the necessity of a man like Pharaoh for the object which the Deity had in view, let us suppose the throne of Egypt to have been occupied by a king of a totally opposite character. What, in that case, would have been the result? As soon as the message entrusted to Moses had been delivered—or at any rate after the first miraculous evidence attesting his mission—the demand to release the children of Israel would, in all probability, have been complied with, and they would have quietly taken their departure into the wilderness. There would thus have been no visitation of divine judgment upon the Egyptians for their wickedness and their cruelty to the descendants of Jacob's twelve sons, one of whom had been the means of saving the whole nation from the destructive effects of famine; there would have been no plagues upon the Egyptians and no miraculous preservation of the Israelites from the torment and destruction which they produced; there might have been a dividing of the Red Sea, but it would not have closed upon their enemies, and thereby exhibited so plainly the arm of Jehovah put forth to save them. In other words, there would have been an absence of those supernatural and awe-inspiring events which have been held in remembrance for upwards of 3000 years by the Jewish people, and which have been looked back to by them as incontestible evidence of their national election by Jehovah.

Not only so, but it is evident that God manifested mercy towards Pharaoh in order to show forth His power. He did not strike him dead at his first resistance, but actually preserved him from being destroyed by the plagues, in order that His name might be more widely known; for if Pharaoh had been destroyed by one of the earlier plagues, there would probably have

been no necessity for the later ones; or if the Deity had taken away his life in the first instance, there might have been no plagues at all. But he, being spiritually blind could not see that he owed anything to divine clemency; hence his continued obstinacy. On the supposition that this conduct was the result of his own evil heart, Jehovah very appropriately says to him, "As yet exaltest THOU THYSELF against my people, that THOU wilt not let them go? (Ex. ix. 17); language which, at the same time, is not inconsistent with the idea that he was helped to manifest his natural disposition.

In evident expectation that his arguments will be either misunderstood or questioned, the apostle proceeds to answer a supposed objector:—"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honour and another dishonour?"—(verse xix. 21.) The carnally-minded objector, whom the apostle has in his mind in writing the above passage, might be either a Jew or a Gentile, but more probably the former, inasmuch as he is represented as questioning God's right to 'find fault;' and the people to whom the apostle specially attributes blame in his epistle to the Romans is the Jewish nation. God is compared to a potter, and man to the clay which he manipulates; a potter does not consult his clay as to which portion he shall make into common and which into ornamental articles; on the same principle it is not incumbent on the Almighty to take man into His counsel in placing some in honourable, and others in comparatively dishonourable positions. As the author of every good and perfect gift He is justified in bestowing His favours where He pleases, and no one has a shadow of right to question His proceedings. Abraham, Isaac, and Jacob were constituted "vessels unto honour" in being chosen to be progenitors of the seed of the woman, and the twelve tribes of Israel were made vessels of the same description in partaking of 'adoption' to divine sonship, and in becoming the depositories of the Holy Oracles; on the other hand Ishmael, Esau, and their descendants were made "vessels unto dishonour" in not receiving these favours. The "honour" was not bestowed on the

former in consequence of any inherent right to claim it, neither were the latter made dishonourable because of having committed any special offence against their Creator; for as the apostle declared "both Jews and Gentiles were all under sin."—(Rom. iii. 9.) The "dishonour" was merely a negative condition, not a positive one; it was not the infliction of unconditional punishment either in this life or the life to come; it was but the withholding of certain favours bestowed upon others, some of which could only be possessed by one line of genealogy, and others could not be given because their bestowal would not harmonise with the wisdom of God in the principles of His procedure towards mankind. The "dishonour" was in reality only comparative when received in relation to the "honour;" apart from the "honour" there was really no dishonour at all.

The correctness of this exposition of the apostle's line of thought is made more apparent by reference to a passage in the writings of Jeremiah which evidently constitutes the basis of his figurative argument:—"I went down to the potter's house, and behold he wrought a work on the wheels [or frames]. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel as seemed good to the potter to make it. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter? Saith the Lord: Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them, and at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—(Jer. xviii. 3-10.) The realistic parable presented to the natural eye of the prophet is clearly and beautifully explained to his mental vision by the word of Jehovah which followed it. By it we see that God is a potter in relation to His creatures, not in unconditionally appointing some to eternal salvation, and others to everlasting damnation, but in placing some in a more honourable position than others, *in this life*; and that even the continuance of this

favour is dependent upon their pleasing Him. Jehovah designated the Jewish nation to be a vessel unto honour in the first instance, but it did evil in His sight, and obeyed not His voice, whereby it was "marred" in His hands. Therefore, He repenteth of the good with which He had intended to bless it, and made it a vessel unto dishonour. This change in their position was not the result of mere caprice; the apostle expressly says "Because of unbelief they were broken off," or made dishonourable.—(Rom. xi. 29.) At the same time the Gentiles who had previously been vessels unto dishonour were made honourable; not, however, without being reminded that a continuance of this blessing was dependent on their fidelity: "Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee."—(Rom. xi. 20, 21.)

The reversal of the relationship existing between the Jews and Gentiles did not take place until the former had repeatedly abused the privileges which had been accorded to them. Hence the apostle proceeds to ask, "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us whom He hath called—not of the Jews only, but also of the Gentiles?"—(verses 22-24). The obvious import of this question is, that those who were once "vessels unto honour" had become "vessels of wrath." For a time Jehovah restrained His wrath, and patiently bore with their continued obduracy in order to make His power known; if He had visited them according to their deserts. He would have completely cut them off as a nation long ago; but this would have prevented Him fulfilling His promises in regard to them, and also from using them as a means for showing forth His power. Therefore He punished them without wholly destroying them; and when, at last, it became necessary to visit them with greater wrath than they had hitherto received, He previously gathered out from their midst and from among the Gentiles, certain ones who, through divine favour, became "vessels of mercy, prepared unto glory." And even then Jehovah did not annihilate the whole of the Jews: He destroyed their political organization, and many of their number perished by sword, famine and

pestilence, but the majority were scattered among the Gentiles to become the seed of future generations, in order that they may hereafter become the subjects of the kingdom which God has designed for the blessing of mankind, and for the glorification of His name. They were all "fitted to destruction;" but instead of visiting them with the full measure of their deserts Jehovah made them "vessels unto dishonour." They were not "fitted to destruction" by God: to say so would be to make Him the author of their sin; they prepared themselves for this end. The idea in the apostle's mind is probably based upon an incident in the career of Jeremiah—when he was commanded to take a "potter's earthen bottle" and to break it in the presence of the "ancients of the people, and of the ancients of the priests," and then to say unto them, "Thus saith the Lord of hosts; Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again."—(Jer. xix. 1, 10, 11.) This prediction was finally fulfilled by the Romans under Titus "breaking" the nation of Israel and the city of Jerusalem. By this time a number of Jewish and Gentile "vessels of mercy" had been prepared for future glory, so that the political and ecclesiastical existence of the Jewish people could with safety be abolished without any danger of God being deprived of witnesses among men. Mankind are thus taught that it is impossible to frustrate their Creator's will. If one portion of the race refuse His mercy, or trample His favours underfoot, He can easily supply their place by others; in evidence of which the apostle quotes from Isaiah, saying, "I will call them my people, which were not my people; and her beloved, which were not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—(v. 25, 26.) The Jews rejected the word of life; so God offered it to the Gentiles; the latter have now perverted that glorious offer, and in effect affirmed that they already possess the proffered gift, so the Father of our Lord Jesus Christ is about to restore the twelve tribes of Israel to His favour. He made a "short work" of the cutting off of the Jews, and He will also make a short work of the Gentile excision. But just as He "endured with much long suffering" the Jewish "vessels of wrath fitted to destruction," so is He patiently bearing with the Gentile "vessels of wrath," before apply-

ing to them the besom of destruction. One object of its so long delay is to afford scope for the preparation of a few Gentile "vessels of mercy" for the reception of future glory, in order that the Bridegroom's marriage table may be furnished with the full complement of "guests."—(Matt. xxii. 10.) This, like the preservation of "a seed," or "remnant" to be "saved," among the children of Israel (verses 27-29), and the retention of seven thousand men who had not bowed the knee to Baal in the days of Elijah (Rom. xi. 4), is the work of Him whose wisdom is unsearchable and His ways past finding out. But it is not a process based upon an arbitrary and unconditional decree, as some who pervert this chapter affirm. It has for its foundation the "righteousness which is of faith." To this rock Israel, as a whole, failed to attain, and hence they stumbled over the stone which was laid in Zion. But, in the apostle's day, many Gentiles manifested the faith and obedience which is accounted unto men for righteousness—(verses 30, 33.) Of these, there were two classes—the followers of the flesh and the followers of the Spirit; just as there had been under the Mosaic law a fleshly and a spiritual Israel, so under the apostolic administration, there were car-

nally-minded and spiritually-minded adopted sons of Abraham among the Gentiles—thus showing that to belong to any particular section of the human races gives no special immunity from faithlessness. Gentiles are apt to think that if they had been placed in the same circumstances as were the Israelites of olden time, they would have acted quite differently. But in view of the fact that the same evils have been manifested among both Jews and Gentiles who have known the law of God, any supposed superiority one over the other cannot for one moment be entertained. Each class is naturally corrupt through the race having been made impure before any national or genealogical distinctions had come into existence; and there is only one cure for their common disease—namely, to believe what God has said, and subject the human thoughts and will to the divine. Those who do this need be neither ashamed nor confounded when the time comes for making "manifest the counsels of the hearts" (1 Cor. iv. 5), and for bringing to light those sons of God who, though unknown to the world, are seen, guided and shielded by their Father who is in heaven.

May 14th, 1875.

J. J. ANDREW.

BIBLE MARKING; AND HINTS TO BIBLE-MARKERS.—No. 6.

It having been suggested to us—in connection with the list, in the February *Christadelphian*, of passages in which *aion* is translated *world*—that we should give the passages where *aion* occurs and is translated otherwise, we gladly act on the suggestion.

In addition to the passages where *aion* is translated *world*, it occurs in 66 other places, being rendered *ever* or *for ever* 30 times; *for ever and ever*, 21; *never*, 7; *ages*, twice; *course*, once; *eternal*, twice; and *evermore*, 3 times.

As we gave definitions of *aion* in the February number, it is unnecessary to repeat them here; but as the form of *aion* varies very much in the Greek, and the literal meanings of its variations are important to a right understanding of the matter, we give each variation of form, together with a literal translation thereof, and the passages where they respectively occur.

(1.)—*Eis ton aiona* (*Eis ton aiwna*),

literally, *for the age*, occurs in the following passages. We italicise the word or words answering to these Greek words in each passage.

Matt. xxi. 19: Grow on thee henceforward
for ever.

Mark xi. 14: Fruit of thee hereafter
for ever.

Luke i. 55: To Abraham, and to his
seed for ever.

John vi. 51: This bread, he shall live
for ever.

" " 58: Of this bread shall live *for ever.*

" viii. 35: Abideth not in the house
for ever.

" " " But the Son abideth *ever.*

" xii. 34: That Christ abideth *for ever.*

" xiv. 16: He may abide with you
for ever.

2 Cor. ix. 9: His righteousness remaineth
for ever.

Hebrews v. 6: Thou art a priest *for ever.*

" vi. 20: Made an high priest *for ever.*

Heb. vii. 17: Thou art a priest *for ever*.
 " " 21: Thou art a priest *for ever*.
 " " 24: Because he continueth *ever*.
 " " 28: Who is consecrated *for evermore*.
 1 Peter i. 23: Which liveth and abideth *for ever*.
 " " 25: Word of the Lord endureth *for ever*.
 1 John ii. 17: Will of God abideth *for ever*.
 2 " " 2: And shall be with us *for ever*.
 Jude 13: Blackness of darkness *for ever*.

(2.)—*Eis tous aiōnas*, (*Eis tous aiōnas*), literally, *for the ages*, occurs in the following:

Matt. vi. 13: The power and the glory *for ever*.
 Luke i. 33: Over the house of Jacob *for ever*.
 Romans i. 25: Creator, who is blessed *for ever*.
 " ix. 5: Over all, God blessed *for ever*.
 " xi. 36: To whom be glory *for ever*.
 " xvi. 27: Glory through Jesus Christ *for ever*.
 2 Cor. xi. 31: Which is blessed *for evermore*.
 Heb. xiii. 8: Yesterday, and to-day, and *for ever*.

(3.)—*Eis tous aiōnas tōn aiōnōn*, (*Eis tous aiōnas tōn aiōnōn*), literally *for the ages of the ages*, occurs in the following:

Galatians i. 5: Glory *for ever and ever*.
 Phil. iv. 20: Glory *for ever and ever*.
 1 Tim. i. 17: Glory *for ever and ever*.
 2 " iv. 18: Glory *for ever and ever*.
 Heb. xiii. 21: Glory *for ever and ever*.
 1 Peter iv. 11: Dominion *for ever and ever*.
 " v. 11: Dominion *for ever and ever*.
 Rev. i. 6: Dominion *for ever and ever*.
 " 18: I am alive *for evermore*.
 " iv. 9: Who liveth *for ever and ever*.
 " " 10: That liveth *for ever and ever*.
 " v. 13: Unto the Lamb *for ever and ever*.
 " " 14: That liveth *for ever and ever*.
 " vii. 12: Unto our God *for ever and ever*.
 " x. 6: That liveth *for ever and ever*.
 " xi. 15: He shall reign *for ever and ever*.
 " xv. 7: Who liveth *for ever and ever*.
 xix. 3: Smoke rose up *for ever and ever*.

Rev. xx. 10: Day and night *for ever and ever*.
 " xxii. 5: They shall reign *for ever and ever*.

(4.)—*Eis ton aiōna tou aiōnos* (*Eis ton aiōna tou aiōnos*) literally, *for the age of the age*, occurs only once, viz.,
 Heb. i. 8: Thy throne, O God, is *for ever and ever*.

(5.)—*Eis aiōna* (*Eis aiōna*), literally, *for an age*, occurs only once, viz.,
 2 Peter ii. 17: Reserved *for ever*.

(6.)—*Eis aiōnas aiōnōn*, (*Eis aiōnas aiōnōn*), literally, *for ages of ages*, occurs only once, viz.,
 Rev. xiv. 11: Ascendeth up *for ever and ever*.

(7.)—*Eis pantas tous aiōnas*, (*Eis pantas tous aiōnas*), *for all the ages*, occurs only once, viz.:
 Jude 25: And power both now and *ever*.

(8.)—*Eis hēmeran aiōnos* (*Eis hēmeran aiōnos*), *for a day of an age*, occurs only once, viz.,
 2 Peter iii. 18: Glory both now and *for ever*.

(9.)—In seven passages *aiōn* is used with a negative, thus, *ou me eis ton aiōna* (*ou me eis ton aiōna*) or *ou eis ton aiōna*, which, though imperfectly rendered in the Common Version by *never*, literally signifies *not for the age*.
 Mark iii. 29: Against the Holy Ghost hath *never* forgiveness.
 JOHN iv. 14: Shall give him shall *never* thirst.
 " viii. 51: My saying, he shall *never* see death.
 " " 52: My saying, he shall *never* taste of death.
 " x. 28: They shall *never* perish.
 " xi. 26: Believeth in me shall *never* die.
 " xiii. 8: Thou shalt *never* wash my feet.

(10.)—In two passages where *aiōn* is used in the plural, it is correctly rendered *ages*, viz.,
 Eph. ii. 7: That *in the ages* (*en tois aiōsi*), to come.
 Col. i. 26: Hid *from ages* (*apo ton aiōnon*) and from generations.

(11.)—In one place *aion* is rendered *course*, viz.,

Eph. ii. 2. *According to the course (kata ton aionu) of this world (kosmos.)*

(12.)—*Ton aionon (των αιωνων)*, of the *ages*, is in two places translated *eternal*, viz.,

Eph. iii. 11: According to the *eternal* purpose, (literally, according to a purpose of the ages, i.e., the purpose of God concerning the ages.)

1 Tim. i. 17: Now unto the King *eternal*, (literally, unto the king of the ages, which harmonises more beautifully with the ascription to Him, in the same verse, of honour and glory for the ages of the ages.)

It will be observed that in each of the different phrases which are given under the first nine of the above headings, the Greek preposition *eis* occurs, and as the meaning of some, if not all, of the passages depends partly on the meaning of this word, it may be well to say a word or two on it. Parkhurst says, "It generally implies *motion*, so may probably be derived from *eo*, or *eimi*, to go;" and he gives the following as some of its meanings when "governing an accusative" (which is the case in every one of the foregoing passages where it occurs) viz.:—"into; to, unto; for, on account of; OF TIME, for." Liddell and Scott give the following as its meanings when used in relation to *time*, (which is the case in every one of the passages quoted above, except Eph. ii. 2) viz., "1—*until*; [for example] *till* the time when, *till* morn, *till* sunset; 2—to determine a period, *for* [for example]; *for* a year, i.e., a whole year; *for* the summer, &c.; *for* ever; *eis* τριτην ημεραν, to the third day, i.e., in three days or on the third day." From these definitions it appears that the primary meanings of *eis* when used in relation to time are *until* and *for*, and the question therefore is, by what should we be guided in selecting one of these words to represent *eis* in any of the foregoing passages? Well, we must undoubtedly be guided by the sense of the passage, just as in the translation of words of variable meaning in any language; and we need not have much difficulty in this. It is clear from most of the passages them-

selves that they refer to things pertaining specifically to the age to come or to some other period; that is to say, to things which are to take place *during* a certain time (whether of limited or unlimited duration), and not to things to take place *until* such and such a time, except, perhaps, in three cases—Rev. xiv. 11; xix. 3; xx. 10—which we will remark on in their due order. For example, the events predicted, purposes declared, truths asserted, or glory ascribed, in passages relating to the age to come, are not things to take place prior to and until the commencement of that period, but *during* the period, and the same may be said of the passages where *aion* signifies some other period than the age to come, whether eternity or otherwise. If the passages containing the word *aion* were respecting things to take place *up to* a certain time, *unto* or *until* would be the correct word; but seeing that it is as we have stated, the word *for* (used in the sense of *during*) appears to be the most correct and suitable. We have therefore selected this word, and we think an examination of the passages will justify the selection.

From the foregoing list of passages, it will be seen that *aion* occurs in a great number of different forms; and some of these expressions are so peculiar as to be somewhat perplexing. We will, however, endeavour to say a little in explanation of them, though this is a somewhat difficult task, owing to two things: first, the fact that the English language contains no word corresponding to *aion*; and secondly, that the teaching of the Scriptures concerning that to which *aion* is in Scripture most frequently applied—viz., the age to come—is almost entirely misunderstood by the majority of Greek scholars, the result being that we cannot derive from them such an amount of assistance as we might desire in regard to the meaning of these various combinations of the word *aion*. That it was not understood by the translators of the Common Version is evident from the way in which, in many passages undoubtedly referring to the age to come, they have divested it of all reference to that epoch. We have said there is no English word which corresponds to the word *aion*. The word *age* is perhaps the nearest approximation to it, but it falls far short of *aion* in regard to comprehensiveness and elasticity of meaning. For instance, we apply *age* to the number of years a man has lived, up to a certain point of time, or

even up to his death; but it is not applicable, as *aion* is, to a man's lifetime or life considered apart from the fact of how many years he has lived. Neither is *age* applicable to *eternity*, as is *aion* in some of its forms; though, with regard to this, although *aion* be applicable to *eternity*, and is sometimes so used in the New Testament, it may be doubted whether it is so applied in many passages where it appears at first sight to have that meaning. The great theme of both Old and New Testaments in regard to the Divine purpose is undoubtedly the age to come—the 1,000 years' reign of Christ and the saints. The things of that glorious period have been presented as the objects of faith and hope in the present and past dispensations, and as a kind of stepping-stone to the things beyond, of which we have mere hints, and for a fuller revelation of which we must wait. If we keep this in view, we shall be better able to understand many passages which, though usually taken by those ignorant of the truth concerning the kingdom of God to refer to eternity, will be seen to refer to the world's great sabbatical rest, the 7th day of 1,000 years.

Bearing this in mind, then, and also the definitions of *aion* already given (see *Christadelphian* for February, p. 73), let us proceed to a consideration of the various forms in which *aion* occurs; and in doing this we will, for convenience of reference, give our remarks under the respective numbers prefixed to the foregoing list of passages.

(1).—We have here the simple form *for the age*, the first two examples of which are the fig tree, concerning which Christ commanded that no fruit should grow on it "henceforward *for the age*." We can scarcely take this as having any reference to the age to come, for what connection could exist between the two? Christ evidently referred to the *aion* of the fig tree, and meant that no fruit should grow on it as long as it existed, and though this was *practically* for ever—for eternity, the words had a specific reference to the existence of the fig tree.

In the next passage, Luke i. 55, it is clear from the context that *aion* refers definitely to the age to come. In using the phrase "age to come," we mean in every case the 1,000 years.

John vi. 51, 58.—*Aion* may here have special reference to the age to come, but

from the context—verse 50—"that a man may eat thereof, and *not die*," and verse 58—"not as your fathers did eat manna, and *are dead*," it is evident that Jesus referred not merely to that age, but also to eternity.

John viii. 35.—The figure here used, viz., a "house," indicates a reference to the age to come. The "house" in which Jesus and his hearers then were was "the house of Israel." They to whom he spoke had not "received the adoption of sons" (Gal. iv. 5), but were still in the position of servants, or rather *slaves*, "being in bondage" under the law (Gal. iv. 3), and having sold themselves as slaves to sin.—(John viii. 34.) Those of them who remained in that position could not abide in "the house," but, just as slaves are sold by one master to another, so were they banished from "the house" of Israel, and sent away to serve other masters in various parts of the Roman Empire, and afterwards, to "the house" of sin, viz., death; and they will have no place in the restored house of Israel. On the other hand, all Jews who, through Christ, "received the adoption of sons" were no more slaves, but sons, and heirs of God through him (Gal. iv. 7); and, the Son having made them free (John viii. 36) from the law of Moses and from sin and death, they will, when the house is again set up, abide in it *for the age*. As the restored house of Israel is to last for 1,000 years, that is the *aion* here referred to.

John xii. 34.—What the Jews here meant by *for the age* it is impossible definitely to say, without knowing their ideas respecting their Messiah. From what we can gather from the records of the life of Jesus as to their belief on this matter, it appears to have been this, that the Messiah would be a man of the same nature as themselves (for they wanted to make Jesus a king even while he was yet in mortal nature—John vi. 15), but that he would continue for a very long period of time. By "for the age" here, then, they would mean the length of the duration of the Messiah's kingdom.

John xiv. 16.—This passage, which contains a promise of the Comforter, *i.e.*, the Holy Spirit, which was to be sent to the apostles, we may best explain by reference to Matt. xxviii. 19, 20, where we have the command to the apostles to preach the gospel, accompanied by a promise on the part of Jesus that he would be with them "always, even unto

the end of the *aión*." As Jesus was not with them personally until the end of that age, *i.e.*, of the Jewish state, which was broken up about the year A.D. 70, this is evidently a promise that he would be with them by means of the Spirit, which was shortly afterwards sent to them to enable them to obey the command here given. That command was obeyed: the gospel of the kingdom was preached to "all nations" before the end of the Jewish dispensation (see Matt. xxiv. 14; Col. i. 23); therefore the promise of Christ in Matt. xxviii. 20, was simply that the Spirit should be with them till the end of that age, about the year 70. The age referred to in John xiv. 16, therefore includes that period of time, and if, as is probable, the Spirit remained with the apostles till the end of their lives, it would also include the latter period or periods, for that, as we have previously seen, would be quite consistent with the meaning of the word.

2 Cor. ix. 9.—This is a quotation from Psalm cxii. 9, which says concerning "the righteous" that "his righteousness endureth for ever." The *righteousness* of the righteous will be perpetuated for ever by their *existence* being prolonged for ever, for "his horn shall be exalted with honour" (verse 9), whilst "the desire of the wicked shall perish."—(verse 10.) Then "the righteous shall be in everlasting remembrance" (verse 6), which can scarcely be affirmed in relation to the present and past ages, seeing that those who are righteous in God's eyes have almost always been, and still are, unrecognised as such during their life, and not "remembered" as such after their death. The wicked are held "in everlasting remembrance" in the present day, rather than the righteous. If this be a correct explanation of the passage, *aión* here of course signifies eternity.

In the next six passages *aión* has unquestionably a limited meaning, inasmuch as they refer to the priesthood of Christ, which we know must terminate at the end of the 1,000 years, for sin and death are then abolished, and with them the necessity for a priesthood is also removed. In the first four of these passages Jesus is spoken of as "a priest after the order of Melchisedec." He is not, and never was or will be, a priest after the order of Aaron: he is the *antitype* of that order, but he is actually of the order of Melchisedec. One dif-

ference between Melchisedec and the Aaronic order of priests was that the former was a king as well as a priest, whereas the latter were only priests. It might be thought from this that Christ will not be a priest after the order of Melchisedec until he returns to the earth—inasmuch as not until then will he be both king and priest—and that consequently *aión* here refers specifically to the 1,000 years, and to no other period. This idea may derive an apparent support from Psalm cx. 4, where Christ is addressed by Jehovah as "a priest after the order of Melchisedec," in connection with the commencement of the 1000 years, to which period the Psalm principally refers. But it should also be noticed that the first verse of the Psalm refers to a time antecedent to that, *viz.*, when Christ sat down at the right hand of God; and, moreover, in two passages in Hebrews, *viz.*, v. 8-10; vi. 20, the apostle speaks of Christ as a priest after the order of Melchisedec in immediate connection with his being a priest for believers in the present dispensation; and in connection with the same matter, though somewhat less closely connected, in vii. 21-26. And when we consider the points of analogy between Melchisedec and Christ, we shall see why Christ is spoken of even in the present time as a priest after the order of Melchisedec. One of these points of analogy is in being "without father, without mother, without descent," (margin, *pedigree*.) We have no record, as we have of Aaron and the Aaronic priests of the pedigree of Melchisedec as a priest, though he may be mentioned in some genealogies under some other name, disconnected from his priestly office: as a priest, he stands in the Scriptures totally unconnected with any other priests. So with Christ: though we have his natural genealogy, yet he, like Melchisedec, was not descended from any order of priests, but is, in regard to his priesthood, "without pedigree." In this, then, we have a parallel between Melchisedec and Christ, which is fulfilled in regard to the latter even now, and has not to wait till the 1,000 years for its fulfilment. Undoubtedly the parallel will not be *completely* fulfilled until Christ sits as a king and priest upon the throne of David in the age to come, and therefore that age may be primarily referred to when it is said that Christ is a priest for the age after the order of Melchisedec; but, having regard

to the passages in Heb. v., vi. and vii. it is clear that *aion* here includes not only the 1,000 years of the future, but also the past 1,800 years, during which Christ has been officiating at the right hand of the Father as "a high priest over the house of God;" and it is therefore an *aion* of about 2,800 years duration.

The next two passages state that the word of God "liveth and abideth" and "endureth" *for the age*. The length of the age here may be taken either as being determined by the existence of God, the *Speaker* of "the word," and therefore as signifying eternity; or, in regard to the prophetic word, as indicating the period of time elapsing from the uttering of the word to its fulfilment, or the time during which the word is in course of fulfilment, or both these periods together; and as the "word" here referred to is connected with "the gospel"—(ver. 25), the *aion* in relation to it may be regarded as the time elapsing from the preaching of the gospel in various ages until the establishment or until the end of the kingdom of God,—that being the burden of the gospel,—or to the age during which the kingdom lasts, and which follows the commencement of the fulfilment of the word. Men may fail to fulfil their "word" through being cut off by death; but, God being eternal, there is no fear of His word failing from any such cause: "it liveth for ever."

1 John ii. 17.—The length of the age here is clearly indicated by the first part of the verse, for as "he that doeth the will of God" is contrasted with the world which "passeth away," the meaning must be that the former does not pass away, which is equivalent to saying that he abideth throughout eternity, as anything short of eternity would also amount to a passing away, in which case there would be no contrast. The reference here, therefore, is not simply to the life of the age, but to eternity.

2 John ii.—The meaning here is vague, and may simply signify either that the truth should dwell in them and be with them throughout the remainder of their mortal life, that is, that it should never be taken away from them; or that it should dwell in them and be with them throughout eternity—that is, that the same truth which they had learned in their probationary career would be remembered by them, and identified with them, throughout eternity.

Jude 13.—The *aion* here is indicated

by the context, which speaks (verses 14 and 15) of the punishments to be inflicted by the Lord at his second appearing, and, "the blackness of darkness" being, therefore, that state of non-existence which commences with the second death, the *aion* here is an unending one.

(2.)—In this list of passages the meaning of the expression *for the aions* appears to be variable. In those of them where Christ is specially referred to; viz., Luke i. 33; Rom. ix. 5; and Heb. xiii. 8, the age to come is referred to: as also in Rom. xvi. 27, where the glory, although ascribed to God, is "through Christ." If it be asked how the age to come can be spoken of as *the ages*, we reply that, although an age complete in itself, it will consist of a number of ages, just as the Mosaic age in the past, which was divided into a number of periods of 50 years each, called jubilees. It is not stated that the jubilees will be re-instituted in the age to come, but, inasmuch as the Passover and Feast of Tabernacles will then be observed (Ezek. xlv. 21; Zech. xiv. 16-19), the age will by means of those feasts be divided into so many lesser ages; and, as so many other Mosaic observances are to be re-instituted, the jubilee may also be. If, then, it be divided into a number of shorter periods, it may properly be spoken of either as *the age* or *the ages*. The apostle, in 1 Cor. x. 11, refers to the time in which he lived as "the ends of the world" (*aion*, plural,) or *ages*, apparently referring to the Mosaic age. That by *ages* he means the Mosaic age, rather than that and the preceding ones—i.e. the Antediluvian and Patriarchal ages—would appear to be indicated by the fact that the previous part of the chapter relates to events which occurred *at the commencement of the Mosaic age*; and there is an appositeness and point in thus referring to events which "happened" to those at the *beginning* of the age as "ensamples" for those who lived at the *end* of the age. We therefore conclude that *aions* here means the Mosaic age, and hence that *aions* may with equal propriety be applied to the age to come. But, whatever be the true significance of the plural expression, it is clear that it is applied to the 1,000 years, for only during that period will Christ "reign over the house of Jacob" (see 1 Cor. xv. 24), and as that reign is said to be *for the ages* (Luke i. 33), the 1,000 years must be the ages referred to.

Rom. ix. 5 is somewhat parallel with

Isa. ix. 6, where the Messiah is termed "the Mighty God (All), the Everlasting Father," or "the Father of the everlasting age," as Bishop Lowth gives it, or "Father of the future age," as others render it. Being Jehovah's vicegerent on earth, Jehovah's name is conferred upon him, and he is therefore "*God blessed for the ages.*" But it is only during that time that he is so called, for afterwards he is to be "subject unto" God, "that God may be all in all."—(1 Cor. xv. 28.)

With regard to the other three passages under this head, viz., Matt. vi. 13; Rom. i. 25; xi. 36; 2 Cor. xi. 31, as they refer to the Deity, the *ages* here may be taken as extending to eternity.

(3.)—These passages consist almost entirely of ascriptions of glory and dominion to God or Christ, and this glory and dominion are said to be *for the ages of the ages*. What does this mean? If the 1,000 years is designated the *ages*, what is the signification of the *ages of the ages*? We think the former will supply a clue to the meaning of the latter, and in some of these passages we take the expression to signify the same thing from a retrospective point of view. The time preceding the 1,000 years is composed of a number of ages, such as the Antediluvian, the Patriarchal, the Mosaic, and the Gentile; and with all these ages the millennial age is most intimately connected: it is indeed the climax of the preceding ones; it is that to which all the others lead, and to which they are all preparatory. It may therefore be said to be *of* them, that is, an age arising or "springing" out of, or "taking root" in, the previous ones: *the age* of the ages; and if that age itself be spoken of, in the sense already explained, as *ages*, we may term it *the ages* or the ages. Not only so: these concluding ages are by far the most important of them all; and as the phrases "King of kings," "Lord of lords," and "God of gods," are applied to the chief or principal of the kings, lords, and gods, so may the chief of the ages be most emphatically termed "the Age of the ages," or "the Ages of the ages." The meaning need not necessarily be confined to the age to come, at least in those passages which ascribe glory and power to God, for the glory and power will pertain to Him after the 1,000 years as much as during that period, and indeed far more so. It may, however, be

doubted whether that extended application was intended, for the reason before referred to, that the Scriptures treat very little indeed of the post-millennial period, the burden of their song being the millennial reign of Christ and the saints. The passages ascribing glory and dominion to Christ appear, from 1 Cor. xv. 24-28, to be clearly limited to the 1,000 years, for at the end of that period he is to put down "*all* rule and *all* authority and power." The same thing of course applies to the saints, whose reign, though stated in Rev. xxii. 5 to be *for ever and ever*, is in Rev. xx. 4, 6, stated to be for 1000 years, which is tolerably conclusive evidence that their reign will not last beyond that period, and therefore that the *ages of the ages* does not necessarily include a longer period of time.

In Rev. xix. 3, and xx. 10, we have two passages of a different character from the preceding ones, the former referring to the "smoke" of Babylon at the beginning of the millennium, and the latter to the "torment" to be inflicted on "the devil" at the end of that period. As to the former, the length of the time referred to depends to some extent upon the signification of "smoke." If it refer to the *punishment* of "the great whore," it must of course be limited to the duration of that punishment, which, though probably lasting for a number of years, pertains only to the commencement of the 1,000 years. See Rev. xviii. verses 8, 17, and, in fact the whole chapter, which evidently predicts events to transpire at the beginning of the 1000 years, and lasting but a comparatively short time. The time of her punishment, though so short, however, may be divided into a number of periods or ages. The *general* pre-millennial judgments—*i.e.*, the judgments not only on "Babylon," but also on "Gog," "the ten horns," &c.—will be progressive, being marked by certain stages, and they will occupy a time which is subdivided into shorter periods. Although collectively termed the seventh vial (Rev. xvi. 17), that vial consists of seven thunders (Rev. xvi. 18; x. 3, 4), which are so many periods or *ages* in the time of judgment. These ages, moreover, are intimately connected with previous times: in regard to Babylon they are the climax of all her previous career, and the closing chapter of her history. Although this time of

judgment is also intimately connected with millennial times, being the transition period from the pre-millennial to the millennial state, yet it is more closely connected with the former, being the punishment for the wickedness committed during those times, and is therefore of previous ages; and, notwithstanding the stupendous events which have transpired in previous periods of Babylon's history, the events of these times of judgment will eclipse them all; and they will therefore be most emphatically *THE AGES of the ages* of Babylon's existence. If on the other hand *eis* be taken as meaning *until*, "the ages of the ages" would then be understood to signify the 1,000 years—a perfectly intelligible explanation, seeing that the punishment will last *until* the commencement of the 1,000 years.

It may, however, be contended that "smoke" does not signify actual punishment, but that (to borrow an expression from Mr. Grant, see *Christadelphian* for December, 1874, p. 568*) it simply "figures the abiding remembrance of her (Babylon's) judgment." If this, as seems most probable, be the meaning of the passage, *the ages of the ages* may here be taken to comprise the whole of the 1,000 years, inasmuch as the remembrance of the judgments on Babylon will doubtless be perpetuated throughout the 1,000 years, in order to produce a moral effect on every generation of the mortal inhabitants of the earth during that age.

With respect to Rev. xx. 10, *the ages of the ages* during which the "torment" of the devil is to continue, constitute a period of undefined duration, but which may be said to bear a similar relationship to some previous ages that the ages of judgment at the commencement of the millennium do to the present dispensation. Although the 1,000 years will be such an age of glory, yet sin will be only partially extirpated during that time, and it will be left to its closing judgments to accomplish the complete destruction of sin from the earth; therefore the post-millennial ages of judgment, whatever be their length, will be the climax and necessary sequel of the millennial ages, and therefore, in relation to the latter, *the ages of the ages*. If however *eis* be here also taken to mean *until*,

"the ages of the ages" may be applied to the unending ages after these post-millennial ages of judgment; but we think the previous explanation—applying them to the ages of the punishment—preferable.

(4.)—*For the age of the age* clearly signifies the 1,000 years, neither more nor less, and may be explained by paraphrasing it *the duration of the age, i.e., the time during which the age will last*.

(5.)—Our remarks on Jude 13 are applicable to this also.

(6.)—*For ages of ages*. The difference between this form and *for the ages of the ages* is so slight that they apparently signify the same thing, and our remarks on Rev. xix. 3 will for the most part also apply to Rev. xiv. 11.

(7.)—*For all the ages*. Another variation, and may be taken to signify either all the ages of the 1,000 years, or those ages and all the ages beyond, that is eternity.

(8.)—*For a day of an age* clearly refers to the 1,000 years.

(9.)—*Not for the age*. In several of these passages, either this translation or the one given in the ordinary version—"never"—appears to be correct, inasmuch as that which they affirm is equally true in regard to either the age to come or eternity. In the first one, Mark iii. 29, we may infer its meaning from the parallel passages, viz., Luke xii. 10, where the expression is simply "it shall not be forgiven," and Matt. xii. 32, "neither in this *aion*, neither in the *aion* to come," which in both cases is equivalent to *never*. Understanding *aion* as being applied to the existence of the individual, it amounts to this, that he will not have forgiveness as long as he lives, either in this life or the resurrection-state, which means that he will *never* have forgiveness.

In the next three passages—"never thirst," "never see death," "never taste of death"—the reference appears to be specifically to the age to come, for in the absolute sense of *never* they are not true. Those who now drink of the water of life often thirst without having their thirst *quenched*: for those who "thirst after righteousness" cannot be "filled" until the Life-giver comes. Moreover, many who have "kept Christ's saying" have seen death, but, although dead for a time, they will be raised to life, and will not see death *for the age*. The Jews here (verse 52), from their reference to the fact that Abraham and the prophets

* We would refer our readers to the article reviewing Mr. Grant's book, in that number of the *Christadelphian*, for further explanations of the meaning of *aion*.

were dead, appear to have understood Christ's words in the absolute sense of "never," but that by no means proves that he intended them in that sense, for if the phrase were capable of the two meanings, it is quite likely that he used it in one sense and they understood it in another, as was the case with so many others of his sayings.

John x. 28.—This is true in the most absolute sense, for although believers in Christ may die, they do not perish. See 1 Cor. xv. 18, from which—if read in connection with the previous argument—it is apparent that those who had "fallen asleep in Christ" are considered, in Scripture language, as not having "perished." Therefore, though they may die for a time, they do not "perish," either now or in the age to come or throughout eternity.

John xi. 26.—This passage, as well as John viii. 51, is sometimes quoted by immortal-soulists to prove that though the body of the believer dies, his "soul" continues to live, and that therefore, as regards "the man himself," the poet was right when he said:

"There is no death;
 What seems so is transition.
 This life of mortal breath
 Is but a suburb of the life elysian,
 Whose portal we call death."

A few words will suffice to show that this passage no more teaches the popular fancy than does any other passage. Dean Alford, in place of the words "though he were dead" (verse 25), renders it "though he die;" and in the light of this rendering, we see that Jesus was speaking of two classes of believers: first, those who die before his second appearing, and secondly, those who are living at his appearing. Concerning each individual in the former class, he says, "though he die, yet shall he live," that is, he shall be raised from the dead; and concerning the latter class ("he that liveth," i.e. he who is living AT THAT TIME,) he says that they shall "never die,"—that is, of course, if found worthy—being changed to immortality without passing through the death-state.—(1 Thes. iv. 15-17; 1 Cor. xv. 51-52.) Whether Jesus meant *shall not die in the age or shall never die* is immaterial, as those who live through the age to come will never die afterwards.

John xiii. 8.—This passage would indicate that the expression may be used in the absolute sense, without reference

to any particular time, for when the warm-hearted but impulsive Peter said to his Master, "Thou shalt never wash my feet," we can scarcely suppose that he had in his mind any definite period to which he referred: he doubtless used the phrase simply in the sense in which we use the English word "never."

(10.)—The passages under this head call for no comment, except to point out that the second one (Col. i. 26) is a clear example of the application of *aion* to limited periods of time, for those here referred to are past, and are clearly limited to the times between the Creation and the first century of the present dispensation. These two passages will be found serviceable to adduce to any orthodox opponents who may object to the substitution of the word *age* or *ages* for the ordinary translation in any of the passages where *aion* is otherwise translated; for the fact of the translators of the Common Version having actually used the very word *ages* in these two passages will be accepted by most people who rely on the Common Version as some evidence that *aion* may be so translated. We would also here observe that the fact that the Greek word *aion* has a plural is evidence that it is not precisely synonymous with our word *ever*, for there cannot be a plural to *ever* or *eternity*.

(11.)—"According to the *aion* of this *kosmos*," that is according to the manners or customs or practices of that *kosmos* or constitution of things. This use of *aion* is explained by its derivation, (*αι* *ων*, *always being*,) and by its primary meaning of *duration* or *continuance of time*. Of the Ephesian idolaters ("according to the *course*" of whose *kosmos* the Ephesian Christians had formerly "walked") it could be said, as it was of the Antediluvians (Gen. vi. 5), that "every imagination of the thoughts of their hearts was only evil continually," for, although one generation of Ephesians passed away and another came, each generation worshipped "the great goddess Diana, and the image which fell down from Jupiter."—(Acts xix. 35.) Thus *aion* here signifies either the *continual practice* of that system of idolatry which had its head-quarters at Ephesus, or—speaking more generally—the evil practices of mankind as a whole.

(12.)—The passages under this head require no comment, the forms of expression there used being similar to some

already noticed, though translated differently.

We have endeavoured in the foregoing to explain the meanings of the many variations in which *aion* is found in the New Testament; but we wish our remarks to be taken rather as hints suggestive of their meaning than as dogmatic explanations; and, inasmuch as a close investigation of these passages has convinced us that their meaning is very much obscured by the ordinary version, and has shown us more clearly how the Scriptures constantly point forward to the age of blessing which God foreordained before the foundation of the world, we doubt not that a similar result will follow a study of the matter on the part of our readers; and we trust the ideas we have thrown out, however imperfectly, will stimulate them to, and assist them in, this study; so that the word of Christ may dwell in them *richly* in all wisdom, and that, by being "renewed in knowledge" day by day by the Word of God which liveth and

abideth *for ever*, the glories of that age may become more real to them, and incite them to a continual doing of the will of God, so that they may at last be found amongst those who, having *done* the will of God, will abide *for ever*, and who, having escaped "the blackness of darkness *for ever*," will reign as kings and priests for the *aion*, and will "never thirst" again; that, if living at the appearing of Christ, they may "never die," but form part of the multitudinous Christ to whom "glory and dominion" will pertain for the *aion*, and who, after the *aion* of sin and death has passed away, will ascribe blessing and honour and glory and power unto God for the unending *aions* of eternity.

To any who may desire to study the matter further, we cannot do better than recommend the perusal of an article on the subject in "the Bible Dictionary," by Dr. Thomas, which will be found in the *Christadelphian* for August and October, 1872.

A. ANDREW.

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

"J.M." circulates (in lithographed MS.) ten reasons for giving up his belief in

the Scriptures. Will "J.M." boldly let us know who he is. His statement that he

once belonged to the Christadelphians and that he desires to retain their respect requires this. We shall go into his "reasons," in due course and shall show them to be without weight.

SCIENCE AND REVELATION.

The necessity for revelation, after science has done her very best; and the separate and distinct sphere occupied by the one from the other, were never more strikingly made manifest than in the address recently delivered in Manchester, by Professor Tyndall, to the British Association. Professor Tyndall, a great man among sceptics, admitted that science did not in any degree lessen the wonder with which we look at the material universe. At best he said it only marshals the phenomena of nature under the head of ordered sequences which are called laws; but the great ocean of the unknown simply recedes as we advance, and all the researches that science may make to the end of time will never abridge by one hair's breadth the infinite expanse of mystery. Across that boundless ocean the curiosity of the intellect will always sail towards an ever vanishing horizon. And, as Professor Tyndall said, the region of mystery lies, not merely in the distance, but also at our very feet. When he has looked in the springtide at the sprouting leaves, and grass, and flowers; when he has seen the general joy of opening life, he has asked himself, "Can it be that there is no being or thing in nature that knows more about these matters than I do? Can it be that I in my ignorance represent the highest knowledge of these things existing in the universe?" Dr. Tyndall's answer is clear and decisive. "The man who puts that question to himself, if he be not a shallow man, if he be capable of being penetrated by a profound thought, will never answer it by professing that creed of Atheism which has been so lightly attributed to me."

On this the *Daily News* has some good remarks; Commenting on the change that has come over the unbelieving school—(a change induced by maturer thought, a more searching criticism of the facts and documents by which revelation is commended to our faith, and a profounder acquaintance, with the ordinances of the universe), "the *Daily News* says, the greatness of the change will be perceived if Professor Tyndall's handling of religious themes be compared with the manner in which the same kind of man would have discussed them a hundred years ago. "The materials for the comparison form one of the largest chapters in the history both of English and French literature. Bolingbroke and the Deists often attacked Christianity with a rancour and a virulence which are scarcely comprehensible to the men who share much of their negative creed in these days of more elevated aspirations and broader sympathies. Gibbon's chapters on the rise and the growth of Christianity are one prolonged sneer at its supernatural claims and its sanctity. But a man of Gibbon's great powers would never dream of writing in such a style to-day. If an unbeliever, he would yet feel that the origin of Christianity was too solemn and awful a theme to be made the sport of satire, and he would be as reverential as the devotees of the Church themselves. An immense change has come over the sceptical literature of even France. Rénan's "Life of Christ" is the most flagrant offence which it has committed in these days; but that book is a religious idyll compared with the criticisms which the philosopher of Ferney directed against the Old Testament and the New. Rénan has felt the sacred character of the Christian religion so deeply that he would treat with intellectual disdain any man who should now make it a theme of satire; and the legends of the Church have been so abiding a study that their tone of sancti-

ty has passed into his own doubting pages.

"But perhaps the most striking example is presented by Mr. Mill's book on Theism. He belonged to a philosophical school which has often seemed to take a positive delight in assailing the objects of devotion. His father had put aside all theological beliefs, and even aspirations, with the rigour of a zealot, and the creed of negation was the only religious teaching that he gave to his gifted son. Had John Mill lived fifty years ago, he might have found that creed sufficient, and he might have gone to the grave untroubled by broodings over the dark hereafter. But no man can withstand those moral influences which wrap him round like an atmosphere, and affect him with every breath that he draws. The spirit of Mill's time forces the ablest men to ask whether the last word about the universe is spoken by science, whether the clumsy instrument of the reason can be trusted to tell us anything certain about the infinite mystery of the grave, and whether an everlasting truth may not underlie all the shifting forms in which men have clothed their hopes of an everlasting future. Mill was so far true to his early training that he tried hard to show how small was the intellectual warrant for the misty aspirations; but the "Time-Spirit" led him again and again to the brink of the abyss after logic had made its final declaration; and his last book reveals him in the attitude of one looking across the ocean of eternity with wistful eyes and something of a fond expectancy. Thus he presents one of the most pathetic figures in all the literature of negation. His aspiration for *something to believe in beyond this petty life* will speak to doubting intellects with intense force. He and such as he testify not that this age is sceptical, but that even sceptical minds *hunger for a religion in which they can believe*. The last century tried to feed the mind

on the husks of dry and negative logic; but again has come that yearning for something higher which has often before been the harvest of new faiths. When essentially scientific intellects like Mill and Tyndall link reverential hopes to strict deduction of the reason, the most careless observer may detect an immense transformation of opinion, and the most timid heart may take comfort."

So says the *Daily News*; and its speech must be allowed to possess a peculiar interest for all who know the truth. "Hungering for a religion in which they can believe" is a happy description of the higher class of minds, acquainted with nature, but disgusted with the puerilities of priestcraft and knowing the Bible only in connection with them. It is a valuable testimony to the fact that "nature" cannot supply the knowledge of God or throw any light on human destiny; and a still more valuable indication of the fact that there is something higher than nature, and a life more noble than any yet known to the sons of men. It may be likened to the needle pointing to the pole before the pole was discovered, or to the evidence that led the great astronomer to infer the existence of the asteroids before it was known there were such heavenly bodies. A knowledge of the truth puts its possessor in the privileged position of being able to explain the conflicts that distract the intellectual world, and to see his way through the labyrinth where others are lost. He turns his back on the priest and preacher, as the scientist does: but he grasps the Bible to his bosom, as the scientist does not, having in the understanding of it, attained to the possession of a religion that he can believe in, without closing his ear to science like the dogmatist, or to the voice of Jewish historic evidence like the scientist—a religion which solves the problem of human existence, mellowing the present with the tranquillity of faith

and gilding the future with the brightness of well-founded and rational hope. This is truly a great possession, the value of which is enhanced by the foregoing newspaper picture of intellectual unbelievers "looking (vainly) across the ocean of eternity with wistful eyes." Christ is the solution of all anxiety in this direction, and he is to be obtained in the belief and obedience of the truth. "If ye believe not that I am he, ye shall die in your sins."

INFIDELITY *VERSUS* CHRISTIANITY.

Brother Grant of Grantown, forwards for the supply of this department a pamphlet containing a conversation between three imaginary characters on the claims of Christianity to be considered a divine revelation. Readers will be obliged to him, as we are, for a good contribution to "The Bible True." Without going through the conversation, which in some parts is rather weak, we give the following as the substance of the arguments used :

"How can you know the force of evidence before you examine it? Your demand is like that of a child that cries for food till it is brought to its mouth ready furnished. We might as well throw our faculties to the winds, as expect knowledge without their exercise. Such exercise is, itself, a mark of that honesty of mind, without which no person in your state can ever know the great facts by which God has revealed His character. You ask for evidence, and yet you expect to be instructed and benefited without submitting to be taught, or to learn. We must prove our love to truth by searching after it. There are millions of facts of which you know nothing, yet that is no proof of their non-existence, or that the evidence of their existence is not sufficiently strong and clear. God has revealed himself by such mighty signs and wonderful works as ought to have

shaken, and as, in fact, have shaken the world. Thousands of thousands of the wisest and best of mankind in every age have believed on the same evidence as you are privileged with.

That the books of the New Testament were written by the authors to whom they are ascribed is the universal testimony of contemporary historians, infidel and Christian, as well as of those who lived and wrote immediately after the time when the books of the New Testament are said to have been written. Moreover, there is no counter or opposing testimony, which is a thing unaccountable, if the fact stated could have been contradicted. Had it been possible for Jews, infidels, or other enemies of Christianity, to have proved that the books of the New Testament were forged, or not completely authenticated, they would not all—to a man—have remained silent, but with hearts strongly inclined, and with heads well qualified, they would at once have detected the fraud, and gloried in a thorough and triumphant exposure of it. The Jews were most inveterate enemies to Christianity. They put its founder to a violent death, and persecuted His followers with implacable fury. They anxiously wished to strangle the hated new religion at its birth. Had it been possible for them to have impeached the authenticity or the genuineness of the Christian books, it is not honestly conceivable that they would have allowed them to remain unscathed. Is there one instance on record of a few poor, hated, despised, and uninfluential individuals imposing upon the world a hated and forged history against the efforts of a nation? Would the inhabitants of Palestine have received the gospels if Jesus Christ had not appeared amongst them, and done all the mighty works which the Scriptures record of Him? Or would the churches at Corinth, Rome, Galatia, and throughout Palestine,

have acknowledged, as authentic, the writings of Paul, if he had never preached among them? It may be suggested that some impostor under Paul's name, or under the name of some of the other apostles, might have safely attempted the invention and distribution of such writings among these and all the other churches. Such an attempt would have been preposterously foolish, as the imposture, at farthest, could only have lasted till the next visit of the apostle, or apostles, when the fraud would have been detected and the impostor exposed. Very probably the imposture would have been detected before, either by another epistle or message, by pen or by voice, through other brethren, who were frequently travelling to and from the apostles to the churches. The very idea of such an attempted imposture is ridiculously absurd, and is one of the vain dreams to which sceptics have been driven by stress of argument. Can anything be more preposterously absurd than the imagination that all the Christian churches in three quarters of the globe, who had the apostles or their friends continually visiting among them, would have received all their gospels and epistles from an impostor, under the names of Paul, Peter, John, Luke, &c., without detection or contradiction, and that the forgery should have been perpetuated from that day down through succeeding centuries, undetected by Jews, Infidels, and jarring Christian sectaries? The faith that can take in such a marvel is worthy of the dreamy philosophers that gendered it, and need not stick at swallowing any other miracle.

The *genuineness* of the books in question is proved by the fact that almost every sentence of the New Testament is quoted both by the early friends and enemies of Christianity. They could not have quoted from writings that did not exist before; and from their quotations

it is demonstrated that the text *then* was just what it is *now*; as, according to all scholars, the words found in our New Testament harmonise with these quotations. Does it not strike you as a wonderfully clear and striking proof of the genuineness of the New Testament writings, that although the Christian sects, and Jews, and Infidels, have always been on the watch to detect any addition or subtraction, or alteration in them, they have not been able to discover a single material alteration in the thirty thousand old manuscript copies which have been collected from all quarters of the world?

The *credibility* or good character of the writers has never, so far I know, been called in question; and as they were quite competent to give evidence, there is no reason why their testimony should be rejected. In the *second* place, the high regard in which the writers and writings were held by the churches which possessed the best means of judging—many of the members of which had seen their works, and experienced their healing powers—is another evidence of their credibility.

You seem to think that God should always be working miracles to convince man that he is still living and acting among them. This shows that you do not understand why God worked miracles. When God works to convince men of His power and presence, He does so for all time. When, for instance, at the call of Joshua, He made the sun halt in his march, it was to convince men of coming ages that he holds the sun in His fist. When, at the prayer of Elijah, He sent fire from heaven to consume the sacrifice and the altar, it was to prove to the generations to come that the invisible worker was among them like the air they breathe, marking all their acts and ways. When Jesus fed the multitude with a few loaves and fishes, it was to demonstrate that the same hand of

power is with us still, giving us rain from heaven and fruitful seasons, filling our hearts with joy and gladness. So, likewise, when He went about from day to day among the multitudes, "healing all manner of diseases," it was to give the world to come as well as men then living, clear evidence that Jesus was the long-looked-for Messiah. The first question is, "Hath God wrought?" That "the ways of the Lord are equal," is true, whether we can see how or not. It would manifest great boldness and presumption for anyone to say, "Unless you shew me how a work of God agrees with His other works or ways, I will reject and disown it." But we have another answer. The Jewish nation, among whom mighty works were done by Jesus and His apostles, were so fully possessed of the prejudice* that their Messiah was to be a mighty conquering prince, that there was no room in their heart for the thought that He was to be a poor despised person, of mean appearance and a great sufferer. We have no such prejudice, and, therefore, we need not the same signs and wonders to remove it. Did God continually work wonders, it would leave no room for that faith which honours God. We have a standing proof of the difference between

Jew and Gentile prejudice in the fact that while his countrymen generally rejected him, notwithstanding the mighty works done in all their towns and villages, the Gentiles, who generally despised the Jewish nation, acknowledged Jesus to be the promised Messiah. The fact that tens of thousands believed that Jesus was the Messiah shortly after his crucifixion makes the fact of the resurrection all the more clear and convincing. That tens of thousands of those very Jews who, while Jesus was alive, could not bear to hear his name mentioned without rage and spiteful scorn, should, after crucifying him as an impostor, all at once change their mind and acknowledge him as their Messiah, is something strange beyond all precedent. Some unheard-of event must have happened, for certainly such a change of sentiment and revulsion of feeling never before took place in this world's history. Now, you have been among all sorts of sceptics during these years past, and have heard all their attempts at an explanation of the facts I have mentioned; and I am certain that apart from the resurrection, you have heard nothing that can commend itself to an honest mind."

(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 69.

"Exhort one another daily."—PAUL.

JESUS said to his disciples, "Blessed are the eyes that see those things that ye see and the ears that hear those things that ye hear." In a sense this is true of all who are assembled as we are this morning, in faith and hope of our Lord Jesus, around the memorial table of his appointment. We have not seen with

our own eyes or heard with our own ears the things referred to by Jesus; but we have seen through the eyes and heard through the ears of the disciples, in believing their testimony, and in this consists the blessedness. We believe on Christ through their word; and him having not seen, in this way we love.

* This so-called "prejudice" was a scriptural expectation: but it was premature as to time—the fact that the Messiah had first to suffer having been overlooked.—ED. C.

This is the most acceptable thing we can perform towards God. It is in fact, pre-eminently, the work that God has required of men—that they believe on him whom he hath sent, always taking it for granted that such belief ripens into love and obedience; for a belief that does not lead to works, is unfruitful and not accepted. Christ's summary of the matter is contained in the words "Blessed are they that hear the Word of God and do it."

Wherein consists the blessedness? Does it consist in present results? partly, but principally, it is future. The blessedness is not yet manifest. The manifestation of it is only a question of time and that time a short time. It seems long to us because of present evil, but in relation to the great facts around us, it is but a short time. At the longest, it cannot be longer than a human life, because there is no time to the dead. And what is our life? "It is even a vapour," as James says, "that appeareth for a very little while, and then vanisheth away." We realise this when we look back upon the ages that are past. These bore in their bosom multitudes of busy people that are now but a memory. Our turn in the great procession has come, and we are busy, like our predecessors, walking off the scene. But we cannot, like them, look forward to ages of the same unceasing vanity. We are at the time of the end when the mystery of God is about to be finished as he hath declared to His servants the prophets. Nevertheless, in itself our life is a transitory thing. Few and evil are the days of the years of our pilgrimage. We are strangers and sojourners as all the fathers were. At last will come great blessing and joy.

Meanwhile, we must endure our evil lot with patience. It is a necessary part in God's great plan. And it yields its own great lessons to every truly reflective mind. Why has the world for so many

ages groaned in an evil state? Why have weakness, pain, misery and death prevailed so long? There is a reason. God's ways are not as man's ways: they are larger than man's ways, as heaven is higher than the earth; and aim at far greater results, and are founded upon principles that do not enter into human calculation. God could have peopled the earth with human immortals at the start, as easily as He produced the insect swarms that plagued Egypt; but two things would have lacked—human joy and divine honour. It is necessary to know evil to appreciate good, and God gives not his highest gifts unless he be glorified. An experience of evil upon earth was necessary to prepare the way for the right reception and enjoyment of that blessing of all families of the earth which was covenanted to Abraham. But perhaps this is the smallest lesson. We easily learn this. The other and the highest lesson is the most difficult for the natural man to learn. The reign of evil tells us that God is great—that man cannot lightly trifle with His word. Six thousand years ago he was disobeyed, and this was the cause of the curse that has blighted all things. It was but one offence: behold the ocean of mischief that has come from so small a spring, and we learn the greatness of the crime of insubordination to the will of God. The greatest work of the truth is to teach men this. Man is mortal for this. Christ died for this. We break not this bread and drink not this wine discerningly unless we see in Christ crucified the vindication of the honour of God, in the condemnation of sin in the flesh of sin as the basis of our acceptable approach to God, and our forgiveness unto life eternal. We come this morning with the Slain Lamb in our hands, so to speak; the priest, the risen Christ, takes it at our hands, and asks the Father for our acceptance, and the blessing comes forth in our forgiveness,

and by and bye, in the redemption of our body, which is the great consummation of our adoption. This corruptible, in God's good time, will taste the sweet experience of a sudden change to incorruptible health. It is only a question of time. Let us wait patiently. There shall be no more curse—no more death, by-and-bye. God will wipe away every tear at the time appointed. For everything there is a season and a time. There is a time for sorrow; a time for evil. We are not done with evil yet, though called to be the sons of God. Evil is a part of the means by which we are trained for the final adoption. Even the Lord Jesus, though he were a Son, learned obedience through the things which he suffered; and we have all to follow in his steps; for he was no substitute, but our fore-runner, our Elder Brother. "What son is he whom the Father chasteneth not?" Not one: ALL are partakers of needed chastisement by which we are made partakers of his holiness. In this way we suffer with him. If we suffer not, we are bastards and not sons. A man may run away from it. There is such a thing as "taking up" the cross, and not taking it up. Moses "chose rather to suffer affliction with the people of God," and he is a specimen of the true family. Men of this class do not make the preservation of their worldly well-being the first rule of their action. They know that if in this sense they save their lives, they will lose them. They make choice of Christ as the object of their life, which means a great deal that is disagreeable and self-sacrificing as regards present experience in personal surroundings and companionship. All are not wise in this matter. The wise only shall inherit glory. Each man will reap as he sows. If he serve himself, he will get the only wages that a man can give to himself. If he serve Christ, he will have the reward that Christ comes to give to every man who faithfully serves him. There is

no respect of persons with God. " whatsoever good thing any man doeth, the same he shall receive of the Lord, whether he be bond or free." These are the utterances of the Spirit of Truth. Men listen and say "beautiful!" but only a few are "doers of the Word:" the others deceive their own selves, as they will discover when the judgment is set and the books opened under the presidency of him who said while on earth, "He that heareth these sayings of mine and doeth them not, shall be likened to a foolish man that built his house upon the sand." If any man say, "it is the same thing over and over again," let him remember that so it is with the Scriptures. There is a "sameness" about them all, but it is the sameness of the corn that is gathered every autumn—the same sound and healthy thing that gives life to the eater.

But besides the trouble a man may take, God sends trouble, as he sent to Job, that men may be tried and purified and made white. We may even receive a present punishment that we may escape the judgments of the wicked. Thus it was with the Corinthians to whom in their affliction Paul wrote—(1 Cor. xi. 32.) "When we are judged we are chastened of the Lord that we should not be condemned with the world." When this trouble comes, it is sure to be something hard to bear; for this is the nature of trouble. You cannot have trouble that shall be pleasant, as Paul says, "No chastisement for the present is joyous but grievous." The consolation is that if we be such as God regards (and he regards every man who knows him and who, in a broken and contrite heart, trembles at his word) we can take thankfully from the hand of God whatever comes, whether trouble or blessing. If we commit our way to Him, He will direct our steps. This is matter of revelation, and a thing to be realised and acted upon to the full. Jesus has told us that the hairs of our head are

numbered, and that a sparrow cannot fall without the Father's knowledge. Faith tells a man, in view of this, to surrender himself without carefulness into the hands of God, committing the keeping of his soul to Him in well-doing as unto a faithful Creator.

By and bye, the Lord who was the sacrifice for the sins of the world, comes also as judge. It is a beautiful arrangement. Through him the way was opened, and he is the way to its ultimate issues. God accepted him, and leaves him to administer the results as regards others. All judgment is committed to him. It rests with him at his coming as to which of us shall enter into life eternal. And of whom will he make choice. Will it depend on "influence?" Will he be influenced by favoritism? Nay, verily. Just will be his judgment, and without respect of persons. Yet his selections will be made on a definite principle. He has himself been made perfect through obedience; and being made perfect, he has become the author of eternal salvation to *all them that obey him.*—(Heb. v. 9). This is the class that will be chosen: *those who obey him.* We are here this morning in obedience of him. We are believers in obedience of him; for this is the last great commandment that has come forth to men. Before his departure, he stood in presence of his disciples, and said, "All power is given to me in heaven and in earth. Go ye, therefore, unto all the world, and preach the gospel to every creature. He that believeth, and is baptised, shall be saved." We have heard the gospel preached by the apostles in obedience to that command: we have been baptised, and we come here on the first day of the week to break bread in remembrance of him, in obedience of his commandment. Thus far we obey him: but it needs not to be said to those who are enlightened in the word, that this is very far from being the full measure of our obedience. He told the disciples to teach

believers to observe "all things *whatsoever* he had commanded them." We have therefore to find out what all his commandments are. They are many, though they are not grievous. In their bearing, they cover every action of life, every hour of the day. We shall forget them unless we give earnest heed to the source of information. This earnest heed, to be profitable, must take the form of daily and attentive Scripture reading. By this practice alone, we shall come to belong to the blessed class described by David, who meditate on *his law* day and night. Any other course will leave us out in the cold. By constant and methodical reading, the law of God will come to be graven on our hearts, and we shall be able to say with David "Thy word have I hid in my heart that I might not sin against Thee." Beware of the danger of supposing that because we have once known, it is no longer necessary to read diligently. A greater or more fatal mistake could not be made. While we are in the flesh, the natural mind is ever with us, spontaneously generating its anti-godlike maxims, principles and feelings. Unless we oppose to these the constant antidote of Scripture reading, the natural mind will obtain the ascendant, even after we have known the way of righteousness. The mind is weak, the memory of Divine things treacherous. If we are earnestly bent on working out our own salvation, we shall be earnestly devoted to the practice of daily devoting a portion of time to those things which have been written aforetime for our learning and profit. The neglect of this will ensure the decay of the best spiritual health that was ever enjoyed. This lesson cannot be too strongly insisted upon. Nothing should be allowed to interfere with it. It is our health—our life—our salvation. Give in to the likes of the natural man in this matter, and it will at last be your death. Give place to the demands of the Spirit in this matter, and it will be at last to your great peace and joy.

Only in this way can we now become properly of those who "wait for him." Waiting for God does not consist merely in lasting out the time of the tarrying. Millions will be alive at the Lord's coming who will "wait" in this way, but who will no more belong to the waiting class than the horses in the field. The nature and manner of the waiting attitude is beautifully defined in the song to be sung in the land of Judah.—(Isaiah xxvi.) "*In the way of Thy judgments* have we waited for thee." "Judgments" is here equivalent to commandments and ordinances. The idea is that those who will rejoice in that day, saying, "Lo, this is our God: we have waited for him," are those who now "wait" in the patient performance of what God has appointed. The expression is borrowed from the figure of one person waiting expectantly for the movements of another, as when a son patiently waits some kindness of his father which has been predicated on the son's pursuance of a certain course. Waiting for God is to wait the blessing He has promised and not seek to secure it for ourselves. Thus we wait for Him in "giving place unto wrath, not avenging ourselves," because He has said "I will repay." We wait for Him in not prosecuting at law, in not mixing in the world's politics, in not taking up the sword in obedience to the conscription laws that may come along, because he has commanded us to submit to evil, to take not the sword, to accept the place of strangers and pilgrims in an evil world, against the time when He will break in pieces the oppressor, place the sword of judgment in the hands of the saints, and give them the earth to inherit. There are some other things in which we wait for Him. We wait for Him in using what we have for His sake instead of hoarding it, as the fearful and the unbelieving do. We wait for Him in seeking not our own. We wait for Him in giving to the poor. We wait for Him in labouring not to be

rich. We wait for Him in ministering the gift as every man has received, instead of bestowing it on our own exclusive comfort and good. We wait for Him in these things, because He has required them at our hands in test of our obedience, under promise of the day when He will transfer the wealth of the sinner to the just, and feed the hungry with good things when the rich are sent empty away. Obviously, it is only faith can accept such a part. A certain young man went away very sorrowful at the Lord's doctrine because he had great possessions, which caused the Lord to remark that it was almost a matter of impossibility for the rich to be saved. True, we are not called upon to do what the young man was asked to do, but the principle of the calling to which we are called is the same. We are called to be the Lord's property and the Lord's servants in the doing of the Lord's work in the day of his dishonour in contravention of all known principles of "political economy." We are called to do it on a principle which political economy does not recognise—faith. He that is able to receive it, let him receive it. The trial is great. Some are equal to it; some not. The latter class would run eagerly if the Lord himself appeared to them and said "Do this and do that." But they are as insensible as oysters to the actual obligations before their eyes. They are those who say when he comes, "Lord, when saw we thee naked and clothed thee not?" They are not aware of their opportunities; they know not the day of their visitation; and they would hinder the course of those who are otherwise minded by cries of "extreme," "indiscreet," "extravagant." They will bewail their folly when it is too late. The man waits not for God who avenges himself, pursues debtors in a court of law, takes part in the politics of an evil world, draws the sword at the bidding of the powers that be, or who lives for his

own comfort and well-being, or lays up treasure for himself. The men who do these things are the Bible neglecters, not that they neglect the Bible professedly and openly, but practically they neglect the diligent study of the Word, on some plea of moderation or other worldly-wise maxim. These men are most diligent in their attendance on the things of their belly; no amount of attention in this line is "indiscreet," but the things of God are considered out of their place if made the subject of even a fourth part of the thought and attention bestowed on wives, children, land, and houses. The reading of the Scriptures keeps in play a class of mental forces which enable a man to conquer, and to live as a good steward of the manifold grace of God. Assuredly none else will be invited to possess and administer the great trusts of the kingdom of God.

Waiting for God is a painful part meanwhile. It never was intended to be anything else. It involves self-denial on all hands. It makes those who accept it the poor, the sorrowful, the meek, the weeping, the weary, the hungry and thirsty, the broken down, the persecuted, the defamed, the disliked, and (in past times) the killed; but the future of this class is so glorious that Jesus tells them to rejoice and be exceeding glad in the midst of their tribulations. Theirs is the turning of weeping into laughter; theirs is the great joy of being, in the great day at hand, the manifested children of God with glory, honour, and immortality. Who would not, in view of such a coming reversal of position, choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.—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.)

THE JEWS IN AMERICA.—Responding to the recent remarks of the *Jewish Chronicle*, wherein the *Chronicle* lamented the absence of Jews from high positions in America, and complained of the Jews being ashamed of their nationality, the *Jewish Record*, of Philadelphia, says it must correct the *Chronicle*. It proceeds: "While, as a whole, the Jews of the United States do not care to dabble in politics and soil themselves in the scramble for office, yet there are many whose position in the various walks of life, will compare favourably with our brethren

elsewhere. We have had Israelites as members of Congress, judges, officers in the army and navy, aldermen, councilmen, and consuls at European ports. One held the position of Governor of a Territory, one Recorder of Deeds, where there are hosts we could name who have acceptably filled minor offices. In the legal profession some of the ablest jurists belong to the Abrahamic race, and in the medical fraternity we number many able and scientific minds, whose skill is acknowledged and esteemed by the community. In commerce and monetary affairs

it is useless to particularize. Go where you will, and the Jews are the ruling power, so that business is at a complete stand-still on our days of holy convocation. That there is great laxity in observances we are free to admit, and while we may deplore this want of strict adherence to the customs of our fathers, yet we fear it is too much the prevailing "spirit of the age," and confined to no particular locality, being as much to be seen in the old world as in the new. But that the Jews of the United States "slur over the fact that they are Jews" is certainly a misapprehension. Our institutions, benevolent and otherwise, in every city of importance in the Union are Jewish and known to be Jewish. Our places of worship are costly, and ornaments to the cities in which they are erected, while our hospitals, asylums, and schools will compare favourably with those of any other denomination."

THE MONTEFIORE HOLY LAND COLONIZATION SCHEME.

Sir Moses has safely arrived at Jerusalem in health. He was met at Jaffa by deputations from the Jewish congregations of Jerusalem to welcome him on his arrival in the Holy Land. The sentiments of the community were expressed in a poem in Hebrew.

While at Jaffa he received a telegram informing him of the result of the bazaar in London; that a net profit of over £700 would be realised. He immediately sent his thanks to all friends who had assisted.

The *Jewish Chronicle* says: "The Sir Moses Montefiore Testimonial Fund is progressing at home and abroad. The Exeter list of contributions contains the names of the Mayor of the City and the Lord Bishop of the diocese. Collections have also been received from various Jewish communities in France, Germany, and Italy. The Jewish community of Leghorn write to the effect that while highly applauding the object of the testimonial, they regret being unable to contribute towards it from the communal funds. They, however, forward a sum of £40, the accumulation of small yearly balances of a fund under their administration, bequeathed in 1677 by A. J. Passarinho for the maintenance of students of the Holy Law in Jerusalem. The cause has been warmly espoused in Canada and the United States. The Rev. S. M. Isaac, of New York, assisted by the Rev. A. F. Ornstein, has undertaken to promote the movement among the Jews of America."

The *Vessillo Israelitico* announces that subscriptions towards the Montefiore Testimonial are coming in, and that the proceeds will soon be forwarded to London.

The editor of the *Corriere Israelitico* writes: "It is time that the Israelites of Italy and Trieste should contribute their share towards exhibiting their gratitude to the venerable nonagenarian, Sir Moses Montefiore. The English, French, and German Jewish periodicals vie with each other in publishing lists of subscriptions towards the fund which, by a worthy monument, is to perpetuate the memory of the illustrious Israelite. Everywhere committees are now being formed for the purpose of collecting subscriptions, and some of the highest personages offer their share to this brotherly work. The Italian *Israelitico* cannot and must not lag behind their co-religionists. The editor adds that up to date 123 francs and 50 centimes had been subscribed at his office."

Fraser's Magazine has an article on "The Condition of Palestine," in which an account is given of the movement which resulted in the project of the "Montefiore Testimonial;" its progress and present state; the needs of the Jews of Palestine; the condition of that country, and the hopes built upon the success of the movement.

The *Sunday Times* also has a letter fervently eulogising the career of Sir Moses Montefiore, commenting upon his journey to the Holy Land, pointing out the needs of the Palestinian Jews, and warmly recommending the testimonial to the attention of the Christian world.

The Melbourne correspondent of the *Jewish Chronicle* says: "The Sir Moses Montefiore Testimonial has commended itself to our nature in Australia, and we are to have a public meeting about it on the 20th. The Mayor has granted the use of a room in the Town Hall, and the Hon. E. Cohen is expected to take the chair. All the other preliminaries have been arranged, and a good result is anticipated. The circumstance that no portion of the funds is to be applied to almsgiving affords

most unmitigated satisfaction here, and will, I think, materially assist the contribution from this quarter of the globe."

APPEAL TO FRANCE ON BEHALF OF THE SCHEME.

The Grand Rabbis of France and Paris have issued an appeal to the Jews of France on behalf of the Testimonial. After describing the scheme, they say: "The London Committee being desirous of imparting to this manifestation the character of universality due to it, and giving to this work development of which it is susceptible, has appealed to the Jews on the Continent, asking them for their sympathetic support, and their warm concurrence. We are of opinion, sirs and dear co-religionists, —and we have the conviction that you share this opinion—that it is our duty to associate ourselves with this grand idea, and to contribute towards its realisation. What Jew does not know Montefiore, or is not interested in the destiny of Palestine? Who does not admire, on the one hand, this patriarch of Jewish charity, his devotion, his struggles, and his achievements; and, on the other hand, who would not applaud the noble thought of rescuing this ancient land of Israel from the ruin which threatens it, and our unfortunate co-religionists from the pauperising customs which degrade them? It is an enterprise doubly holy, a work doubly agreeable to God, both through the name of the man whom it seeks to honour, and, above all, through the grandeur of the end which it seeks to attain.

Undoubtedly we have already done much for Palestine, and we are still daily preoccupied with it. The Alliance Israelite Universelle, which, born on French soil, covers the entire Jewish world with its solicitude, devotes a large portion of it to this sacred country, and the Agricultural Establishment at Jaffa, which it founded, and which appears destined to so great a future, is sufficient proof of our devotion. But while there still is so much good to be done, you know that we have not done enough. The School at Jaffa is an establishment, which, we are certain, will produce good results to the Alliance which had the idea, and to the generous men who attached their

names to it! But it could not by itself bring about that amelioration which we all desire; to attain this end it is not too much to combine all force and all exertions which, far from shackling, mutually supplement one another. It is, then, with confidence that we invite you to this holy work, and that we ask you to respond to the appeal which our brethren in London have addressed to us. Whatever may be the eminent merits of the man whose retirement has given rise to the manifestation, whatever numerous services he may have rendered to Israel, it is not for the purpose of gratifying an individual that we solicit your support, it is above all to raise a people of your own flesh and blood, whose every suffering should be felt in our hearts, and whose regeneration we hope will be the glory of our age.

ANOTHER SCHEME FOR THE REGENE- RATION OF PALESTINE.

The Damascus correspondent of the *Levant Herald* says: Capital seems always ready to flow into Syria. If only a door were opened and capitalists could see any prospect of security, we should soon have no reason to complain of a scarcity of money. I have just received a draft prospectus of a company about to be formed under the title of the "Syrian Improvement and Finance Corporation, Limited;" it is to have a nominal capital of \$1,000,000, divided into 100,000 shares of £10 each. The object of the company is to encourage agriculture and industry in Syria and Palestine; and the basis of the plan is to advance money on security. The motive of the promoters of the scheme is philanthropical, but they intend to follow out the "purely commercial" method, as the one best suited to the country, and the more attractive to shareholders. Powers are taken in the prospectus for a great many things that might not be practicable for years, but in forming a company it is necessary to provide beforehand for future expansion as well as for present emergencies. The scheme was at first, I understand, taken up warmly by Sir Moses Montefiore and the Board of Deputies of British Jews, who not only approved of the undertaking, but thoroughly committed themselves to it in various resolutions. Fearing, however, that the scheme might be used as an instrument of proselytism, they withdrew, declaring that they would themselves undertake a smaller scheme, to be managed by Jews, and applicable only to Jews. Thus two societies are ready to pour floods of British money into Syria and Palestine, if only they are fairly permitted to do so.

The Christadelphian.

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

SEPTEMBER, 1875.

THE money for the Montefiore Testimonial, declined by the *Daily Telegraph*, was sent to the *Jewish Chronicle*, accompanied by a brief synopsis of the *Telegraph* letter. The money was accepted as our readers were made aware of last month; and the letter was published in the *Chronicle*, with the exception of the closing sentence. The editor of the *Christadelphian* hesitated about the addition of this sentence, thinking it would jeopardise the publication of the letter in the *Chronicle*. He decided, after a moment's reflection, to add the sentence, whatever the effect of it might be, choosing rather to give a full testimony for the truth of God, at the peril of being put under a bushel, than to trim any part of it for the sake of a door of utterance. Therefore he wrote: "Need I add that they (the contributors) believe that Jesus of Nazareth is he (the Messiah?)" The letter was published without this sentence, the ellipsis, however, being indicated; so that the effect of the sentence was not what it was feared, while the responsibility of suppressing the testimony of Christ lies where it has lain for 18 centuries of tribulation. The Jews persevere in their stubborn cry, "We will not have this man to reign over us." For this they have had to suffer during many centuries, and for this they will have to weep a great weeping in the day when Christ's words before the high priest will be fulfilled: "Hereafter ye shall see the Son of Man coming in the clouds of Heaven, with power and great glory." He said on another occasion, "Then shall the tribes of the earth wail because of him." That day is at the door. In a while, the Jews will be greatly interested in the reorganization of their nationality in the Holy Land. Their interest will vastly increase when they find their nationality the pivot of a great struggle between the leading powers for universal empire. Their interest will grow intenser still when the Gentiles are smitten off on all sides by an unexpected display of power by and on behalf of the Jews. Their interest will grow to excitement, and their ex-

citement to rapture when it is bruited abroad that the Messiah has appeared, and is the cause of the unexpected turn in events. At the ripe moment their joy suddenly turns to dismay, and dismay to woe unutterable when they discover that the Messiah who has appeared indeed, and commenced to establish his great power, is none other than Jesus of Nazareth, whom they nailed up before the sun eighteen hundred years ago, and whom they have never ceased to curse with the bitterest imprecation. Then will Jewish pride and Gentile power be humbled in the dust. Meanwhile we, the latest batch of "the fulness of the Gentiles," looking for his appearing, have in faith and patience to abide the cry of the scoffer as he cries, "Where is the second appearing of Christ?"

THE SIGNS OF THE TIMES—AGITATION OF THE EASTERN QUESTION.

Things in the East have taken a most cheering turn during the last month. The discussion in the British Parliament on the state of the political Euphrates (Turkey) has been followed by events that threaten to precipitate the much-to-be-desired re-opening of the whole Eastern question—a question that has the Lord inside of it, so to speak. An insurrection has broken out in the north-western Turkish province of Herzegovina, and has spread to the adjoining province of Bosnia, and stirred the enthusiasm of the neighbouring Montenegrins, many of whom are going to its assistance. Servia, also, is burning with desire to join in the attempt to throw off the Turkish yoke, and at the time of writing, it is doubtful if she will not join the insurrection in spite of the pacific intentions of the reigning prince.

At first the insurrection was represented as a small affair that was being rapidly put down; but as time went on, it became evident that the matter was serious. The insurgents, strong and well armed, were defeating the Turkish troops in almost every encounter, and had even laid siege to the capital of the province. Their numbers were being reinforced daily from Montenegro and even Dalmatia. Old Garibaldians are also going. It was reported that the speeches in the British Parliament on the subject of

Turkish misrule had been translated into the native dialect, and were causing much enthusiasm in all the districts in which they were circulated. The Prince of Montenegro informed the diplomatists that he could not control the agitation among his subjects. General Ignatieff, the Russian ambassador at Constantinople, who was at Wiesbaden, in Germany, spending his vacation, returned in all haste to his post. Count Andrassy, the Austrian Prime Minister, also interrupted his holiday in Hungary, and returned to Vienna. The wires began to work in all directions. The British Ambassador closeted with the Sultan for an hour, pressed upon him the importance of promptly putting down the revolt. Other powers pressed him in the same way. They seemed sincere in their determination to prevent the re-opening of the eastern question. They pressed the Prince of Montenegro and the Prince of Servia to observe the most careful neutrality. The former, in daily telegraphic correspondence with the Russian Government, declared that he stood on the brink of ruin if he attempted to restrain his people, who were eager to join the insurgents. He said his life and throne were in danger, and he was cursed by his people for holding back. Ultimately the Russian Prince Gortschakoff sent him word that he was at liberty, under the circumstances, to act according to his judgment; and hundreds of armed Montenegrins marched to join the insurgents. The Prince of Servia in the same way declares he will fall a victim to his people if he maintain neutrality. It is as yet uncertain how Servia will act; but the probability seems to be she will be forced to join the insurrection. The ministry who were supporting the Prince in a policy of neutrality, has fallen, and a popular government has been appointed. What this ministry will do is uncertain; but if they decide to support the Herzegovinians, it will be serious, as he has a regularly organised army.

Turkey, meanwhile, is sending troops to the scene of action; but it is intimated in the telegrams that in consequence of the embarrassed state of the national finances (dried river), she finds difficulty in sending the requisite re-inforcements. The troops she has sent are badly clothed and fed, and lacking wares, are represented as lacking spirit. In

some cases, it is reported, they refuse to march, on account of the impracticable state of the roads, and the formidable occupation of the passes by the insurgents, who are well supplied with money, provisions, and arms.

In diplomatic circles, there is excitement and uncertainty. The insurrection is assuming unexpectedly formidable proportions. Many Turkish nobles have been massacred: all official buildings are burnt, and private families are flying for safety to Austria. Three towns in Bosnia are reported in flames. It is reported that the three powers, Russia, Germany, and Austria, have intimated to Turkey, that if she is unable to put down the insurrection, they will have to interfere.

Herzegovina, Bosnia, Servia, and Montenegro are all "Christian" provinces of the Turkish Empire, the latter two having semi-political independence—paying tribute to the Porte, but governing themselves.

The proximate and natural causes of this formidable rising against Turkish rule is the great antipathy of the Christian population against their Moslem rulers—an antipathy carefully fanned by foreign political agents, of which they are said to be "full" at the present moment. Their avowed object in the present revolt is to secure their independence of Turkey, and to establish themselves as a federation of provinces under a common Christian government. The insurrection is conducted by a revolutionary committee, which has issued a proclamation defining the object of the war.

The *Daily News* says (Aug. 10th), "The obvious and immediate result of the overthrow of Turkish rule south of the Danube, must be the weakening, if not the destruction, of the barrier which has hitherto protected Europe from the advance of Russia towards the Bosphorus. It is on this account that we view with uneasiness a course of events which seems likely to lead to the premature re-opening of the Eastern Question."

The alteration that has taken place in public opinion on the subject since the Crimean war, is manifest from the following sentences from the *Elgin Courant*: "The only thing that will ever keep it (Moslem fanaticism) in check will be the conquest of

European Turkey by a Christian power; and the sooner that happens the better for human progress in one of the fairest portions of the Old World. Time is fighting for the overthrow of Turkish domination west of Asia Minor. The Turks are so near European civilisation, that they must either march forward with it, or perish as a nation; and that they will perish, and that Russia is destined to conquer them, is the belief of every one who studies what is emphatically known as the "Eastern Question."

The divine aspect of the matter is the one which concerns those who are waiting the accomplishment of God's purpose in the earth. Turkey has to fall. She has been falling for many years. The present events may precipitate the final catastrophe. She has to be conquered at last by Russia; but this immediately pre-advantual military subjugation may be (and probably will, in view of the position the Jews have to acquire in the at present Turkish province of Syria) preceded by a partial and peaceful partition of the empire. The threatened intervention of the great powers may result in this. It is, at all events, greatly cheering to see this question of questions in violent commotion at the present time. There has been a lull, trying to the patience of Zion's watchmen. It is refreshing to see the lull at an end, and the activity revived in the very quarter which, above all others, is the centre of interest in the signs of the times.

THREATENING MOVEMENT OF RUSSIA IN ASIA.

Concurrently with these movements in Turkey, there is another and more ominous advance on the part of Russia in Central Asia. It was announced by the *Moscow Gazette*, which states that "as the Merv Turcomans continued their depredations in the Amu Darya Country, notwithstanding the promises given to the Chief of Krasnovodsk district, they must be prepared to find themselves held responsible for their intolerable conduct;" and that accordingly, it was resolved to occupy Merv, the capital of Turkestan, to which a Russian expedition would "march along the Atreck and Kurendagh hills." Sir Charles Dilke asked the British Government, in Parliament, whether they had been apprized of this movement. The answer was "not officially." The

Daily News remarks: "It is not necessary to know much about the Central Asian question in order to be aware that the occupation of Merv by the Russians would, in the opinion of some very high authorities, be a step which would at once demand a counter-step on the part of England. According to this view the arrival of the Russians at Merv would be as much a menace to our Indian possessions as the arrival of the French at Antwerp or of the Germans at Rotterdam would be a menace to the safety of England; and it should at once be followed by such an occupation of Herat as Sir Henry Rawlinson has suggested in the interest of India and of Afghanistan itself."

FRATERNIZATION OF THE EMPERORS AND THE CRY OF "PEACE."

There has been another meeting of the Emperors. Remarking upon it, the *Daily News* says: "During the last two or three weeks some things have happened which, when taken in connection with the Imperial fraternization may very well seem to give to it a significance that otherwise it could hardly have been supposed to possess. There is much of inflammability in European affairs—everybody believes that fire may break out at any moment—and consequently there is a constant tendency to see smoke. Probably not one Continental politician in a thousand believes that the peace of Europe is worth a month's purchase; and the curious thing is, that the more it is declared from Berlin and St. Petersburg and Vienna that peace is assured, the less is the confidence that there will not be a war at some early day."

THE ROMAN VOLCANO.—TERRIBLE OMENS.

There has been a great rumble here, portending the coming eruption. Mr. Gladstone, in re-publishing his three essays on the Roman Question in 1 vol., adds a preface in which he defends his charge against the rulers of the Roman church that they are fomenting a religious war in Europe. He says:

"To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning, at the meeting of the League of

St. Sebastian, on the 20th January, 1874 :—
“ Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution I fear impending, and that is the terrible scourge of Continental war; a war which will exceed the horrors of any of the wars of the first Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place.” This speech was delivered some months before the attention of the British public had been specially invited to the plans of the conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1866, and of Civita Vecchia at a still later time. At present, and for the moment, we have words of a milder tone; and invitations to Italy to destroy that national unity, which she has wrought out with so much suffering, and after so many generations of depression. At the proper time, the more outspoken and more sanguinary strain will be resumed.”

In response to this, Cardinal Manning took the earliest opportunity of making the following public reply :—

“ Yesterday I saw that a very distinguished person had quoted certain words of mine in a preface which he has just given to the world. They were taken from a speech of mine at a meeting of the League of St. Sebastian, where there were present a number of Pontifical Zouaves. They were words which dwelt upon the inevitable certainty of a terrible future war in Europe. I am no prophet, but I think no one needs the gift of prophecy to perceive that the armament of seven millions of men at least, with a power of destruction which has never been equalled in the annals of warlike nations, portends a greater and bloodier conflict in Europe than we have hitherto witnessed. I think it is a shame and a scandal to the Christian world to see the misery and the scourge which the sins of governments have created and brought about by the apostles of revolution, who

made it their first and chief object to pull down the temporal power of the Vicar of Jesus Christ. I will venture to prophesy—and my prophecy is this: If the Christian world be destroyed, he will never again reign over it; but if the Christian world is to survive, the sense of justice will one day put him back again in his seat. But the Christian world will not be able to do even that without scourging itself by a European war, which it has prepared for itself. My words were not a threat, but a lament, and those who quote my words against me as a firebrand that would set Europe in a conflagration, are among the chief apostles of the gospel of revolution and the chief agents against the peace of Christian governments. As a man of peace and pastor of the flock, I pray that the Christian nations of Europe may speedily disarm in every country, and may turn to the gospel of peace—to the union of the Christian world. Such was the intention of my words at the meeting of the League of St. Sebastian, and I have seized the first opportunity of declaring to the English that my words have been, I hope not studiously, but manifestly misrepresented.”

It comes to this—that Mr. Gladstone thinks and Cardinal Manning thinks that a great and terrible war is near. They merely differ as to the meaning of it when it comes; and the believers in the promises of God differ from both; for while the latter see in it a coming strife of man with man, the former see the looming realisation of the latter-day programme drawn by the Spirit of God ages ago—a programme of blood, even the war of the great day of God Almighty, in which Mr. Manning’s “ Christian world,” in ten-horned-kingdom organization, will fight against the Lion of the Tribe of Judah; and the Lion of the Tribe of Judah will prevail to the utter ruin of the present order of society in Church and State, and the establishment of a new order of things with its centre at Jerusalem. Meanwhile, it is comforting to hear the rumbling symptoms of the approach of this mighty conflict.

ALL THINGS OF GOD.

WITH AN ADDENDUM IN ANSWER TO THE QUESTION “ COULD CHRIST SIN ? ”

PAUL declares, in 2 Cor. v. 18, “ All things are of God.” He gives utterance to this

truth in many other parts of his writings; as for example:—

Rom. xi. 36 : Of Him, and through Him, and to Him are all things, to whom be glory for the ages.

1 Cor. viii. 6 : To us there is but one God the Father, out of whom are all things.

Ephes. i. 11 : Who worketh all things after the counsel of His own will.

Heb. ii. 10 : It became Him for whom are all things and by whom are all things.

In the original, the words are more definite: ALL THE THINGS. By "all the things," we take it are signified all the things which go to make up the Deity's eternal purpose which He purposed in Himself, the contemplation of which purpose led Paul to exclaim, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."

Further, the Scriptures not only teach us that all things are of God—all of His devising, ordering, arranging, outworking—but they teach us also that all things are FOR God, that is, for His glory. They are all designed for one grand end—the glory of the Deity. This is shewn from the quotations we have already made from Paul's letter to the Romans (xi. 36), and to the Hebrews (ii. 10), and is borne out by the whole teaching of the Word. In fact, we know that the ultimate of all things is that which Yahweh declared to Moses: "As I live saith the Lord, the whole earth shall be filled with my glory."

That all things are of God, and are for His own glory, is a mighty truth which cannot be too deeply impressed upon our minds. He is the author of everything, the worker-out of everything, the finisher of everything; the One who is in everything to be glorified. From whatever point we contemplate the Deity's purpose—whether in its beginning, or in the different stages of its progress, or in its ultimate—there stands out in unmistakable prominence, the eternal, self-existent, unchangeable "I," the Alpha and Omega of the whole. The promises are God's, the covenants are God's; His is the favour, the love, the faith, the righteousness. The kingdom will be the kingdom of God; and the glory thereof the glory of God. All are of Him and for Him. Let us notice some of those words of the Spirit which set forth this mighty truth; and not mighty only, but comforting, cheering, supporting—truth on which the

mind can rest as on an immovable rock. Here is one which we often sing:—

1 Chron. xxix. 11 : Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all.

Isaiah xliii. 11 : I, even I, am the Lord, and beside me there is no Saviour. . . . Thus saith the Lord your Redeemer, the Holy One of Israel, . . . I am the Lord your Holy One, the Creator of Israel, your King.

Isaiah xlv. 21 : There is no God else beside me, a just God, and a Saviour; there is none beside me. Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else. . . . Surely shall one say, In the Lord have I righteousness and to Him shall men come.

Is there a Saviour? It is He. Is there a Redeemer? It is He. Is there righteousness? It is of Him. Is there salvation? It is His. Of Him and for Him are all things. He fills all things in all.

Now while it is true that all things in relation to the Deity's glorious purpose of salvation are of Himself, and for His own glory, there is another feature of the truth which we must never forget, viz., that He has ordained all things, works out all things, will consummate all things by or through Jesus the Christ. Jesus Christ is the Deity's great medium of operation—all things are by or through him. The woman's seed promised in the Garden of Eden—the bruiser of the serpent's head—was Jesus Christ, *i.e.*, he who shall be the Saviour anointed. The powerful seed promised to Abraham, in whom all nations were to be blessed, was Christ. The One foreshadowed by the Mosaic law was Christ. The Son and everlasting successor promised to David was Christ. The sufferer for sin, the introducer of everlasting righteousness, the glorious and righteous ruler, the universal king, so often spoken of through the prophets, was Christ. And in due time, *i.e.* when the fulness of the time had come, the Deity sent forth His Son, born of a woman, born under law. But that Son was not the woman's seed simply. He was son of God in a special sense. The angels of His power are styled His sons, but the sonship of Jesus ranked higher than theirs, as Paul shews in Hebrews i. 5:—"For to which of the angels said He at any time, Thou art my Son; this day have I begotten Thee. And again: I will be to him for a Father,

and he shall be to Me for a Son!" Which is equivalent to saying He never did say such things of the angels in the sense He did of Jesus. And when Jesus was exalted, made incorruptible and glorious—a reflection of the Father's glory, and an exact likeness of His substance—it declared, but did not enhance the fact of his sonship. He was Son of Deity from his birth, directly produced and fashioned by Him; named by Him His Son, the Saviour, Christ, the Lord, Emanuel, God with us: the word which from the beginning was with the Deity, and was Deity made flesh. God's grand scheme of salvation, which up to now had been a matter of promise, and type and shadow, had now become corporealised, visible, tangible. And good old Simeon could exclaim "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation." The whole purpose of Deity towards the earth was centered in that babe. Deity had now begun to manifest Himself in flesh. When we find the Deity declaring by Isaiah "Beside me there is no Saviour;" and when we find the same Deity announcing to the shepherds by His angel, "To you is born this day in the City of David a Saviour who is Christ the Lord," is it not tantamount to saying that Jesus was *then* incipiently what we find declared concerning him, Emanuel, God with us? And when we find Zecharias, the father of John the Baptist, speaking inspirationally of Jesus as the *Horn of Salvation* raised up to Israel; and when we find the prophet David in 2 Sam. xxii. and Psalm xviii., saying of Jehovah, "He is the horn of my salvation," we cannot but conclude they are speaking of the same power in two phases—one, the Eternal God of Israel, and the other His Manifestation for the salvation of His people. The whole of Scripture teaching goes to show that Jesus was a spirit-produced, spirit fashioned, spirit-taught, spirit-upheld Son of Deity, although a Jew after the flesh. (All things are produced and upheld by the Spirit, but Jesus in a direct manner). The suggestion that Jesus was educated by his mother and his reputed father, for the mission he had to fulfil, is in direct conflict with the evidence. Neither Mary nor Joseph understood that mission, nor his disciples afterwards, though he told them. This is expressly testified. When Simeon spoke

prophetically of him as set or appointed for the fall and rising again of many in Israel, and for a sign which should be spoken against, we are told that Joseph and his mother wondered at those things which were spoken of him. And again, when they found him at twelve years of age with the doctors in the temple, and when, in answer to his mother's remonstrance, he said, "Know ye not that I must be about my Father's business?" we are told that "they *understood not the saying* which he spake unto them." These and other things we might mention, prove that neither Mary nor Joseph understood his mission. Therefore they could not train him for that mission. No one will deny that they would instruct him out of the law and the prophets, to the best of their ability, but such instruction would come very far short indeed of the education he required.

The education of Jesus for the development of a sinless character—a manifestation of the moral character of Deity in fact—was the work of God. This is the real, scriptural, and therefore only satisfactory solution of the matter. The Father would certainly train and equip His own child for the work He had to do. That work was the Father's work, the Father's business. The character of righteousness to be developed by Jesus was as much a part of the Father's work as proclaiming the gospel, or raising the dead, or dying for the condemnation of sin. Jesus did always what was pleasing to the Father, he loved righteousness and hated iniquity; he endured the cross, and despised the shame; he overcame, he conquered. But how? Because of what he was as Emanuel.

If we ignore the fact that Jesus was from his birth "God manifest in the flesh," we ignore the divine truth, and can give no satisfactory reason for his miraculous conception and his wonderful life. "He who cometh after me," said John, before he immersed him in the Jordan, "is preferred before me, for he was before me;" which shews in harmony with other Scriptures that he was "the word made flesh" before his immersion. When Jesus made his appearance in the world it was as if the Deity had said "Here is my word, my purpose, my counsel, all I have promised, all I have covenanted before your eyes."

God wrought out righteousness and everything else by Christ. "He of God has

been made for us wisdom, and righteousness, and sanctification, and redemption." It was God who by him proclaimed Himself and His truth to Israel. It was God who by him condemned sin in the flesh. It was God who was in CHRIST reconciling the world to Himself. It was God who by him vanquished death and brought life and incorruptibility to light. God forgives sin by Christ. God is the Saviour, the Redeemer by Christ. By him will God raise the dead, and by him will He confer eternal life. God it is who will judge the world in righteousness by that man whom He has ordained.

And when the purpose of God shall be consummated, when every enemy is destroyed, and death abolished; and when this glorified planet is solely inhabited by immortal and righteous sons of God, developed from among the sons of men, then will Christ deliver up the kingdom to God, even the Father, that God may be all things in all.

Viewing the Lord Jesus Christ, then, as God manifest in the flesh from the first (for apart from such manifestation, He was neither Lord, nor Jesus, nor Christ) viewing Him as the embodiment of the Deity's purpose; and viewing everything which took place by Him and through Him as integral parts of that purpose, it is impossible to come to any other conclusion than that the things which were, were those which were to be, and could not have been otherwise than as they were. R.D.

ADDENDUM.

It is not, however, the object of these remarks to repudiate or disregard the mode by which the Father wrought out these results by Christ, or the principle involved in that mode. Though Christ was the Father's manifestation by the express operation of the Spirit, it is not to be suggested that he was without a separate and independent will in the part he performed. The existence of a separate and independent will is several times alleged by himself, as when in the Garden of Gethsemane, he desired to escape from the terrible ordeal impending, but added, "*Not my will but Thine be done.*" The existence of a separate and independent will was a necessity for what he had to do; for what

was that? To yield an acceptable obedience. Thus Paul says, "He was *obedient* unto death" (Phil. ii. 9), and again, "By the *obedience* of Christ, many are made righteous."—(Rom. v. 19.) Because of his *obedience*, he was styled by Jehovah "My righteous servant"—(Is. liii. 11). There can be no obedience or righteousness without independence of will. The very essence of obedience is voluntary compliance, and there can be no voluntary compliance if the will is chained. No one would say that an engine is obedient; neither would it be said that a child is obedient if you give it opium and tell it to be quiet, and it does so; or if you tie it in a chair and tell it not to leave the room, and it does not do so. The nature of obedience and the beauty of it require the utmost liberty of action on the part of those from whom it may be exacted. That Jesus had this liberty, he expressly declares in saying, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels, but how then shall the Scriptures be fulfilled?"—(Luke xxvi. 53). So that the thing that deterred Jesus from praying for deliverance at this stage was the consideration that the Scriptures would thereby be broken. So with his temptation in the wilderness. He had power to make stones into bread: but he refused to exercise the power because of the sanction it would have given to the tempter's philosophy of life and its objects.

If the question be asked, how came it that Christ's will always acted with the Father's as no other man's ever did, it is here that the object of God's manifestation becomes apparent. There never could have been such an obedient man if God had not produced him and made him what he was; but God does not stultify Himself in any part of His work. Therefore, though God, in Christ, produced one who was righteous under all trial, He did not tie or force his will, but gave him that complete independence of volition, and that ample opportunity of disobedience which gave acceptability to his obedience, and value and force to it as an example to us.

The principle involved in God's procedure towards man absolutely required this. The object aimed at throughout is the voluntary consecration of independent will to His glory.

It is for the development of this result that all these ages of evil are allowed. The prevalence of evil is the necessary foundation of righteousness. If it were not for this element of the work of God, the world's history is without an explanation. Take it away, and we are in darkness, and there is then no reason why God should not at the first have populated the earth with sinless immortals. The long reign of evil is the measure of the value God attaches to the voluntary obedience of independent will. The evil has come through the impartation of this power of independent will. Man has misused it, and hence the reign of evil; but the gloriousness of the obedience of a multitude who will come out of this great tribulation, is so great as to be more than a compensation for the night that broods over the world.

Christ was the inauguration of this race of sons obedient under trial. His obedience was perfect, and we are forgiven and accepted by God through him at last, if Christ at the judgment accounts our obedience to him sufficient. It is left in his hands to determine this. But we must not shut our eyes to the fact that he in himself inaugurated the principle of our acceptance. It is expressly testified that he was "made perfect through suffering" (Heb. ii. 10); further, that "though he were a son, yet *learned he obedience* by the things that he suffered" (Heb. v. 8); also, that *because* he loved righteousness and hated iniquity, therefore he is exalted to his posi-

tion of supremacy (Heb. i. 9); also, that it was the consideration of the joy set before him that led him to endure the cross and despise the shame.—(Heb. xii. 2.) We must not allow any conception we may form on the subject of God manifestation to exclude these scriptural declarations. One part of the truth never interferes with another, when rightly understood. There is always a tendency on the part of those who strongly sympathise with one phase of truth, to shut their eyes to other phases, which are not in opposition, but which on a superficial view appear to be so.

To the question, "could Christ sin?" the answer, in view of the foregoing facts, is easily discernible, and ought to afford ground for the agreement of all sensible men. Christ could disobey, so far as the possession of an independent will and the opportunity to disobey, were concerned; but Christ could not disobey with the clear and constant perception he had (which no other man ever had) of the glory and righteousness and sweet results of, obedience, and the delight it was to him to do the will of God. The case is perfectly illustrated by the remark (perhaps a little uncouth) made a few months ago, which was unreasonably scouted by those who have gone to extremes, viz.:—that a sane, healthy man can commit suicide so far as power to commit self-destruction is concerned, but cannot commit suicide in view of all the facts and principles that bear on the act.

APPROVED BY R. D.

INTELLIGENCE.

ABERDEEN.—Brethren John Henderson and John Anderson write that it may be understood that the brethren meeting in the Music Hall Buildings are, as heretofore, on the right side of the question referred to last month, under the heading of "Aberdeen," only a small minority having embraced and gone out upon the extreme views then shadowed forth.

BIRMINGHAM.—During the month, the following persons have obeyed the truth and been added to the ecclesia: Mrs. ELIZA WEBB, wife of brother Webb, formerly neutral—immersed July 25th; Mrs. ELIZA HEeley (33), wife of brother Heeley, formerly Baptist—immersed July 28th; and Mrs. MARY BEESLEY (28), wife of brother Beesley, formerly neutral—immersed

Aug. 6th. On the 2nd of August, being a bank holiday, a tea meeting of the brethren and sisters was held, when the usual profitable intercourse on the things of the Spirit took place.

The lectures for the month have been as follow:—

Aug. 1st.— "The Gospel."—(Brother Hodgkinson.) *Aug. 8th.*—"Modern religious revivals."—(Brother Boshier.) *Aug. 15th.*—"The eternal; the being of God; His oneness; His nature; His relation to man as Creator, Preserver, Lawgiver, Benefactor and Disposer; His work in nature; His manifestation in revelation."—(Brother Roberts.) *Aug. 22nd.*—"The Son of God; the word made flesh; Jesus of Nazareth a great but intelligible mystery; the Son of

David a man of sorrow, weakness and death; the object of his humiliation and crucifixion; the New Testament doctrine of the cross."—(Brother Roberts.) *Aug. 29th.*—Question Night.—(Brother Roberts.)

GALSTON.—Sister Law of this place died suddenly on the 2nd of August. She was in her usual health twenty minutes before her death. She was aged 65. Her husband bro. Law, died about two weeks before. Both rejoiced in the hope of the glory of God. Their latter days were embittered by the hard pinchings of poverty, consequent on inability to work. Some of their relations are giving heed to the truth.

GLASGOW.—Bro. Nisbet reports that the brethren and sisters here, who at present number 47, have lost sister McPherson by removal to Aberdeen, where her parents (who are in the truth) reside. The lectures for the month have been as follow: *July 25th*, "The Man of War and the Prince of Peace," (Brother Robertson); *August 1st*, "Popular Mistakes," (Brother Owler); *August 8th*, "Seeking the Kingdom of God," (brother Nisbet); *Aug. 15th*, "The Lord's Prayer," (brother Owler).

HALIFAX.—Brother C. Firth reports the following persons were immersed on the 15th inst., at the public baths, and will meet with the brethren and sisters at the Assembly Rooms, Harrison Road: **JAMES RILEY** (48), warehouseman; his wife, **HARRIET RILEY** (40), both formerly neutral; **FRANK HANSON** (19), clerk, son of sister Hanson; **ALICE GARNETT** (17), daughter of sister Garnett; and **MARY J. RUSHWORTH** (18), daughter of sister Rushworth. They have all been in attendance for a considerable time at the meetings. Brother Firth adds, "Now that we have settled in another quarter of the town, we hope to give the truth greater prominence than heretofore, and there appears every probability of a numerous audience, as our place of meeting becomes more widely known. The subject for the evening lectures have been as follow: *July 11th*,—"Man entirely mortal," (J. Briggs); *July 18th*—"Eternal life, and who shall attain to it," (bro. Thomas); *July 25th*,—"The kingdom of God," (brother M. S. Goggins); *Aug. 1st*,—"What shall I do to be saved?" (bro. Whitworth); *Aug. 8th*,—"The Angels of the Bible," (brother R. Smith); *Aug. 15th*—"The Crown of Righteousness," (brother M. S. Goggins).

The brethren in Bedford Square send "a few words in reply" to what appeared last month from those who have separated from them. It is not a reply, however, but a response, since the facts then stated are admitted. They define their position thus: "That Jesus anointed was the Word made flesh; that he was Deity manifest in flesh, and that being so, it was absolutely impossible that he could sin." No doubt in a sense, and an important sense, this is true; but it

requires the qualification arising from the fact that Jesus overcame the world (John xvi. 33), which implies a fight, else were he no victor. His victory was of the character that he expects us to achieve—(Rev. iii. 21). No doubt he was made strong for the conflict, but to assert the abstract impossibility of failure, is to confound the distinction between the Father and the Son, and to rob Christ's victory of its glory. The place for both sides of the question is indicated in the addendum to the article entitled "All things of God," appearing this month (page 429). We can only express regret that a crotchet should be made out of any one (isolated) part of so glorious a matter.—**EDITOR.**

LEICESTER.—Brother Armstrong (in place of brother Collyer) reports as follows:—"On the 12th of July last, the brethren had their quarterly tea meeting, on which occasion they were cheered by the presence of brother Birkenhead, of Sale; sisters Birkenhead, of Sale, and Hall, of Birmingham, were also present, and several Leicester friends who are interested in the truth, and of whom there is hope that at no distant date the term 'brethren' will be substituted for that of 'friends.' From the reports of the secretary and treasurer, which were duly passed, it was gathered that, all things considered, the ecclesia was in a satisfactory state financially, and no changes of importance were made as regards the management of its internal and external affairs. Brother Armstrong was appointed corresponding secretary in lieu of brother Collyer, who desired relief in this respect. After the discussion of the secular affairs of the ecclesia, remarks appropos to the occasion were made by most of the brethren present, and an agreeable evening was spent. On the 28th July, the brethren had much pleasure in witnessing the immersion of **ELIZABETH COOPER**, who after careful examination was found to be a fit subject for it. Sister Cooper is 23 years of age, and was formerly a member of the Church of England. On the 4th inst., one more was added to the little flock. This was **MARY GAMBLE** (24), formerly Church of England. Sister Gamble is related according to the flesh to brother Gamble, and her immersion has given him much joy. Whilst gaining two by the above immersions, the ecclesia lose two by the removal of brother Waite, sen., and his Sister wife, who have removed to Smethwick, near Birmingham. The lectures during July, which were fairly attended were as follow:—" *July 4th.*—"The Messiah, as the light to lighten the glory of Jehovah's people Israel" (Brother Burton). *July 11th.*—"Man's Nature, and God's Nature. How can man become a partaker of Divine Nature?" (Brother W. Birkenhead, of Sale). *July 18th.*—"Daniel's Vision of 'The End.' Is it at hand?" (Brother E. Waite.) *July 25th.*—"The

things concerning the name of Jesus Christ" (Brother Yardley).

LONDON.—Brother Elliott reports: It is my pleasing duty to report the following immersions:—**MARTHA HARVEY**, wife of brother Harvey, formerly of the Plymouth Brethren; and on August 11th, **O. C. HOLDER**, latterly neutral.

The lectures for the month have been as follow:—*Sunday, July 18th.*—"Daniel the Prophet. The testimony of Jesus Christ concerning him. Some of the things he prophesied in relation to Jewish and Gentile nations—his fulfilled predictions a proof of the veracity of those which have not yet been fulfilled." (Brother J. J. Andrew).

Sunday, July 25.—"The Earth that is to be burned up, and the Heavens that are to be dissolved; what are they? When will they be destroyed? How will their destruction be accomplished? and what will be afterwards?" (Brother W. Atkins.)

"*Sunday, August 1st.*—A personal devil. Is a belief in one essential to salvation? The recent judicial decision in the Court of Arches on this point. Is there any chance of the devil being saved?" (Brother J. J. Andrew).

Sunday, August 8th.—"The gospel of Jesus Christ. The gospel of the clergy lacking in the principal element of the preaching of Christ and the apostles before the crucifixion" (Brother A. Andrew).

The lectures for August at 64, St. George's road, Southwark, have been as follow:—

Sunday, August 1.—"The Divine Judgments to be poured upon the nations at the second appearing of Jesus Christ. The present arming of the European powers a preparation for their antagonism to Christ, when he returns to the earth." (Brother A. Andrew).

Sunday, August 8.—"In the days of these kings shall the God of Heaven set up a kingdom" (Dan. ii. 44). What is meant by this statement? (Brother W. Atkins.)

Sunday, August 15.—"The Slain Lamb; his past shame and future glory." (Bro. A. Andrew)

Sunday, August 22.—"Everlasting Punishment not Eternal Torments" (Bro. W. Atkins).

Sunday, August 29.—"The passing away of the Heavens with a great noise" (2 Peter iii. 10) (Brother M. Wheeler.)

NOTTINGHAM.—Brother Kirkland reports that the lectures have been much better attended during the past two months than for some time previous, and there is hope that the word of truth will have found its way into good and honest hearts, and bear fruit to the glory of God our Father. The subjects of the lectures have been as follow:—*June 20th.*—"Man: mortal or immortal."—(Bro. Sulley.) *June 27th.*—"The natural and the spiritual man contrasted."—(Brother Richards.) *July 4th.*—

"The Lion of the Tribe of Judah."—(Bro. Hodgkinson, of Peterboro.) *July 11th.*—"The Jews and the Holy Land: present movements in connection with them indicative of the near approach of Christ."—(Brother Roberts, of Birmingham.) *July 18th.*—"The new heavens and the new earth."—(Bro. W. Birkenhead.) These lectures were advertised by posters and without the handbills. *July 25th.*—"The devil."—(Bro. Sulley) *Aug. 1st.*—"The coming man."—(Brother Shuttleworth, of Birmingham.) *Aug. 8th.*—"The kingdom of God."—(Bro. J. J. Andrew, of London.) *Aug. 15th.*—"What must I do to be saved?"—(Bro. Richards.)

SHEFFIELD.—Brother Boler reports the obedience of **JOHN WALLER** (25), joiner, formerly neutral. He owes his acquaintance with the truth, in the first instance, to a conversation with brother Weldon, of Leicester. He has been but nine months in Sheffield, and was in possession of *Eureka* and the new *Hymn Book* before coming to Sheffield.

STOCKPORT.—Brother Waite reports the immersion of Miss **WILTSHIRE** (19), daughter of brother Wiltshire, and Miss **EMMA SUTTON** (21), sister in the flesh to sister Sutton. He adds that the ecclesia now numbers twenty-one, and that they are all striving together in unity for the faith of the gospel.

TEWKESBURY.—"In matters ecclesial we are, I trust, making some little progress. We have two—yes three, deeply interested, and making steady progress to the way of admission to the kingdom of Jesus, and hope to be soon able to inform you of their having passed through the stage of indecision and entered into covenant with the Gracious Promiser."—**BRO. OSBORNE.**

CANADA.

TORONTO.—Brother Evans says, "The Young Men's Christian Association, which formerly accepted a copy of *Elpis Israel* for their reference library, are now to be presented with a copy of *Twelve Lectures* for the same purpose. A bookseller in the heart of the city has undertaken to sell the latter work. The brethren have started a tract society. They have issued three tracts with the effect of already increasing the attendance at their meetings.

NEW ZEALAND.

Brother Fryer, of Birmingham, died a short time after his arrival here. Sister Fryer, and her family will be able to manage, through the arrangements of brother Fryer's employer; but they feel the loss of brother Fryer more than tongue can express. (Sister Fryer has the special sympathy of all the Birmingham brethren and sisters.)

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. XII.

A HOSTILE CRITICISM ON THE LAST WORDS OF DAVID ANSWERED

BY DR. THOMAS.

THE article which we published in the *Christadelphian* last month, was made the subject of hostile criticism some years after its appearance, by the editor of the *Israelite Indeed*, a "converted Jew," with whom Dr. Thomas had had fellowship in the truth some years before. In the *Herald* for 1861, the Dr. answered this hostile criticism. We reproduce the principal portion of

THE ANSWER.

Some of our readers will remember that we published a new translation of the "Last Words of David" in the *Herald* for February, 1855, with an article in which we set forth certain principal points. We did not elaborate them to the extent of which they were susceptible; but in passing along illustrated them so far as to make our new translation intelligible

to the most ordinary capacity, as we thought, and that convincingly so. Six years have now elapsed since we published it; and if we had thought of it, we might have supposed that our readers had all forgotten that such a translation existed. But in this, we are happy to say, we should have been mistaken; our labour was still fresh, if not in the memory of our friends, at least in that of our adversaries.

"Have you seen" said a friend, "the last number of *The Israelite Indeed*?" "No," said we; "we were not aware that the periodical was in life. But why?" "The editor is out upon your translation of 'The Last Words of David,' in terms having as little sweetness in them as you might expect." "Indeed I should very much like to see it; for I am curious to know what he may have to say."

By this accident we came to be furnished with the number of *The Israelite Indeed* now before us. The sight of it was not pleasant to the eyes; nor was it on inspection good for food; nor to be desired to make one wise.

1.—“Nathanael” introduces his criticism under the head of “*The Latter Words of David*,” and says, “We copy part of an article published in the *Herald of the Kingdom* for Feb., 1855, in which the learned author, after having explained his peculiar views on the word “*Elohim*,” and given a critical investigation of the translation as found in our English Bible, gives his readers a translation of his own. We will give our readers that part of the article which we deem necessary to the understanding of the passage. We give it verbally, with the only exception, that wherever the word “*Elohim*” is translated *gods*, we shall omit this expression, so obnoxious to Jew and Christian, and to ourselves. Then we shall endeavour to show, that although the common version contains several mistakes, the new one contains many more.”

Then follow four pages of our article, including the new translation of 2 Samuel xxiii. 1-7. This extract being before his readers, “Nathanael” exclaimed, “Mercy, mercy for the old Bible, and the people who read it for their instruction, should it ever happen to receive a new translation, in the manner in which the learned doctor gives a specimen in the foregoing article. All originality of that sacred record would soon be lost entirely, and the door wide open for every man to put any sense on the text to suit his views, even worse than it already is. Before we enter upon particulars, we are free to say, that the doctor is wrong in the outset *in viewing this passage as a Messianic oracle*, for which there is not the slightest ground. That proving too much is equal to proving nothing, is an established principle; and the extraction of Messianic evidences from Old Testament passages, the authors of which never intended to

mean anything of the kind, has done more harm to Christianity, at least among the Jews, than Tom Paine’s works ever did. “How readest thou in the Scriptures?” said Jesus to a young man who inquired what he should do to have everlasting life. We must be able to find the truth as it is in Jesus, in Moses and the prophets, without pressing and modelling it like potters’ clay.”

We are unable to say whether the above was written by Mr. Lederer (the editor of *The Israelite Indeed* with whom the Dr. was acquainted—Ed. C.), or by some Laodicean Jew in his employ. If by Mr. L., we would remind him that he testified that Dr. Thomas, the translator of the passage, “is the only one that teaches the truth in New York city.” Of course, then, he who learned from him what he knows correctly, be that much or little, must not presume to set up his opinion in the matter. We tell him that we are *not* “wrong in the outset, in viewing this passage as a Messianic oracle;” and in opposition, we affirm that there is ground for no other conclusion; and that our translation is not therefore “consequently erroneous.” We will prove this by-and-bye. In the meantime we exhort Mr. L. to that modesty and diffidence that become one in his unenviable position. He has got upon what the carnal Jews around him call “*the historic point of view*;” so that they can see little in Moses and the Prophets connected with the “Christianity” they call “the true Judaism thereof,” but history. They confess an historical Jesus, the New Testament reformer of Judaism; but in reading the older Scriptures, he is veiled from their eyes. A Christian Jew, with these historicals, is one who assents that Jesus the Nazarene is the Messiah, although he may be as ignorant of the teaching of Jesus as a Mohammedan. Mr. Lederer is now lost among these, and prepared to publish any absurdity in his organ of Historical Hebrewism they may concoct for his insertion, as the number before us plainly shows.

But if it be not Mr. Lederer, but a

Hebrew minister of the Laodicean apostacy who is the writer, we need only remind our readers of the fact to satisfy them that the opinion of such a "divine" upon "the last words of David," or of any other prophet of the old time, is infinitely less worthy of respect than Mr. Lederer's. Their eyes are dazzled with the historic glory of Moses, which as a veil prevents them from looking to the prophetic end of that which is abolished. "Their minds are blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."—(2 Cor. iii. 7, 13-14). It is these, to whom "blindness hath happened UNTIL *the fulness of the Gentiles be come in,*" who presume to affirm that there is not the slightest ground for viewing David's last words as a Messianic oracle. The simple fact that an opinion upon any passage of Old Testament prophecy was the conception of a Jew, rabbinical, Romish, or Protestant, would be a strong argument against its correctness with all intelligent Christians. In Paul's time there was "a remnant of Jews according to the election of grace." These were known by their believing "the things of the kingdom of the Deity and the name of Jesus Anointed;" by their being immersed; and by their walking in the light of the gospel, or "patiently continuing in well-doing," which Mr. Lederer is not. There are a few such Jews even now. We know only one such however. If there be fifty in this generation, and we very much doubt it, they constitute "the remnant according to the election of grace." "The election hath obtained what it seeketh for; and THE REST WERE BLINDED." This "rest" is a motley crew, whose principles and tenets are like Joseph's coat—of many colours. They are historicals and infidels, and, with the exception named, impervious to "the things of the Spirit of God," "who hath given them the spirit of slumber—eyes that they should not see and ears that they should not hear." This has come upon them in judgment for their iniquity,

according to the petition of David, who saith "Let their table be made a snare and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back always."—(Rom. xi. 5-10). Now the individuals of this blinded "rest" may be able to read, write and speak Hebrew with the eloquence and learning of the Jew of Alexandria; nevertheless, their opinion of what is contained in the Hebrew of the prophets they translated is worth no more than the opinion of the blind in respect of colour, or of the deaf of the melodies of sound.

2.—It is amusing to read, from the pen of a sectarian Jew, that he omits the word *gods* as the representative of "*Elohim*," because it is "so obnoxious to Jew and Christian!" Now, this is mere affectation of veneration for "the name of God," and sheer ignorance of the law. That it is not particularly obnoxious to Jews, is evident from the fact that, seventy of them in translating כְּאֱלֹהִים, *kailohim*, in Gen. iii. 5, into Greek, at a time when all the world was worshipping false gods, rendered it by *ὡς θεοί*, *as gods*. They made a sort of compromise in this verse, where *Elohim* occurs twice, by rendering it in the first place *God*, and in rendering the last, *gods*. The Masorites marked *Elohim* as a profane word; that is, that it does not mean God; accordingly, Onkelos renders it by *mighty men* in this place; but Messrs. de Sola, Lindenthal, and Raphall, all Jews of the synagogue, render it *God* in both instances.

As to *gods* being obnoxious to what Nathanael and his historicals call "Christian," the assertion is refuted by the fact that the English Version was made by just such Christians, who, in an immense number of places render *Elohim* by the word *gods*.

The idea of the word *gods* being obnoxious to Jews pretending to be Hebrew critics, is exceedingly ridiculous. The Eternal Spirit did not say to Moses at the Bush, "My name is God." Nor did Abraham know him by the name of God, but by

Ail-shaddia. God or gods are not Hebrew words; but words merely of a language that had no existence when the Spirit uttered oracles through the prophets and apostles. They are of that class of "words that man's wisdom teacheth;" and in which He does not condescend to speak—(1 Cor. ii. 13.) *God* is a contraction for *good*; and *gods* for *goods*, or good ones; and, etymologically, do not express the signification of *Ail Elohim*, or *Eloah*. Conventionally, however, they serve a purpose. It is agreed that *God* refers to original cause of all things; and that *gods* refers to angels, to the sons of the Eternal Spirit in the mortal state, and to rulers.

In our translation we used the word conventionally, and not as an exact representation of the idea contained in the word *Elohim*, or etymologically. We used it in the sense exhibited in Deut. x. 17, where *YAHWEH Elohim* is styled "God of gods, and Lord of lords;" in Psal. lxxxiii. 1, 6, "God judgeth among the gods;" and "I said, Ye are gods;" in xcvi. 7, "Worship him, all ye gods;" and in Dan. iv. 8, "In whom is the spirit of the holy gods." As a monosyllable, it expressed the idea of plurality, which we were anxious to express. We have no objection to render *Elohim* by "mighty ones," "powerful ones," or by any other appropriate word, provided that it combines the ideas of *plurality* and *power* which are radical in *Elohim*. But, in a criticism upon translation, we do object to the critics rejecting what they consider an obnoxious rendering, and, instead of giving a better, or one that is unexceptionable, restoring the Hebrew word without translation at all, they keep their readers in the dark about our "peculiar views on the word 'Elohim;'" and, ignoring all reason, magisterially pronounce the word *gods* "obnoxious to Jew and Christian, and to themselves," (who perhaps are neither the one nor the other!) and foist it into our translation untranslated.

3.—But if we had concluded to transfer the word *Elohim* instead of

translating it, we should not have done so in the bungling manner of the historicals of *The Israelite Indeed*. The word occurs three times in the Oracle; twice in the construct state, and once in the absolute. In the former, it is אֱלֹהֵי, *elohai*, "gods of;" in the latter, אֱלֹהִים, *elohim*, "Gods." The critic has noticed this distinction of state; and as a critic he ought to have known that in transferring a word into English the state should be changed from the construct to the absolute. If he had transferred the phrases instead of a word of the phrases, he might have written *ELOHAI Yaakov* and *ELOHAI Yisra'el*; but to write *Elohai of Jacob* and *Elohai of Israel*, indicates a weak point in the Hebrew grammar of Historical Christianity. "Elohai of Jacob" is the same as *Elohim of Jacob*; and "Elohai of Israel," *Elohim of Israel*; which are very unsightly formulæ to come from a critic's pen. If he was determined to strain out the obnoxious *gods*, he ought to have been contented with *Elohim of Jacob* and *Elohim of Israel*; and not to have sputtered forth so many "of-ofs," like the hiccups of a man in his cups. In these points we do not think that Nathanael and his critical historicals have amended our translation in the least. If he does not do better than this, we shall begin to think that he is about as good a judge of translations as an acquaintance of ours, who, the other day, publicly disapproved of a translation we had made, though he did not know even the alphabet of any other than his mother tongue!

4.—Having disposed of the critic's competency as an historical Hebrewist judicially blinded to pronounce upon Messianic evidences; and having found reason to question his grammatical infallibility, we proceed to quote his proof that the words of David all terminated, or were fulfilled, in himself, and that consequently we are altogether out of our reckoning. He says:

"In order to show that the premisses

of the learned doctor are entirely wrong, and that, consequently, his translation is erroneous, we will give a brief review of the passage and its context." In other words, our translation is not to be tried so much by Lexicon and grammar, as by Jewish theology "from the historic point of view." Well, let us see.

The compiler of the books of Samuel introduces a piece of poetry, which David sang at the time when God had delivered him out of the hand of Saul and other enemies. All commentators agree, that David composed it *before he actually became king* over Israel, though he had been anointed to that high office long since, and that he spoke the last verse of the 22nd chapter *in the spirit of prophecy*: "He is the tower of salvation for his king, (whom God hath appointed king,) and showeth mercy to his anointed, unto David and his seed for evermore."

Let us look at this a little. The "piece of poetry" referred to occupies the whole of the twenty-second chapter, and stands among the Psalms as the eighteenth. But Nathanael is not without guile in stating the compiler's words. He has left out a very important little word, which, when supplied, indicates that he and all his commentators are wrong in supposing that David wrote it before he ascended the throne. This word is כֹּל *kól*, "ALL," or every one. He composed the "song" in the day Yahweh "delivered him out of the hand of ALL his enemies;" and surely it will not be denied that David had to contend with enemies after becoming actually king! Nathanael saw the force of this, no doubt, and therefore, to sustain "the historical point of view," had to substitute "and other enemies," for "all his enemies," presuming that we should never see the little piece of cunning craftiness; or if we did, that we should be so overpowered by the authority of "all commentators," that we should let it pass. The agreement of these commentators proves nothing. Nevertheless, we are not tenacious upon this point. For the sake of the argument, we will grant that David

wrote it before he ascended the throne. It was, doubtless, written before or afterwards; we care not which. We look at the song itself, and do not hesitate to affirm that it was not fulfilled in David. Nathanael admits that "he spake *the last verse* in the spirit of prophecy;" and afterwards says, "that which he uttered prophetically—to be king according to Jehovah's word—was really fulfilled in him." But how this could be in view of the verse itself, would have puzzled his son Solomon to imagine; for it speaks not only of David, but of

David's Seed עֵד-עוֹלָם, *ad-olahm* "during the Hidden Period," or, Millennium. If the historicals say this refers only to David's seed to the time of Zedekiah who was the last that sat on his throne, then the prophecy is falsified; for he withdrew his mercy from David's house many centuries before the Mosaic constitution was abolished by the Romans.

We grant that David's deliverance from all his enemies might be the *occasion* of the song being composed; but "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 ('*his seed*') He would raise up the Christ to sit on his throne;" he seeing this before he spoke of the deliverance YAHWEH would grant to the King, His Anointed, then in his loins, (as Levi was in Abraham's, when, being there, he paid tithes to Melchizedec,) in the great day of Jacob's approaching trouble, out of which he is to be delivered. At this crisis David's Seed, the Messiah, will have to contend with enemies infinitely more powerful than any his father David ever fought. He will have to contend with a world in arms. But "Yahweh's Name, the tower of the deliverances of his king," will enable him to gain the victory, and to establish "peace over the earth" during the *olahm* of a thousand years.

5.—"After David had advanced in age," says Nathanael, "and saw that his trust in God's promises was not in vain; that which he uttered propheti-

cally—to be king according to Jehovah's word—was really fulfilled in him, he composed *another song*, in which he expresses his conviction that when he sang "He is the tower of salvation for his king," it was the Spirit of Jehovah which spake in him. The compiler introduces the latter (not "the last") words of David in the first verse of the 23rd chapter.

In this extract the writer admits that David was old when he wrote "the Last Words" of 2 Samuel xxiii. But if he wrote the "piece of poetry" before he was king *de facto*, he wrote it when a young man; there would be therefore a long interval between the two, although in Samuel they are immediately consecutive. When speaking of these two compositions, then, the first might be styled "the former;" and the second "the latter," as Nathanael's critic would prefer to have it.

But in this long interval between the two documents David composed many songs for Israel to sing in the temple of worship. These are collected, with some by other hands, in the Book of Psalms, which have been declared to be MESSIANIC ORACLES by the highest authority; not by common consent of "all commentators," but by Jesus and his apostles. "All things must be fulfilled," said he, "which are written concerning me in the Psalms." They are not, therefore, the mere histories and experiences of Israel, David, and others, as our Hebrew historical Christianites and Laodicean Gentiles imagine. A prophetic psalmody is above the grovelling conception of these historicals, who believe only what has been and what is, with an exception too inconsiderable for recognition. The last words extant were these of 2 Samuel xxiii. 1-7; at least we must accept them as such until later can be produced and proved.

But Nathanael objects to their being termed "the last." He would have them "the latter." He may style them which he pleases, for they are both; of the two documents in Samuel they are *the latter*; and of all David's songs, they are *the last*. The word

האַחֲרֵימֵי *hahächärönim*, according to Gesenius, signifies both *latter* and *last*; and was rendered *οἱ ἔσχατοι*, *the last*, by seventy Jews, about 300 years before the birth of Jesus.

We have no objection to the assertion that when David said, "the Spirit of Yahweh spake by me," he had reference to the words, "His Name the tower of the deliverances of his king." No doubt he had; and not to these few words only, but to the whole song in chapter xxiii.; and not to that only, but to all the Messianic oracles from his pen in the Book of Psalms. "The Spirit in David" oracularized them all.

6.—Having arrived at chapter xxiii., Nathanael remarks, "here the translation, as we have it in the common version, is nearly correct." He then proceeds to make it quite correct in his own imagination; so that when he has finished his patchwork, it may speak nothing but history!

"The word אָמַן, *neum*, here does not mean an *oracle*, but a *saying*; and the literal translation of this verse differs but slightly from that of the common version. It reads thus: 'And these *are* the words of David, the latter;' (or the latter words of David, as the song in the foregoing chapter was his former words,) 'The saying of David, son of Jesse, and the saying of the man.'"

In reply to this we remark, that *an oracle is a saying*. "Oracle" comes from the Latin *oraculum* "a remarkable saying," which is from *oro*, "I speak." All the *sayings* of the Deity by His prophets are *oracles*; and therefore their writings are styled by Paul and Peter, "the oracles of the Deity" (1 Peter iv. 2; Romans iii. 2). "To the Jews were committed the Oracles of the Deity," says Paul; and "if any man speak," says Peter, "let him speak as the Oracles of the Deity." Inasmuch as the Spirit spake by David, as Nathanael admits, David's sayings were Oracles, and divine Oracles too. Now in the first three verses there are two different words in the Hebrew, which are rendered by the same word in the English. These

are *nëüm*, which occurs twice, and **נְאֻם**, *ämär*, once; and in each instance translated "said." But alas for poor historical Nathanael, who would have his readers suppose that we were altogether wrong in translating *nëüm* by "Oracle!" Hear what Gesenius, a greater Hebrew than Nathanael, says upon this word: "declaration, revelation, oracle of God; rarely spoken of men. Very frequently in the phrases, *neum Yahweh*, 'the oracle of Jehovah;' *so is it revealed from Jehovah*; usually inserted in the words of the prophets themselves, as in English, *saiith Jehovah*." It is rarely spoken of men, because men do not often speak by inspiration. But where they do, it is spoken of them. Illustrative of this, Gesenius refers to Numbers xxiv. 3, *nëüm Balaam*, "the saying (oracle) of Balaam;" and to 2 Sam. xxiii. 1; and remarks, "in all these instances this genitive is to be taken passively, q. d. a revelation to Balaam, which he received in inspiration.

From these premisses we may conclude that *neum* means nothing else than an *oracular saying* of one inspired, and that historical Nathanael is a very shallow critic. The word *amar* is not like *neum*; this is "to whisper Oracles in the ear of a prophet," while *amar* is to speak forth words of any kind. We conclude, then, that *neum David* is correctly rendered, as in our translation, an *oracle of David*, in the sense of a revelation to David, which he received by inspiration. This is proved by authority which Nathanael, presumptuous as he is, will not venture to dispute, as well as by Scripture. "The learned doctor," then, as he sarcastically styles us, is not "wrong in the outset in viewing this passage as a Messianic oracle." The wrong is entirely on Nathanael's side, who is convicted of total misunderstanding of the whole matter. The Hebrew text declares "the last words" to be a prophecy, in styling them *neum David*; which Nathanael, in consequence of "his eyes being darkened that he may not see," has completely mistaken for a poetical fragment of history!

But we perceive his grammar again at fault in the words, "the saying of the man who was raised up." He has inserted "of" as a word not in the original. He does not therefore perceive that *neum* is in the construct state, and signifies *oracle of*. It only occurs once in the state absolute, and that not here. To insert *of* is therefore unnecessary and superfluous, and equivalent to the form "the saying of the man," a stuttering enunciation after the old sort.

7.—He proceeds, "The saying of David, son of Jesse, and the saying of the man who was raised up on high, (exalted to the throne,) the anointed of the God of Jacob, and the pleasant author of the songs of Israel."

Presuming that the reader will take it for granted that this is all right, he goes on to say, "By this the reader will perceive, that king James' translators were correct in ascribing this verse to the compiler of the books of Samuel, and not to David himself." This amounts to nothing. The probability is that the compilation was made by the king's scribe, under his supervision, which was equivalent to David doing it himself. He goes on to say, "and that they gave a correct account of the word **על** 'ol,' in translating it 'on high:' and that the only mistake, if it can be called a mistake at all, is the word *now* instead of *and*, and *psalmist* instead of *psalms*.

"The doctor, however, against all grammatical rules, translates the 'gever,' a man, 'a mighty man,' and *ol*, 'concerning,' and connecting it with the 'anointed of the God of Jacob,' in spite of the semicolon on it, which distinctly connects it with the foregoing word, 'huckam,' 'raised up.'"

In this portion of Nathanael's criticism we have a flourish about "grammatical rules," which our readers by this time will be able to appreciate at its proper value. Our first alleged violation of these rules is in translating **חַגְגֵּוֹר**, *haggever*, by "the mighty man" instead of by "a man." Is this a violation indeed, or is the allegation another blunder of the

guileless Nathanael, perpetrated in his excessive zeal for "the historical point of view?" Let us see.

Gever is a noun masculine derived from the root *gavar*, "to be or become strong, powerful, mighty." It certainly means a man; but a man because of his strength, power, might; an idea not contained in the English word *man*, who is naturally weak. The word *ישׂא* *ish*, also signifies a man as opposed to a female; but without the idea of power or might: *אדם*, *adam* also means a man, or human being, male or female; but neither is the idea of power or might in this root. Now, why did the writer, whether David or David's scribe, use *gever* in preference to *ish* or *adam*? The answer is, because while *gever* signifies a man and not a woman, it also signifies "a warlike man, a soldier, a warrior," as any one may see by consulting Parkhurst, Gesenius, Davidson, and so forth. We have, therefore not violated any rule in translating *gever* by "mighty man," in the sense of a military man of distinguished heroism and success in war. The seventy Jews, who translated the passage for Ptolemy Philadelphus, represent the word in Greek by *ἀνὴρ*, which Homer mostly uses of princes, leaders, etc.; "*ἀνὴρ*, alone, (as it is in the Septuagint Version,) always means a man in the prime of life (when strong), especially a warrior."—Liddell. Here then are seventy Jews, against the historical Nathanael who, in translating *gever* by *ἀνὴρ* and not by *ἄθροπος* tell him that he has failed to grasp the true import of the word.

The next offence with which we are charged is, in effect, with not treating the inventions of men with respect. He says that we are wrong in translating "ol" by *concerning*, instead of "on high," as in the common version; and that our error is in consequence of paying no attention to *zakaiph katon*, or the semicolon over the word, which shows that it does not belong to the following word *משיח* *m'shiach*, "anointed" with which we have construed it; but to *הקם*, *hukkam*,

"raised up," which immediately precedes it. If the punctuation of the Hebrew text were of the same authority as the text itself, we should have to acknowledge that Nathanael was right for this time at least. But it so happens that his "semicolon" had no existence in the time of David and "the compiler;" and that it is a mere invention of a much later date. The ancient manuscripts of the Hebrew (and this is true also of the Greek) are not only unpunctuated, but not divided as to their words, by the intervention of any space. Hence the meaning of the original is not determinable by "semicolons," or any other points whatever, but by the *norma loquendi* peculiar to the tongue.

We affirm, then, that those who imposed the punctuation upon the text, erred in placing a semicolon over *על*. Gesenius has misled Nathanael in this, if he has consulted him. He treats it as an adverb, instead of a preposition, upon no other ground than the punctuation of the Masorites; and translates *hukkam ol*, "who was highly exalted." In translating the Hebrew we have to do with words, not with commentaries upon words; and the punctuation, however useful in its way, is only expressive of the opinions of its inventors, who were as ignorant of the true meaning of the text, as any of "the rest who were blinded" until the fulness of the Gentiles be come in. We affirm, therefore, in opposition to Gesenius, to say nothing of Nathanael in his presence, that *על* is a preposition in construction with *m'shiach*; and that it was so regarded 300 years before the birth of Jesus, which was anterior to the invention of semicolons. Seventy Jews at that time pronounced it to be a preposition, and paid no regard to semicolonism; but rendered *על משיח* *al m'shiach*, by *ἐπι χριστον*. The *על* then is *ἐπι* upon the authority of the Septuagint. Satisfied that this is correct, we consult Gesenius upon the word as a preposition, and he informs us, under letter "e" of the second

class of uses of the word, that "it marks the *object* of discourse," and then gives *concerning* as one of its meanings, as *יָדַע עָלַי*, *yada al*, "to know *concerning* anything"—(Job xxxvii. 16.) Our translation, then, "*concerning an Anointed One*," we hold to be the correct reading of the passage; and clearly teaches, that David's saying did not terminate in himself, but is an oracle of which Messiah is the subject or theme.

But in converting David's oracle into a fragment of history, Nathanael assumes that David is the Messiah, "or anointed one of the God of Jacob;" and that consequently, he is "the pleasant theme of Israel's songs." But we have shown that, though David had been anointed by Samuel, he was not the anointed one of the text before us; but that he uttered an oracle concerning him. This being so the noun to be supplied after "pleasant" is not *author*, but a word in agreement with the Anointed about whom the Spirit discoursed to him. Hence, *subject* or *theme* is the proper word to be italicized after "pleasant."

The Anointed One of the text was not David, but "an anointed one of the *Elohim* of Jacob." To keep this dark is one reason why the historicals either leave *Elohim* untranslated, or render it by *God*, which is a false substitute for the word. *One anointed of God* might be twisted to fit David; but "an anointed one of the gods," would be unsuitable to him. "*I Yahweh, am the Elohim of Jacob.*" This is a proposition the historicals cannot comprehend. "The pleasant theme of the songs of Israel" is one of these *Elohim*; and concerning this anointed one the Rock of Israel discoursed to him; or, as the Septuagint has it, "*the Protector of Israel spoke to me a PARABLE*," which is certainly anything but history.

8.—Nathanael goes on to say, "The saying of David commences with verse 2. 'The Spirit of Jehovah spake within me; and his words were upon my tongue.' David acknowledges here, that when he sang many years previously, 'he is the tower of

salvation for his king,' he was moved by the Spirit of Jehovah; that he then uttered a prophecy, *the fulfilment of which had soon after taken place.*"

We have shown sufficiently already that this is mere twaddle, and shall not, therefore multiply words.

9.—Nathanael proceeds: "verse 3, 'The God of Israel said to me, spake the Rock of Israel, the just (or righteous) *shall be* ruler over men, the fear of God *shall be* ruler.' Here again we find the common version in the nearest possible harmony with the original; while that new translation contains words entirely strange to the original, as, 'there shall be,' and 'righteous precepts,' are nowhere in the text."

We admit that "*there shall be*" is not in the text; but why he should object to this supplement while he supplies "*shall be*" twice, is not easy to tell, unless we suppose that it is for the sake of objecting. We contend, however, that it is a very proper supplement. The Rock of Israel declared a thing to David, and it was this in literal terms—"Ruling over mankind a just one, ruling the fear of mighty ones" (*Elohim*, "gods.") When? At some future time. Then "*there shall be*" is a very proper supplement.

But he says that "*righteous precepts*" are now here in the text. This is another blunder of Nathanael's. The word in the text is *יִרְאָה*, *yirath* in the construct state. By turning to Gesenius under the word, No. 3, he will find "reverence, holy fear;" and the phrase in the text quoted. He will also find that, "*metonymically*," it signifies "precepts of piety, precepts of religion," which are synonymous with *righteous precepts*. The Septuagint renders *yirath Elohim* by *φοβου χριστου*, *fear of Christ*. Poor Nathanael! the seventy Jews understood the parable as relating to the Messiah; they had no idea of its being a history manifested in David. They regarded "*Elohim*" here as THE CHRIST MANIFESTATION, and therefore rendered *Elohim* by *Christos*; and as *Elohim* is plural, they would regard the Christ, not as a manifestation of one

person only, but of a body of persons, — a plurality constituting the “*One Body*,” of which “the Seed of David” would be head or Chief. They styled this Elohistic Body “Christ,” or anointed, doubtless because they regarded it as a manifestation of the Anointing Spirit—an anointing of the “One Spirit” manifested in a great multitude of Elohim which no man can number”—(Rev. vii. 9). When there is a “Just One ruling the fear of Mighty Ones” over mankind, the nation will be ruled in righteousness; for the Elohistic Ones are the righteous; and their “fear”—**יִרְאָה**, *yira*—the revered and preceptive righteousness of the ruling; in other words, “the law gone forth from Zion, and the word from Jerusalem,” in the day of their ruling there—(Isaiah ii. 3; Mic. iv. 2.) The Just One, who is their Chief, will rule in the precepts of this law of Zion, which collectively make up “the fear.” The phrase “*ruling the fear of Elohim*” signifies enforcing and causing to be respected the precepts of Mighty Ones; and as these are righteous as well as powerful in their day, their precepts are “*righteous precepts*.” These are “the fear” metonymically contained in “*yirath*,” which, of course, Nathanael’s mind, being blinded by his historical crotchet, is too dark to perceive and comprehend.

10.—Having, then, disposed of this blunder, let us listen again to Nathanael. “David then describes the condition of the country where the just rule in the fear of God: ‘*It shall be as the morning light, the shining sun; a morning without clouds, as grass springeth forth from the earth by the rays (of the sun) after a rain.*’ The common version has the phrase ‘*he shall be*,’ and the new translation has, ‘*he shall arise*,’ both phrases cannot, without violation, be interpolated in the text.”

Upon this we may remark that **צַדִּיק**, *tzaddik*, is an adjective masculine singular, and agrees with a noun substantive masculine singular, understood. It signifies, 1.—“*Just, equitable in the administration of justice;*”

2.—“*Just, righteous in character and general conduct.*” The phrase, “the country where *the just rule*,” indicates that Nathanael reads *tzaddik* in the plural, as “*just ones they rule* ;” as if the word were *tzaddikim*. He does this in order to get quit of the idea of an individual just ruler, or Christ, from the text. But every effort he makes only reveals his cunning craftiness more distinctly. The adjective *tzaddik* must be added to a masculine singular, such as *man, one or person*, to complete the sense. *Tzaddik moshail* is “a just man ruling,” “a just one ruling,” or “a just person ruling,” and nothing else; and is the proper antecedent to the fourth verse.

It is evident, therefore, that the words to be supplied are not “*it shall be*,” as Nathanael has it. The supplement of the common version, “*he shall be*,” is far preferable. For it is a masculine person, and not a mere thing, or neuter, that is the theme. In fact, the Hebrew has no neuter gender; and, therefore, grammatically, or strictly literally, the supplement should be “*he shall be*,” or “*she shall be*,” not “*it*.” It is rather strange, however, that Nathanael will admit “*shall be*” at all; for that is prophecy. Reading it from “the historic point of view,” he should have interpolated “*are*,” “*is*,” and “*it is*,” as “the just *are* ruler over men, the fear of God *is* ruler ;” and *it is* as the morning light, the country over which they rule! The supplied words in the third verse of our translation are “*there shall be* ;” but “*he shall arise*” is no supplement at all in the fourth, as Nathanael erroneously imagines.

“As brightness of morning **יָרֵחַ שֶׁמֶשׁ**, *yirách shamesh*, he shall rise Sun; a morning without clouds,” or an unclouded dawn. In this text, *yirách* is the third person singular masculine future of **רָאָה**, *zárách*, “to rise as the sun.” It is not, as Nathanael supposes, an adjective, or “*shining* ;” but what we have stated; and therefore to be rendered, “he shall rise,” or “*he shall arise*.” There is neither “violation” nor “interpolation” in this as he conceives. The

Septuagint, also, has it *ανατελειαι ηλιος*. When he, the Sun of Righteousness, shall arise, his brightness shall be as the brightness of an unclouded morning. He will be the Sun of that dawning day when all nations shall walk in the light of his glory.

"*A morning without clouds, as grass springeth forth from the earth by the rays after rain,*" is nonsense. Can anyone imagine what sort of a country that is, (and Nathanael says that verse 4 is a description of the country where the righteous shall rule)—a country like a morning without clouds, as grass springing forth? What likeness is there between a country and a cloudless morning? or what between a cloudless morning and grass growing or not growing? May we not, with propriety, use Nathanael's exclamation in view of such a "translation," and say, "Mercy, mercy for the old Bible, and the people who read it for their instruction, should it ever happen to receive a new translation in the manner in which the learned historical Nathanael gives a specimen in the foregoing?" He is evidently completely lost in the fog of the country he describes. The literal rendering is, "*a morning without clouds forth shining after rain, as tender grass shoots out of the earth.*" That which *shines forth* מִנְנוּגָה, *minnogáh*, is the sun, which rises as the morning brightness. He shines after the grass has been mown, and the rain has descended upon it, and the luxuriance of growth is the result. "He shall come down," saith David, "like rain upon the mown grass; as showers that water the earth:" for in his days shall the righteous flourish, and abundance of peace as long as the moon.—(Psalm lxxii. 6, 7). "All flesh is grass: surely the people is grass."—(Is. xl. 6, 7.) Nathanael has been fogged by the words "grass," "earth" and "rain," which he imagines must mean country! Only knowing history, and that not too well, he cannot see that verse 4 is a prophetic comparison; or as the Septuagint says, "*a parable;*" that it is illustrative of the Just One's ruling in the righteous precepts of the

Mighty Ones, of whose glory he will shine forth as the Sun, or Day-star of David's new heaven.—(Isa. lx. 20).

11.—But, let us hear Nathanael again. "In the next (the fifth) verse, he says that "*perfect*" is not in the text. That depends upon the pointing. The question is, should the word in the text be read כֵּן, *kain*, as an adverb, or an adjective? If as an adverb, then *to, thus, after this manner*, would do; but if as an adjective, *upright, true, perfect, honest*, might be used correctly. The inventors of the points regarded it as an adverb, and so does the Septuagint; but it really is not important, for whether it be rendered *so, thus, or after this manner*, it amounts to the same. David said, "*my house not so with the Mighty One.*" not how? The answer is, Not as represented in the third and fourth verses. In these an upright, true, or perfect house is represented—a house of Elohim to which the Just One stands related, as David did to his house. The Elohistic house is perfect; "mine," said David, "*not so*"—is not perfect, which was the fact; and, therefore, did not rule, *yirath elohim*, in the righteous precepts delivered from Sinai through angels.

Again, he says, that "*ordained*" is not in the text. True, but שָׁם, *sam*, from שָׁם, *soom*, "to constitute, appoint, establish, ordain," is there. Cannot Nathanael be right once, if it be by accident only? Will the public expect us to regard him any more as a scholar and a critic? We think not; nevertheless, we will make a finish of him this time, before we dismiss him into the bottomless oblivion he so richly deserves.

Thirdly, then, he says "*truly*" is not in the text. We reply, however, כֵּן, *ki*, is there; and that among the meanings, Gesenius gives "for surely, for certainly, for indeed, *but truly,*" and so forth. Any of these phrases will do. They express the firm conviction of the speaker that there was no other salvation for him than that set forth in the covenant of the Olahm ordained for him.

Lastly, "though it should not grow" is Nathanael's proposed amendment: "It should grow" is his translation of *יַצְמִיחַ*, *yatzmiach*. But we object to this, that it is not in the right conjugation, which is *hiphil*, future, third person singular, masculine. The *hiphil* signification is active, and expresses *causation*; "he shall cause to" do this or that. The verb before us signifies "to cause to spring up, make to grow." Hence, *he shall cause to spring up* is the correct translation of the word. But in the text it is modified by the particles *כִּי-לֹא*, *ki-lo*, "though not." The sentence, therefore, reads correctly, "though he shall not cause to spring up." Who shall not cause? "THE MIGHTY ONE." Not cause what to spring up? "The Covenant of the Hidden Period, all my salvation and delight," says David. Nathanael's "though it should not grow" is doctrinally absurd. Would it have been rational for David to delight in that which should not grow, or come to pass? If he had thought this possible, the covenant would not have been all his salvation and delight. The intelligent believing mind delights not in the doubtful; but in that only which is certain and true.

In conclusion, we present the following translations by different hands, which the reader can compare with each other, and the original, and choose for himself that one which appears to him most in conformity with the Hebrew text interpreted in harmony with the testimony and the law.

DR. BOOTHROYD'S TRANSLATION.

1. "Now these, though later, are the words of David.
Thus saith David, the son of Jesse;
The man who was highly exalted saith;
The anointed of the God of Jacob;
2. The pleasant psalmist of Israel.
The Spirit of Jehovah speaketh by me,
And his word is on my tongue.
3. The God of Israel hath said to me;
To me the rock of Israel hath promised,
A just ruler over mankind,
Who will rule in the fear of God.
4. As the morning light when the sun ariseth;

- A morning cloudless and resplendent;
As the grass from the earth after rain;—
5. Is not my house thus with God?
For with me He hath made an everlasting covenant,
Wisely ordered in all points and sure,
Truly *in this* is all my salvation;
And mine every desire will He not accomplish?
 6. But lawless men all of them,
Are like thorns to be thrust away,
(For they cannot be taken with the hand,
7. But the man who would cut them up
Must have an axe and a spear shaft.)
And to be burned, in the place with fire."

THE ROYAL ENGLISH VERSION.

1. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
2. The Spirit of the Lord spake by me, and his word *was* in my tongue.
3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.
4. And *he shall be* as the light of the morning, *when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*
5. Although my house *be* not so with God; yet He hath made with me an everlasting covenant, ordered in all *things*, and sure; for *this is* all my salvation, and all *my* desire, although He make *it* not to grow.
6. But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.
7. But the man *that shall touch* them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

DR. THOMAS'S TRANSLATION FROM THE HEBREW.

1. Now these words of David *are* the last.
An oracle of David son of Jesse,
Even an oracle of the warrior *who had*
been exalted,
Concerning an anointed one * of the
MIGHTY ONES † of Jacob,
And the delightful *theme* of Israel's songs.

2. HE WHO SHALL BE; Spirit spake by me,
And His word *was* upon my tongue;
3. Israel's MIGHTY ONES § said;
Israel's Rock discoursed to me *saying*,
There shall be ruling over mankind a
Just One *
Ruling in the righteous precepts of
MIGHTY ONES;†
4. And as brightness of morning he shall
arise the sun;
As a morning without clouds forth shining
after rain,
As grass-shoots from the earth.
5. For *shall* not my house *be* thus with the
MIGHTY ONE? ||
Because He hath ordained for me the
covenant of the hidden period,
Ordered in all and secured?
This is truly all my salvation and all my
delight,

- Although He shall not cause *it* to spring
forth.
6. But the wicked *shall be* all of them as a
thornbush caused to be thrust away;
Though *not* with hand shall they take
possession of them,
7. But the man shall smite upon them,
He shall be filled with iron and the shaft
of a spear;
Yet with fire to burn, they shall be
consumed in *their* habitation.

* MESSIAH.

+ ELOHIM, or "gods"—the saints.

† YAHWEH, or "Jehovah;" in English, "*He shall be.*"

§ ELOHIM, or messenger-gods; angels—a plural manifestation of spirit.

|| ALL, the invisible Deity.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 101.

SPRAY FROM THE WATER OF LIFE.

A saint of the scriptural type has a "bountiful eye" (Prov. xxii. 9), a "liberal soul" (Prov. xi. 25), a "contrite heart" (Psalm li. 17), a "lowly mind" (Phil. ii. 3), a "diligent hand" (Prov. x. 4), a "kindly affection" (Rom. xii. 10), a "faithful spirit" (Prov. xi. 13), a "wholesome tongue" (Prov. xv. 4), "lips of knowledge" (Prov. xx. 15), an "obedient ear" (Prov. xxv. 12), "bowels of mercies" (Phil. ii. 1), and a "conscience void of offence toward God and man."—(Acts xxiv. 16.)

A wicked man is scripturally characterised by an "evil eye" (Prov. xxviii. 2), an "idle soul" (Prov. xix. 15), "flattering lips" (Psalm xii. 2), a lying tongue (Prov. vi. 17), a "seared conscience" (1 Tim. iv. 2), an "hasty spirit" (Prov. xiv. 29), a "proud heart" (Prov. xxi. 1), an "high look" (Prov. xxi. 1), a "double soul" (James i. 8), feet that run to evil (Prov. i. 16), hands full of mischief and bribes (Psalm xxvi. 10), a sepulchral throat (Rom. iii. 13), a "carnal mind" (Rom. viii. 7), a "lifted-up head" (Psalm lxxxiii. 2), a churlish disposition (1 Sam. xxv. 3), and a "mouth full of cursing, deceit, and fraud."—(Psalm x. 7)

There are two things in the Scriptures which surpass knowledge and understanding: the one is the "love of God," and the other is the "peace of God."

One of the solemn lessons of the Scriptures is, that it is possible to "forget God;" possible to "let slip" the things of the truth; possible to "faint" by the way; possible to "choke the word" with too over anxious and all-engrossing attention to the cares and concerns of this life; possible to "sell our birthright;" possible to become "lukewarm;" and possible to "cast away our confidence;" and lose all heart for divine things; excepting we give all diligence to make our calling and election sure.

The Psalms, besides celebrating the history and experience of Israel and David, do also, in a large and special measure, describe the sufferings and experience of the "Man of Sorrows:" that this is so, is manifest from the New Testament application to Christ of David's most personal forms of speech such as "my soul," "my reins," "my flesh," "my heart," "my glory," "me," and "I."—(Psalm xvi.; Acts ii.)

The only antidote to sin is the Word of God treasured up in the heart; as the Psalmist well puts it: "Thy Word have I hid in my heart that I might not sin against Thee" (Psalm cxix. 11), a principle which held as real and important a place in Christ as in David.

Obedience and disobedience are predicated upon the will of the flesh on the one hand, and the will of God on the other; while the enlightened mind is, as it were, the middle man to whom pertains the responsibility of the action which constitutes righteousness or iniquity.

REFERENCE TABLET No. 102.

LIFE PROVERBS.

"Take fast hold of instruction; let her not go; keep her; for she is thy *life*."—(Prov. iv. 13.)

"Hear, O my son, and receive my sayings, and the *years of thy life shall be many*."—(Prov. iv. 10.)

"Let thine heart keep my commandments; for *length of days and long life and peace shall they add to thee*."—(iii. 2)

"Keep sound wisdom and discretion; so shall they be *life* unto thy soul."—(iii. 21.)

Happy is the man that findeth wisdom . . . *length of days* is in her right hand. . . . She is a *tree of life* to them that lay hold upon her."—(iii. 16, 18.)

"The labour of the righteous tendeth to *life*."—(x. 16.)

"Righteousness *delivereth from death*."—(x. 2.)

"The fear of the Lord *prolongeth days*."—(x. 27.)

"Righteousness tendeth to *life*."—(xi. 19.)

"The fruit of the righteous is a *tree of life*."—(xi. 30.)

"In the way of righteousness is *life*; and in the pathway thereof there is *no death*."—(xii. 28.)

"The law of the wise is a *fountain of life*."—(xiii. 14.)

"The fear of the Lord is a *fountain of life*."—(xiv. 27.)

"A wholesome tongue is a *tree of life*."—(xv. 4.)

"My son, attend to my words . . . for they are *life* unto those that find them."—(v. 22.)

"The reproofs of instruction are the *way of life*."—(vi. 23.)

"Keep my commandments and *live*."—(vii. 2.)

"Whoso findeth me (wisdom) findeth *life*."—(ix. 35.)

"Forsake the foolish and *live*."—(ix. 6.)

"By me (wisdom) thy *days* shall be multiplied, and the years of thy *life* shall be increased."—(ix. 11.)

"The mouth of a righteous man is a *well of life*."—(x. 11.)

"The *way of life* is above to the wise, that he may depart from hell (the grave) beneath."—(xv. 24.)

"Understanding is a *well-spring of life* to him that hath it"—(xvi. 22.)

"The fear of the Lord tendeth to *life*."—(xix. 23.)

"He that followeth after righteousness and mercy, findeth *life*, righteousness, and honour."—(xxi. 21.)

"By humility and the fear of the Lord, are riches and honour and *life*."—(xxii. 4.)

"None that go unto her return again, neither take they hold of the *paths of life*."—(ii. 19.)

REFERENCE TABLET No. 103.

CONDITIONS OF SALVATION.

Belief of the gospel and baptism.—(Mark xvi. 16.)

Holiness.—(Heb. xii. 4.)

Self-denial.—(Mark viii. 34.)

Uncommon righteousness.—(Matt. v. 20.)

Childlike disposition.—(Luke xviii. 16.)

Doing the commandments.—(Rev. xxii. 14.)

Overcoming.—(Rev. xxi. 7.)

Holding fast the confidence and hope firm to the end.

Keeping in memory the gospel.—(1 Cor. xv. 2.)

Not fainting.—(Gal. vi. 9.)

Continuing in the faith grounded and settled, and not moved away from the hope of the gospel.—(Col. i. 23.)

Endurance to the end.—(Matt. xxiv. 13.)

Keeping the garments undefiled.—(Rev. iii. 4.)

Doing the will of God.—(1 John ii. 17.)

Sowing to the Spirit.—(Gal. vi. 8.)

Diligence in spiritual directions.—(2 Pet. 14; i. 10.)

Not loving the world.—(1 John ii. 15.)

Being spiritually-minded.—(Rom. viii. 6.)

Mortifying the deeds of the body.—(Rom. viii. 13.)

REFERENCE TABLET No. 104.

BIBLE SUMMARIES.

Isaiah 61. Jesus was anointed

1. To preach good tidings to the meek.
2. To bind up the brokenhearted.
3. To proclaim liberty to the captives.
4. To proclaim the acceptable year of the Lord.
5. To announce the day of vengeance.
6. To appoint the comforts of beauty,

joy, and praise to them who mourn in Zion.

7. To "direct the work" of rebuilding the old wastes, and establishing Israel and Jerusalem in righteousness, praise, glory, and blessing before all nations.

Isaiah lviii. The kind of faith which is acceptable to Jehovah is:

1. To loose the bands of wickedness.
2. To undo the heavy burdens, let the oppressed go free, and break every yoke.
2. To deal thy bread to the hungry and bring the outcast poor to thy house.
4. To cover the naked and hide not thyself from thine own flesh.

Isaiah xlii. Concerning Jesus, Jehovah here testifies:

1. I have put my Spirit upon him.
2. He shall bring forth judgment to the Gentiles; and shall be for a light to the Gentiles.
3. He shall not cry nor lift up his voice in the street; and a bruised reed shall he not break, and the smoking flax shall he not quench till he bring forth judgment unto victory.
4. He shall not fail nor be discouraged till he have set judgment in the earth.
5. The isles shall wait for his law.
6. I will give thee for a covenant of the people.

Isaiah lviii. The promise which Jehovah has attached in this Scripture to works of justice, mercy, and kindness towards thy neighbour or thy brother, is

1. Thy light shall break forth as the morning.
2. Thine health shall spring forth speedily.
3. Thy righteousness shall go before thee.
4. The glory of the Lord shall be thy reward.
5. The Lord shall guide thee continually.
6. Jehovah shall satisfy thy soul in drought, make thy bones fat, and water thee like a garden with an unfailing spring.

Prov. vi. Jehovah here testifies His hatred and abomination of the following things:—

1. A proud look.
2. A lying tongue.
3. Hands that shed innocent blood.
4. An heart that deviseth wicked imaginations.

5. Feet that be swift in running to mischief.

6. A false witness that speaketh lies.

7. He that soweth discord among brethren.

Acts xxiv. Paul's accusation before Felix was as follows:—

1. That he was a pestilent fellow.
2. That he was a mover of sedition among all the Jews throughout the world.
- 3.—That he was a ringleader of the sect of the Nazarenes.
4. That he went about to profane the temple.

Acts xvii. Paul's gospel to the idolators at Athens contains the following points:—

1. That God who made the world and all things therein, dwelleth not in temples made with hands.
2. That the Lord of heaven and earth is not to be worshipped as though He needed anything.
3. That God giveth to all men life and breath and all things.
4. That God made of one blood all nations of men to dwell on all the face of the earth.
5. That He determined the times before appointed and the bounds of their habitation.
6. That God designed that men should seek after Him and find Him.
7. That God is not far from everyone of us; that in Him we live and move and have our being.
8. That men are the offspring of God.
9. That the Godhead is not like unto gold or silver, or stone graven by art and man's device.
10. That at the times of this ignorance God winked at.
11. That He now commands all men everywhere to repent.
12. That He has appointed a day in the which He will judge the world in righteousness by a man whom He hath ordained.
13. He hath given assurance to all men of this purpose in the resurrection of Christ from the dead.

Luke vii. Jesus furnished John the Baptist when he was in prison with the following evidence of his Messiahship, in answer to his question upon that point: the statement was conveyed to him by two witnesses.

1. That the blind see.

2. That the lame walk.
 3. The lepers are cleansed.
 4. The deaf hear.
 5. The dead are raised.
 6. To the poor the gospel is preached.
- P.S. Blessed is he whosoever shall not be offended in me.

1 Chron. xxix. Solomon's prayer at the dedication of the temple contains the following distinct sentiments:—

1. That the greatness, power, glory, victory, majesty, in which they rejoiced, belonged to Jehovah.
2. That all that was in the heaven and in the earth, including the kingdom itself, was the property of Jehovah.
3. That Jehovah was exalted as the Head above all.
4. That riches, and honour, and power, and might, and greatness, and strength come of Jehovah.
5. That the free-will offerings and all the store which had been prepared wherewith to build the temple, were all of Jehovah's hand, and all His own.
6. That Jehovah trieth the heart and hath pleasure in uprightness.
7. Supplication that Jehovah would for ever keep the remembrance of these things in the minds of the people, and establish their heart Godwards.

REFERENCE TABLET NO. 105.

STRAIGHT PATHS.

The right way to do anything is to do it with all thy might, and right heartily, as unto the Lord and not to men, and with singleness of eye to the glory of God.—(Col. iii. 23.)

The right way to instruct them who oppose themselves is in meekness.—(2 Tim. ii. 25.)

The right way to rule is with diligence.—(Rom. xii. 8.)

The right way to shew mercy is with cheerfulness.—(Rom. xii. 8.)

The right way to give is with simplicity, *i.e.* liberally, and without grudging.—(Rom. xii. 8.)

The right way to walk is in love and wisdom.—(Col. iv. 5; Eph. v. 2.)

The right way to deal with taxes is to pay them.—(Rom. xiii. 7.)

The right way to do with fear, honour, and respect is to render it where it is due.—(Rom. xiii. 7.)

The right way to deal with an hungry enemy is to feed him.—(Rom. xiii. 20.)

The scriptural way to do with a man who smites thee on the one cheek, is to turn the other also.

The right way to speak is as the oracles of God.—(1 Pet. iv. 11.)

The right way to deal with persecutors is to bless them.—(Rom. xii. 14.)

The right way to pray is with the understanding.—(1 Cor. xiv. 15.)

The true fraternal spirit is that which suffers with those who suffer, and rejoices with those who are honoured.—(1 Cor. xii. 26.)

The only way to make the calling and election sure is to be diligent.

The right things to add to faith are virtue, knowledge, temperance, patience, godliness, kindness, love.—(2 Pet. i. 5.)

The right sort of spiritual clothing is humility.—(1 Pet. v. 5.)

The only way to obtain immortality is by patient continuance in well-doing.—(Rom. ii. 7.)

The only chance of seeing the Lord in peace is by walking in holiness.

The right measure of labour is "always abounding in the work of the Lord."

The right way to look at a thing is from God's standpoint.

The true standard by which we should judge, and with which we should compare ourselves, is Christ.

The right way to do with the Word of truth is to "rightly divide" it.

REFERENCE TABLET NO. 106.

SPIRITUAL DIAGNOSIA.

The first and foremost sign of spiritual health will be found where there is a strong panting desire for the daily reading of the Word of God as for necessary food.

Another indication of robustness in the inner man is where there is a good sharp appetite for all meetings where the truth and its obedience are in the ascendant. Those who are neither so cold nor hot that they can either do with a meeting or without it as a matter of choice, are sadly out of health. They need to take Paul's prescription, "Forsake not the assembling of yourselves together."

Another evidence of good health is where there is salt (uncorruptness) in the speech, and a thorough disrelish for mere "small talk" and "playing the fool," together with a wise consecration of leisure time to the service of the truth.

Another unmistakable token of health

in the mind is where there is a modest absence of that studied decoration of sin's flesh which characterises the empty-headed devotees of fashion, who (pity for them) have no higher thoughts to occupy their vain minds than the things which "perish with the using."

Another characteristic of a sound mind is the readiness with which opportunities of doing good are perceived and embraced, conjoined with the spirit which counts it an honour to have the chance of doing the smallest thing for Christ's sake. Those who are tardy and hesitating in these directions, are slow of heart to believe *all* that the prophets have spoken.

Another key to spiritual healthiness is where the principles of the kingdom to come are the rule of action now, in every department of life.

Another sign which is present in a healthy condition, is an unreserved identification with the sufferings, interests, and general well-being of the body of Christ, not merely as an onlooker, but as a member of the body.

Another sure indication of health is where Christ's affairs are always the most important to be attended to, and where all other affairs only exist as the servants and subordinatés of the truth, which is king.

One more mark of spiritual vitality, and a strong constitution, is where people are proof against change of circumstances, where, come weal or come woe, they are the same—God-trusting, humble, unpretending, plodding and familiar companions of the poor despised servants of the truth.

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERN-
ING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The word of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 13.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

THE NEWLY-DISCOVERED ASSYRIAN CONFIRMATIONS OF BIBLE HISTORY.

It will be recollected that, some time ago, Mr. G. Smith (sent out by the *Daily Telegraph* to make investigations among the ruins of Babylon and Nineveh, on the banks of the Euphrates) discovered

among the numerous inscribed clay tablets with which these ruins abound, an account of the deluge, corresponding in its main features with the Mosaic narrative in Genesis. Afterwards, also, as reported, a tablet was found giving the Chaldean version of the building of the

Tower of Babel and the confusion of tongues. Quite recently, the most important discovery of all has been made. This is neither more nor less than an account of the creation of the world and the fall of man. Mr. Smith, the discoverer, thus describes the narrative :—

“The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos or confusion. The desolate and empty state of the universe and the generation by chaos of monsters, are vividly given. The chaos is presided over by a female power named Tisalat and Tiamat, corresponding to the Thalath of Berosus; but as it proceeds the Assyrian account agrees rather with the Bible than with the short account from Berosus. We are told in the inscriptions of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. He is represented riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon.

This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech.

The Deity then delivers a long address to the newly-created being, instructing him in all his duties and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls; and the Deity then pronounces upon him a terrible curse, invoking on his head all the evils which have since afflicted humanity.”

Everyone instinctively feels that the Bible (so far as its claim on the faith of mankind is concerned) gains something from these discoveries. What is the nature and extent of the gain? Let us discriminate carefully. These narratives, written on stone three thousand years ago, are not authentic accounts of the matters treated of. If not, says the sceptic, of what value are they in any sense? The answer is only to be appreciated in view of a certain argu-

ment used by the unbeliever. That argument may in brief be stated thus: The Bible describes events which, in their beginning, affected the whole human family. If they happened, says the sceptic, why is there no record of them in the archives of any other nation than the Jews? The usual answer is reasonable enough, but is now made irresistible by Mr. Smith's discoveries, *i.e.*, “No other national archives of equal antiquity have been preserved. If there were such records made, and we could see them, we should, doubtless, find traces of the events borne witness to by the scriptural record.” It is here that Mr. Smith's discoveries are valuable. He unbares national records made thousands of years ago, and behold they contain accounts (such as they are) of all the leading events recorded in the Bible as bearing on the infancy of the race. Hence the sceptical argument about the silence of other nations is at an end.

But here the value of the Assyrian record stops. It is of no value as a record of the things spoken of. It is valuable only as an evidence (brought down from remote times) of the existence of general knowledge as to the events testified to in the Scriptures, at a time when such knowledge must have existed on the assumption of the Bible's credibility. It but fills in a missing (but not essential) link in the argument for the Bible's truthfulness. It supplies us with nothing we can trust to in the way of accurate information on the subjects concerned. It reflects the inaccurate and corrupted version of these things which had become current in ignorant and superstitious and idolatrous Assyrian circles. We know how easy it is for a false version of a story to get abroad among those who have no means of knowing the exact truth. Even in the same town, in the space of one week, a matter will get so exaggerated and

misrepresented as to be a burlesque of the facts; and if there were no means of correcting the misrepresentation (such for instance as exists in the press), the burlesque would become settled in the traditions of the neighbourhood as a matter of fact: such, for instance, as some family arrangement or some family feud. The existence of the local gossip would afterwards be evidence of the existence of the family and their affairs, but it would be no guide as to the accurate truth of the case. For this, application would have to be made to the family documents, public registers, &c.

So in the matter in question. The Assyrian story of the creation, flood, confusion of tongues, &c., is evidence of such matters having engaged the thoughts of mankind in the infancy of their history; but for the sober facts of the case, we must have recourse to the official documents. By many many kinds of evidence, the Bible is shown to contain these; and certainly when we come to compare the Bible account with that written on the burnt clay tablets of Assyria, there is no conclusion more powerfully forced upon us than that the Bible contains the accurate official account of these things. There is all the difference between the Bible account and the Assyrian account that there is between authentic family history and village gossip. The Bible account is sober, reasonable, dignified, and evidential of truth; the Assyrian is extravagant, puerile, and corrupted with the fables of mythology. No doubt, the difference between the two will be made diligent use of by the enemies of the Bible to the detriment of the Bible; but there can be no honesty in such an endeavour, and no success with such as are governed by the principles of true reason.

There is a marked tendency to prefer the absurd versions of ancient idolators to the calm truthful story given to the world under the auspices of the God who brought

Israel out of the land of Egypt. It belongs to the same idiosyncrasy of human nature to glorify and grow ecstatic over those unearthed potsherds of Assyria, while the unspeakable glories of the oracles of God evoke not the least appreciation. Thus the *Daily Telegraph* exclaims, (and trails the Bible in the dust, perhaps unconsciously):

"The Kouyunjik tablets embrace a relation of the origin of evil, of the fall of the wicked angels, the nature of the serpent, and the aspect of the undeveloped world; all omitted or merely glanced at in the Pentateuchal text; which, however, resembles the Chaldean version more nearly than does that of Berossus. Could anything be of more absorbing novelty to the theologians, scholars, archæologists, and scientific men of Christendom? . . . Here is an account, probably drawn from the same original source as that wherefrom the pages of Scripture derived, under providence, their hitherto solitary narrative! On the eve of closing the newly opened tomb of empire at Kouyunjik a lucky touch of pickaxe or shovel recovers for the unwitting excavator, and through him for humanity, what we may call the "folio edition," with the *imprimatur* of antiquity, of the very first legends of our race. We do not know what incident in the records of research equals the singularity of and romance of these discoveries. Precious tomes of classical lore have been revealed from worm-eaten palimpsests; yellow and faded parchments have yielded unexpected facts of history; but this digging up of a king's library in the dust of thirty centuries, and finding in it the clear and legible story of the beginning, as Abraham heard it in Ūr, and the Pentateuch repeated it—under the circumstances, too, so full of chance, apparently, that the enterprise seemed to many one of little hope beforehand, and its success almost incredible—is passing strange. Nor could anything have preserved for us so valuable a possession except these same Assyrian shards of clay, which with their inscriptions, were really all but imperishable. Stone, marble, metal would long ago in such circumstances have lost the fine impressions given by the Chaldean priests; but these books of clay, once put through the fire, have remained absolutely unaltered, and the famous Assyrian of our Museum reads them as easily as did the scribes of Assurbanipal! When he has fully deciphered the present treasures of his toil we shall be masters of the actual record as the kings of Nineveh received and inscribed it; we shall possess the *varie lectiones* of the Mosaic cosmogony, copied, no doubt, generation after generation, from immeasurably ancient traditions."

The Assyrian tablets do not justify this unmeasured eulogium. They do not possess the enormous value attributed to them. They are but the notions of the ancient Assyrians transferred to stone—valuable in the way already indicated, but not as reliable records of the matters they superstitiously exaggerate and transform. Yes, but exclaims the *Daily Telegraph*, they have “the *imprimatur* of antiquity;” so have the Scriptures, for although we have not the very parchment on which the prophets wrote, as we here, in the Assyrian tablets, have the very substance upon which the idolatrous priests inscribed their arrow-headed characters, we have equal evidence of antiquity. The Septuagint, for example, takes the proved existence of the Mosaic Scriptures back 2100 years at a bound, and from that point it can be carried still farther back, quite as far as the Assyrian tablets. And then comes the question: “why are we to prefer the gibberish of the Chaldean astrologers written on stone to the stately wisdom of Moses written on parchment? Why are we to attach greater importance to the writings of men who worshipped false gods to the writings of him to whom God spoke, and by whose hand He destroyed Egypt and brought Israel out of their enemies’ land? The answer of wisdom will show the “Bible True,” and exclusively entitled to our regard and obedience.—EDITOR.

INFIDELITY *versus* CHRISTIANITY.

(Continued from page 415.)

In crucifying Jesus, the Jews had not the remotest thought they were murdering the Messiah. Why, the very idea would have filled them with horror unutterable. If there was the shadow of a shade of such a thought in any of their minds, it must have been dissolved when the bloody work on Calvary was done. That Jesus was then proved to be an impostor they had not a lingering doubt. When they beheld him hanging power-

less on the accursed tree, how overwhelming must have been the conviction that the impostor was caught,—that the deceiver, who had worked miracles by the agency of Satan, had now met his just doom. How strong then must have been their prejudice against the idea that the crucified carpenter was the glorious, kingly, all-conquering Messiah, for whose appearance they were just looking!

Yet all at once these prejudices, which bound their hearts as with strong iron bands, gave way like threads of flax when touched by the devouring flame. Tens of thousands of those who had recently howled, “Away with him! Crucify him! and release unto us Barabbas,” turned from murder to worship, while their hands were yet red and smoking with the blood of their innocent victim. Was there ever such a strange national revulsion of feeling as this? They had formerly most lofty ideas of the promised Messiah; they had a proportionate contempt for the poor Nazarene. Suddenly thousands of them have far higher convictions of this despised and crucified Nazarene than ever they had before of the coming Messiah—lofty as these were. They now loved him with a love stronger than death, and worshipped him as “the first and the last—the Almighty.” Was there ever such a change of mind? If so, where? and when? Can you conceive of any change greater than one from murder to worship, on such a large scale, in the face of death, and against such prejudices? I am certain you cannot.

Yet strange and great as this change was, there was something still stranger, if anything stranger was possible. The heathen nations, who despised the Jews, even as the Jews despised the crucified one, were also carried away, as by a mighty hurricane, out of, and beyond the boundaries of their hereditary systems of worship, over to the worship of the despised Jew, who had just been put to a

cruel and accursed death, between two thieves, as the greatest impostor of the time. It is an historical fact that the Jews were not only universally hated and despised, but that they were scoffingly stigmatized as being superstitious and credulous; and you may judge what a wrench from the ancient forms of worship there must have been, ere hosts of old proud Romans, for instance, could have been brought to acknowledge, as their Lord and Master, a poor persecuted Jew, whom the Roman governor had just put to death between two malefactors! It is evident that nothing but evidence, wholly overwhelming, could have convinced any Roman that Jesus rose from the dead, and gave laws to the world.

Here is a Jew, hated by his countrymen, and crucified as an impostor, in a few weeks worshipped by his murderers: here is a man belonging to a nation that stood alone—the contemned and despised of all other nations—soon revered and worshipped by all, and worshipped by all at the expense of all that men count dear to them in this world!

How are we to account for this? I have, as you say, conversed with sceptics of every name; I have given good heed to their reasons and explanations; and the only result is surprise that men reputed learned and well-informed, should be satisfied with the most crude and puerile fancies, while they appear to make no account of the most palpable facts, and the most conclusive reasonings. After all sceptical explanations, the question still comes back with redoubled force and urgency,—how do you account for the fact that the violent murderers of one reckoned an impostor, and whose death was supposed to demonstrate that he was an impostor, so soon began to worship him whom they had just murdered? And how do you account for the other fact that by the simple testimony of a few unlearned and ignorant fishermen, this despised religion immediately burst

with resistless force over all Jewish boundaries, emptying heathen temples, dethroning heathen idols, and shaking the kingdoms and systems of the world, backed, as these were, by all the ruling powers and governments, that rose up at once against it in fierce array of fire and sword and torturing horrors?

It would have been impossible for any number of impostors to have persuaded the Jews that Jesus worked miracles, or rose from the dead, had those things not taken place. Within a few days after our Lord's ascension, there were many thousands of Christians in Jerusalem who had been eye-witnesses of the miracles wrought by him and his disciples. The converted Jews handed down what they saw to their children, in addition to the published accounts read in all the churches. Of course the gospel, its facts and institutions, could not have been invented and imposed on the people then living. Neither could they have been invented fictions in the succeeding generations; for that supposes the inconceivable absurdity that millions of the best, wisest, and shrewdest men of all nations could believe that their fathers were *baptised*, and that their fathers continually celebrated the ordinance of the *Lord's Supper* in commemoration of the death and resurrection of Jesus Christ, although they never had heard or believed in such events, and had never celebrated them in commemoration.

If anything was ever proved true, it is the facts of the New Testament history. God has given us such a mass of incontrovertible evidence on this subject, that the difficulty is what to bring in and what to leave out. No history since the world began has been written by such a number of authors, all trustworthy, and all living when and where the events took place. As that greatest of human thinkers and best and humblest of men, Sir Isaac Newton, has truly said, "*There*

are more marks of authenticity in the New Testament than in any profane history whatever." The facts and circumstances recorded are so numerous, and so related to times, places, and public and national events, that if the narratives were not true, it would have been quite an easy matter to confute them. But they were never confuted, although the honest, unlearned, and simple-minded narrators were surrounded by the most bitter and eagle-eyed enemies, who watched for occasions to seize on the least discrepancy, and turn it to account. In all my dealings with sceptics, I have uniformly found that those least acquainted with history were the most flippant and positive, or the most untruthful, while such of them as know history were much more cautious and guarded. Hence it was that even Gibbon, that most subtle and covert enemy of Christianity, who as Judge Hailes says, "ridicules in sense what he asserts in words," was compelled by his intimate and great knowledge of history to admit that the Christian religion never could have made such unprecedented progress during the first centuries of the Christian era, had not the primitive Christians believed in miracles as narrated in the New Testament. A question arises here—Could all the first Christians be deceived, thinking that they saw mighty miracles when they saw them not? or could they all be impostors, wishing to deceive the world?

Of one thing even an honest sceptic has said he felt assured, and that is that Jesus Christ himself was no impostor; and an impostor he must have been if he did not work miracles; for in spite of all dreamy philosophies, he must have known whether he worked them or not. Whatever doubts or difficulties men may have had about his religion, it is a remarkable fact that everybody seems to have an internal conviction forced upon

them that no such thing as deceit had a place in the bosom of Jesus Christ. And yet he was the subject of universal curiosity and inquiry. He preached and professed to work miracles throughout the whole land of Judea, and in the presence of countless thousands, who flocked after him from all quarters, and belonged to all ranks and characters. His enemies were numerous, and both able and willing to detect anything in his words, actions or deportment inconsistent with his professed character; yet in none of these did they ever find a single defect, or a single flaw. And let it be ever remembered that HE PROFESSED TO SUSTAIN THE CHARACTER, NOT OF A MAN MERELY, BUT OF A GOD. Now, I confidently put the question, What mere man could have sustained the character of God for a day or even for an hour, especially in the trying circumstances in which Jesus was placed? Yet he sustained that character throughout; and up to this hour none have convicted him of sin in word or deed, or detected the least defect or failure in anything he ever undertook. All that went to him for counsel were instantly instructed; and all that went to him sick "were made whole of whatever disease they had." A single failure in anything he attempted would have blasted his character, and, by proving him an impostor, would have left him without a single follower. He risked his credit and character as *God* on every miracle he wrought, and on every word he uttered. Had he been convicted of a single inconsistency, or weakness, in word, walk or work, his murderers never would have become his worshippers; the heathen never would have left their idols, nor would we ever have heard of the marvellous facts that from his day to this have formed the difficulty of sceptics, and against which all their most determined assaults have fallen harmless as sea-billows against the surrounding mountains.

It was the character of Jesus, his doctrines and miracles that convinced those who are called "apostolic fathers," of the truth of the Christian religion, and led them at the expense of all their earthly hopes, and frequently of their lives, to own him as Messiah. Thus Barnabas and Clement—fellow-labourers with Paul—and Hermas, Paul's contemporary; with Ignatius, who lived about the same time, and suffered martyrdom—all left writings behind them, with many quotations from the New Testament, as then possessed by the various churches. And these authors were contemporary with others as eminent, and in some of whose writings there were hundreds of quotations from the New and Old Testament Scriptures, from which their authenticity and genuineness become transparently manifest.

It was upwards of a hundred years after our Lord's day, before any adversary appeared in *writing* against the Christian religion. This fact is in itself as good as a volume of evidence that the mighty works done by Christ could not be gainsaid. How could any enemy of Christianity meet the certain knowledge and assured public affirmations of the thousands in all parts of Judea who could stand up and declare that they had not only seen the miracles Christ wrought, but that they had been actually cured by him or his disciples? The difficulty to be solved by the infidels of the olden time was this, "How are we to oppose the apostles and their doctrines with the host of *cured* witnesses at their

back, and among us, and all around us?" They could not do it *except by the sword*.

Celsus, an Epicurean philosopher, and a bitter enemy to Christianity, was the first to write against it. Although he lived in the second century, the facts of the mighty works done by Christ and his apostles were so well established, that in order to get an attack made on the Christian religion, consistently with the overpowering evidence of miracles on which it rested, he admitted the miracles but contended that Christ had done them by the magic he had learned in Egypt. Celsus was followed by Porphyry and by Julian, surnamed the Apostate, both of which writers took the same ground with Celsus, acknowledging the principal facts in the gospels, as well as the blameless character of Christ. Many names along with these might be mentioned of those who, in aiming to overthrow the Christian religion, have confirmed it, by admitting the facts of the New Testament, and quoting largely from it, and thus proving its genuineness and authenticity; so that, as that "prince of reasoners," Edwards, truly says: "There is no history in the world more certain and indubitable than that contained in the Christian Scriptures, which is supported by the concurrent testimony, not merely of so many individual men (friends and foes) but of so many different nations, divided among themselves in other particulars, but all uniting to confirm the truth of the facts related in the gospels."

(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 70.

"*Exhort one another daily.*"—PAUL.

WE come together again as thirsty travellers on a journey, to find refresh-

ment at the inexhaustible well of living water provided for the pilgrims of God.

And we come together not in vain. The water is cold and of a crystal clearness, cooling the parched mouth and restoring vigour to the failing limbs; and partaking thereof, the pilgrims renew their journey with revived strength, hope and courage. We need these periodical refreshments. The journey is long and toilsome; the way is hard and our strength is small. Waiting for the promises of God in a day like ours, when there is no open vision, and when the divine economy is in the dust and the power of the Gentile triumphs over all, is a trying situation for flesh and blood. We walk by faith and not by sight. This is the victory that overcometh the world, even our faith, and faith cometh by hearing the Word of God. Whatever strengthens faith helps the victory. We have nothing in our day to strengthen faith except the written Word and the communion with God in prayer which that Word engenders. We are here to day to attend on both in that appointed assembly of the saints in which both have their highest power developed.

Let us look at what we have brought forward in the portions read this morning—Psalm lxxii. and Luke xxiv. There is a certain connection between both, though so far apart as regards their place in the Bible and the time at which they were written. The conversation recorded in the latter tells us by the mouth of Jesus, that all things that are written in the Psalms concerning him must be accomplished. Hence there are things in the Psalms concerning Christ. That the 72nd Psalm presents us with some of those things is abundantly evident in a variety of ways. True, it is written at the head of the psalm that it is a psalm "for, of, or concerning Solomon;" but this does not exclude its application to Jesus, even if written there by the hand of David. We know that there is such a thing in the sayings of the Spirit as a double application. Two meanings are hit off in the

same expression, the one covering the other so to speak. This is illustrated in the case of the covenant made with David by the hand of Nathan concerning Christ, which David, in his last words, declared to have been "all his salvation and all his desire" though unrealised at the time of writing. Both David and Solomon applied this covenant to Solomon. Yet we know by the Spirit in the prophets and in the apostles, that the Spirit intended a further and final application to another Son of David who will be Lord of David as well as his Son. David himself so applies it in several of the Psalms, agreeably with the declaration of Peter, that David being a prophet knew that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he should raise up Christ to sit on his throne, and that he seeing this before, spake of the resurrection of Christ.—(Acts. ii. 29.) The prophets, long after Solomon's death, tell us that the days will come when God will perform that good thing which he hath promised to the house of Israel, viz., that he will raise to David a righteous branch (offspring) who as a king should reign and prosper, and execute justice and judgment in the earth. That this is Jesus is for ever settled by the words of the angel and Mary concerning him: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever and ever, and of his kingdom there shall be no end."—(Luke i. 33.)

This idea of a double application at first sight seems bewildering; but the embarrassment disappears as we grow acquainted with the divine scheme and understand the principles upon which it is founded. One of these, particularly useful in this matter, is the duality that runs through the whole of it, that is, a first and a second—the one as a preparation for the other. At the very

beginning, we see the accepted burnt offering of Abel to be followed by the Lamb of God that taketh away the sin of the world. We see the first covenant made with Israel; and we read "The days come that I will make a new covenant with the house of Israel." As Paul says, "He taketh away the first that He may establish the second." There is the first deliverance of Israel from Egypt but a pre-figuring of their restoration from "all the lands" whither they have been driven. There is the establishment of the nation under Moses, and the coming establishment under Christ. Now, we are instructed by the Spirit in the apostles that the first and imperfect in all these arrangements was a shadow, type, or pre-figurement of the second and perfect. Hence it is that even the literal history of the house of Israel is a type or foreshadowing of that which is to come. Who would have supposed, had not Paul told us, that the dismissal of Hagar and her son from the household of Abraham was "an allegory?"—(Gal. iv. 24.) Many other types besides that are to be found in Israel's history, and among others, the reign of Solomon, pointing to the greater than Solomon, who though having appeared, is yet to come. Hence it is that the 72nd Psalm, though probably suggested to David by the elevation and prospects of Solomon, outlines to us a reign as far excelling Solomon's as the sun exceeds the light of an oil lamp.

But independently of this reason for applying the psalm to Christ, there are statements in the psalm that were not realised in Solomon, such as "men shall be blessed in him." Israel, doubtless, experienced benefit from the earlier part of his reign, but not in the form or to the extent that will be realised when "all the families of the earth" will be blessed in Abraham and his seed, the Christ. It was not the result of Solomon's reign to bring about the state of things described

in the following words: "They shall fear thee as long as the sun and moon endure, throughout all generations." "In his days shall the righteous flourish, and abundance of peace as long as the moon endureth." In no sense could the following have been prophetically affirmed of Solomon: "His name shall endure for ever; his name shall be continued as long as the sun. Men shall be blessed in him, and all nations shall call him blessed."

To Christ, doubtless, in the fullest sense the psalm applies: to him for whom we wait this morning, who, having been in the earth once is withdrawn for a time against the appointed season of his re-appearance (now at hand) to develop the glorious scene depicted in this sunlit psalm. With this confidence let us look at it and be comforted. What do we see? A king who, in the possession of universal dominion and universal power, "saves the children of the needy and breaks in pieces the oppressor;" a king, who though surrounded with all the circumstances of regal splendour, and receiving the homage of "all kings falling down before and all nations serving him," looks after the poor and attends to the cry of the needy. "He shall deliver the needy when he crieth; the poor also and him that hath no helper." Such a king as this the world has never seen before. The poor have no chance under any form of government. If they can obtain the good offices of some influential personage—if they can enlist the mediation of an M.P., or some official person near head quarters, possibly they may receive attention, but the poor that "hath no helper" is in a helpless case indeed. This is the inevitable result of the fact that man reigns. Many things make it impossible for a mortal ruler to dispense a full and merciful justice to all. Being fallible, he is liable to be deceived by the cunning misrepresentations of the sinister. There-

fore he is obliged to adopt a system which, while it keeps off the impostor, keeps the true also at a distance. His physical energy is not equal to the demands of a full administration of justice in the multitude of cases that arise. Therefore, he has to depute the work to representatives, who, mortal like himself, have to administer the law by round-about rules, which unprincipled cleverness can manipulate to the advantage of the evil and the hurt of the innocent. The result is, "justice" is a clumsy and blundering machine worked without sympathy or discrimination, mangling the innocent both in what it does and what it prevents being done, and leaving wickedness to flourish in society like a green bay tree

But this king will be hampered by none of these difficulties. "He shall not judge after the sight of his eyes nor prove after the hearing of his ears."—(Isaiah xi. 4.) The Spirit of Jehovah resting upon him, he discerns the secrets of the heart, and goes straight to the root of a matter, dispensing with the prolix and expensive processes at law to which men are obliged to resort. Then he "stands and feeds in the strength of the Lord his God."—(Micah v. 4.) Human weakness and weariness are alike unknown to him. Like the Creator of the ends of the earth, who tabernacles in him in the fulness of Spirit-power, "he faints not, neither is weary, and there is no searching of his understanding." Consequently, the dispensation of justice will be as unhindered by fatigue as unmarred by error.

There is another reason why the government of this Son of David is able to deal thoroughly and minutely with the wants of mankind. The reason is not apparent in the psalm, but we learn it from many other portions of the writings of the Spirit; he is assisted in the work of ruling the world by a body of kings like himself—immortal and infallible. His

brethren having "suffered with him," "reign with him." They are "kings and priests unto God and reign with him a thousand years." The beauty and necessity of this arrangement will be seen on a moment's reflection. A single king, however endowed, could not deal with the teeming millions of the earth. A single king is wanted as the common head—the director and controller of universal power, but for the administration of his authority in detail, many co-operators are required. But if this co-operation were entrusted to the hands of sinners, the beneficence of Christ's government would be as effectually frustrated as the good designs of good rulers always have been in the hands of evil instruments. The government of an immortal and infallible king must needs be in the hands of immortal and infallible associates. Herein lies the perfection of the kingdom of God. Christ will be represented in every part of the globe by a fellow-heir as free from error and weakness as himself and as compassionate of the people as the Great Head, from whose judgment there will be no appeal.

It is the preparation of this body of fellow kings and priests that explains the present "delay," as we inaccurately call it, in the consummation of the divine purpose. But for this, the kingdom of God might have been set up 1,800 years ago. "My wedding must be furnished with guests" is the parabolic announcement by which the Lord taught the necessity for sending an invitation to the Gentiles after the Jews had rejected it. But not only had the invitation to go forth; the people responding to the invitation had to be trained and fitted for the position to which they were called. This is Christ's present work; he is "priest over his own house"—bringing his house to God. It was this that made his departure necessary as he told his disciples: "I go to prepare a place for you." His present absence and his present work are

necessary to the glorious consummation of "his appearing and his kingdom." He is not idle or passive though unseen. He is at work in the preparation of his people. His message to the seven ecclesias in Asia represent him as watchful and vigilant in the superintendence of the affairs of his house. His priesthood involves this; for mediation between God and men requires that he should know the affairs of men. Paul tells us that having suffered, being tempted, he (Jesus) is able to succour them that are tempted. This indicates the active superintendence referred to. He is still the shepherd of his sheep. From behind the veil, he tends them invisibly, but not the less really. "As many as I love," he says, "I rebuke and chasten"—(Rev. iii. 19). This is also what Paul says: "When we are judged, we are chastened of the Lord that we should not be condemned with the world."—(1 Cor. xi. 33.) It follows that, even now, we are under His guidance if we sincerely aim at the doing of His will, and that in the affairs of our common experience, His hand intervenes for that direction of our steps which will be to our profit. What if those affairs are chequered and trying? What if trouble harass and evil afflict? Shall we say He regards us not? This would be a very illogical as well as a very unhappy conclusion. He himself has come through a time of trouble; he was, in the days of his flesh, a man of afflicted experience. Shall we say that God did not guide him because he suffered? Yea, rather, his suffering was an evidence of his being guided. "Though he were a Son, yet learned he obedience by the things that he suffered." It is God's method of perfecting character and laying the foundation of lasting joy. We may be quite sure there is no mistake in it. We may be quite sure that God's way is the best. We may be quite sure that goodness will be all the sweeter and salvation all the more precious, and glory

to God all the more fervent for the prelude of suffering and weariness and waiting that goes before. We know from experience that no one is ripe till he has known trouble. He may be good but he is unsympathetic. He may be interesting but he is not entirely disinterested. There is always a degree of refined selfishness (and sometimes not very refined) about those who have known only pleasure. Trouble, if there be the right stuff to work on, removes the dross of the character, subdues and purifies and refines and ennobles, and makes fit for the kingdom of God. Therefore it is that the community of the glorified saints, as a whole, are described in the Apocalypse as "those who have come out of great tribulation." The tribulation "tries and purifies and makes white, even to the time of the end."—(Dan. xi. 35.) In our day we may not have it in the intense form in which the saints of the first century were subjected to it. Nevertheless, if we are true saints, we are not without our true share of purifying tribulation. We cannot be in the true "waiting" position without tasting tribulation in various ways. It is mild, perhaps, but slow and long-continued, and therefore, burdensome to flesh and blood—perhaps more so than the tragic sufferings to which first century believers were subjected. It is testified of the Lord Jesus that "for the joy set before him, he endured the cross, despising the shame." We must transfer this endurance to ourselves, though our suffering and our shame be less than his. We keep up under it and persevere, and not without a reason. There is "joy" ahead—great joy, such as has not entered into the heart of man to conceive. What nobler or more desirable prospect could be set before us than the prospect of being admitted to the multitudinous community of men made perfect through suffering, who will stand revealed from the dust by resurrection in the day of the Lord's

manifestation from heaven with his mighty angels?—men redeemed from the weakness that environed them in the days of their flesh; men, changed from the mortal to the immortal; men, once lowly and wayworn pilgrims, now surrounded by a vast and rejoicing congregation of their own class; men, once of no esteem and spoken against, suddenly elevated from the lowest situation to the high places of the earth, and surrounded with glory and honour at the hands of the choicest of mankind and the most honourable of angels; men who had once laboriously to follow the ways of righteousness in obscurity amid the embarrassments of poverty and lowly circumstances, now placed in circumstances of unspeakable affluence; men trodden down and despised in the days of their faith, now in the endless day of their "sight," wielding the iron rod of irresistible authority throughout the world; men strong, beautiful, glorious, wise, immortal, once disowned by the common herd of mankind, but now honoured with the recognition and fellowship of the Son of God? No wonder there rises from that wonderful assembly a song like the roar of many waters and mighty thunders, ascribing praise and thanksgiving to Him whose wisdom and patience have achieved so grand a climax through ages of suffering. Oh, what are the longest of our waitings, the severest of our trials, in the light of that glorious day! We can fervently join with Paul and say, "The

sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Patience, brethren, patience. The night will surely end; the morning will come at last.

It may sometimes be as it was with the children of Israel when Moses first demanded of Pharaoh to let them go. Their burdens were increased, and their afflictions at the hand of the taskmaster were so intensified as the result of Moses' interference, that when Moses comforted them with the prospect of release, "they hearkened not unto him for anguish of spirit." The prospect of the Lord's coming has so long been a matter of faith and hope, and has yet done nothing for us so far as material results are concerned but embarrass our temporal relations, that we may, in the anguish of spirit, refuse the comfort of the promise, and say with Israel, "Let us alone that we may serve the Egyptians." Let us be aware of this propensity. "Though the vision tarry," saith the Spirit, "wait for it. It will surely come. At the end it will speak and not lie." He that endureth to the end the same shall be saved. Blessed are those servants whom their Lord when he cometh shall find watching. The moment will come when our watching will be over, and when the announcement will ring through all ecclesias, penetrating even to the sleeping dust and waking a multitude of the dead, "Christ has come at last." EDITOR.

LET US NOT BE WEARY IN WELL DOING, FOR IN DUE SEASON
WE SHALL REAP IF WE FAINT NOT.—PAUL.

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. Edward Isaacs, a Jew, has been elected a Councillor of the City of Auckland, New Zealand, by a majority of nearly 700 votes.

A Jew has been gazetted Lieutenant-Colonel of the 3rd London Rifles—the first instance of the kind.

NEW SCHOOLS FOR JEWS IN THE EAST.—The *Levant Herald* learns that Baron Hirsch has generously placed at the disposal of the Alliance Israelite Universelle a sum of 10,000 francs for the creation of a Jewish school at the Dardanelles.

Mr Adolphus Rosenberg, a Jew, has been appointed sub-editor of the new journal, the *European Review*, of which Mr. Blanchard Jerrold is editor. Mr. Rosenberg is known as a contributor on Jewish matters to several influential papers.

BAEDEKER, the well-known tourist author of Leipsic, is preparing a *Handbook for Palestine*, to be published during the ensuing autumn. Baedeker and some other German and Oriental travellers have lately been exploring the Holy Land in the expectation of new discoveries.

THE Ordnance Survey models, maps and photographs of Jerusalem, as well as a series of frames which contain MS., maps and drawings by Wilson, Anderson, Warren, Conder, and Ganneau, are being exhibited by the Palestine Exploration Fund, at the Geographical Exhibition in Paris.

THE JEWS IN TUNIS.—His Highness the Bey of Tunis has informed the Central Committee of the Alliance Israelite through General Kheredine, his First Minister, that a sum of 1,500 piastres will be annually placed at the disposal of the Jewish community at Tunis to defray the rent of a new Jewish School about to be established in that city.

THE JEWS IN THE UNITED STATES.—Upwards of 20 per cent. of the graduates at the Woodward and Hughes High Schools

belong to the Jewish persuasion. In the former the first in general scholarship was Miss Leopold, to whom was awarded the gold medal; and the second in general scholarship, Joseph Eichberg, received a silver medal.

ANOTHER JEWISH RELEASE ON THE CONTINENT.—The *Israelit* is informed that the German Ministry have annulled a decree of Cassel by virtue of which Jews living in the district ceded by Bavaria to Prussia in 1866, were compelled to continue to pay the "new year's money" to the Catholic priests. The German Government decided that the payment of this money cannot be considered as a legal obligation on the Jews.

ALTERED TIMES FOR THE JEWS IN BOHEMIA.—Twenty-six years ago when a Bohemian Jew wished to stop at the mining town of Prizbram, in Bohemia, he could stay for two hours only. He could not stay longer without obtaining official permission. At present there is in the town a well-conducted Jewish congregation, which has the goodwill of the Christian residents.

A RABBI RESPECTED.—The Rabbi of Nowgorod, Russia, died recently. He was so greatly respected by Christians as well as Jews, that during his illness prayers for his recovery were not only offered up in the synagogue, but also in the churches. After his death all the townspeople, irrespective of creed, put on mourning attire.

AMERICAN PALESTINE EXPLORATION.—An expedition under the direction of the American Palestine Exploration Fund left New York on the 19th ult., with the object of preparing a map and investigating the antiquities of the region east of the Jordan, as the country on the west of that river is now being explored by the English Society. The party took with them a large supply of engineering instruments, and to avoid injuring them, the entire journey to Beyrout will be made by water. The

expedition will remain in Palestine two years.

AMERICAN JEWISH PUBLICATION SOCIETY.—This society now numbers about eleven hundred members. It has sent its Assistant-Secretary from New York, the seat of the managing committee, to the several congregations along the Atlantic and the interior to canvass for additional subscribers. As yet it has published one volume of Gratz's History of the Jews, and proposes to issue, in the current year, Herzberg's Family Letters, Chwolsohns' Semitic Race, and a work by Dr. Jellineck of Vienna.

THE JEWS IN CINCINNATI.—There are this year sixty-three graduates at the two High Schools in Cincinnati, Ohio. Of these, fifteen are Jews, or twenty-four per cent. of the whole number, while the Jewish residents of the city are about six or seven per cent. of the entire population. As a body, the Jews are the best supporters of the Cincinnati Public Schools. This, says the *American Israelite*, is well illustrated by the fact that during the recent Pentecost holidays both High Schools were closed in consequence of the absence of the numerous Jewish students.

ATTACK ON THE PALESTINE EXPLORING PARTY.—Mr. George Grove, Hon. Secretary of the Exploration Fund, writes to the *Times* that an attack was made on the surveying party of the Palestine Exploration, at Safed, on July 10th, very shortly after the arrival there of the party, which consisted of fifteen persons. The attack was entirely unprovoked, but very savage, and appears to have arisen from the fact that the party were Christians. The fight lasted half an hour, and nine of the party, including Conder, were wounded. Measures have been taken to secure the arrest and punishment of the assailants. It was stated at the meeting of the British Association held in Bristol a few weeks ago, that this incident had decided the Palestine exploration Society to recal Lieutenant Conder and party.

JEWISH HONOURS AND DISTINCTIONS.—Among the guests of the Lord Mayor and Lady Mayoress at the banquet at the Royal Academy, given at the Mansion House, on a recent Saturday evening, were Sir Benjamin and Lady Phillips, Mr. Hart, R.A., and Mr. Marks, A.R.A.—all Jews. The Lord Mayor in proposing the toast of the evening, expressed a hope that the example set by his friend Sir Benjamin Phillips (a Jew), when Lord Mayor, of entertaining the Members of the Academy at his table, would be followed by those who succeeded him in the office of Chief Magistrate of the City. Among the guests at the banquet and ball given by the Corporation of London in honour of the Prefect of the Seine and the

other foreign municipal authorities were Sir Sir Benjamin Phillips, Mr. M. Solomon, Mr. L. H. Phillips, Mr. H. A. Isaacs, Mr. Elias Davis, Mr. H. A. Israel, Mr. H. H. Solomon, Mayor of Port Elizabeth, Mr. J. Sebag, the Right Hon. the Master of the Rolls and Lady Jessel, Mr. Julian Goldsmid, M.P., and Mrs. Goldemid, Mr. Saul Isaac, M.P., and Mrs. Isaac, Mr. N. M. De Rothschild, M.P., and Mrs. De Rothschild—all Jews. Among those invited to the ball given in the evening of the 23rd inst., at Marlborough House, by their Royal Highnesses the Prince and Princess of Wales, were Baron F. de Rothschild, Sir Anthony and Lady de Rothschild and Miss de Rothschild, Mr. and Mrs. N. de Rothschild, Mr. A. de Rothschild and Mr. L. de Rothschild. Mr. George Goodwin, a Jew, has just passed with honour in the Government examination at South Kensington, in which also he took a Whitworth Scholarship, being the first Jew who has done so. Five Jews passed the recent examination in the University of London for first Bachelor of Arts.

"CHRISTIAN PILGRIMAGE TO JERUSALEM."—Under this title Messrs. Thomas Cook and Son are organizing a tour to Palestine for the present autumn. It is characteristic of the time in which we live that such a thing should be submitted to public attention and invitation. It is, however, but a dim foreshadowing of what lies in the near future—when, not as a matter of voluntary pleasure-taking, but as a matter of imperative obligation,—"all nations shall go up to Jerusalem from year to year to worship the King, the Lord of Hosts, and to keep the feast of the tabernacles." The nations will not be blessed until it come to pass that "from new moon to moon and from Sabbath, all flesh come to worship before Jehovah in Jerusalem."—(Is. lxvi.; Zech. xiv.)

THE BROKEN HARP OF JUDAH.—Mr. Disraeli is taking the lead in getting up a testimonial for the poet Byron, who wrote the following words, which are inscribed at the gate of the Jewish Cemetery in Glasgow:—

Oh! weep for those that weep by Babel's stream,
Whose shrines are desolate, whose land is a
dream;

Weep for the harp of Judah's broken shell;
Mourn where their God hath dwelt, the Godless
dwell!

And where shall Israel lave their bleeding feet?
And when shall Zion's song again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wandering foot and weary breast,
How shall we flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave!

There has been a great change since Byron wrote this plaintive wail. Israel nationally are lifting up their head in all countries preliminary to the national restoration that is coming, and Israel spiritually are on the tiptoe of expectation of him who is the appointed instrument of the great work.

ALLIANCE ISRAELITE UNIVERSELLE.—This body has just issued its monthly report of operations on behalf of the Jews.—From the current monthly report there is some hope for the Roumanian Jews of an improvement of their position. Although the commercial treaty with Austria is not likely to realise the expectations which it raised, yet some benefit may accrue from some of its provisions in the first instance to the Jews under Austrian protection, and then also to the native Jews. What these benefits, however, may be is not specified. It is pleasing to learn that the Governor-General of Padolia and Volhynia, whose seat is at Kieff, has issued a circular in which he expresses his satisfaction at the readiness evinced by the Jews in fulfilling their military duties as prescribed by the ukase, which introduced universal service. We may add that the majority of Russian Jews are settled in the provinces mentioned. The Java School is progressing favourably. Two pupils, sufficiently prepared for the purpose, will be sent to Europe at the expense of the Alliance, to finish their education in some school of art and trade. Baron Hirsch has placed at the disposal of the Constantinople branch the sum of 10,000 francs towards the establishment of a Jewish school at the Dardanelles. It is gratifying to find that the Alliance is progressing, obtaining new members, and extending its beneficial influence farther and farther.

THE JEWS AT RUSTCHUK.—M. Pariente, Director of the Alliance Israelite at Rustchuk, having recently had the opportunity of conversing with his Excellency the Governor-General of Rustchuk on the subject of schools, the latter, who displays great interest on the future of the Jews of the East, has promised, at the request of the French Consul at Rustchuk, to procure for the school a good professor of the Turkish language, whose salary would be partly defrayed by the Imperial Government. His Excellency has also asked for precise information respecting the Jewish girls' school, as a Turkish school for girls is about to be opened under the auspices of the Government.

THE JEWS IN SMYRNA.—The *Habazalet*, published at Jerusalem, says that the Chief Rabbi of Smyrna, accompanied by two of the principal members of the community, visited Herr Hertzfeld, the recently appointed Consul-General for Austro-Hungary. They were received with every mark of honour

by the Consul-General, who conversed with them in a friendly manner. In the course of his remarks Herr Hertzfeld referred to the persecutions which the Jews suffered in times past, and he told his visitors that the heads of the community would do well to turn their attention to the education of their youth, so that by teaching them trades and giving them proper instruction there might in future be no distinction between them and the other inhabitants of the city. The Consul expressed a wish to visit the hospital founded by Baron Rothschild, and also the Talmud Thora School and the school established by the Alliance Israelite. He promised to assist the Jews by every means in his power, and invited them to come to him whenever his help was necessary. In conclusion, he said that prior to his departure from Vienna Baron Rothschild requested him to watch over the interests of the Jews of Smyrna.

CONSIDERATION FOR JEWS IN THE RUSSIAN ARMY.—In the division which during the present summer has been receiving instruction in warfare in the town of Luszka (government of Volhynia), there are about 500 Jews, many of them from Berdyczew, in Podolia. As these men, says *Hamagid*, would rather starve than eat the garrison food—some of them even going so far as to refuse to eat the bread baked in the barracks—a few men of the Jewish congregation in the town sought an interview with the general commanding the division, and requested him to set apart a place where bread and other articles of food might be prepared by the Jewish soldiers, in accordance with the Jewish dietary laws. They at the same time declared that the additional expenses would be borne by the congregation. The general kindly granted the request of the deputation; and shortly after a list was sent round to the members of the community, each one filling in the amount which he bound himself to contribute weekly towards the cost of the Kosher food for the soldiers of the Jewish persuasion.

LAYING THE FOUNDATION STONE OF THE FIRST JEWISH SYNAGOGUE AT ATALANTA.—The foundation stone of a new synagogue for the Jewish community of the town of Atalanta, Georgia, U.S., was laid on the 24th of May last, with Masonic honours. The *Atalanta News*, commenting on the ceremony says: "No stronger evidence can be required of the progress of the age than that a large number of Christians assisted at the ceremonies, and that a Christian minister delivered a prayer. [Progress in what respect? Not in the knowledge and obedience of God, but progress towards the end of Israel's long dark night, for which in the general wretchedness around, we are thankful.—Ed. C.] The address by the Rev. Mr. Gersoni, the Jewish rabbi, was an able, eloquent production, filled with beau-

tiful thoughts and couched in appropriate language. The ceremonies throughout were most interesting, and the event will long be remembered here, this being the first Jewish synagogue ever erected in this city, or in this section of Georgia, our Jewish fellow-citizens having for many years used a hall for religious purposes. The building of the synagogue is at once an indication of their prosperity and of their permanent residence in our midst, and both are pleasant facts, as there are no more reliable citizens in any community than Israelites.

JEWISH UPRISE IN ALL PARTS OF THE WORLD.—The *European Review* says: "The position to which the Jews have risen in all parts of the world has given rise to the expression of much admiration on the one part, and to the utterance of contumely on the other. Without going the whole length of the former party, it may be observed that the peculiar capacities of our Jewish friends have often redounded greatly to the prosperity of the country in which they have settled, and this is especially the case in those lands in which nearly the whole of trade and commerce is conducted by them directly or through their influence. Perhaps in those countries where intolerance still asserts its tyrannical sway, the unfavourable reception Jews meet with is attributable to their financial successes, although in justice to the race it should be mentioned that they are not in the habit of taking any undue advantage of their prosperity. Individual cases certainly arise where the character of an Israelite is not all that it should be; but what people is totally free from blemishes? It is manifestly unfair to stigmatise a whole nation because one person has, or a few persons have defied the regulations of society. The Jews have suffered much in this respect even in England. Why they should be cited as a whole of being guilty of certain crimes because a few of their body have transgressed, seems inexplicable. We do not take a costermonger who thrashes his wife as an example of an Englishman, nor do we select a whiskey-drinking, head-breaking navvy as the typical Irishman. Why choose the money-lender or the "old clo'" man as a specimen of the Jewish people, whom few nations can equal in benevolence and wisdom?"

SIGNIFICANCE OF THE FORMATION OF THE ANGLO-JEWISH ASSOCIATION.—The *Jewish Chronicle*, in an article on this subject, says: "The Association is the embodiment of a great principle, and that the principle of brotherhood throughout the Jewish people in every part of the globe. It is not a charitable institution in the ordinary sense, dealing with a special class or special classes of cases requiring relief. It was not established for one special occasion of a more or less

temporary character. By the establishment of the Anglo-Jewish Association—if we except the Austrian Alliance formed some two years ago—the last and most important link was forged completing the chain of similar institutions all over the civilised world. Apart from the important consideration that persons of the Jewish race, in a country of the position and influence of England, should not be seen to stand aloof from a movement in which their brethren of almost all other countries join, instances have often occurred, and may often occur again, to render the action or co-operation of the Anglo-Jewish Association of the highest importance. Among those less fortunate countries in which the Jews are subject to oppression or disabilities, are some in which the influence of France is much less strongly felt than that of England, and where a word from Her Majesty's representative, or even from a British Consul, may suffice to redress a grievance or repair an injury which could not otherwise have been reached. The recently issued report of the Association will be found to supply illustrations of this which it is unnecessary here to particularise. It is needless, however, to descend to details in order to impress upon our readers a sense of the importance of the Association and its claims upon public support. Although we may not be able now to predict the precise matters upon which the Association will be engaged when those at present occupying its attention are accomplished, enough yet remains to be done in the way of promoting the "social, moral, and intellectual progress" of our brethren in other countries, and especially in the East, to furnish work for many many years to come."

THE MONTEFIORE HOLY LAND COLONIZATION SCHEME.

Sir Moses Montefiore duly arrived at Jerusalem on the 25th of July. His reception was of the most enthusiastic description. He arrived somewhat earlier in the morning than was anticipated, and the inhabitants who hastened to see him, met him just as he was entering the city. He was conducted to one of the best courts, especially made ready for his comfort. On the morrow after his arrival the rabbis of the community waited upon him; and the day afterwards the wardens and the lay heads of the congregations came to welcome him. On the fourth day he visited the Sephardim and Ashkenazim synagogues, which were crammed. The pupils of the several schools sang hymns in Hebrew in his honour. On

the same day he visited the Haham Bashi high officials in the Holy City. On the 11th of August, he met the heads of the community, when the position of the Jews in the Holy Land and the various proposals for their improvement were fully discussed.

On making his exit from the synagogue on the occasion of his first visit, it was with difficulty that Sir Moses was enabled to make his progress through the streets, upwards of 20,000 people, it is said, being assembled, and anxious to obtain a sight of him. Jews, Christians, and Mahommedans rushed backwards and forwards in seeming frenzy to catch a sight of him. In fact, so great was the excitement, and so numerous the difficulties which impeded the progress of Sir Moses Montefiore through the streets, that the authorities were compelled to order out the military to disperse the crowds which besieged the aged hero. After much trouble, Sir Moses was permitted to pursue his way.

In a letter sent by Sir Moses to Mr. H. Guedalla, dated Jerusalem, July 29, he states that the number of buildings has greatly increased, and seeing how densely crowded is the Holy City at the present moment, Sir Moses thinks that it would be very desirable to erect more suitable dwellings outside the city. He states, moreover, that all he has seen in Jerusalem since his arrival, confirms his opinions of the merits of its Jewish inhabitants, and all that has come under his view strengthens him in his belief that the Palestinian Israelites are eager and anxious to give their attention to any kind of remunerative employment.

The *Jewish Chronicle* expresses the conviction that the visit of Sir Moses to Jerusalem and the report he will make on his return, will give a great impetus to the colonization scheme. It quotes the following extract from the Earl of Shaftesbury's speech at the last meeting of the Palestine Exploration Fund.

"I had once a conversation with that grand old Hebrew, Sir Moses Montefiore, now in his ninety-first year, but yet on the point of starting again on a pilgrimage of mercy. I had a conversation with him a few years ago, and we entered upon the whole subject of the Jewish question. A more liberal-hearted man does not exist on the face of the earth. I see in him the concentration of the spirit of Maccabees. 'The future of the Holy Land,' he said, 'is this: Give us

security for life and property, and the Jews will return and take possession of their ancient territory.'"

Sir Moses has started on his return journey in good health, and will probably be in England before this meets the eye of the reader. A correspondent of the *Jewish Chronicle* remarks: "The journey of Sir Moses Montefiore to the Holy Land in connection with the testimonial which bears his honoured name, seems to occupy at this moment much of the attention of the Jewish world in general, and of the Anglo-Jewish community in particular. That the section of co-religionists residing in the British Isles should manifest so much interest in the question, will occasion no surprise when we consider that the individual whom not one but many kings delight to honour, king-like, moves among his brethren and sisters in faith; for without stooping to undue adulation or hero-worship (a failing with which we Jews have been rightly or wrongly charged), it cannot be denied that the leading man in the Jewish community—to whom we may apply the words in Holy Writ 'the eyes of all Israel are upon thee'—is undoubtedly the man Moses, who like his prototype 'Moses His chosen stood before Him in the breach.' It is worthy of remark and a curious coincidence that four of the greatest men in Israel, and the leaders of their people in the epoch in which they lived should have had this same name Moses; thus: Moses our Master, Moses Maimonides, Moses Mendelssohn, and last, though not least, Moses Montefiore, and to each and every one of them, admiring contemporaries and posterity have applied the well known adage 'From Moses unto Moses there arose none like Moses.' Each and every one of them has exercised an immense and lasting influence on the religious, moral, mental, educational, literary, and I may add civil status of his co-religionists specially, and on the civilized world in general."

THE SCOPE AND PROGRESS OF THE MONTEFIORE SCHEME.

The *Jewish Chronicle* of July 23rd, having watched with steady attention the progress of the movement, comments freely on it as "a movement of national importance," and seeks to forward its interests by correcting misapprehensions now current

with respect to it. It says the position of the committee "resembles that of the father and son in the fable, who owned a single donkey between the pair. Every possible combination and every possible scheme is found to be objectionable by some section of the community. Each individual thinks that had his own pet ideas been carried out, the most glorious success would have been achieved. Had a scheme been propounded which should have exclusively benefitted the Jews of England, tenfold the amount of subscriptions would have poured in, say some of the malcontents. It was a mistake altogether to consult Sir Moses Montefiore in the matter, grumble others. The expression of these opinions," says the *Chronicle*, "clearly shows a certain narrowness of vision, and renders it apparent that the question has not been properly examined in all its bearings.

"If the managers of the Fund so far could have adopted no other course, neither could the choice of Sir Moses Montefiore have fallen on a worthier and nobler object than the amelioration of the state of the Jews of the Holy Land. Sir Moses Montefiore is pre-eminently a Jew and a philanthropist, with an intense love for his race in particular and mankind in general. By parentage an Englishman, by birth an Italian, Sir Moses has not allowed his energies to be cramped by any insular prejudices. Catholic in his sympathies, in whatever country had he seen the light, he would have equally followed his mission of helping suffering humanity. To the present generation, the numerous efforts of the venerable philanthropist on behalf of his oppressed brethren in all quarters of the globe, if known at all, are only known as mere matters of history. Few remember as they ought to remember how he exposed himself to the icy blast of Russia and the torrid heat of Syria; how he solicited interviews with Cesar and with the Pontiff; how he fearlessly spoke for Israel before the Head of Islam and before Isabel of Spain, who represented that other Isabel the Catholic, whose signature had cast 600,000 industrious and peaceable Jews into exile and ruin. The mass of our co-religionists in England are not aware to what extent their race abroad are beholden to the increasing exertions of Sir Moses Montefiore

for safety of life, limb or property.

"When the champion of Israel selected the object of the present memorial, he did not consider himself bound to choose an object that would only be beneficial to the 40,000 English Jews to the exclusion of the remaining 7,000,000 of Israelites who are scattered throughout the world. Sir Moses, as might have been expected from the Catholicity of his feelings, indicated a design which should enlist the sympathies of all Israel on behalf of its children who dwelt in the land which is held sacred alike by Jew and Gentile. For Palestine is a country revered alike by believers in Moses, in Jesus, or in Mahommed. The province which was the chief seat of one and the cradle of the other religion, and is regarded as possessed of little less sanctity by the followers of a third, must still inspire general veneration, and its inhabitants create especial interest. Paynims and crusaders of old shed the blood of their bravest knights over the Holy Sepulchre. Saracens and Christians struggled during centuries for its possession. The Jews, the rightful owners of Palestine, were held in bondage by the strongest and endured much misery, but their foreign brethren never forgot their distressed and needy condition. Christian and Moslem displayed their love for the Holy Land by fighting for its soil; the Jew showed his affection for the sacred ground by helping his co-religionists then residing upon it. From the most ancient days, since the dispersion of Israel, it has been considered a pious duty on the part of religious Jews to contribute, by adequate collections, to the support of their less fortunate brethren in Judea.

"In suggesting the raising of a fund for the permanent improvement of the condition of the Jews in Palestine, Sir Moses Montefiore has pointed out an object in which not only Jews of all countries could freely participate, but also Christians. Any purely local foundation or institution might have been appropriate to commemorate the merits of a man who had advanced the cause of Judaism in England. But with reference to one, whose principal qualification was the unbounded Catholicity of his beneficence, who spent the longest part of an unusually long life in defending his suffering co-religionists abroad, or, indeed,

suffering humanity at large, to be placed on a level with a mere possessor of civic virtues, would have been a glaring mistake on the part of the managers. Happily the option did not rest with them, and having wisely left the choice to Sir Moses Montefiore, they could only follow his wise decision.

"The state of the Jews in the Holy Land must be well known to our readers, and we need not descant upon it at length at present. To regenerate them in a moral and intellectual sense is one of those noble undertakings, in the accomplishment of which any man, whatever be his creed, ought to be proud of co-operating."

ENGLAND THE FUTURE POSSESSOR OF THE HOLY LAND ACCORDING TO JEWISH EXPECTATIONS.

The *Jewish Chronicle* of August 20, has a remarkable 'note' on the Eastern question, in which it gives expression to the view long entertained by the believers of the prophets, but never before, so far as we know, enunciated as a public expectation, viz.: that in the settlement of the Eastern Question, England is found the possessor (*pro tem.*) of the land promised to the fathers. We give the following extracts:—

"The rising in the Herzegovina and the insurrection in Bosnia have again brought the Eastern question to the fore. A partition of Turkey may be forced upon reluctant Europe. In such a contingency England could not remain an idle spectator. The interests she has at stake both in Europe and Asia are too important to allow of such a policy. She would have to take a leading part in the movement. And when the contest shall be over and the spoil divided

between the partitioning powers, to whose share will Syria fall? It is remarkable that just now when this question occupies European attention, a work should have been published in which this subject is discussed. The author of 'Modern Revelation' is John S. Stuart Glennie, describing the travels of the late Mr. Buckle in the East, and the exchange of ideas on most important subjects during the journey between the historian of European civilization and his travelling companion, the author of this volume. Now Mr. Glennie is not a believer in revelation. The dust hallowed by the footsteps of prophets has no sanctifying power for him. For him Judea is no more than a name, a mere relic of antiquity, the top of the mast jutting out of the sea long after the vessel itself has been swallowed up by the waves. But on political grounds he deems it likely that the decisive battle which is to solve the Eastern question, may have to be fought on the plain of Esdraelon. Only think of Gog Magog, the chief of Meshech, (Moscow) and other northern tribes, and the terrible battle which Ezekiel foresaw, would have to be fought in Palestine—that Ezekiel whom Mr. Glennie at the best would designate as a mere visionary. And with whom is the head of the northern tribes to fight this terrible battle? Have not English interests singled out England as the predestined antagonist of Gog Magog? And to whose share is Syria to fall? To whose share else but to that of the country to whom Syria's possession is of the greatest interest, in which there lies another highway to her Eastern empire. Think only of Palestine under the mild sceptre of Queen Victoria, of the Union Jack waving over the top of Mount Zion! . . . Mr. Glennie, who, as stated before, hardly believes in saint, apostle, or prophet, believes that the natural successor of the Turk to the soil of Syria will be England, whose rule would be hailed by Arab, Greek, and Jew alike."

INTELLIGENCE.

(Continued from page 480.)

to operate through a corruptible flesh medium. Surely, if "divine substance" is necessarily the result in either case, it would be in the former not in the latter. Finally, it is a bootless controversy altogether. No man can comprehend abstractions and essences. It was jangling on such points that ate out the soul and marrow of the gospel after Paul's decease. Councils met to discuss and settle things then, at Nice, Ephesus and other places, as a few brethren have now met at Adeline, but they did not help the truth but contrariwise. Having imperial power on their side, they were able to make

their decisions effective for the establishment of barren theories, and the suppression of the word in its simplicity. But the times are changed. We want the glorious facts of the gospel preached by the apostles. The apostles discoursed not on "begettal" and "creation" or of the precise proportion of divinity in the bones and flesh that were entombed in Joseph's grave. They presented facts concerning Christ such as the simplest mind can receive, and invited men to rejoice in the great prospects opened before them through this man. Those who speak otherwise speak not as the oracles of God. They

darken counsel by words without knowledge. They practically hide the glorious gospel of the blessed God; and "the time" that has "come," of which they speak, is a time to oppose barren definitions; and to insist on the practical work of the gospel as carried on in the apostolic age, and illustrated in the epistles, which in the wisdom of God, they left behind, for the continuance of their sanctifying work when they themselves should be in their graves.—EDITOR.

BURNET (Tex.)—Brother John Banta sends a report of the holding of the fraternal meeting announced in the April number of the *Christadelphian*. A rudely constructed brush arbour was put up for the occasion, with seats capable of seating 300 persons. A number of brethren were in attendance from various parts, including brother C. Oatman, and there were also a large attendance of friendly aliens. The meeting continued eight days. Brother Oatman lectured twice each day; and in the evening there was a meeting for comfort and exhortation. At the commencement of the lectures, ALWILDA FISHER, who had been acquainted with the truth for some time, was immersed, and at the close the following were immersed:—J. K. MAGILL (84), land agent, Llano Town, Tex.; S. H. OATMAN (19), school teacher, of above-named place; W. S. MITCHEL (24), farmer, Burnet County; J. C. GIBSON (16), farmer, Fayette Coy., Tex.; W. B. GLENN (16), farmer, Blanco County. Sisters: MRS. M. E. HARRIS (81); MISS T. A. OATMAN (19), MISS E. L. OATMAN (17), granddaughter of brother C. Oatman; MISS M. A. HESTER (16); MISS LIZZIE COVEY (13). Two more applied for immersion whose cases were put off for want of sufficient enlightenment in the Scriptures. Several others manifested great interest in the truth. There were forty-two brethren and sisters present during the meeting,

including brother and sister Green, of Arkansas. In sixteen lectures, brother C. Oatman set forth in an able, lucid and convincing manner a connected chain of testimony. "The several subjects were arranged in such a way as to cover all the essential points of doctrine connected with the 'one faith.' At the end of the lectures he summed it all up. The members of the 'one body' received and enjoyed much mutual comfort and edification both from the lectures and the evening meetings, and great zeal was manifested in the cause of our Holy Master and the up-building of "the truth as it is in Jesus." All seemed impressed with the near approach of the second advent of our absent Lord and the importance of being in complete readiness to stand approved at his judgment seat."

SENECA FALLS (N.Y.)—Brother S. Short reports the death of sister Mary Smith, formerly of Aberdeen, Scotland. She died in Worcester, Mass., and was interred in Hope Cemetery, there. (To S.S.: letters forwarded to parents.)

SHENANDOAH (Penn.)—Brother Brittle reports the obedience of MRS. E. ROBBINS, MRS. STECKER, MR. and MRS. J. ROBBINS, MISS N. ROBBINS, DR. and MRS. SHULTZ, (all of one family); also MR. JOHN HARRIS, formerly local preacher, and MR. DANIEL THOMSON. Several others are much interested. The large increase recorded was preceded by a lengthy lecturing visit by bro. Reeves, of Springfield, Oh. It has made quite a difference in the position of the brethren, who only numbered four formerly. Two of the new brethren have placed a commodious and well-furnished hall in the centre of the town at the disposal of the brethren for the proclamation of the truth.

WATERLOO.—Sister Fenton announces the obedience of PHOEBE ADAMS (26), wife of brother Adams, formerly a Tunker, whatever that is. Others are interested.

The Christadelphian.

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

OCTOBER, 1875.

WE have reached the period of the year when it is necessary to enter into arrangements for the next vol. of the *Christadelphian*. All, therefore, who intend to have the *Christadelphian* during 1876 (if we enter upon that year upon the present basis, which the signs of the times tell us we possibly may not do), will recognise the necessity of intimating their intention,

accompanying the intimation with the annual subscription price—seven shillings and sixpence in Britain and her colonies, and two dollars and a half in the United States, Our plan (a necessary one) of making up the new list from the pre-paid orders that actually come to the office, and not from the names in the current list, leads to the omission from the next list of those who do not renew their subscription. Let all see to it, therefore, who are not tired of the monthly visits of the *Christadelphian*. We should rejoice to be able to dispense with this annual call; but as things are at present constituted, it is indispensable, and we are obliged to submit to it as to some

other disagreeable things.

Although the new volume does not actually begin till the new year, the arrangements for its publication require to be made some time in advance, so as to prevent a glut of work at the office, and to enable us to know whether the *Christadelphian* is to proceed another year or not.

So far as we can judge, the *Christadelphian* is beyond reach of danger. It is not likely to have severer trials than it has already passed through. Some (but those now its enemies) complain of its "exclusiveness." We cannot promise any amendment in this respect. The *Christadelphian* is set for the defence and advancement of the truth. It will not know anything else. If it cannot exist without lending itself to the weary strife of words to which others open their pages for the sake of support, it will choose to die. It has no object to serve but the comfort and upbuilding of those who, as new-born babes, desire the sincere milk of the Word, that they may grow thereby, and the help of those who may yet be groping in the darkness of the present evil world; and if it cannot be continued without the sacrifice of these precious objects, it will stop. It is compelled to dispense with the support and endure the opposition of all incompetent janglers and crotchet-mongers, who never show any pleasure or aptness in the true work of the gospel, but find delight only in spiritual barking, to the frightening and tearing and rending of the flock. But with all its "exclusiveness," and all the intense enmity shewn by men who serve not our Lord Jesus but their own little dignities, the *Christadelphian* is within fifty or so of the highest circulation it ever had; and it is likely to continue its work unhindered till the great consummation to which it reaches forward with undying desire, and the aim at which, without fear or respect of man, is the secret of all its operations—surmises and imputations of wounded minds to the contrary notwithstanding. We will but add that the Editor's health seems finally established, and with certain precautions, may be expected to continue equal to the increasing demands of the work till the Lord come, if such be the Lord's will.

SIGNS OF THE TIMES.

The hopeful note struck last month rings louder to-day. We cannot find space for all the interesting matter that has come to hand during the last month on the state of Turkey and the doings of Russia in their bearing on the hope of Christ's reappearing. We must be content with a brief summary of events.

The insurrection in the north-western provinces of the drying Euphrates continues and spreads. A week after the appearance of the last No. of the *Christadelphian*, the telegrams spoke of its suppression as all but accomplished; so much so that even the careful and impartial *Daily News* spoke of it as "doomed." It turned out, however, that this was but the too eager representations of the stock-jobbing and political wire-working friends of Turkey, who wished it to be so. Another week put a different complexion on affairs. The insurgents, who retired to the mountains on the approach of a large Turkish force on the plain of Trebinge, occupy all the roads of the country (where the roads pass through the mountains) but one; and even this single road, which is open to the Turks, is subject to frequent molestation from the neighbouring hills, from which bands descend and capture supplies intended for the Turkish army. The Turkish army itself is in considerable force, but can do little against an enemy scattered in guerilla bands over a wide district, and supported in the rear by active friends in Dalmatia, Servia, and Montenegro, who, in spite of the professed neutrality of their several governments, keep the insurgents liberally supplied with provisions and munitions of war, and even men. Moreover, the Turkish army, though fairly supplied with food, is without money, owing to the arrears of their pay. A correspondent of the *Daily News*, who visited their camp at Trebinge, found that a large store which had been opened in the town as a likely speculation, with so large a body of Turkish soldiers present, had had to be closed on account of the total lack of funds among the soldiers, who have not had their wages for many months past. The Turkish government attempted to borrow £800,000 to carry on the war, but failed.

When there have been open encounters between the Turks and the insurgents, the former appear to have had the advantage; but twenty victories of this sort will be powerless to put down the insurrection, owing to the character of the country, and the active support of surrounding districts. So far from succumbing, the insurrection has spread to other districts; and it is even uncertain whether Servia herself may not openly join in it; and, in that case, Montenegro. Servia has given assurances of neutrality, but the Servian parliament, just assembled, is in favour of war with Turkey, and the national feeling is so strong in the same direction, that it is considered possible that the Servian Government will not be able to resist it. The insurgents have formally asked Servia to declare war against Turkey, and the final answer, at the present moment, has not yet been given. If Servia and Montenegro join, the whole Eastern Question will come up—not for discussion, but for settlement by the sword; for it is admitted, on all hands, that the interests of the great powers in the question are too conflicting to admit of a peaceful settlement, unless they agree on partition.

Efforts are being made to stave off the difficulty for the present. The Consuls of the great powers are in the insurgent districts, endeavouring to induce the insurgent chiefs to come to a conference, at which their grievances should be discussed and redressed; but as yet, their efforts have been fruitless. The insurgents remember that the last time they rose (thirteen years ago) they consented to and took part in such a meeting, at which fine promises were made that were never fulfilled; and, during which, the Turkish troops were massed in such large numbers in the district, that at its close, a resumption of the war was impossible on their part. It is considered that the attempt to pacify them will be fruitless.

THE POLITICAL MEANING OF THE INSURRECTION—TURKEY DEAD.

The *Daily News* says that the Turkish Government is not now a government with which any reasonable arrangement

could be carried out. It says "The conferences and despatches, the inspired articles and the officious paragraphs, proceed on the assumption that Turkey is alive; whereas *all the world knows that SHE IS DEAD*, (Euphrates dried up.—Ed. C.) and she herself knows it better than all the world. A poem once popular, by an authoress once read, describes how a Spanish chieftain was taken into the field, armed and on horseback, in order diplomatically to keep a promise supposed to be made in honour and good faith. The warrior was there, but he was dead. The Great Powers are, in like manner, *dressing up, equipping, and mounting* A CORPSE. They affect to demand pledges from Turkey, and require that she shall carry out her undertakings. She cannot do anything of the sort; if she is barely alive, there is no force in her. Russia, we are told, insists that the Sublime Porte shall introduce reforms into the government of Bosnia. . . . To give these orders is like saying to a paralysed man, leap and run.

"The fact is that Turkey is simply a screen, on either side of which Russia and Austria are intriguing, each concealing its machinations from each other, and waiting until the time comes for giving effect to a definite and avowed policy. When the hour strikes, the screen will be thrown down, and diplomacy will give way to action. In the meantime, the sovereignty of Turkey over its Christian provinces is the presidency of paralysis and death over a rude and struggling, but vigorous life. It is, we fear, utopian to look for any peaceful transition to a better order of things. No one now expects within the present generation to see a satisfactory arrangement of the Eastern question."

WHAT WILL ENGLAND DO ?

In answer to this, the *Daily News* remarks: "The Crimean War, and the Treaty by which it was concluded, cannot be fairly condemned by the light of subsequent policy. Only by decisive experiment, perhaps, could the futility of the attempt to bring Turkey within the European pale and to impose upon it Western ideas and modes of action be discovered. But what it is excusable in statesmen not to have foreseen, it is perfectly inexcusable in them not to see now. If Lord Russell fell, with pretty nearly all his

colleagues and contemporaries, into the former error, he has avoided the latter. The twenty years, or nearly so, which have passed since the Treaty of Paris was signed, have entirely disappointed the hopes of its authors, and afford a warning, amounting to a prohibition, against any renewal of the experiment, even under ostensibly different forms and slightly varied conditions.

"Statesmen who have to consider the consequences of their conduct may well hesitate. One thing only seems certain, that *the end is surely, and, as events march in human affairs, rapidly coming, of Turkey* as, we cannot say an European nation, still less a European Power, but as a nation and nominally independent State in Europe. Instead of guaranteeing peace, its existence is a perpetual incentive to insurgency and war. Uprising in one part is surely attended by uprising in another, just as in tinder a smouldering fire dying out here mysteriously re-appears in sparks and spots of light elsewhere. Whether the disappearance of Turkey will be brought about or followed by the organization of an independent Sclavonian kingdom, with Servia for its nucleus, or whether the Turkish provinces will be partitioned between Russia and Austria, it is vain to predict and useless to speculate. Certainly the rude and struggling life of these people needs the control of a strong and organized Government. Beyond desiring what is best for them and for the peace of Europe, England has no concern in the matter. If she can contribute, by advice, to an equitable settlement, let her do so. But our statesmen will, we trust, keep out of guarantees and treaties, which it is impossible to enforce, and which it is dishonourable to allow to be broken. After permitting the withdrawal of Russia from the agreement for the neutralisation of the Black Sea, solemnly established in 1856, and acquiescence in her advance in Central Asia, it is absurd to think of erecting diplomatic barriers to her progress in the East."

AN EX-PRIME MINISTER'S VIEW OF THE QUESTION.

The contingencies involved in the present insurrection are so well set forth in the foregoing extract from one of the most moderate, accurate and impartial of the English papers

that no more need be added, except perhaps, a quotation from a letter on the subject, written by Earl Russell, formerly Britain's Prime Minister; and read at a meeting convened in London during the last month, to devise lawful measures in aid of the Herzegovinian insurrection. In this letter he states that on the 11th of September, 1860, when War Minister, he wrote a strong remonstrance to Turkey, in answer to which promises were obtained which had never been fulfilled. The letter proceeds:

"If, as Solomon says, there is a time for everything, it might be well in 1860 to obtain promises, and in 1875 to insist upon their performance. At all events I cannot think that we are bound to employ our army and navy in what is stated to be 'our traditional policy.' Lord Palmerston was as indignant as I was at the apathy of the Sultan's Government, and exclaimed that we could not be expected to go to war for a dead body. We may wisely and honourably refuse to give further subsidies for the support of the Turkish government. We obtained promises through Omar Pacha and others that justice should be done to the subjects of the Sultan. It is surely no undue impatience to ask fifteen years afterwards whether those promises have been performed. Supposing, however, that Great Britain withdraws from the scene, it is fair to enquire in what manner justice can be obtained in the Turkish dominions. It is hopeless to expect that the Turkish rulers can afford any security for the performance of the duties of good government, and it may well be a question whether Austria, Russia, and the other Powers of Europe, will, if asked to do so, undertake the task of internal government in the provinces of Turkey."

THE INSURRECTION AND THE EASTERN QUESTION—RUSSIAN DESIGNS.

Scarcely less in political importance is Earl Russell's deliverance on the subject, in the language of the *European Review*, said to represent the sentiments of Lord Derby, the present British War Minister. Speaking of the insurrection, it remarks, that the power of the Turk over his vassal provinces is in deadly peril and adds, "England and France will never again fight for the 'integrity' of Turkey, and *the partition of the Empire is, therefore, only a question of time.*" The same paper in another article, ("What will Austria do?") says, the real question is, what does Russia mean? Turkey,

It says, is not a thinking entity, but "an instrument to be played upon at will by its maker and master, repairer and tuner, the Russian Envoy; and Russia's interest plainly is that the flame of disaffection to Moslem rule should never again be quenched," whence the *Review* argues that Russia while ostensibly seeking to pacify the insurrection, will privately encourage the insurgent leaders to persevere. Russia's object is to force Austria to intervene, and thereby obtain the basis of a proposal of partition which would give Russia the eastern and southern parts of European Turkey. In another article ("England and the Eastern Question,") the same paper says, though England will not intrigue, "she cannot remain quiescent, for her interests in India must be protected." At the same time, it adds, "The British popular feeling, once ready for almost any sacrifice in maintaining Ottoman rule, is now averse from all further waste of money or blood in what is at length regarded as a hopeless cause. Turkey has lapsed, in the eyes of her best friends, into the very last stage of discredit, and it cannot much longer remain in doubt whether the Ottoman system does or does not possess the energies necessary to the existence of a European State."

WHAT WILL HAPPEN?

These almost official utterances show the changed circumstances in which the Eastern Question is now being re-opened. It is quite evident there will be no more fighting in the defence of Turkey. She will be allowed to fall. In fact, she cannot be kept together. The question is, what will happen? The best thing which those who are looking for Christ's appearing could desire, would be a peaceful partition of Turkey among the Great Powers, in which Syria would be allotted to England. This, while affording England the necessary protection for her Indian communications, would give Israel that protection of the merchants of Tarshish, under which the "unwalled villages" of the latter day would soon spring up, probably as the result of the Montefiore Scheme which seems being cut and dried against this very contingency. Another interval would bring Russia by and bye to the mountains of Israel, to wrench from British grasp the key of universal dominion. And then—! As

Dr. Thomas remarked just before his death, "The time of the end is developing finely."

ANOTHER RUSSIAN VICTORY IN THE EAST.

Concurrently with the Herzegovinian opening for the Russian advance on European Turkey, there continues to be tidings of Russian progress in Central Asia, on a scale to awaken British apprehensions, but which Britain seems to be powerless to come to any decision about. A great Russian victory is announced from Khokand: on this the *Elgin Courier* remarks:

"Whether the victory thus reported was great or small—whether only three instead of thirty-nine guns were captured from the enemy—is of far less importance to us than the fact that Russia is making rapid progress in the direction of our Indian Empire. The simple fact is, that the whole country eastward from the Caspian Sea to Chinese territory is being swallowed up, and that rapidly, too, by a gigantic Power in Central Asia, before which the Khans of Turkestan are as stubble before the wind. Our statesmen see the progress of Russia in the direction of India, which is often discussed in the House of Commons, and may be called a standing topic in the newspaper press, but what can any Government, Whig or Tory, do to arrest Russian aggression in Turkestan? Within the memory of some of our readers, a great part of Persia has been taken, and the Caspian Sea made a Russian lake. Now the Sea of Aral has become another Russian lake, and the Oxus has been added to the number of Russian rivers. News came the other day that Merv had been taken, which lies within a short distance of the Afghan frontier; and the cry raised in the London journals next day was—Why does not the Indian Government send a military force to Herat, which is the key to our Indian Empire in that direction, and not far from Merv?

"It is easy to give advice either to the Indian or the British Government, but a little sober reflection may convince any one that the question of Russian aggression in Turkestan is one of perplexity, and, at the same time, of a very delicate kind. The progress of Russia towards India is through a part of the world in which we can do nothing to check it. We cannot march an army into Central Asia to fight the Russians, even though we had one to send, which we have not, for all the troops that we could spare for such a war would be a mere drop in the bucket as compared with the Russian forces that could be arrayed against them. Where would provisions for such an army

be found? How long would its marches be in sandy, waterless deserts, or through rugged mountain passes guarded by the enemy? Were there an accessible seaboard near the line of Russian progress southward, and large cities upon it, a British squadron might do much; but it would be as useless for a British fleet to go to the Persian Gulf to check Russian progress towards India as it would be for one to go to the Yellow Sea and fight them there. The Muscovites are moving through barbarous countries far inland, with their eyes fixed on North-Western India."

ANSWERS TO CORRESPONDENTS.

C.A.W.—Break bread alone if you cannot have company. If it be good for "two or three" to bring Christ to remembrance, it cannot be bad for one. The number of "two or three" was to shew that a great number was not necessary to command Christ's attention, not that "two or three" were absolutely necessary. You will find a blessing from the weekly observance of the breaking of bread in your solitude.

THE LAW OF MOSES v. JUSTIFICATION.

B.C.—Paul says "Circumcision verily profiteth if thou keep the law." As the "profit" in the case had reference to justification unto life eternal, it follows that "If a Jew had kept the law in every point," he would have been saved, but not without the "atonement" required by the wisdom of God; for as one of the exiled race, through sin, the declaration of God's righteousness, as the basis of propitiation (Rom. iii. 25.) would have required the shedding of his blood, as in the case of Christ, to be followed by resurrection through obedience. But this is to discuss an impossible case, unless we take the case of Christ, who was "a Jew who kept the law in every point," and then, "by (the shedding of) his own blood, entered into the holiest, having obtained eternal redemption."—(Heb. ix. 12.)

THE MODE OF GATHERING THE SAINTS.

L.F.—The question has been answered before (see *Christadelphian* for September 1871, page 294.) It is a matter of small importance whether it be by natural or extraneous means that the saints will be conveyed to meet the Lord at his coming. We shall be duly apprised of the mode of conveyance when the hour arrives. The immensely important point associated in the apostolic discourse with "fear and trembling," is, shall we be favourably or otherwise received when we stand face to face with him? There will be no "wasting out of the host" before we see

him. We must all stand before him and give account. That account will be given with joy if we give ourselves without ceasing to the word of God and prayer; "this will make us fruitful in the word and work of Christ.

THE RESURRECTION OF REJECTORS.

The rejectors of Christ were not "brethren." Yet they are to rise from the dead.—(John xii. 48.) Consequently it cannot be an "open question," "whether any but the brethren of Christ will be raised from the dead." None but they will be raised to immortality; but numbers besides them will rise to the shame and the contempt of the terrible epoch of the Lord's coming. This teaching is too explicit and too accordant with justice to be mistaken. The only point in connection with the subject that may be said to be "open" is as to the degree of knowledge necessary in our day to constitute a rejector responsible to resurrection. Where a man knows and believes the gospel, there can be no doubt about his resurrection-responsibility, whether he obey it in baptism or no; for the basis of responsibility is knowledge.—(John iii. 19.) But many reject the gospel, sincerely believing it to be opposed to the truth of God, and others without capacity or opportunity to judge whether it be gospel or no. This is the only class about whose case there can be any doubt. For further remarks on the subject see *Christadelphian* for April 1870, pp. 120-186; also the *Christadelphian* for 1873, page 231.

PAUL'S VISION OF PARADISE.

G.J.—Paul's doubts as to whether the Paradise he saw was visional or actual, doubtless implies that he thought "Paradise" might then have really existed; but there is in this nothing absolutely irreconcilable with Paul's belief, that paradise was the kingdom of God to be established in Palestine, the garden of the Lord. The nucleus of that paradisaical kingdom actually existed at the time in the person of the glorified Jesus, and in the persons of Enoch, Elijah, probably Moses, possibly of those who rose at the resurrection of Christ, and certainly of the ten thousands of angels that will be in attendance on Jesus and the saints in the day of the manifestation of the sons of God. He might see these in tableaux representation of the kingdom, as Peter, James and John, who were said to see the kingdom of God in power in seeing the Lord with Elias and Moses on the mount of transfiguration. There would in that case be just the same reason for uncertainty as to the reality of the things seen as there is as to the appearance of Elias and Moses on the mount, and just the same possibility of their being actual, without in the least degree interfering with the fact that in its final manifestation, the paradise state is to be established in the land of promise at the

coming of Christ as declared by the prophets. On the other hand, if Paul saw paradise in complete manifestation according to the prophets, his doubt might be whether what he saw was not caused momentarily to exist for the purpose of the revelation to be communicated to him. In any case the words of Paul cannot mean more than this, that what he saw was so intensely real to his senses, that though confessedly "visions and revelations," they might have been realities so far as he could tell.

THE APOSTLES AND THE NATIONAL WORSHIP OF THE JEWS.

"Speaking on the subject of 'Musical Instruments,' you say that the apostles continued 'to take part' with the Jews in their worship. Surely, they never could join with the Jews again after they had joined Cæsar in putting to death, not our king alone, but their personal friend. On all the occasions in which they entered the Temple at Jerusalem or the synagogue elsewhere, it was to find an occasion to preach unto them Jesus."—M. H.

ANSWER.—The evidence that Paul and the apostles generally took part in the national worship of the Jews (which was of divine appointment), lies principally in the statement of James and the elders at Jerusalem to Paul: "Thou thyself walkest orderly and keepest the law;" and their advice to him to "purify himself along with four men which had a vow," which advice he acted on.—(Acts xxi. 15, 20.) Now this keeping of the law would involve a participation in the worship founded upon it, as illustrated in the case of Anna (Luke ii. 37), Zecharias, the father of John the Baptist (Luke i. 9-10), Jesus himself (Luke ii. 42; iv. 16), and the apostles after his ascension.—(Acts xxiv. 53; Acts iii. 1.)

But the Gentile believers had nothing to do with it. And even if they had, their participation could not have been made a ground of our joining in the "divine service" "performed" in our national "churches," because the temple and its ordinances were a divine establishment; and the brethren would feel that so long as God permitted their existence (though the Jews were disobedient), they were walking in His ways in giving attendance upon them, while at the same time breaking bread on the first day of the week and preaching the kingdom of God in the name of Christ. In their day, the two things were concurrent, during the period of transition which ended in the destruction of the temple and city, and the dispersion of the people.

CHRIST AND THE SABBATH.

J. J. (N.).—The example and precept of Christ have nothing to do with the observance

of the first day of the week as a day of rest. This is due to the enactment of the Emperor Constantine in the fourth century, who legislated under the inspiration of the bishops of the Catholic Church. Their idea was that the law of the sabbath had been changed from the seventh to the first day. This was a mistake on their part, but it is a mistake that has had some happy effect in securing the general observance of a day of rest. Their mistake was founded on the apostolic appointment of the first day of the week as the day for the breaking of bread in remembrance of Christ after his departure from their midst. There is no evidence that the apostles ever intended this as a substitution of the first for the seventh day in the sense of the sabbath. Their teaching (particularly that of Paul) goes against the practice of observing (Mosaic) sabbaths and feast days.—(Gal. iv. 9, 10.) Paul's teaching is that these things were shadowy of the good things accomplished in Christ, and no longer binding on believers.—(Col. ii. 16, 17.) The first day of the week is a day of special attendance on the things of Christ, but not a day of burden and prohibition like the Jewish sabbath. As to Christ who came to fulfil all righteousness and therefore the law, he taught the people to "observe and do" whatsoever the Scribes and Pharisees taught as occupants of the seat of Moses.—(Matt. xxiii. 2, 3.) Therefore he enjoined the observance of the sabbath, being himself "made under the law." His healing people on the sabbath day was not a breach of the sabbath law, though made a ground of accusation against him; for he justified it on the ground that the priests were *blameless of sabbath breach*, who waited on the altar or circumcised a child on the seventh day.—(Matt. xii. 5; Jno. vii. 23.) His defence was, "It is lawful to do WELL on the sabbath day." He appealed to the practice of the Jews themselves in the watering of their cattle or the rescue of sheep fallen into a pit on the sabbath day. If he had healed on the sabbath day in the spirit and with the intent of sabbath breaking, he would not have adopted this line of defence, but would have plainly contended that he was under no obligation to keep the sabbath. True, he said "The Son of Man is Lord *also* of the sabbath:" but he said this as an additional support to his reply and not as justifying a breach of the law he came to fulfil.

DRESS AND WOMEN PROFESSING GODLINESS.

J. L.—"Women professing godliness" are exhorted to dress themselves "with shamefacedness and sobriety." This indicates a "taste" and a "style" considerably in contrast with that which is popular with the

gentler sex in our time. A "woman professing godliness," presuming she is in earnest in her endeavour to commend herself to Christ at his appearing, will not hesitate which school to follow—the apostolic or the school which emanates from the frog-city which is apocalyptically styled "Sodom and Egypt." At the same time, the apostolic prescription must be applied with discretion. There is no book of apostolic "fashions." There is no category of things to be worn and not to be worn. There is a rough and general allusion to "plaiting of hair, wearing of gold and costly array" as representative features. What Paul and Peter aim at (for they have both spoken on this subject—1 Tim. ii. 9; 1 Pet. iii. 3, 4) is the inculcation of a chaste and sober and modest spirit in the sisterhood, leaving it to their good sense to regulate details in accordance with this spirit. If this general spirit exists, the form in which it expresses itself must not be made the subject of captious criticism. Some may wear "cushions" and "ear-rings" (to come to the specific subject of your enquiry), and still dress with shamefacedness and sobriety; while others may abstain from special items of adornment and yet in the obtrusive and flaring colours of a plain dress may grossly violate the rules of sobriety, and advertise to all the world the vulgar mind possessed by the wearer of the tawdry array. There is a chaste medium which women of worth have no difficulty in observing. A workhouse uniformity of dress would be intolerable. God has given us variety in colour of hair, shape of faces and form of persons. Variety of dress is the corollary of this, and gives women more particularly the opportunity of manifesting themselves. The brainless female will set off her uninteresting form with the gew-gaws of a country fair; the pretty daughter of vanity will be a walking millinery establishment of feminine fineries; the oppressive slut will distress her civilized neighbours by a slipshod draggle of wrinkled cloth hanging about her person in utter indifference to the claims of decency; the daughter of Sarah will give us that mixture of plainness with neatness, and good taste with sobriety, that will reveal the good sense which, without set rules, knows the proper and beautiful place for personal attire, and the courage, which without obtrusiveness, can keep the subject in that place.

QUESTIONS CONCERNING THE SIGNS OF THE TIMES.

1.—*You maintain that the Pope is the Man of Sin and the anti-Christ. Now how can that be, seeing that the Man of Sin is but one person, called "that Wicked One"—whereas, there has been a long line of succession of Popes—many persons? Then*

again, the Man of Sin is evidently an out-and-out Atheist or Infidel, who does not even so much as confess there is a God or a Christ, whereas the Popes most ostensibly do so, as every one knows. The Pope, therefore, cannot be the Man of Sin nor the anti-Christ, for he does not fill the picture fully enough, as given in 2 Thess. ii. 4, 8, 9; 1 John ii. 22. Again, do we not read in Rev. xvii. 16, that the "Ten Horns" are to destroy the Harlot, which, if this be the Romish Church, as you hold, proves that the PAPACY IS TO BE DESTROYED BY THE SECULAR KINGDOMS, as they seem to be partly doing now, before the Second Advent, and not by Christ at all. Therefore "that Wicked One" whom Christ will consume, must be a different party from the Pope, even a personal anti-Christ who is even yet to arise. Then again, it was not Austria and the house of Hapsburgh which was supporting the Papacy (as being the Beast), which fell in 1866, as you state; but it was most notoriously the fact that France upheld it ever since 1849, and from thence till 1870. Then it was that his temporal power was stripped, and Rome taken from him by the Italians.

2.—*How can the Turk be the "Dragon," and yet the Greek Empire preceding it be the same thing? Do you reply—by occupying Constantinople! That won't do. Is Mr. B., a grocer, the same as Mr. A., the ironmonger, because he moves into the same shop which Mr. A. formerly occupied? So if the Greek was the Dragon, then the Turk cannot be, and if the Turk is it, then the Greek was not.*

3.—*Is Mr. Roberts aware that the temporal power and possessions of the Pope did not begin till somewhere about a century later than 606, viz.: in the days of King Pepin?*

4.—*Is Mr. Roberts also aware that it cannot be truthfully made out from history that there either ARE NOW or HAVE BEEN just TEN kingdoms. There has always been either TOO MANY or TOO FEW. This is, therefore, evidently a YET FUTURE division.*

5.—*Where is there really any very positive sign that Christ's advent is so imminent? The ten kingdoms are not yet arisen, the ten tribes are in exile, the Jews are not restored, nor anything of the final crisis is apparent, and very much yet remains to be done ere the situation is ripe for that denouement.—(G.D.W.)*

ANSWERS.

The foregoing questions have already been answered in the *Christadelphian*. The objections they shadow forth were thoroughly gone into in reply to a string of thirty questions, by a former friend, which questions with their answers will be found in the *Christadelphian* for June and July, 1870,

pages 180 and 209. To these answers we must refer G. D. W., the author of the present interrogatories. Meanwhile, in few words, we indicate the solution to the difficulties propounded, noting the questions in the order of the figures prefixed to them.

**NO. 1.—THE POPE AND THE MAN OF SIN.
—NEW TESTAMENT DENIAL OF THE
FATHER—THE TEN HORNS NOT THE
DESTROYERS OF BABYLON—AUSTRIA AND
NOT FRANCE THE CONSTITUTIONAL SUP-
PORTER OF THE PAPACY—EVENTS OF
1866-70.**

The Pope is an official personage. His Popeship lies in his office, not in his individuality; and this office is ONE throughout many generations, though worn by many persons. It may be likened to an official robe worn by various persons in succession. Consequently, though there have been many persons in the Popeship, there is but ONE POPESHIP, who is pre-eminently in the history of mankind as viewed from the divine standpoint "that wicked one." The prophetic Scriptures deal with offices in this way, apart from the persons who may fill them. Thus it was said concerning Israel and the surrounding nations, they "shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, &c."—(Jer. xxv. 11.) G. D. W. would say, "the king of Babylon is but one person;" which of course would be true in a sense, yet wrongly applied if made to exclude the fact that there were several kings of Babylon during the seventy years. There was but *one at a time*, and only that one is recognised here, and he is spoken of as having been the same one all the time, because the office was one, though the occupants of the office were more than one. So with the Popeship, there is but one Pope all the time, though the persons holding the office change with changing generations. The individuality of the man called Pope is of little importance. It is the existence and maintenance of the office into which he is put that constitute the crime against God; and this office has been maintained and perpetuated as ONE in all the centuries.

As to the Man of Sin being an "out and out Atheist," we must not be guided by modern nations on that subject. We must adhere to Scripture terms and the Scripture sense of the terms where so much depends on accuracy in the drawing of our conclusions. The allegation concerning the Man of Sin is that he "opposes and exalts himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God." The case is not that of a man who says "there is no God," but who admitting the existence of objects of worship, exalts himself above them all, and sets himself before the world

"as" God. A man who was "an out and out Atheist" in the vulgar sense, would not "as God, sit in the temple of God, showing himself to be God." The Pope "fills the picture" exactly, though eyes may be lacking with some to see it. He exalts himself above every object of worship, and as God, sits enthroned in the community founded by apostolic labours in the first century, and which is therefore historically the temple of God, though deserted long ago by the true God, and occupied by the Roman God—after the type of the abomination of desolation occupying the temple in Jerusalem where the divine glory once dwelt. His position in this temple-community is so ceremoniously represented every year under the dome of "St. Peter's" when he sits "as God," on a throne borne on men's shoulders, and is greeted with divine honours of music and the bended knee on the part of the assembled multitude. His claiming to be the vicar of God, and in that sense God, excludes God in every other shape, and therefore practically makes him God in the earth.

But here we are referred to 1 Jno. ii. 22: "He is anti-Christ that denieth the Father and the Son." Why, there is no completer refutation of the personal anti-Christ theory than this passage; for it shows that the "anti-Christ" of apostolic discourse is composed of all that deny the Father and the Son. "This," says John, in chap. iv. 3 (same epistle), "is that spirit of anti-Christ whereof ye have heard that it should come and *even now is it ALREADY in the world.*" Again (1 Jno. ii. 18), "Ye have heard that anti-Christ shall come: *even now are there many anti-Christ, whereby we know that it is the last time.*" "Anti-Christ" of the New Testament is in fact a community with an official head pretending to stand for God. Their spiritual peculiarity is the "denial of the Father and the Son." But what does this mean? We must take the scriptural answer to this question, and not fall into the vulgar mistake of supposing it is "out-and-out Atheism." You may deny a person without denying that they exist. Thus did Peter deny the Lord. To deny the Father and the Son is to deny what is revealed concerning them. This is John's definition of the Word as used by him. Thus, "Who-soever transgresseth and *abideth not in the doctrine of Christ hath not God.* He that abideth in the doctrine of Christ *HATH both the Father and the Son.*"—(2 Jno. 9.) "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father."—(1 Jno. ii. 24.) "Who-soever denieth the Son, *the same hath not the Father.*"—(v. 23.)

It is a peculiarity of divine speech to describe the actions and sayings of men by their real nature and the consequences they

lead to, and not by their appearance on the surface. Thus the haters of wisdom are said to "love death," though literally they love life (Prov. viii. 36); thus also Shemaiah, who urged the high priest to apprehend Jeremiah on the ground that he had been appointed of Jehovah to guard the temple from madmen, was said to have "taught rebellion against the Lord," though nothing was further from Shemaiah's professions.—(Jer. xxix. 32.) Thus too, Sennacherib, who came up against Hezekiah on the pretence that God had sent him (Isaiah xxxvi. 10), was declared to have misrepresented and blasphemed God, though nothing expressly of that character is to be found in his words. Instances might be multiplied. The case in hand is as strong as any. The Anti-christ community "deny the Father and the Son" in teaching for doctrines the fables of human imagination, and rejecting the testimony of God as to what He is and who the Son is, and was, and what his purpose in the earth is, and what his will is as to what he would have men believe and do. That they say "we confess the Father and the Son" does not alter the fact, and therefore John's description of their case is the one that will be recognised by those who are of the truth.

As to the "ten horns," (the kings of Europe) it is true they hate and persecute and despoil the Harlot (the church) towards her latter end; but it is not true they "destroy" her in the sense of extirpating her as an institution from the earth, before the Lord's coming; for in the war that ensues between these same ten kings and the Lord Jesus, the false prophet is in their camp (Rev. xvii. 14: xix. 20,) and her final destruction is thus announced: "She saith in her heart, I sit a queen, and am no widow and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Her destruction is of God and not of "the secular kingdoms," as is further evident from such expressions as "God hath remembered her iniquities" (xvii. 5,); "God hath avenged you upon her" (20): "True and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."—(xix. 2.) Consequently, the argument about Paul's wicked one "whom the Lord will consume with the spirit of his mouth and destroy with the brightness of his coming" being "a different party from the Pope," falls to the ground. The papacy lasts till the Lord destroys it. It is not in the power of any human government to uproot it, and certainly no more wicked persons or systems (according to the scriptural standard of wickedness) could there be than the Roman hierarchy with their pretended infallible head.

As to the relation of Austria and France

to "His Holiness" prior to the catastrophe of 1866, our correspondent's information is as foggy as his scriptural perceptions in general. He mistakes appearances for realities. Louis Napoleon garrisoned Rome in 1849, not for the purpose of upholding the Papacy, but for the purpose of conciliating the Catholics of France whose support was necessary to his schemes, and for the purpose of depriving Austria of the influence arising from the possession of the Pope's person. The real supporters of the Papacy was the house of Hapsburg. This imperial and military house was united with the "Holy See" in the bonds of a cordial political union. The Concordat made their fortunes identical. Austria pledged her support to the ecclesiastical professions of the Papacy throughout her dominions in exchange for the Pope's recognition of the house of Hapsburg as the ruling power of the state. In token of this intimate union the Emperor of Austria wore the title of "His Holy and Apostolic Majesty." To Austria all the principalities of Italy looked. The Grand Dukes of the states adjoining the Papal territories were all Austrian puppets. French bayonets in Rome was an intrusion; and was looked upon as the cause of the ultimate collision between France and Austria, which came to pass in 1859, when Austria was driven out of Italy after the victorious French battles of Magenta and Solferino. This prepared the way for the final Papal collapse, seven years later, viz. in 1866, Austria was vanquished at Sadowa in conflict with Prussia, as the result of which the old Conservative pro-Papal party in Austria were driven from power and the anti-Papal Liberals came to the front, one of whose first acts was the *abolition of the concordat uniting Austria to the Papacy*, and the suppression of the Austro-imperial title "His Holy and Apostolic Majesty." The Papacy was thus totally deprived of the support of a military empire which had long been interwoven with her own existence as her chief support, and thus left to herself, she was helpless in the hands of the French, whose defeat by Germany was all that was needed to complete the downfall of her power, which finally ensued A.D. 1870.

No. 2. — THE APOCALYPTIC DRAGON, GREEK AND TURK.

Territory is the base of power. Empire is an affair of land. Consequently the character of an empire is determined by the geography imperialised. A Dragon territory will impart the Dragon element to any government possessing it. The Apocalyptic Dragon was symbolical of the Greek division of the Roman Empire. The mouth of that Dragon was Constantinople, the seat of the Eastern Empire, and, historically, that city continues to be the mouth of the Dragon, even if it happen to be in possession of the Turk. "That won't do," says G. D. W.

because of a certain supposed grocer and ironmonger exchanging shops without altering the identity of their firms. This is scarcely deserving of answer. There is no parallel between the two cases. A certain shop is not essential to a certain business, but a certain country is essential to the exercise of a certain political power. No government can be a British government without the possession of Britain; and if the political symbol of Britain be a lion, the possessor of Britain is the political lion of the hour. Consequently, Constantinople being the historic "mouth of the Dragon," the Turk for the time being is the Dragon power, and illustrated the Apocalyptic frog-emanation from the mouth of the Dragon in declaring war against Russia in 1854, under French inspiration.

No. 3.—THE 1260 YEARS AND THE TEMPORAL POWER OF THE POPE—THE ONE NOT MEASURED BY THE OTHER, YET BOTH END TOGETHER.

True, the Pope was not a territorial sovereign "till somewhere about a century later than 606;" but the power measured by the forty and two months (1260 year-days), began at the date mentioned, that is, "power to make war against the saints." Indeed he might have possessed "the States of the Church" in Italy without having "power over all kindred and tongues." What was needed was the position assigned to him under the decrees of Justinian (finally established by Phocas in the year named), which made him a co-ordinate power in the imperial realm everywhere. By these decrees, he was made *universal* bishop with power to employ the civil magistrate in the enforcement of his ecclesiastical authority—an authority extending in those days to matters which are now considered purely secular. This was giving him "power to make war." We are witnesses of the fact that *that power is now at an end*. Consequently, to make the 1260 begin "a century later than 606" would throw the chronology out of harmony with the facts: for the Pope ought now to possess all his old supremacy, which thanks be to God he does not.

But then it may be said, if the 1260 years did not begin with territorial sovereignty, why make them end with the fall of that sovereignty? The answer is that so long as the Pope possessed territorial sovereignty in "the States of the Church," it was in his power to "make war" within the limits of that sovereignty. The fall of the temporal power was necessary to put an end to the "power to make war." The Pope is now without power to make war against the saints. He is the official head of the Roman apostasy, and his orders and decrees are still all-powerful with the members of his communion, but this is only on the principle

of voluntary compliance on their part, as in the case of the members of any other society. There is no power to compel at the point of the sword. Witness Dr. Dollinger, ex-communicated for his rejection of the infallibility dogma, yet enjoying the utmost liberty under the protection of the civil power, and busily engaged in setting up a rival church, "The Old Catholic," instead of rotting in a dungeon or shrieking on the rack. The power to compel began long before the Pope had states of his own as a temporal sovereign. It is this power that is measured by the forty and two months. Consequently the forty and two months of years must be reckoned from the beginning of that power, and not from the beginning of the temporal sovereignty which was but a local appanage of the other and greater power he exercised in all kingdoms. The local appanage had to come to an end as a condition of the total extinction of the general power, but the measure of the general power is not to be reckoned by the duration of the local sovereignty. We are now in the satisfactory position of beholding the termination of both the general and local power, and recognising in this one of the clearest and most conclusive indications of the nearness of the Lord.

No. 4.—THE TEN KINGDOMS IN TWO PERIODS OF THEIR HISTORY.

Prophecy does not require that there should always be "just ten kingdoms" in Roman Europe. It requires this number only at two points of time, first, on the break-up of the Roman Empire at the end of the fifth century, and secondly, on the re-appearance of Christ to give the body-politic of the Fourth Beast to the burning flame. The existence of the required number at the first period mentioned is proved by history, which gives us a list of ten separate sovereignties that arose out of the ruins of the Roman empire on the completion of the barbarian conquest, and the existence of the same number at the coming of Christ is being prepared by the events which have been in progress on the Continent for the last ten years.

No. 5.—THE SCOFFER'S CRY—"WHERE IS THE SIGN OF HIS COMING?"—THE SIGNS OF THE TIMES ENUMERATED.

This question sounds wonderfully like the scoffer's question as predicted by Peter: "Where is the promise of his coming: for since the fathers fell asleep, all things continue as they were." Signs may exist and may not be discerned by certain people. Thus Jesus rebuked the Pharisees, saying "When it is evening, ye say, It will be fair weather for the sky is red. And in the morning, it will be foul weather to-day for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky but can ye not discern the signs of the times?" The

Scribes and Pharisees were of those who asked "Where is there really any very positive sign that Christ's advent is so imminent?" "Show a sign from heaven" said they. They looked for signs that were never intended to be given, and the signs that were given, they could not discern, simply because they did not bring to bear on the study of them the ordinary interest and diligence and observation exhibited in the study of the weather. There are people of the same sort in our day. The political sky is blazing with signs, but they say "Where is there really any very positive sign?" "Show us a personal anti-Christ. Show us an out and out Atheist setting up for the Deity in Jerusalem." Such people ask for signs that will never be seen, while they ignore those that shine like the magnificent constellations on a starry night. These, in brief enumeration, and as elsewhere and often before demonstrated, may be specified thus:

1.—The unprecedented "running to and fro" among the inhabitants of the earth during the last fifty years, as the result of the invention of the steam engine.

2.—The unprecedented increase of knowledge of all kinds within the same period, particularly the knowledge of the holy oracles.

3.—The uprising of the Jewish nation in nearly all countries from the oppression and contempt of ages.

4.—The prominence of the Holy Land as an object of public interest and the subject of numerous regenerative schemes.

5.—The return of the latter rains in Palestine.

6.—The decay of the Turkish empire which has been in progress for fifty years, and which has now led that power to the last stage of political inanition, preparatory to the imminent re-establishment of the house of David, *alias* the kings from the sun's risings in the land of promise—at the present a desolate province of the Euphratean empire in question.

7.—The operation of French diplomacy (symbolised by the frog) at the three great political centres of Europe during the last twenty years, (the mouths of Dragon, Beast and False Prophet, *alias* Constantinople, Vienna and Rome), resulting in three successive wars in the order of the prophetic enumeration, and more particularly bringing

about the military organization of Europe in preparation for the Armageddon gathering to be effected at the appearing of Christ.

8.—The immense armaments now existing, which are unparalleled in the history of the world, and which answer to the pre-advent prophetic summons "prepare for war; wake up the mighty men: beat your ploughshares into swords, your pruning hooks into spears."

9.—The disappearance of the power of the Pope to coerce even the most insignificant dissenter, as illustrated by the recent opening of a Baptist chapel under the very shadow of the Vatican.

10.—The existence of two Jewish official organizations with a quasi-political operation throughout the world, binding the scattered race into a national unit after the disintegration of centuries.

11.—The existence of an official Jewish scheme promoted among the Jews everywhere throughout the world (in honour of Sir Moses Montefiore), for the agricultural regeneration and colonization of Palestine.

12.—The downfall of the French empire.

13.—The restoration of the Spanish monarchy.

14.—The friendly understanding between the Czar and the Pope.

15.—The steady encroachments of Russia in central Asia.

16.—The preponderance of Russian influence in Continental affairs, and the steady pursuance of the Muscovite scheme for the extinction of Turkey and the possession of Constantinople.

17.—The position of England in India, and her relation to Egypt and other Biblical territories in the lesser Asia as the highway to her Indian possessions.

18.—The accession of the Tory party in England under the leadership of a Jew, and the marked friendship of England to the Jewish race and projects.

19.—The hostility of the secular governments of Europe to the pretensions and land monopolies of the church and the relentless persecutions of the priesthood.

20.—The development and activity of a body of people throughout the British empire more particularly, who are intently watching the signs of the times, and looking for the re-appearance of Christ with strong desire.

INTELLIGENCE.

(Intelligence is much condensed this month, so as to get it into the small remaining space at the printer's disposal.)

DUNDEE.—Brother Mortimer reports:—There are two additions here by immersion, JESSIE RAE (33), and ISABELLA GILL (16).

EDINBURGH.—Brother W. Smith reports three immersions here, ROBERT BARRIE, ELIZABETH CULBERT, and MRS. GRANT (of

Grantown), mother of brother Grant of Edinburgh; also visits of brethren from various parts.

ROME.—Brother Sutton reports the healing of the breach which for a while kept two sections of the ecclesia apart. They are now meeting in unity, striving together for the faith of the gospel. Brother Shuttleworth, of Birmingham, lectured in the beginning of September. Brother Hawkins has adopted a plan of exhibiting Christadelphian works in a glass case at his door.

GLASGOW.—There has been one addition here through the removal of brother Charles Smith from Girvan.

HULL.—See Manchester.

KEIGHLEY.—Brother Greenwood and those with him, are meeting in the house of bro. Watson for the breaking of bread. They have sought to make peace and failed, and have consequently delivered themselves from responsibility.

LEICESTER.—Brother Collyer (in the temporary absence of brother Armstrong,) reports the obedience of **THOMAS GAMBLE** (18), formerly Church of England.

LIVERPOOL.—The brethren have received notice to quit their new place of meeting (the Good Templars' Hall), and at present have no prospect of another. They are feeling disheartened. Let them, however, be of good cheer. If they were even shut up in a dungeon for the rest of their lives, they would have cause in the hope to rejoice in the Lord.

MANCHESTER.—Bro. Trueblood reports the obedience of **BENJAMIN SAWDON** (21), clerk, formerly neutral; and **THOMAS SIXSMITH** (20), painter, formerly Wesleyan. Brother Sawdon belongs to Hull, from which he came to Manchester for the purpose of obeying the truth. Brother Trueblood supplies some interesting particulars which we are obliged for want of space to omit. During the month (*viz.*, August 16-18), there has been a public discussion on the immortality of the soul, between brother Dixon and a Methodist preacher named J. Sanderson. The audience numbered 250 each meeting.

NOTTINGHAM.—Brother Kirkland reports the removal of Sister Stockton to Norman Cross.

RIPLEY.—Brother Richards, of Nottingham, reports the obedience of **WILLIAM RADFORD** (33), formerly Methodist, the first fruits of recent efforts there. Others are interested.

YARMOUTH.—Brother Diboll reports the obedience of his brother, **JOHN HENRY DIBOLL** (18), bookbinder. Brother Diboll adds that the small company of believers in Yarmouth have resolved to commence the public advocacy of the truth and with that view have engaged a small hall

centrally situated, capable of holding 200 persons. Its address is: "The Lecture Hall, Row 51, Market Place."

UNITED STATES.

ADELINA, OGLE CO. (Ill.)—There has been transmitted to us with a request for publication, a long report of a meeting held here of friends from different parts of the States, convened for the purpose, as stated in the introduction, of harmonizing misunderstanding on the subject of the nature of Christ. We are sorry to be compelled to decline the request to publish, yet clear, and unhesitating, and final as to our decision. One or two of the lesser speeches are reasonable and scriptural; but as a whole, the addresses delivered on the occasion are such as would only tend to increase disputation and bewilderment, and such as every enlightened and competent judge of the matter must repudiate and oppose. We all believe Jesus to have been "the only begotten Son of God," and the manifestation of the Father's wisdom and power; and, therefore, no "mere man." But when we are asked to sanction the proposition that in the days of his flesh, he was "one in substance" with the incorruptible and deathless Being who has created the universe, we are asked to go against the most obvious facts of the case, and the express testimony of the word. This we cannot do or consent to. On the contrary, we must dissent emphatically, and oppose decidedly a new doctrine which leads in the direction of the "immaculate" heresies of the early centuries, whether those who promote it are capable of discerning the fact or not. Their argument is illogical. God has created all things by His Spirit; that is, He has formed them out of it, and they are in the Spirit, and have the Spirit as their substratum; but all things are not in their proximate nature spiritual on that account. Their nature depends upon the will of the Creator absolutely. Therefore the participation of the Spirit in the begetting of Christ does not prove him of "divine substance," but only a divine work for a divine end—a spirit form, pattern, or character in the flesh, yet the flesh, not spirit flesh, but the flesh common to the Adamic stock. It was afterwards (at the anointing) enswathed with the Spirit, and at the resurrection changed to "divine substance." Our friends seem to think the substitution of "begettal" for "creation" makes a difference to the argument. If it does, it makes a difference quite in the contrary direction to their ideas; for to create is to form (not "out of nothing," as the orthodox have it, but out of the spirit direct); whereas to "beget" is, in this case,

(Continued on page 467.)

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. XII.

THE SPIRIT OF GOD AND THE BAPTISM THEREOF.

By DR. THOMAS.

A FRIEND of the undivine species, styled a "layman" by the Laodicean divinities of Babylonia, who paid us a visit when in these parts from Canada West, called our attention to the *Bible Examiner*,* and requested us to consider certain "Questions on Baptism," (propounded by himself), to be found on page 325 of the current volume; and to reply to them in an early number of the *Herald*. We promised so to do; and had accordingly prepared certain articles as answers to the following queries:—

1.—What is the Baptism of the Spirit?

2.—Are Christians of the present day baptised with the Spirit?

3.—Can it be shown from the Scriptures that the general belief that

the Christian graces—faith, hope and charity, &c., are the work of the Spirit,—is correct?

4.—If they are, how does God reward *men* for work that He does himself?

5.—Is not baptism taught in the New Testament as a Christian duty? and how does that agree with the idea that it is the Spirit?

To these we had written an answer, and had the first in type on the eve of being put to press for the January number, when the flames burst forth, and baptized it in fire with an everlasting destruction; for the fire was unquenchable, and its organism destroyed beyond all typographical power of resurrection. The loss of this article, it being the first, put all the others in abeyance, until we could find

* Edited by a "Rev." Mr. Storrs.—ED. C.

time to resuscitate its ideas or spirit in a new form. The contemporary loss of a part of *Eureka*, which demanded immediate repair, caused its revival to be deferred. But now all obstacles being removed in the publication of *Eureka*, we can once more concentrate our attention upon the queries propounded by our Canadian correspondent.

We presume he is not satisfied with Mr. Storrs' "*Response to the foregoing*," or his request would not have reached us to reply to them: and we suppose that his application to us is more a matter of curiosity than anything else. He does not seem to apply to editors for teaching; but more to know what they think about this or that. He evidently did not think he had yet found an editor that knew more than his readers when he sent his queries to Mr. Storrs. "I consider a paper," says he, "from which everything is excluded except the views of the editor, as being of very little use in the promulgation of truth." This is as much as to say to the divine Storrs, that if the *Examiner* contained no other views than his, it would be "of very little use!" Perhaps he did not mean to say this; but people often say what they do not mean. It is, however, an almost universal truth, though spoken accidentally. Editors generally are only party echoes. They rarely have an idea in advance of the parties in whose service they write. It is the party creates the editor; rarely indeed that the editor creates the party. Hence the exclusion of all views but the views of the party's editor would be "of very little use" in the development of truth. You know all he knows, or dares avow, by knowing what the party believes to which he belongs, and by which he is supported.

But while we admit the correctness of this in regard to editors in general, we must differ from our correspondent in regard to all. Our *beau ideal* of an editor is, that he should be head and shoulders above all his contemporaries. We have no admiration for periodicals where every scribbler's opinions are a

foil to the editorial views. A periodical to be useful in promulgating the truth, should speak the sentiments of writers *who are all agreed*; and the most intelligent of these writers should be the editor; so that if there were no other writing in it than his, the paper would still be potent for the promulgation of the truth. We do not intend to say that there should be no opposite views to the editor's apparent on its pages. Their appearance there is useful, provided they do not occupy too much space, and the editor is able to maintain the truth. He should know this demonstrably; and should edit, not to be taught but to teach. An editor who conducts a periodical upon the principle of being taught, confesses himself incompetent for the work before him. Such a periodical may be profitable to him, but can be of little value to the generality of readers, who become lost in the chit-chat and twaddle of penographers whose inspiration is the complacent satisfaction resulting from seeing themselves in print. The mind of an editor should stride in upon these with gigantic tread, and make the reader feel that he is the master spirit of the situation. And this editorial mind should be the reflex of the Spirit. Its giant power should be the truth, which is "*yea and amen*," and not a mere "*view*" or "*opinion*," that anyone could imagine as well as he. Editing after this type is so rare as to be phenomenal when found. It creates, but is not created by what exists. The truth, studied and digested in meditation upon the word, enters in and shines within the man. Its ideas distil as the dew, and he becomes fertile. When he speaks the truth, the Spirit speaks; so that if everything else were excluded from a paper except such editorial speaking, it would be the most useful agent for the promulgating of the truth desirable at present. It might not be the most successful proselyting agency; but it would be the most useful for God, because the work it might accomplish would be most likely to endure unto the end.

This is the sort of agent we aim to

make this paper—one that a really intelligent lover of the truth would feel uncomfortable in being without; uncomfortable, because he would know that truth was being developed in it, and he was not learning it. This conviction would make any honest heart uncomfortable. We do not invite communications for our own instruction; but to know the difficulties of others that we may remove them. "The religious world" cannot teach us. We read its questions, we hear its difficulties, and see in it only a mass of festering ignorance in which it is doomed to perish. Some of its questions are before us. They are questions which it is unable to solve, but the scriptural solution of which it will not accept. It doubts, and enquires, and shakes its head incredulously at the replies. It would teach us, but cannot: yet refuses to be taught. Under these convictions, we proceed to answer the questions. We expect very few to assent to our expositions; yet for the sake of that few, we encounter all consequences, knowing that we have the truth.

But, says one, this ground is too high for an uninspired man to take. It is. It is too high for a mere natural man. But it is not too high for one "renewed by knowledge after the image of his Creator;" for the new man in Christ Jesus; for the spiritual man who discerneth all things. Such an one is not an uninspired man. Every man who understandingly believes "the truth as it is in Jesus," has "Christ dwelling in his heart by faith," and that is inspiration, and the only religious inspiration worth anything in these days. If one so inspired turn editor, he takes his stand with Jesus, Elijah, Moses, Peter, James and John, on the Mount of Transfiguration; and with Paul in the presence of kings and philosophers; he stands before assembled people—not to be judged of them, but to enlighten their ignorance, to teach them, to pull down their strongholds, and to cast down their high thoughts which all exalt themselves against the knowledge of the Deity. This is the relation between

the spiritual and natural man. The spiritual man discerneth all the things of the Spirit of God, which the natural man is unable to know, yet is he critically and spiritually judged by none. (1 Cor. ii. 14-16). The spiritual man does not write for the applause of natural men; or to know of them what is right and true. He judges for himself what is good for them, and says, "with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord."—(1 Cor. iv. 3). He is "a workman," not a botch, or mere apprentice. He walks not in the court of the Gentiles, nor studies in their schools; but he is "taught of God," as all must be who would inherit His kingdom and glory.—(John vi. 45). Thus instructed, he is "a workman that needeth not to be ashamed," because he is not only skilled in the truth, but he "rightly divides" it. Compare the editorial production of such an one with that of the natural man! In the former it is a faithful, straightforward and courageous contest for a well-defined certainty; in the latter, it is a mere wisthy-washy, shilly-shally, yea and nay mess of twaddle and speculation, which only "darkens counsel by words without knowledge."

WHAT IS THE BAPTISM OF THE SPIRIT?

In answering this question, two things present themselves—a correct understanding of which is necessary before we can scripturally reply. The first question to be considered is, *What is the Spirit?* and next, What is the meaning of the word *baptism* in this connection? We shall answer these questions in the first place, and upon these answers as our premisses, submit our reply to the question before us.

1.—In this enquiry, we would know first, what is the meaning of the word *spirit*? To what language does the word belong? It is a Latin word,

as, *spiritus*, "blowing," from *spiro*, "to breathe, breathe out, exhale." Hence, *spirit* is that also which is exhaled. In the Greek, the word which answers to *spirit*, is *πνευμα* from *πνέω*, which signifies the same as *spiro*. In the Hebrew it is רוּחַ, *ruach*. But these words, while they tell us that they stand for something radiated or exhaled, do not tell us what the essence or substance of the exhalation, or radiation is. It may be air in motion, or wind, breath, electricity, or some other agent. What it is the word represents, depends upon something more than etymology can supply. The words *ruach*, *pneuma*, *spiritus* and *spirit*, do not signify the same thing in all places where they occur; still, whatever the thing is, the radical idea is a motion outwards—from into.

The first place in the Bible where the word occurs is in Gen. i. 2. Here it is *ruach Elohim*—a principle going out of, or from, the Mighty Ones. What could this be? It may be known by its effects. "It brooded upon the face of the waters"—of the waters, which in the primeval state of the earth, covered its entire surface.

This brooding principle covered the surface, and penetrated its substance in all its atoms; so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be commanded would be done. Every thing was made by this brooding principle as the executive of the Divine Wisdom. "By His Spirit He hath garnished the heavens;" "He sendeth forth His Spirit: they are created," even all the things detailed by Moses. Hence, Job says, "the *ruach* of Ail hath made me; and the *nishmah* of SHADDAI hath given me life." The Spirit is, therefore, formative. It is creative power. It made the light; it divided the vapours from the waters by an expanse; gathered the waters together in the place of the seas; formed the vegetable world; established the astronomy of the heavens; developed the animal kingdom; and executed the whole so

satisfactorily, that the work was pronounced "very good."

When we contemplate *spirit* through these results, we behold an Almighty power, which is predicated of AIL—the Spirit of Ail. But what is AIL? Etymologically, it is *strength, might, power*. Hence, the Spirit of AIL is a powerful emanation, or *breathing forth of power*. ALMIGHTY POWER is the fountain and origin of the universe—*ἐξ οὗ τὰ πάντα*, says Paul—"out of whom are all things."—(1 Cor. viii. 6.) He also tells us that the fountain of omnipotence is a glowing and torrid centre; a centre that cannot be approached by man; and the dwelling place of an invisible, intelligent, and deathless Being.—(1 Tim. vi. 16.) This is AIL—all-wise, all-powerful, all-seeing, and all-knowing. There is only one such in the whole wide-extended universe. He is life and incorruptibility, and never was anything else. Here is a wonderful being; corporeal intelligence that hath always existed, and out of whom as "THE FATHER," all things have been produced. But of what does His substance consist? What His nature? What is He? "HE IS SPIRIT." These are the words of Jesus, who knew what he affirmed. AIL is Spirit, and there is Spirit of AIL—the fountain and the stream are both Spirit; and hold a like relation that radiant caloric does to iron glowing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become Spirit; for they shall be like him who is in the bosom of the Father. "Deity is Spirit;" and to convey our conception to the reader of this substance, we would style it *corporeal electricity*. We behold the lightning's flash; we see its almighty effects upon rocks and trees, and we perceive its universality; still, of its *essence* we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God; and the same incorporeal and radiant essence is the Spirit of God.

Electricity or lightning is a Bible symbol for spirit. Ezekiel, son of man, priest and prophet, had "*visions of Elohim,*" who are, when manifested, Spirit, being all of them post-resurrectionally begotten and born out of Spirit, εἰς πνεύματος; and, consequently, consubstantial with the Father, who is Spirit. In these visions of Spirit, then, Ezekiel saw the living ones, or Elohim, come forth out of the midst of fire and brightness. His description in chap. i. 4, is symbolical of 1 Tim. vi. 16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness." In beholding these electrically-generated beings, born of the Ezekiel-fire, he says, "whither the Spirit was to go, they went," because they will be Spirit; so that, wherever they may be, there, necessarily, corporeal spirit will be. And "as for the likeness of the living creatures," says he, "their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning," or flaming electricity. "And the living creatures ran and returned as the appearance of a flash of lightning."

In scriptural discourse, "electricity" is termed *spirit*, because it is radiated, or sent forth from the substance of Almighty Power, after the tropical analogy of blowing, breathing, or exhaling. This idea is illustrated by the iron excited to white heat, or the magnet. These are solid substances, but within a certain radius they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power, or spirit, *of the Deity*; and the glowing iron and magnet, the radiating power, or substance, called DEITY. Here, then, is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and, at some particular epoch,

condensed, reduced to a bodily form and individualised. To affirm this would be to affirm the existence of abstract intelligent power antecedent to the *Hypostasis*, or substance, the exact representation of which Jesus Anointed is declared now to be. No, the Substantial Father has always been substance, and has had no incorporeal predecessor in wisdom and power. His nature is the substratum or basis of all conceivable existences, animate or inanimate, in all the universe; for they are all created out of His Spirit, and that Spirit radiates out of His substance. It is always subordinate to His will; and accomplishes that only whereunto it is sent. Hence, it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operations of the Spirit. The wisdom that ordains is in the Father, and the wisdom that executes is in the power radiating from Him. This is illustrated by the fact (and we have verified the fact by experiment) that a man may simply will actions to be performed by another at a distance; and his will, though unexpressed in words or gesture, will be done. If any action result, it will not be contrary to the will, nor can it be. It is impossible, likewise, for the Spirit of the Deity to execute contrary to the will of the Deity. Hence, "THE SON," or Spirit-emanation from the Father - Spirit - Substance, "can do nothing of himself, but what he seeth the Father do," or will; "for whatsoever He doeth," or wills, "these also doeth" or executeth "the Son likewise."—(John v. 19.)

The distinction made by "philosophers" between "matter" and "spirit" is artificial, and does not obtain in Scripture. The Father is matter or substance, but He is spirit also; for that matter of which He consists, and which constitutes His nature, is spirit. This being the fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to His works. The

dispute, then, upon the question whether spirit existed before matter, or matter before spirit, is a vain controversy, and indicative of the ignorance of the "philosophers" on both sides. The one had no precedence of the other, being essentially the same.

Hence matter is not essentially evil or corrupt and mortal, nor is it incapable of thought. The divine power is matter, but though He creates evil, He is not evil, nor corruptible and mortal. There is, therefore, no force nor reason in the argument that a thing is immortal because it is immaterial or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble; the only difference is, that it is matter in a different form. Hence the immaterial is the non-existent or nothing. To say, then, that a thing is immortal because it is immaterial, is to affirm that it is immortal because it is nothing or does not exist, which is the demonstration of the wisest thinking of the flesh—"the wisdom of the world" condemned as folly, working death in all that are deceived by it.

There is no part of the boundless universe where the Spirit of the divine power is not. It pervades the atoms of all bodies and is everywhere. Hence the inquiry of Christ in prophecy, "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there; if I make my bed in the grave, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thine hand lead me, and Thy right hand shall hold me. If I shall say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee."—(Psalm cxxxix. 7-14.) This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of the Creator; that

they are so in being contiguous to His Spirit; for, as fish live and move, and have their being in the waters, so all animals and men "live and move, and have their being," in Spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is "not far from every one of us;" and that Jesus said, "a sparrow shall not fall on the ground without the Father." Hence, in the natural or physical sense, all creatures have the Spirit, and cannot live without it; so that, as Job says, "If he gather to Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again unto dust."—(xxxiv. 14.) Spirit develops the organism of all creatures, and preserves it from disorganization. It is what pathologists term the *vis medicatrix nature*, and physiologists, "the vital principle." When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remains no healing power and vitality in their several bodies; and the immediate tendency in them is to corruption and dust. Hence, all creatures in the air, earth, and seas, are *spirit-forms*. The types or patterns after which they were created, were all in the mind of Deity before they were created; and when they were formed, the formation was out of spirit matter and by spirit according to pattern. Every creature is, therefore, a spirit in this sense; but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of the matter or substance of the peculiar form. A spirit form of a flesh and blood organisation is essentially mortal and corruptible; for death and corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of, were flesh and blood organizations turned again into dust, consequent upon the Deity gathering to Himself His Spirit and breath. His free Spirit withdrawn, and the cohesive affinity of their substance departed, and its gaseous elements entered into new combina-

tions, destructive of the forms termed man, cattle, fowl, and so forth. Hence the Deity is styled by Moses in Numb. xxvii. 16, "YAHWEH, *Elohim* of the spirits of all flesh:" that is, the Spirit self-styled HE SHALL BE, is the *powers* of all flesh-emanations of his power. The spirit-power of the lion is the power of Jehovah; and so of all other creatures. Hence the facility with which He can open and shut their fierce and voracious mouths, as in the case of Daniel and his persecutors. This universal diffusion of Spirit places all created things in telegraphic communication with the will of the Deity. What He wills needs not batteries and wires for transmission. He has but to will, and it is instantaneously responded to according to His purpose, though the locality where obedience is required be distant from His throne a hundred millions of miles. Take these two points, the throne of the universe and the earth we inhabit, as the two extremities of the line—the Deity at one end and we at the other. The intermediate space is filled with His "free Spirit," radiant from His substance, and incarnately organic in all His creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where He is to be where He would be; for He is everywhere by spirit, and fills all. Hence His will at the throne is His will at the same instant on earth; for His intelligence and wisdom are as universal as His power, and only require His will to be exercised for their manifestation in every part of his wide domain.

Now, in studying the subject of spirit, we must consider it severally in its relation to things physical and natural, and to things intellectual and moral, or spiritual in a special sense. As we have seen, all mankind and animals generally are the subject of the operation of the Spirit; but it is only a certain class of mankind that is operated upon in the special sense by which individuals are brought into

harmony with the moral attributes of Deity.

The ideas and thoughts of the Deity are as much spirit as this physical power. His thoughts are moral power *breathed forth* in His words, and that is spirit, even as the lightning *breathed forth* or radiant from His substance is Spirit. His thoughts breathed forth or revealed in any way He may determine, constitute "the truth," and, therefore, the truth is Spirit. Hence, the Lord Jesus said, "My words are Spirit;" and the apostle John says, "The Spirit is the truth." To produce physical results, such as raising the dead, curing the sick, speaking with tongues, speaking by inspiration, and so forth, material power or spirit is required; but when purely moral results are the things desired, the truth is the Spirit that operates upon the heart.

The next step in the inquiry is to ascertain the signification of the word baptism in this connection. Baptism of Spirit is the phrase before us. Does it mean sprinkling of Spirit, pouring of Spirit, dipping of Spirit—all of these, any one of them, or none? If we assent to the traditions of the blind leaders of the blind, the dark bodies of the Laodicean apostacy, respecting the word "baptism," and the thing it represents, we are involved in the conclusion that it means anything convenient for the occasion, all things in general, and nothing in particular. This is in effect the clerical definition of the word; for the clergy tell the people whom they deceive, that *baptism* means pouring, sprinkling, and dipping, and also none of these, as illustrated by Quakercraft, spiritism, and so forth. The clergy are aware that the intellects of their disciples are completely befogged upon the subject, that they do not read the Scriptures and meditate upon them for themselves; knowing this, they do not apprehend any detection and exposure of their theological knavery, and, therefore, tell their worshippers what they please. By this treatment of them for ages and

generations past, they have superinduced a state of universal idiocy, so that the worshippers of the Beast, who have his mark, name, and number of his name (Rev. xiii. 8. 17)—and these are all those who are under clerical influence—take for granted that *baptism* is a word of no precise signification, and as indeterminable as heaven, “beyond the bounds of time and space.” The clergy, or those of whom are classical scholars, know what the word means, but the people generally do not, nor can they be made to know anything till the Lord comes, and unveils the hypocrisy and dishonesty of the clerical blasphemers of his name, who know one thing and tell the people another for their own ends. We do not write with the expectation of dispelling the “strong delusion” from their minds upon this or upon any other topic connected with the doctrine of God. The ignorance and prejudice of the one and the knavery of the other, are ineradicable by any testimony and argument at our command. An angel from heaven, other than “the Angel of the Covenant,” would be impotent to the task of their enlightenment and cure. Enough has been written on the word “*baptism*” to convince any man not a lunatic or intoxicated with the wine of Jezebel’s cup, that it signifies neither pouring nor sprinkling; nevertheless, in all we have read upon the word from the pens of spiritual craftsmen, we have seen no satisfactory definition of the word *baptism* in connection with *Spirit*. We write not, we say, for the masses, for we have no hope of them; but we write for those people the Lord may yet have undeveloped among them. To them we address ourselves, in hope and with the confidence that, be they many or few (and but few we expect there are unmanifested), they will readily understand. They do not wish to receive *baptism*, or any other word of scriptural nomenclature, in any other sense than that which is strictly true. Truth is their sole object; and their only regret not the abandonment of errors, but their

inability to discover the true. When this is revealed to them, from whatever source and by whatever agency, they rejoice at the discovery and embrace it fervently with grateful hearts, because they are of an honourable and good disposition, and teachable as children, a likeness to whom all must attain who would enter the kingdom of the heavens.—(Matt xviii. 3.) For these we write, that we may bring them out from among the Gentiles of our generation for the name of the Lord. This accomplished, we are indifferent to the praise or blame of all the multitude beside, with all their guides and authorities to boot. The condemnation of these is part of our present inheritance, which we joyfully accept. No greater calamity could befall us in time than to be approved by the people and their spirituals, upon the principles of the names and denominations of the Seventh Seal Period, the long Laodicean interval stretching from A.D. 324 to the apocalypse of Christ in power and great glory. The commendation of the Storrses, the Campbells, and the parsonocracy in general or detail, would be a condemnation grievous as the mark of Cain. We accept their repudiation and that of all their incorrigible adherents with great thankfulness, for they are altogether gone out of the way, and there is none of them righteous, no, not one. Of the Spirit, and “the deep things of the Spirit,” they are equally uninformed, as they are of its baptism. What we have to say upon these they cannot receive without unchristianising their whole system and themselves with it, which would be fatal to their craft and vested interests throughout the world. They are baptised with spirit, indeed, but it is with the spirit of sin’s flesh, the spirit that works strongly in the children of disobedience. It is not of this baptism, so well known to clergy and people in its revival and war manifestations, we are going to treat in this essay, but of the baptism of that Spirit “*which guides into all the*

truth," and which the giver of it declared, previously to its bestowal, "the world cannot receive," a saying which effectually excludes all the clergy and their supporters from any participation in it, by whomsoever received.

The word *baptism*, then, is a mutilated Greek word, which, for purposes of clerical and state craft, has been introduced into and perpetuated in our tongue. The great bulk of the people, for whom and to whom the gospel is in this latter day providentially provided and

evangelised, know nothing about Greek. This the clergy know well, and, therefore, presuming on their ignorance, and the influence they have acquired over the unreasoning mass, tell them that there is no essential action represented by the word. Their devotees take it for granted that the assertion is correct; for, as the Roman Beast they worship is also a Greek, they conclude he ought to know, and, therefore, does know Greek, and so go "wondering after him" to their own confusion and disgrace.

(To be continued.)

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERNING
A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 18.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

THE DARWINIAN THEORY OF EVOLUTION.

If this theory were true, the hope of the gospel would never be anything more than a beautiful fancy. Human life would be eternally a thing of vanity, surrounded on every hand with a fathomless abyss of despair. For what is the Darwinian theory of evolution? That

every form of life that has ever existed on the earth (and therefore that ever will exist) is a product of development—not of creative volition, but of self-acting natural force, working slowly and gradually in accordance with fixed organic law. According to this view, man is a development from previously existing forms, which in a long and gradually rising chain, have sprung from the universal

undesigned life-force—bridging, in the course of ages, the chasm lying between the simplest life cell and the complex organism of the human constitution. The theory carefully excludes “specific” creation, or creation at all in the sense of express production. In plain words, there is no Father. There is only blind force which has no intelligence, no plan, no cognition or control of the works it “evolves.” If this were so, resurrection would be impossible and the future without hope. The popularity of such a view is perfectly intelligible: its truthfulness happily not so obvious.

The evidence upon which the truth of the gospel rests, is so vast and overpowering that if all the scientific men in the world were to coincide in the theory of Darwin, it would not shake the faith of those who apprehend the evidence in its entirety and force. Still such a scientific unanimity might prove an element of discomfort; for most minds are aware that the deductions of science as a rule, are founded on unquestionable matters of fact, and it would be impossible in many cases to resist a feeling that there must be strong foundation for the dismal theory in question if every man having access to the facts were of the same mind. It is therefore not without a certain use that scientific disagreement should be exhibited to view. Professor Owen, a world-wide celebrity in matters pertaining to animal life, dissents in a very positive manner from the Darwin school, and maintains, on the strength of his acquaintance with the animal world, that species are the result of creation and not of development.

The most recent illustration of this conflict of opinion in scientific circles is to be found in an address delivered at the meeting of the British Association in Bristol in August last. The speaker was “Mr. Thomas Wright, M.D., F.R.S.E., F.G.S.” His subject was the character of the country around Bristol as regarded

fossil remains, &c. He concluded his paper with the following remarks:—“In these remarks, I have carefully avoided any allusion to the origin of species, because geology suggests no theory of natural causes, and palæontology affords no support to the hypothesis which seeks by a system of evolution, to derive all the varied forms of organic life from pre-existing organisms of a lower type. As far as I have been able to read the records of the rocks, I confess I have failed to discover any lineal series among the vast assemblage of extinct species which might form a basis, and lend reliable biological support to such a theory. Instead of a graduation upwards in certain groups, and classes of fossil animals, we find on the contrary that their first representatives are not of the lowest but often highly organised types of the class to which they belong. This is well illustrated in the corals, crinoids, asteriadae, mollusca, and crustacea of the Silurian age, and which make up the beginnings of life in the palæozoic period. The fishes of the old red sandstone, we have already seen, occupy a respectable position among the pisces, and the reptiles of the trias are not the lowest forms of their class, but highly organised. The dinosauria, ichthyosaurus, plesiosaurus, pterodactylus, teleosaurus, and megalosaurus stand out in bold relief from the mesozoic strata as remarkable types of animal life that were specially organised and marvellously adapted to fulfil important conditions of existence in the reptilean age. They afford, I submit, conclusive evidence of special work of the great designing mind which pervades all creation, organic and inorganic. In a word, palæontology brings us face to face with the Creator, and shows plainly how in all that marvellous past there always has existed the most complete and perfect relation between external nature and the structure and duration of the organic forms which gave life and activity to each succeeding age.

Palaontology likewise discloses to our feeble understanding some of those methods by which the Infinite works through natural forces to accomplish and maintain His creative design, and thereby teaches us that there has been a glorious scheme, and a gradual accomplishment of purpose through unmeasured periods of time. But palaontology affords no solution of the problem of the creation, whether of kinds of matter or a species of life, beyond this, that although countless ages have rolled away since the denizens of the Silurian beach lived and moved and had their being, the same biological laws that governed their life, assigned them their position in the world's story, and limited their duration in time and space, are identical with those which are expressed in the morphology and distribution of the countless organisms which live on the earth's surface at the present time; and this fact realises in a material form the truth and force of those assuring words that the Great Author of all things in these His works is the same yesterday, to-day, and for-ever."

DARWINIANISM REJECTED BY A
STUDENT OF NATURE.

Excellent remarks in opposition to Darwinianism were recently made in an address delivered by the Professor of Astronomy in the University of Oxford. We give the substance. He said he was "unable to receive the new philosophy. Not because I am a Christian, but because I am a student of nature. I know of no more illustrious names in the annals of science than those of Newton, Herschel, and Faraday (I make no mention, as I could, of the names of the living), and their faith in an intelligent Author and Governor of all things as a matter of history.

"If creation by evolution were a very strongly presumable fact, I should logically accept it. With my own hands a quarter of a century ago, I obtained, and

any chemist might have obtained, all the elements which I found in an egg and in grains of wheat, out of a piece of granite and from the air surrounding it, element for element. It has been one of the most astonishing and unexpected results of modern science that we can unmistakably trace these elements also in the stars, and also in the nebulae; perhaps all of them when our instruments are improved. But no chemist, with all his wonderful art, has ever witnessed the evolution of a living thing from these lifeless molecules of matter and force.

"From what I know, through my own speciality, both geometry and experiment, of the structure of lenses and the human eye, I do not believe that any amount of evolution, extending through any amount of time consistent with the requirements of our astronomical knowledge, could have issued in the production of that most beautiful and complicated instrument, the human eye. There are too many curved surfaces, too many distances, too many densities of the media, each essential to the other, too great a facility to ruin by slight disarrangement, to admit of anything short of the intervention of an intelligent will at some stage of the evolutionary process.

"The most perfect, and at the same time, the most difficult optical contrivance known, is the powerful acromatic object-glass of a microscope: its structure is the long unhoped-for result of the ingenuity of many powerful minds; yet in complexity and in perfection it falls infinitely below the structure of the eye. Disarrange any one of the curvatures of the many surfaces or distances, or densities of the latter; or worse, disarrange its incomprehensible self-adaptive power, the like of which is possessed by the handiwork of nothing human, and all the opticians in the world could not tell you what is the correlative alteration necessary to repair it, and still less, to improve it as natural selection is presumed to imply.

"But I do not rest my objections to the theory of the universal prevalence of creation by natural selection without some intervention of an external intelligent will, solely on any special knowledge of the structure of the human eye. Above and beyond all other similar arguments, and there are many such, Mr. Wallace, who has an equal claim with Mr. Darwin to the origination of the theory of evolution, Mr. Wallace has made an express exception in the case of man. For the creation of man, as he is, he postulates the necessity of the intervention of an external will, and I commend his essay to your special attention. Among other arguments, he observes that the lowest types of savages are in possession of a brain and of capacities far beyond any use to which they can apply them in their present condition, and therefore they could not have been evolved from the mere necessities of their environment. For my own part, I would carry Mr. Wallace's remark much farther and apply it to ourselves. We too possess powers and capacities immeasurably beyond the necessities of any merely transitory life. There stir up within us yearnings, irrepresible longings unutterable, a curiosity unsatisfied and insatiable by aught we see. These appetites, passions and affections . . . are the indications of something within us akin to something immeasurably beyond us; tokens of something attainable, yet not hitherto attained."

INFIDELITY VERSUS CHRISTIANITY.

(Continued from page 455.)

The first enemies of Christianity showed how much they were at a loss for argument, when they had to say that the miracles were worked by the power of magic. But what could they say about the *resurrection*, which was the greatest miracle of all? The resurrection of Jesus lay at the very foundation of Christianity, and it troubled the ancient infidels more

than all the rest. To this grand event the apostles appealed as a test by which men could try whether the Christian religion was true or false. To this the great founder of Christianity frequently referred before it took place, as the ultimate proof that he was sent of God. All the evangelists relate that Christ repeatedly predicted his violent death and resurrection to his disciples. The very day before he suffered, he predicted the violent death he was to suffer by breaking bread, and appointing his disciples to do the same as a lasting memorial of his death. And after his resurrection, he demonstrated to the end of time, that all he had predicted regarding his burial and resurrection was accomplished. By the ordinance of baptism, the fact of the resurrection is proved beyond cavil. No human ingenuity can evade this standing argument.

So well was it known that Christ had predicted his resurrection, that the chief priests and Pharisees came to Pilate saying: "Sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchere be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people he is risen from the dead; so the last error shall be worse than the first. Pilate saith unto them, Ye have a watch; go your way and make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch."

By this guard of sixty Roman soldiers was the sepulchere watched. Yet, notwithstanding all the precautions thus carefully taken, the body was missing from the sepulchre at the time predicted. Matthew has recorded the account as given by both the friends and enemies of Jesus. He says: "Early on the first day of the week there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the

stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

So much for the true account as given by Matthew. Hear next what is said on the other side.

"Behold some of the watch came into the city and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye his disciples came by night and stole him away while we slept, and if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught."

That the body of Christ was missing at the time predicted, is a fact about which both the Jewish council and the apostles were fully agreed. Had not the body been out of the sepulchre, the council would have produced it, and exposed the falsehood of the apostle's declaration, that Christ had risen from the dead. The flight of the soldiers—the declaration of the high priests and elders—the bribe given by the latter, and taken by the former—the publication by the evangelists and apostles of the collusion between the two parties—who never sought to contradict the charge publicly made against them—furnish strong evidence of its truth. Matthew would not have dared to publish in Judea, so soon after the event, the charge of collusion and bribery against the chief priests and soldiers, if it had not been true. The story of stealing the body appears such a transparent fabrication, that Matthew simply records, without replying to it.

What came of the body is the grand question. The question seems to resolve itself into this: Did Christ rise from the dead according to the declaration of the apostles, or was his body stolen by the disciples while the soldiers slept, accord-

ing to their own testimony and that of the chief priests?

And *first*, let it be borne in mind, that the watch was composed of sixty armed men; that they were under rigid Roman discipline, which made it death by law for them to be found asleep at their posts, and that they were cautioned to be particularly on their guard on this occasion. It is not likely that a guard under such responsibility would fall asleep. It is most unlikely that they should all fall asleep at the same moment, as they must have done if they slept at all, seeing, if but one had remained awake, he would at once have waked up the rest. But suppose they had all fallen asleep, would they have gone and informed against themselves, saying "We all fell asleep, and while we slept and neglected our charge, the disciples came and stole the body?" Would they have done this, knowing it to be death by law, and while no others accused them? If they did all this, why were they never arraigned before Pilate's bar for neglect of duty? Why did not the chief priests whose characters were at stake, demand that they should be examined and punished? Why do we never hear a breath of a charge brought against them? And why, too, were the disciples allowed to escape unpunished and unexamined? Why were they not arraigned, and brought face to face with the soldiers if the theft of the body was reported against them? Why was this report only spread in secret, while it was never mentioned to them in public, and especially when they boldly confronted the Sanhedrim, who had circulated the report, and whose interest and honour it was to have them found guilty.

These questions are wholly unanswerable on the hypothesis that the disciples stole the body while the soldiers slept. And it is just as clear, that if the friends of Christ did not remove the body, the enemies of Christ would not, and the soldiers durst not, and would not.

But, *secondly*, is it likely that a few timid unarmed disciples—all dispirited as they were—would attempt to go through a strong Roman guard to the sepulchre? That sepulchre was hewn in the face of the rock; the Roman guard stood in front, watching it. Is it likely that a few friendless, discouraged disciples, in hourly fear of being arrested as the followers of Christ, who had expressly taught and enjoined them never to use the sword, would attempt to break their way through the watch and take the body? They trusted that he would redeem Israel, but their hopes had died when he expired on the cross. They durst not meet together except in secret for fear of the Jews. How, then, would they dare to meet a strong well-armed Roman band in open hand-to-hand conflict? And would they make such an attempt to secure a dead body? Or, could they hope to conceal the imposture and the theft from all Jerusalem and the world after such a deadly encounter?

Suppose, however, that they had hoped, by stealth or strength to carry off the body, what end could it have served? When it was in their possession, they laid it in the tomb: what object could they have in stealing it away? Would they risk their lives in hope of practising a cheat on the Jewish nation for no conceivable end?

Again: The soldiers were either awake or asleep—if they were awake, why did they suffer the body to be removed? If asleep, how did they know that the disciples had stolen it? And why did not the Sanhedrim, whose honour was at stake, bring the soldiers to trial, when they found that all Jerusalem was moved with the doctrine of Christ's resurrection, and that thousands upon thousands were believing it day after day? Why did they not *then* confront the disciples with the soldiers, face to face, and bring out the truth, and clear themselves from the charge of murder?

In this instance the Sanhedrim did not adopt the methods ordinarily employed for discovering criminals. They were ready enough by threats, persecution, and the scourge, to forbid the apostles to preach Jesus, and the resurrection from the dead; but they never *openly* accused them of stealing the body of their master while the watch were asleep. Investigation on that matter was the very thing they feared. The soldiers had told them the truth, and they had bribed the soldiers to conceal the truth. They did not dare to bring them to trial.

See how the historian speaks in the third chapter of the Acts—and its relation of facts was never gainsaid by the parties charged. Peter and John had cured a man who had been lame from his mother's womb. They then began to tell the people that their rulers had killed the Prince of Life; that God had raised him from the dead; that they were witnesses of this; and that it was by His power that the man was made whole. We are there told that as they spake to the people, the priests, and the captain of the temple, and the Sadducees, came upon them, "being grieved that they taught the people, and preached through Jesus the resurrection of the dead:" and that they laid hands on them, and put them in hold until the next day.

Here was the opportunity for the rulers. Five thousand men had believed, under Peter's address, and the tide was rising. Surely the apostolic culprits will be arraigned, and charged with the theft of the dead body, and the soldiers will be brought forward to establish against them the charge of gross fraud, by which they were imposing on the credulity of the multitude.

Do they do this? Let us hear:—

Matthew says: "It came to pass on the morrow that their rulers and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the

high priest, were gathered together at Jerusalem. And when they had set Peter and John in the midst, they asked, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

Surely there was never such a charge turned by prisoners against their judges. Here are the rulers and elders charged with murder—the murder of the Hope of Israel. The charge is publicly made against them; if it be not true, the men making it are flagrant criminals superadding a heinous accusation to their former misdeeds. And would not the rulers and elders, in that case, bring them to justice, and punish them with a degree of rigour proportioned to their bold and rebellious audacity? Their neglect to do so could not be from want of will. They did not do so. Why? There could only be one reason; the inherent and notorious rottenness of their cause. For what judge on earth would allow such charges to pass, if he could bring the authors to punishment? Not certainly the kindred of the high priest, and his friends in council.

It had now become absolutely necessary for the Sanhedrim to inflict the severest punishment for the sake of their own credit. They had originated the story about the stealing of the body, and all the world must now see that the necessity of proving and establishing the charge had become essential and absolute. If true, it could be easily proved. The soldiers were at hand. They had only to bring

these witnesses, and the work was done. If not true, still the soldiers could have been arraigned, and made to answer for neglect of duty, in allowing their charge to escape. In either case the Sanhedrim would have exonerated themselves from the load of infamy hanging over them. They do neither. They never so much as mention the subject; and thus they virtually acknowledge guilt, and seal the doom of their character.

It is said, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside, out of the council, they conferred among themselves, saying, What shall we do to these men? For that, indeed, a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus."

Such is the account given by the historian, and it was never gainsaid or denied by any of those whose conduct it impugned. They were caught in their own net. The only way of escape for them was by arraigning and inculpating the Roman guard. But that would have made matters worse. The soldiers would, in that case have told the truth about the earthquake, and the resurrection, and the angel, and of the lie which had been put into their mouths by the chief priests, and of the bribe put in their hands to make them hold their tongue. They were in such a plight as lying and iniquitous judges were never placed before. All they could do was to threaten; but their

threats were impotent. It is said, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. So when they had further threatened them,

they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was shewed."

(*To be continued.*)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECOLESIA, No. 71.

"Exhort one another daily."—PAUL.

THIS morning it is our privilege again to call Christ to remembrance. He is our hope. Apart from him all is darkness and despair. There is nothing in nature and nothing in the thousand devices that go to make up human society, that can emancipate us from the dominion of weakness, imperfection, and death. There is nothing apart from Christ that can deliver the world from the mass of abortive and worthless human life that now oppresses it; nothing that can extricate it from the fatal entanglements of its own institutions; nothing that can realise the pleasing picture of human brotherhood which poets delight to sing, and every cultivated mind contemplates with pleasure. In Christ the highest desires will at last be realised; by him, the highest good will at last be accomplished for all the world—even glory to God in the highest, peace on earth, and goodwill to men.

In view of this, the determination of Paul was nothing more than a sensible one—to know nothing but Christ and him crucified. It was but a logical result of the truth in his mind that made him "count all things but dung that he might win Christ," and what was logical with him will not be illogical with us if we go to the same extreme. It is a reasonable exhortation from him to us that we let the word of Christ dwell in us *richly*.

We are here this morning in the endeavour to obey that exhortation. The word of Christ requires continual putting in. It will never dwell richly in our leaky minds except by perseverance in this process. There are so many other things constantly competing for a place in our affections, and so great a natural tendency to "let slip" the things of God, that unless we deliberately and diligently give the truth the first place in the reading of the Word and prayer, it will have a poor chance, and we shall run great danger of being in that class who are at last sentenced to be deprived of "even that which they have."

The "word of Christ" and "the truth" are synonymous terms. The truth is all about Christ; and the truth covers the whole extent of the holy oracles. Christ is the great subject-matter of the law and the prophets, as well as of the apostolic writings. The law and the prophets are unintelligible apart from him. He is the key and the foundation. Acquaintance with the Scriptures in their breadth and fulness—namely, the kind of acquaintance to be got from daily and untiring intimacy with them—will, therefore, result in the rich indwelling of the word of Christ, and in all the effects which that indwelling is calculated to produce on every well-balanced mind. Christ "dwelling in the

heart by faith" will engrave the picture of Christ on a man's outer life.

In this matter there are, of course, degrees of attainment. John speaks of children, young men and fathers in Christ. The matter is one admitting, in the same discipleship, of great variety of mental relation to it—the utmost profundity of understanding on the one hand, and the simple exercise of child-like and uncomprehending faith on the other. Yet these varying conditions in believers have a common basis—faith and obedience. They all believe the testimony of God, and are all distinguished by "the doing of His commandments." This is the family likeness. This is the one feature we ought to aim at cultivating. It is one that will grow under a right process of treatment.

There is a wrong process of treatment possible in this as in everything. It is possible to yield to fits of intense application, to be followed by intervals of lassitude and spiritual aversion. Some let weeks roll on without reading their daily portion of Scripture, thinking to make it up by reading a great deal on some particular day. Both these are mistakes. We cannot feed healthily either in body or mind, by the plan of gorging. A steady supply, day by day, in quantity suited to our needs and capacities, is the method that leads to strength. A pertinacious adherence to the plan of daily reading an allotted portion (as by the *Bible Companion*)—a practice now happily common—will be found the best way to spiritual health.

Wisdom is also needed with regard to the treatment of the topics brought under our notice in the reading of the Scriptures. Some things are more important than others. Jesus spoke of "the WEIGHTIER MATTERS of the law, judgment, mercy and faith," in contrast with the subject of tithes, which was also scriptural in its place. A similar distinction will be found to exist in other

cases. The nature of Paul's thorn, for instance, is an admissible subject of occasional speculation, but is not for a moment to be placed side by side with Paul's "doctrine, manner of life, purpose, faith, long suffering, charity, patience" So the question of what became of the saints who came out of their graves after their resurrection (Matt. xxvii. 52) is not to be mentioned in importance with the fact of Christ's resurrection. Who was the devil that disputed about the body of Moses is of little consequence compared with the question, Who was the devil Christ destroyed in his death (Heb. ii. 14.) So whether Christ was tall or short, comely or forbidding, anuburn or dark, are points which, though involved in the Scripture narrative, are without any value as compared with the fact of Christ's appearance in the flesh, and his invitation by Paul to the Gentiles to become partakers of the covenanted goodness of God.

There are many other such things, which even if true, being without practical value, become "crotchets" when exalted out of their place. They are matters of barren definition. Why "barren?" Because unproductive of fruitfulness to God. Some things induce spiritual fruitfulness and some have no effect one way or other. It is testified that "the goodness of God leadeth to repentance." Repentance is, in this case, a fruit springing from the goodness of God perceived and believed. It is a result produced in the mind by a hearty belief that God is, and that He is the rewarder of them that diligently seek Him. The fact of God's goodness is not "barren;" it is fruit-producing. It leads a man to be and to do what he otherwise would not. It is, therefore, most important to be known and maintained; and for any man to interfere with it—for any man to teach that God is not a rewarder of men at all, would be

to interfere with a vital fruit-producing element of the testimony of God; and true men would oppose him and contend earnestly for the thing denied; and the thing so contended for by true men would not be a crotchet, but a matter of the utmost moment as affecting the well-being of God and man.

But suppose, for the sake of example, a man were to affirm that the cross on which Christ was crucified was a tree in the shape of a cross, and not the piece of carpentry usually represented in pictures, he would be contending for something perfectly unimportant, and, therefore, not to be particularly opposed by earnest men. The subject would be a scriptural subject, but of no vital moment; because it is a matter of perfect indifference what the particular configuration of the "accursed tree" was on which God condemned sin in the flesh, in the crucifixion of His Son. A man pertinacious on the point would be a crotchitarian, hurtful alike to himself and all who should be troubled by his profitless strife of words.

Such a case will, of course, be considered a very unlikely one to arise; but the principle it illustrates is most important to recognise, and may, in fact, be necessary of application in unsuspected directions. Many "questions" may be scriptural questions in the sense of relating to matters spoken of in the Scriptures, and may yet be entirely unprofitable and vain, as matters of discourse or contention. Which questions are of this character and which are not, may be settled by the test of fruitfulness: are they or are they not of a character to incline the mind to obedience and the love of God? Do they or do they not affect comfort, hope, faith, mercy, and righteousness? Have they or have they not any tendency to influence our attitude towards the Father of the Lord Jesus Christ? As a rule, it will not be difficult to answer these questions, and by the

answer, a wise man's action will abide. There were some things which Paul was anxious that Titus should "constantly affirm," and there were others which he called "foolish and unlearned questions"—strivings about the laws, &c.—which he advised both Timothy and Titus—and, therefore, all brethren everywhere to "avoid," as having no profit in them, but calculated rather to "subvert the hearers."

There are not lacking such questions to-day. They are principally questions of *modus operandi* in relation to the work of God in Christ, alike beyond the comprehension of all who discuss them. What should we think of a man who, not content with the shining of the sun, neglects the cultivation of his fields to enforce upon his neighbours some theory of how God makes it to shine? Surely it is sufficient to be able to see the sun, and to believe that it is the work of God to whom we give thanks. The crop does not depend upon the farmer's comprehension of how it grows. If it did, there would be no crop: for no man can comprehend the mode of vegetable generation any more than he does the shining of the sun. It is the same as to the Sun of Righteousness. We see him shine; we believe him to be the work of God; we thank God for it. But as for comprehending the "how," we can only pity those who ask us to waste our time in the discussion of the question.

It is sufficient to believe the testimony concerning Christ—that he was the Word made flesh—that according to this flesh, he was the seed of David—that he came down from heaven—that he learned obedience by the things that he suffered, and that because of his obedience, he was highly exalted, and that he will come the second time unto the salvation of all who obey him. These are the fruit-producing facts of the case. They are all of them mentally-inducive elements of reverence, love, obedience, hope, and comfort. But

when we are asked to sanction some definition of "how" (as a matter of literal, scientific, metaphysical process) this day-spring from on high hath visited us, we are at once in the region of the incomprehensible and impracticable; for not only can we not know, but even if we could, it would be of no practical value. It is not the comprehension of divine modes, but the doing of His will that commends us to God. We cannot know the divine modes. When He works, it is sufficient we believe that He works. It is bootless to trouble ourselves as to the "how." This is true in things natural; how much more in things spiritual. We believe He made heaven and earth; we know not how. By His Spirit truly, but this does not define the process which is incomprehensible to man. We believe He will raise the dead; we know not how; and it is useless to trouble ourselves with the question. We see, we feel, we live; we know not how, though some think they know.

It is sufficient to take the facts and be thankful. We believe Jesus was God manifest in the flesh; we know not how; by the Spirit truly; but this tells us no more metaphysically than the similar answer as to heaven and earth. It merely tells us that God was the worker: it cannot communicate to us a knowledge of the mode. We need not know; the fact is sufficient. It is the denial of the fact that is serious. Some think to simplify the fact by saying it was through the presence of "divine substance" in the body of Christ attributable to his begettal. This is objectionable on every ground. It ignores the fact that everything is based on divine substance (understanding the Spirit to be meant by that phrase), and that the nature of a thing is not determinable by the presence of the Spirit which is everywhere, but by the will of the Creator of which the Spirit is the medium and means. It would logically divorce God and His

works. It would exclude the Spirit from all His works we see. It would degrade the Spirit and its great Source to a level with fixed elements having helpless mechanical properties and chemical affinities, instead of recognising the absolute prerogative of the Spirit in all its works. And finally, it would negative the testimony that Jesus was a son of Abraham, of our own nature, made in all things like to us.

The inculcating such a narrow view of the matter is mischievous enough, but the insistence upon others consenting to the definition is worse. It becomes crotcheterianism of a very hurtful description. The remedy lies in believing the testimonies on both sides of the subject, and meddling not with a phase of the question which belongs to God, and to God only. God knows how the glorious marvel was achieved; He does not ask us to understand this, but believe. We can easily believe that Jesus was God manifest in the flesh, while yet believing the testimony that he was physically what we are. It is in the power of God to blend the two facts. We have simply to receive them both. It is certainly impossible to do this while holding a view that renders one of them nugatory, by teaching that Jesus was not our flesh and our bones, but a mixed nature unknown to human experience.

So also on another, yet kindred subject, embarrassment is created by insistence on a view derived from one phase of the subject, only to the exclusion of another equally important in its place, and with which it is not inconsistent, though apparently so. The fact that God was in Christ is made to yield the hurtful conclusion that Christ had no will of his own, and was not put to the proof, and did not, by the power of faith, overcome the temptations of the flesh to which we are subject. The mistake lies in not allowing due force to all the testimony in the case. It is a glorious fact that the

Father was in Jesus by the measureless and abiding presence of the Spirit; but it is also true that Jesus had a separate individuality of his own, which he voluntarily subordinated to the will of the Father who sent him. Both facts are testified, yea, both are evident in the whole life of the Lord Jesus; and both are to be received. It is a presumptuous use of reason to deduce a "sequence" from one of the facts that is destructive of the other fact. It comes of trying to explain the "how." The reasoner says, "If Christ was the Word made flesh, I cannot see *how* he had a will of his own. If Christ, by his own will, rendered the perfect obedience of his life, I cannot see *how* it was the work of God; and if it was not the work of God, I cannot see *how* the flesh is excluded from glorying." The argument is altogether a mistake. Instead of simply accepting the testimony of God as to the facts of the case (that is, *all* the testimony), it assumes our ability to judge of the operations of the Deity in a metaphysical sense, and, on this presumption, pronounces against a truth as much declared as the one which is made the basis of the adverse verdict. And further, the alleged difficulties are only imaginary, and result from inaccurate reasoning. The individualization of the Eternal Word in a man, instead of excluding the notion of a personal and independent volition, rather seems to involve it, for the result was the appearance of a new personage on the scene—the Son of God—who "though he were a Son, learnt obedience by the things that he suffered."—(Heb. v. 9.) The rendering of a perfect obedience by such a man was surely the work of God, since the man who could render such obedience had to be expressly produced by God; and seeing "the flesh," viewed historically and racially, could never have brought such a deliverer to the birth, surely the flesh has no share in the glory of the deliverance. It remains absolutely true

that "Of God, he (Christ) is made unto us righteousness," &c.

There ought to be no difficulty in receiving and rejoicing in the whole truth of the matter. There would be none if men were content to receive the testimony in its entirety and simplicity. The absence of this disposition always has led to the agitation of "untaught" and hurtful "questions," ever since the day that the sublime mystery of godliness was placed in the world by the ministry of the apostles; and probably the same effect will be visible to the very end of the present miserable chapter. On the other hand, there are always those who receive the kingdom of God and its righteousness as little children, and who rejoice before God in thanksgiving for the blessed hope it brings them. For their sakes it is profitable, in the midst of much carnal carping and strife, to "preach the Word, not with wisdom of words, lest the cross of Christ should be made of none effect; not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; being instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine," affirming constantly that they who have believed in God ought to be careful to maintain good works, which are good and profitable unto men.

The time is short. The scene will suddenly be changed in a short time; and all these matters will appear in their true light to every one. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the truth. They will see too late that instead of imbibing the sincere milk of the Word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them gall and vinegar; that instead of strengthening the hands of

fellow-labourers, they have been casting stumbling-blocks in the paths of the weak; and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility and mercy and faith, they have been sowing a harvest of envy and strife and every evil fruit; that instead of helping to purify a peculiar people, zealous of good works, their influence

has been only mischievous, and that continually—obstructing the work of the Lord, pulling down the work already done, and throwing clouds of darkness over the beacon intended to guide the feet of the stranger to life eternal. Let us aim to be out of the ranks of this number, that the Lord, at his coming, may approve our faithfulness in small things and give us higher work to do.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 107.

BIBLE SUMMARIES.

Ezek. xviii.—A just man is comprehensively defined in this passage as

1. One who does that which is lawful and right.
2. One who is not an adulterer, nor an idolator, nor an oppressor, nor unclean.
3. One who hath spoiled none by violence, but hath restored the debtor his pledge.
4. One who gives his bread to the hungry and covering to the naked.
5. One who lends without usury.
6. One who withdraws his hand from iniquity, and executes true judgment between man and man.
7. One who walks in the statutes of Jehovah. "He shall surely live."

Ezek. xviii.—An unjust man is set forth in this chapter as

1. A robber (Heb. breaker).
2. A murderer.
3. An adulterer.
4. An oppressor, who obtains spoil by violence.
5. One who restores not the poor man his pledge
6. One who hath lifted up his eyes to idols and committed abomination.
7. One who hath given forth upon usury. "He shall not live; he shall surely die."

Jer. xxxv.—The Rechabite vow defined in this chapter required them to

1. Drink no wine all their days, they, nor their wives, nor their sons, nor their daughters.
2. To build no houses.
3. To sow no seed.
4. To plant no vineyards.
5. To dwell in tents.
6. To keep to the land wherein they were strangers.
7. The Rechabites so called of our day who are Gentiles by nature, do not keep this vow, and neither is it required of them.

Ps. cxlvi.—The blessed perfection of Jehovah's practical principles, as enumerated in this psalm, are such as His children may well imitate, agreeable to the injunction of Christ, "be ye perfect as your Father in heaven is perfect."

1. He keepeth truth for ever.
2. He executeth judgment for the oppressed.
3. He giveth food to the hungry.
4. He looseth the prisoners.
5. He openeth the eyes of the blind.
6. He raiseth them that are bowed down.
7. He loveth the righteous.
8. He preserveth the stranger and relieveth the fatherless and the widow.
9. He turneth the way of the wicked upside down.
10. We can do all these in a limited sense, except the last; and we can even do this to some extent (where the truth is likely to be hurt) by strong faith and prayer to God that the wicked machinations of evil doers may be frustrated or ever-ruled for the good of His chosen.

REFERENCE TABLET No. 103.

EMBLEMATIC COLOURS,

(As Bible Reference Signs.)

RED.—This colour being usually employed as a common signal of danger, may be appropriately applied to all those things in the Scriptures of which we have need beware; such as sin, war, disobedience, unbelief and all ungodliness. It may be used also (in another form or shade) to indicate the cognate subjects of the devil and satan, and the scarlet-coloured beast. Another tinge, or different way of applying the same colour may also be used to denote baptism. Because to baptise is to dye, as well as to dip; and that which tinges the waters of baptism to the eye of faith is the blood of Christ. It will therefore be fitting enough that bright scarlet be used in this case. The robes of such as are thus scripturally inducted into Christ are washed and bleached as it were in the blood of the Lamb (Rev. vii. 14), or as Dr. Thomas puts it, they are “dyed white,” (see *Dr. Thomas's Life and Work*. p. 34). The lexicographers Schrevelius, Liddel and Scott, and Ewin all give “to dye, stain, tinge, colour, steep, or imbue as belonging to the word baptise. A baptist amongst the Greeks was a dyer.

WHITE.—(SILVER INK.)—This being emblematic of victory and peace, may well be used to underline the “righteousness of saints,” and all the injunctions to obedience and the historic instances where the lust of the flesh and the lust of the eye, and the pride of life, and the world, have been overcome by faith, and works of peace and love.

BLACK.—As this is an emblem of death, calamity and divine wrath against sin, it may fittingly be employed to denote those passages which affirm our common mortality, and those where the words soul and spirit are used in such a way as to negative the popular doctrine of native immortality. As black also fitly represents the darkness of the grave, it may also be used to indicate the whereabouts of those testimonies which have to do with the death-state. The word hell also, in all places where it signifies grave belongs to this department; only that both it and the unconscious state should be distinguished by the manner in which the ink is applied. Black ink will also be the most convenient to use for neutral purposes. A simple writing stroke and a thick ruler stroke will always serve as a difference between one and the other.

BLUE.—“The blueness of a wound cleanseth away evil” says Solomon (Prov. xx. 30), therefore this colour may be used to represent repentance, justification, remission of sins, the healing and purging of the conscience by faith in the blood of Christ.

GREEN.—This word comes from a root which signifies to grow, and may, therefore, be used emblematically to express life, fertility, virginity and hope; and cannot be better employed than to underscore those Scriptures which reveal resurrection and bring to light immortality by the gospel. The rising from the dead and the eternal life and incorruptibility will need to be marked differently with the same colour.

YELLOW (GOLD).—As gold is emblematic, as Dr. Thomas says, of “the wisdom of a tried faith,” so it may be used to mark off those testimonies which foretell or describe the “golden age” or kingdom of God upon earth, which is to be committed to the government of those whose trial of faith is more precious than gold. The things thus to be marked will comprehend the land, the throne of empire, the restoration of the twelve tribes and the blessing and justification of all nations in Abraham and Christ. The subjects of God-manifestation and the Holy Spirit may also be marked with the same colour, only that the three ideas may be separated in the signs by using a real gold ink for one, an imitation gold for another and a canary yellow for the other, all of which can be obtained.

BROWN.—As the word brown comes from the same root as burn, it may very properly be used in the subjects of the destiny of the wicked and Gehenna, marking each point after a different pattern, or one with ink and the other with water colour.

VIOLET.—As this colour is the name of a flower called emblematically “forget me not,” it would suit very well as a sign-board to all passages having to do with the “patient waiting for Christ,” and all the comforting assurances of his re-appearing in glory and strength to the great joy and salvation of all who truly “shew forth his death till he come.”

PURPLE.—This being a royal colour, and emblematic, as Dr. Thomas says, of “the element of flesh,” it might be set apart to mark those passages which portray the judgment of flesh and blood as a basis of acceptance or rejection at the appearing and kingdom of the Anointed. If the

colour is found to be too near alike to violet, this is easily remedied by making the marks different—say perpendicular instead of horizontal, or waving under and over alternately the words in a verse. This colour might indeed be used for flesh in all cases.

ORANGE.—This colour being named after one of the fruits of the earth *provided* in the goodness of God for the seasonable refreshment of His creatures, it might be usefully made to do service in singling out those Scriptures which illustrate the providences of Jehovah and the hand of God in history.

RAINBOW.—The rainbow is the symbol of the covenant renewed with Noah, and represents the fruition of the promises in the blessing of Israel and the nations. It is “the day of rain” in contrast to this present dry time spoken of in Deut. xxxii., xxxiii.; Isa. lv. 10; Hos. vi. 2, 3; Joel ii. 21-29, &c. As the Dr. says, “the light green, the predominant colour, typifies the fertilizing effect of the rain that forms the bow.”—(See Rev. iv., x. and *Eureka II.*, pages 22 and 539.) If practicable, “the prismatic arch,” with its seven colours, would be a beautiful marginal token of the time when the rain shall come down upon the mown grass, followed by the cloudless morning of sunshine and “emerald fertility,” when the Sun of Righteousness rules the world in the righteous precepts of mighty ones.—(Ps. lxxii.; Exek. i. 26, 28.)

ALPHABET.—The principal subjects of Revelation may also be indicated alphabetically in the margin of the Bible, after the following manner, viz., A. Atonement; A.A. Angels; B. Baptism; C. Christ first advent; C.C. Christ, second advent; D. Devil; D.D. Demons; E. Ever and everlasting, in a limited sense; F. Sin’s Flesh; F.F. Faith; G. The mystery of Godliness; G.G. Gehenna; H. Hell; H. Heaven; I. Immortality and Incorruptibility; J. Judgment; K. Kingdom and King; L. Land; L.L. Love; M. Mortality; N. Doctrinal Names; O. Obedience; P. Promises; P.P. Providence; Q. Questions; R. Resurrection; R.R. Restoration, Restitution, Regeneration; S. Soul; S.S. Spirit; S.S.S. Holy Spirit; T. Truth; T.T. Trial; U. The dead unconscious; V. Vice; W. Destiny of the Wicked; X. The Cross; Y. The Yahweh Name; Z. Zion.

REFERENCE TABLET No. 109.

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IDOLS.

Whatever as a matter of choice receives undue attention or is the subject of inordinate desire, or whatever it is which robs God of our strongest affection or our neighbour of that equality of consideration which we bestow upon our own flesh, that same is an idol in our heart.

Covetousness and the undue love of gain is a species of idolatry which is universal; from much that Christ says it was evidently a reigning sin with the Scribes and Pharisees, and from much also that Paul says it is clear that it had even got a footing in the ecclesias. The idolizing of “filthy lucre” has been one of the characteristic sins of the Romish apostacy all through, and it is pretty transparent also that the sects of “Christendom” have more or less inherited the same spirit of Mammon from their Papal parent, and so do they take the lead and set the example of it to the rest of the world, who are not slow to follow in the wake of such a precious dear god.—(Mat. vi. 25; Luke xii. 15; Col. iii. 5.)

The religious world supplies largely the same class of whom Paul spake, saying, “whose god is their belly,” and it also supplies a still larger percentage of people whose god is their soul. Far and near the soul is ravishly idolized during life, and superstitiously deified in death. Christ’s exhortation is, “take no thought for your soul” (*psuche*).—(Matt. vi. 25)

The apostles speak of some who were “lovers of their own selves,” and of others who were “lovers of pleasure more than lovers of God,” and Jesus speaks of others again who “loved the praise of men more than the praise of God.” Now all these exhibit an idolatrous degree of love, by all of which God is deprived of the “honour due unto His name.”—(2 Tim. iii. 2, 4; John xii. 43.)

If a man love his father or his mother, or his wife or children, or his brother or his sister more than he loves Christ, he stands convicted of idolatry; for it is a divine statute that “all men shall honour the Son even as they honour the Father” And next to the deifying of the soul, there is perhaps no more common or pernicious a practice than idolizing children. It may be said of those who do it, however, that “they have their reward” for the recompense does not tarry long

after the maudling sentimentality which ignores or falls short of administering the wholesome discipline defined in Prov. xxiii. 13, 14; xxiii. 24; xxii. 15; 1 Tim. iii. 4; Eph. vi. 4

If a man would not choke the word, it behoves him to see to it that even the legitimate cares of this life do not encroach too largely on his time or engross too exclusively his mind, or he may find out one day that he stands indicted with the offence of not rendering to God the things that are God's. Paul's injunction to all is "Be careful for nothing." Beware of 'much serving,' and remember that "one thing is needful."—(Matt. xiii. 22.)

There is yet another way of idolatry of which the sects of "Christendom" are an illustration, viz., the idolizing of pet portions of the Scriptures to the detriment of the rest. Their whole system is founded and propagated upon this principle: their case is well illustrated in the Temptation of Christ in the wilderness, taking the place of the Tempter, and like him having laid their premisses, they next proceed in imitation of Christ to say 'for it is written.' But though it is written, it has to be replied now, as well as then, that "it is written again." It only suits the purpose of the devil to quote and apply one side of a matter; which though innocent and legitimate in its place as part of the truth, is nevertheless fruitful of serious error and confusion when used to do duty in such a way as to compromise other elements of the testimony.

REFERENCE TABLET NO. 110.

SYMBOLIC NUMBERS.

Israel ate manna, wandered in the wilderness, and bore their iniquities forty years.—(Num. xiv. 33, 34; Ex. xvi. 35; Deut. viii. 2; Josh. v. 6; Ps. xc. 10; Amos ii. 10; Heb. iii. 9; Acts xiii. 18.) Saul, David, Solomon, Jehoash, and Joash each reigned forty years.—(2 Sam. v. 4; 1 Kings xi. 42; 2 Kings xii. 1; 2 Chron. xxiv. 1; Acts xiii. 21.) When forty years old Moses visited his brethren, and forty years afterwards the angel of the Lord appeared to him at the bush. Forty years marvels are to be wrought in connection with the restoration of Israel. About forty years elapsed from the beginning of Christ's preaching to the destruction of Jerusalem, and now the truth as revived by God by the instrumentality of Dr. Thomas has

been well on for forty years before the public.—(Acts vi.; Mic. vii. 15.)

There were twelve patriarchs and twelve tribes of Israel, and twelve pillars to the altar of the covenant erected at the foot of Sinai. The "molten sea" in Solomon's temple stood upon twelve oxen. There were twelve stones in the breast-plate of the high priest. The shewbread consisted of twelve cakes. There were twelve lions on each side of the steps leading to Solomon's throne. There were twelve apostles, and twelve baskets of bread remained over after feeding the multitude. The symbolic gates of the New Jerusalem, and the fruits of the symbolic tree of life are each twelve, and the wall of the city had twelve foundations; and twelve times twelve constitute the apocalyptic 144,000. The temple choir consisted of twelve times twenty-four instructed in the songs of Jehovah, and there are to be twelve thrones in Jerusalem restored.—(1 Chron. xxv. 8-31; Gen. xxxv. 22; xlix. 28; Lev. xxiv. 5; 1 Kings vii. 25; x. 20.)

It rained forty days in the deluge. Moses was forty days in the mount, and Christ forty days in the wilderness. Ezekiel was to bear the iniquity of Judah forty days, in the same length of time Nineveh was to have been overthrown had it not repented. Christ fasted forty days and remained forty days on the earth after his resurrection. The ten layers of the temple contained each forty baths.—(1 Kings vii. 28; Gen. vii. 4; Ezek. iv. 6; Ex. xxiv. 18; Acts i. 3; Matt. iv. 2.)

The clean beasts went into the ark by sevens; from the offering of the first fruits to the feast of tabernacles was seven sabbaths. There were seven sabbaths of years between the Jubilees. The priests with seven trumpets surrounded the walls of Jericho seven times. Seven things are an abomination to the Lord. Wisdom has seven pillars. Seven women shall one day take hold of the skirt of him who is a Jew. The Apocalypse was addressed to seven typical churches in Asia. Then there are seven seals, seven trumpets and seven vials. David praised God seven times a day; we are to forgive seventy times seven if need be. The various sprinklings under the law were seven times. The Jews were to be punished seven times. Solomon was seven years in building the temple. Seven times were to pass over Nebuchadnezzar whilst he herded with the beasts of the field. David was king in Hebron seven years, and seven years from his anointing to his sitting upon the throne, &c.—(Gen. vii. 2;

Lev. xxiii. 15; xxv. 8; Josh. vi. 7; Prov. ix. 1; Zech. iii. 9; iv. 2; Matt. xviii. 22, &c.)

REFERENCE TABLET No. 112.

SPRAY FROM THE WATER OF LIFE.

The difference between the destiny of the wicked and the righteous is that the former will inherit their fears and the latter their desires.—(Prov. x. 24.)

The very high and pure standard of morals we have in the truth is very forcibly illustrated by the fact that according to the Word, lust is adultery (Matt. v. 28); hatred is murder (1 John iii. 15); covetousness is idolatry (Col. iii. 5); and not to believe is to make God a liar (1 John v. 10; Luke x. 10).

The recipe for the holy anointing oil under the law was cinnamon and calamus each 250 shekels, myrrh and cassia each 500 shekels and olive oil an hin.

With this Aaron and his sons were anointed, likewise the ark, the table and vessels, candlestick and vessels, the two altars of incense and burnt offering, the laver and its foot. We are anointed with the pure spirit of truth, which is truly a precious anointing oil and fragrant of the love of God and the excellence of His name. It invests us with the right of approach to offer up the scriptural sacrifices of thanksgiving upon our altar of unhewn stone, which is Christ.—(Ex. xxx.)

The recipe for incense is as follows: equal parts of stacte, onycha, galbanum, and frankincense tempered together. This made a sweet perfume, such as should characterise spiritually all who are of the truth, who like their Master should give themselves an offering and a sacrifice to God for a sweet smelling savour. Paul styles the ministering to his necessities by the Philippians as "an odor of a sweet smell." Happy those who have a "sweet savour of Christ" in all they say and do.—(Ex. xxx.; Eph. v. 2; Phil. iv. 18; 2 Cor. ii. 15.)

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.)

The managing director of the Australian Meat Agency is a Jew.

A second Jewish teacher has been engaged by the Municipality of Berlin for a Christian school.

There are now three Jews in the Chamber of Hesse Darmstadt—a very large proportion considering the small number of Jews in the country.

It is stated that Baron Edmond de Rothschild, of Paris, in company with a French Count, intends travelling round the world.

Mr. Isidor de Lara, a Jew only 17 years of

age, of London, has been awarded the gold medal for composition, &c., at the Royal Conservatory, Milan.

The *Hebrew Leader* says that the number of synagogues in New York is rapidly increasing, particularly among the smaller congregations; no less than eight have come into existence in the 13th and 17th wards within the last two months.

A lady at Odessa has for fourteen years been engaged in giving gratuitously instruction to Jewish children. The lady being now in distress has been assisted by the Jewish

society for promoting education among its poor.

THE JEWS IN HUNGARY.—"The Jews are, through their money and their talent, more powerful in Hungary than in any country I know. Few as they are, they are everywhere the chief tradesmen and bankers and they have an overwhelming influence in the press."—Mr. Fretwell in the *Inquirer*.

THE JEWS A STUMBLING BLOCK IN SERBIA.—Negotiations for the conclusion of a commercial treaty are now being carried on between the Austro-Hungarian monarchy and Servia. The stumbling-block in the way, as yet, is the Jewish question. Servia is willing to grant the Austrian subjects all the rights enjoyed by natives with the exception of the Jews, while Austria will not admit of this exception.

THE JEWS IN ODESSA.—From a census of 1873 it appears that Odessa was then inhabited by 193,513 persons, among whom there were 26,252 Jews and 25,125 Jewesses

JEWISH FEMALE DOCTORS IN RUSSIA.—The *Telegraph of New Russia* says that ten young Jewesses, who have studied in the Academy of Odessa, have left for St. Petersburg, to seek their admission to the special courses of the Academy of Medicine and Surgery.

NEW SYNAGOGUE AT BRIGHTON.—A new Jewish synagogue has been opened at Brighton. It is situated in one of the principal thoroughfares in the town, and has been erected and fitted on a scale of unusual splendour, at a cost of £12,000. The Rev. Dr. Adler, Chief Rabbi, performed the dedication ceremony, which was followed by a banquet at the Royal Pavilion, under the presidency of Sir David Solomons, Bart.

THE POLITICAL POSITION OF THE JEWS IN JERUSALEM.—Mrs. Burton, in her "Inner Life in Syria," (vol. ii. p. 103) relates:—"Every new Sultan sends by the Pasha of Jerusalem a key of this (the Jaffa) gate to the Chief Rabbi of the Jews, which is a permission to live and circulate freely about Syria and Palestine. If it is forgotten or deferred, as it was accidentally when Abdul Aziz came to the throne, the Jews are out of the pale of the law, and have to be confined to their own quarter until the keys are sent. The Israelites pay high for the privilege, and it is one of the proofs of the tenacity with which they cling to their old privileges. It amounts, in fact, to a claim of possession, and the Turks allow it—for a consideration.

THE BOHEMIAN GOVERNMENT SUBSIDISING JEWISH RABBIS.—Some Bohemian Rabbis applied to the Government for a subsidy to their salaries, which, in many cases, are mere pittance. The subject having been referred by the Government to the Diet, this body has acceded to the request. The Rabbis will have to agree among themselves how the subsidy is to be divided. The amount of the grant has not yet transpired.

THE JEWISH POPULATION OF RUSSIA.—In consequence of the introduction of the empire of universal military service, a more careful census of the population than before has been taken; and this census has shown that the Jewish population is much more numerous than was supposed. Thus in the government of Minsk it was shown that this population is three times as large as was believed before, and in Minsk, where the number of Jews was estimated at 5,000, it was found that it amounted to 15,000.

EDUCATIONAL EMANCIPATION OF THE JEWS IN PRUSSIA.—Dr. Falk, Minister of Public Instruction, lately visited Bonn; the professors of the University were presented to him. Among these were four Jews; Jewish professors are also at the Universities of Berlin, Gottingen, Marburg, Halle, Breslau, and Konigsberg. A few years ago, no Jew, whatever his qualification, could obtain a Professorial Chair in Germany unless he embraced Christianity.

POSITION OF THE JEWS IN ROUMANIA.—The Emperor of Austria has conferred knighthood on a Roumanian Rabbi, Moses Waldberg, now dubbed "Ritter Von Waldberg." He was likewise decorated with the Order of the Iron Crown, third class. Roumania, which places the Jew below the gipsy, has a Jewish nobleman. What incongruity! Such incongruities, however, were not permitted to possess, in their own name, one inch of ground. The landed property they happened to possess was sometimes registered in the name of their coachmen or cooks.

THE JEWS IN INDIA.—In "Calcoen, a Dutch narrative of the Second Voyage of Vasco de Gama to Calicut, performed in 1502; printed at Antwerp circa 1504," there occurs the following passage: "A Christian kingdom, called Granor, (Tranvancor), and there are many good Christians; and in this kingdom live many Jews, and they have a prince there. You understand that all the Jews of the country are also subject of the same prince."

THE STRATEGICAL POSITION OF PALESTINE.—"The extent of Palestine is not in any way commensurate with the important place which it has occupied in sacred and profane history. Not larger in area than Wales, and diversified in like manner with mountains, lakes, rivers, and plains of great fertility, it formed a kind of neutral ground between Assyria and Egypt. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the plain of the Lebanon to the Euphrates. Thus it became the convenient arena on which, in succeeding ages, the hostile powers who disputed for the Empire

of the East fought their battles; and here the armies of France, England, and Germany contended with the hosts of Saladin."—(Mr. Farley in the *Gardener's Chronicle*.)

THE JEWS IN BOHEMIA.—The settlement of Jews in Bohemia is very ancient—in fact, so ancient that it is lost in the mist of remote antiquity. Certain it is that Jews were settled in the country before it was Christianised, and in the disturbances which arose in consequence of the introduction of the new religion, the Jews are said to have sided with the Christians against their Pagan countryman who were opposed to the innovation. When, however, Christianity became triumphant, the aid given it by the Jews was soon forgotten. In the year 1092, Duke Wratislav II. ordered all his Jewish subjects to embrace Christianity. The Jews protested, and asked permission to leave the country and take with them their property. The Duke replied, "When Vespasianus, the Roman, drove you out of Jerusalem, you came here naked and in want of everything. And now you want to take the riches which you have acquired here and go away? Not so. Leave behind your riches and then you may go." The Jews were then robbed of their property. The treasures then taken from the Jews, says the *Chronicle Cosmas*, were greater than those found at Troja after it was conquered by the Greeks.

TREATMENT OF THE JEWS IN THE ELEVENTH CENTURY.—Dr. Darmsteter has lately discovered a Latin manuscript in the library of the Medical School of Montpellier of the eleventh century, entitled, "Ex decretis Karoli Imperatoris." The last page of the manuscript contains some enactments referring to Jews, which are thus translated from the *Archives Israelites*: "If there be some matter (of dispute) between Jew and Jew, let him defend himself according to his law; if between (Jew and) Christian, the latter, if there is occasion for it, can relieve himself (from the charge) by the aid of competent witnesses or oaths on sacred texts, or by means of a red-hot iron (*i.e.*, by holding in his hand an iron bar heated in fire until it becomes red.) As for the Jew, put round his throat a necklace of thorns, tie his knees together, after having thrust between his thighs a rod five cubits long, full of sharp spikes, while he is made to swear the oath. He will thus be relieved from the charge if he goes forth safe and sound (from the ordeal). If a Jew commits a misdeed against a Christian, and he be convicted thereof, let him be sewn in a pack of paricides and then thrown into some deep whirlpool (*gurgete*) or burned alive."

THE JEWS IN PARIS.—"Nearly all of the shootings and forests around Paris, like its loveliest villas, and parks, and chateaux,

and palaces, have been bought up or leased by Jews, generally of German origin, who have outbid all others. The Hirschs, Bischoffsheims, Oppenheims, Zarfuwekels, Commandos, Rothschilds, Bambergers, drive all competitors out of the market, and splash modest respectability and feudal grandeur, fallen from its high estate, with their gorgeous grandeur. The members of this plutocracy were generally too much occupied in their youth in bartering for old hats and second-hand wearing apparel, to have acquired any other knowledge of sporting, save such as they have obtained from their colleagues in the betting ring; but since they have amassed the means of following the fashion, they have set forth to-day to shoot with each other in their preserves, which are so well stocked with game, as their ice-pails with Cluquot, that they have succeeded in securing some small Christian company."—(Paris correspondent of *Morning Advertiser*.)

WHAT IS GOING ON IN THE HOLY LAND.—An inhabitant of Galilee writes as follows to the *Jewish Chronicle*:—"During the late Jewish holidays, letters arrived at Tiberias and Safed from Sir M. Montefiore, respecting the purchase of land. In Safed, 200 persons immediately came forward to buy land, but the individual who wanted to undertake the management of the affair was ill-rewarded for doing so, as some broke his windows and ill-treated him in different ways. In Tiberias also a company, consisting of ten persons, declared themselves ready to take over the land; in the latter place the well-known Rabbi Snersohn took the matter in hand, and endeavoured to carry it through with the aid of the American Vice-Consul at Haifa. The latter is acquainted with the colonizing project, as he was already six years at the head of the German Association at Haifa, who had established themselves there in the faith of the prediction, and where they had laboured. A few days ago came to Tiberias a Pasha, who is empowered to sell the land in Galilee, of which every European can avail himself. Very surprising is the coming forward of the Turkish Government against the English Missionary Society as they received orders to close their schools. The immigration of Europeans becomes every day greater, and it is the general feeling here of the Mussulmans that an outbreak may occur every moment. It appears that the Sultan is desirous to raise money, as here in Galilee every place that is government property is being sold. The wise King Solomon has said, "There is a time for everything:" to buy and to sell; and I think now is the time for the Sultan to sell, and for Israel to buy their holy fatherland.

THE JEWS AND THE RUSSIAN ADVANCE IN CENTRAL ASIA.—"We western Jews

cannot be affected either by the progress or retrogression of the Russian arms in this direction. Providence has mercifully placed us in a position in which we can only act the part of spectators. But yet not of indifferent spectators; for those vast regions which are the scenes of Russian warfare, or the object of Russian ambition, are the homes of numerous co-religionists. Jewish traders of Bokhara now and then find their way to English marts. We know that this city is the seat of a large Jewish community, and the works of travellers in Central Asia occasionally refer to Jews incidentally in such a way as to show that they are no strangers to these little-known and inhospitable countries. If we are to believe the traveller, who called himself Benjamin the Second, there are even Jewish tribes among the wandering Turkomans. And if, as held by some, there are still Jewish nomadic tribes in the interior of Arabia—remnants, we suppose, of the powerful Arabic Jewish population before and at the time of Mohamed—if independent Jewish bodies are still found among the Kabyles in North Africa, and among the Riffians on the coast of Morocco, there can be no difficulty in admitting the possibility of the existence of considerable Jewish populations in the large desert tracks, the patrimony of the Turkomans. Racial sympathy, therefore, and the indestructible tie of a common religion cannot, as a matter of course, make us indifferent spectators of events so powerfully affecting the fate of untold thousands of brethren-in-faith. It is, consequently, but natural that we should cast a glance at them, and be induced to hazard some speculations on their future lot under Russian dominion. As Jews, therefore, we have no reason to view with apprehension the progress of the Russian arms in Central Asia. It is, however, another question what the lot of the Jews will be when she shall have thoroughly subdued those regions. But on this we will not speculate. Sufficient for the day, the evil, or, as in our case, the good thereof. Whatever the Russian's native bigotry, whatever his contempt and aversion for the Jew, the instinct of self-preservation, the most powerful in human nature, must prevail. The conquering Russian must befriend the enthralled Jew if he is to become useful. So he takes care not to apply to the Jew the law and treatment of his Christian home. He allows the Jew the necessary scope for action, for it is to his benefit: he shows or at least stimulates sympathy for him, for he requires auxiliaries. The Jew therefore in Central Asia finds in the conqueror rather a protector than a persecutor. And it may be expected that he will continue to protect the Jew as long as he may require his services.—*Jewish Chronicle*.

THE FRUITFULNESS OF PALESTINE.—

Mr. Farley, in an interesting article in the *Gardener's Chronicle*, thus sums up the experiences of his two years' residence in Syria:—

"Syria is well worthy to be the home of civilization, possessing, as she does, land fertile even under complete abandonment, fields producing spontaneously cereals for food and silk and cotton for clothing; timber of every description, which may be had for the felling; while sycamores spread their branches wide enough to cover a whole caravan with their grateful shade. Here are valleys rich and luxuriant, groves of citron and olive and apple-trees of the finest kind. Whatever in the vegetable kingdom is useful is here found in the natural unforced produce of the soil, spread out in rich and prodigal luxuriance. Here are gardens where the rose, the orange, and the jasmine mingle their perfumes into one delicious odour. Avenues of fig trees shade the roads, oleanders (the 'willows' of Scripture) follow the course of the rivers, and a thousand gay flowers enamel the meadows." With such capabilities, says the *Rock*, we can imagine how rich an increase the land will yield when again occupied by its destined possessors; and the day cannot be far distant when no manner of thing that is good will be withheld from the chosen race. The writer of the article already referred to remarks that a visitor to Palestine will find of cultivated English fruits the vine, apple, pear, apricot, quince, plum, mulberry, fig, and walnut; while the list of sub-tropical fruits includes the date, pomegranate, orange, shaddock, lime, jujube, banana, almond, prickly pear, and pistachio nut, beside the sugar cane, melons, gourds, yams, tomatoes, carob, &c. Of the vine he observes: "The vine is abundantly cultivated throughout the country, and produces, as in the time of the Canaanites, enormous bunches of grapes. This is especially the case in southern districts, those of Eschol being still particularly famous. The bunches produced near Hebron are sometimes so long that when attached to a stick, which is supported on the shoulders of two men, the tip of the bunch trails upon the ground. The time for the treading of grapes comes on during the dry months of autumn, and is ordinarily soon over; but in the case of an abundant vintage, it is prolonged into the rainy season, when alone the husbandman can begin to sow his seed."

THE BELOVED LAND IN HER DESOLATION.—Mr. Farley, in the *Gardener's Chronicle*, writing of Palestine, says "Nowhere upon a limited space are there a greater number of ruined cities to be seen, and the vestiges of terraces upon the declivities still remain which were covered with plantations of figs, vines and olives. On some of the hills the terraces have been

repaired and reconstructed, and these contain plantations of olives or figs, sometimes with and sometimes without vineyards, surrounded by rough stone walls and with the watch towers at the corners, so frequently mentioned in the parables. We have it upon the authority of Tacitus that in his time it was particularly celebrated for its palm trees, which, in fact, were the emblem of the country; and the aromatic plants that grew in the uncultivated parts furnished the wild bees with the honey which they stored in the hollows of roots and trees. This great abundance is confirmed subsequently by Maundrell, who states that the smell from the honey and wax, in many such places, was as strong as if one had been in an apiary. The grape, fig, pomegranate, olive, date, apple, and almond, complete the list of recorded fruits; but there have been added oranges, lemons, citrons, pears, peaches, apricots, plums, quinces, bananas, prickly pears, and many smaller berries and fruits. It is not, however, possible to form any estimate of the state of the country in antiquity from the condition in which we find it at the present day, seeing that for centuries it has been subjected to every species of oppression. The soil of the plains is exceedingly fertile, but they are mostly deserted; whilst the rocky ridges of the mountains, more particularly of the Lebanon, evince an excessive care in their cultivation that betokens the industrious character of the inhabitants, and shows what the country might become were it once rid of the baneful influence of the Turkish rule.

The largest lake is the Dead Sea; the next in size is that of Tiberias or Gennesareth, the theatre of some of the most remarkable miracles. This lake is said to be longer and finer than any of our own in Cumberland and Westmoreland, whilst in picturesque beauty, it approaches nearest to the Lake of Lugano in Italy. Owing to the great difference of elevation and exposure, the greatest dissimilarity prevails with regard to the temperature. In most parts the occurrence of the rainy seasons, as well as the quantity of rain which falls, are very variable. The winter in the plains is so moderate that the orange, date, banana, and other delicate trees flourish in the open air, and it appears equally extraordinary and picturesque to the European at Tripoli to behold under his windows, in the month of January, orange trees loaded with fruit while the lofty summits of Lebanon are seen covered with ice and snow. In the descriptive language of the Arabian poets, Lebanon bears winter upon his head, spring upon his shoulders, and autumn on his brow, while summer lies sleeping at his feet."

THE MONTEFIORE COLONIZATION SCHEME.

Sir Moses has safely returned from his mission to the Holy Land. Special thanksgiving services were held in the London synagogues on Saturday, September 18th. Sir Moses attended that held in the Spanish and Portuguese Synagogue. A scene of excitement was witnessed. The building was crammed. The *Jewish Chronicle* says:—

"Every seat on the ground-floor and in the ladies' galleries was occupied, and every passage and gangway thronged. Many persons clamoured in vain to procure admission. Just before two o'clock, the usual hour when the Sabbath afternoon service is held at this synagogue, Sir Moses entered the synagogue, accompanied by Mr. Joseph Sebag, his nephew, Mr. Haim Guedella, Mr. A. I. Montefiore, and Mr. Edward Samuel. Everyone rose, and all endeavoured to catch a glimpse of the venerable champion of Israel, as he passed to the seat reserved for him near the ark. At the conclusion of the service, a scene of the wildest excitement ensued. The throng of worshippers inside the building, joined to the large numbers who waited outside, crowded round the entrances to the building, and eagerly sought the opportunity to clasp Sir Moses by the hand. In vain were the people asked to make way for Sir Moses. It was only with the energetic aid of two sergeants of police, aided by volunteer "lay" help, that a passage was formed. As Sir Moses passed through the streets, cheers broke out on all sides. The people's enthusiasm knew no bounds. At last, Sir Moses was enabled to reach the house at which he is staying (14, Bevis Marks). Even then the crowd had not exhausted their enthusiasm. In response to the continued cheering, Sir Moses came to the window, and took off his hat, saying, 'God bless you; pray for Jerusalem.' Sir Moses' appearance was the signal for renewed cheering, hats were taken off, caps thrown into the air, and handkerchiefs waved."

The Chief Rabbi's prayer contained the following passage: "Thou hast ever bestowed Thy mercies on our fathers. Thou didst send redeemers to deliver and to revive the oppressed, and causedst healing to spring up. Even now Israel is not forsaken. We have among us a valiant champion, Sir Moses Montefiore, who seeks strenuously Israel's welfare. For the seventh time has he gone up to the Holy Land to be a faithful messenger, seeking his

brethren there, in order that they may study and work, build houses and dwell therein, plant vineyards and eat the fruit thereof."

As to the result of the mission of Sir Moses, he wrote to a friend as follows, immediately after his return: "It is a source of the highest gratification to me to be enabled to assure you that my mission has succeeded to the utmost limit of my expectations, and that, by the blessing of God, I have had the happiness of attaining my brightest hopes and wishes in the Holy Land—a result which more than compensates for the great anxieties and fatigues I have suffered in the attainment of that end."

What this may exactly mean, will be learnt from his report when it appears. The *Jewish Chronicle* says: "The report of Sir Moses Montefiore on the condition and prospects of the Jews of Jerusalem is waited for very anxiously by all classes of the community. Those who disagree with his views as to the saint-like character of Jerusalem are especially on the *qui vive*. As soon as the report appears and the challenge be hurled at the heads of those who are charged with calumny, fiercely will the war of words rage. Shot and powder are being stored by both sides. It is understood that no favour will be shown by either camp. If only the result of the 'Battle of Talking' be that *some* plan be adopted for the permanent improvement of the position of the Jews of Jerusalem, the bitter acrimony evoked by the discussion will not be too high a price to pay for the glorious victory."

THE PAST RECEPTION OF THE SCHEME.

The *Jewish Chronicle* regrets the smallness of the subscription to the Testimonial Fund as yet. It says: "While the recognition of the unparalleled services rendered to the cause of Israel by the veteran Sir Moses Montefiore, is universal; while the veneration for him extends as far as his fame has gone; while the attachment to his person is only equalled by the respect for him; while there was undoubtedly a disposition—nay more, a desire to give substantial expression to these feelings: yet the moment the direction in which this appreciation was to manifest itself was pointed out to the public, a most depressing coolness exhibited itself, and a deplorable damp seemed to have been thrown over the general ardour. It is noteworthy that the Continental Jewish congregations

have not shown a very great interest in the fund. Large sums are sent annually by these congregations to Jerusalem. Amsterdam alone sends over £6,000 per annum. The name of Sir Moses is revered and affectionately remembered by the Continental Jews, and yet comparatively little money reaches England from them in aid of the fund. What *can* be the reason? It is said that while it was at first expected that the fund would reach over £100,000, the Committee will be glad now if £10,000 be received. This sum would be almost useless for carrying out the objects for which the fund is being raised. It is remarkable that a few names, seldom absent from any list of donations in aid of a philanthropic object, are not included in the list of subscribers to the fund. One noteworthy name (Rothschild?) has long been looked for. Will it ever appear?"

The *Chronicle* attributes the coldness of the reception to the general fear that the proposed application of the fund will only aggravate the pauperism of the Holy Land: and also to some errors of policy, which it points out. It adds: "An excellent opportunity for repairing some of these errors, is afforded by this new visit of Israel's venerated champion to the scene of the projected activity. The journey of the nonagenarian, the evidence which it gives that he has thrown his heart and soul into the undertaking, and the profound devotion to the sacred cause which this pilgrimage exhibits, have excited enthusiasm in wide circles. Let this enthusiasm be made a new starting point for the idea. With the fresh particulars which the experience of Sir Moses will have gathered on the spot and the body of opinion elicited by him from those primarily interested in the movement, there could be no difficulty in framing an outline of a scheme for the *permanent* improvement of the condition of our Palestinian brethren, in which special regard should be paid to their idiosyncracies, to such of their shortcomings as are admitted on all hands, and to the absence of all provision for secular education. Let the Alliance, which possesses the will, the means, and the necessary organization and machinery for such an undertaking, be invited to share the labours of the Committee in so far as education is concerned. Let the Committee at once utilise for this purpose the Agricultural School at Jaffa. Let the Committee pledge itself to carry out its scheme under the direct supervision of a European Commission. Let it openly discountenance all outbursts of fanaticism such as was exhibited when it was lately attempted to establish a library at Jerusalem, and a sentence of excommunication pronounced on the founders because, forsooth, the collection also contained *heretical* books. Let the fanatics be given to under-

stand that the abuse made of these sentences of excommunication cannot be tolerated any longer. In a word, let there be made a clean breast of all existing evils; and we entertain a strong hope that there may yet be awakened an earnest desire in the hearts of numbers as yet unmoved by the appeal to

hold out a helping hand, and to crown the praiseworthy efforts now being made with the complete success which they so fully deserve. We say to the Committee as medical men are wont to address their despondent patients, *Nil desperandum!*"

The Christadelphian.

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

NOVEMBER, 1875.

SUBSCRIBERS will bear in mind the need of renewal of subscription with pre-payment, if they intend to receive the visits of the *Christadelphian* during 1876.

We have a word to add on the subject as concerns subscribers in the United States, Canada, Australia and New Zealand. A change has been made which will make the *Christadelphian* dearer to them in future—much to our regret. The postal authorities in London have refused to renew the registration of the *Christadelphian* for transmission abroad, on the ground that it is mostly composed of literary and not of news matter: the result of which will be to exclude it in future from the privilege of going through the post at the low rate applicable to newspapers. This will make a difference of 2d. and in some cases 3d. for each single copy that goes through the post, or 2s. and 3s. for the twelve months. The subscription price of the *Christadelphian*, out of Britain, will, therefore, be as follows: United States, three dollars; Canada, 9/6; Australia and New Zealand, 10/6. We exceedingly regret this increase in price, but are helpless in the matter. We can only submit patiently to every ordinance of man, in hope of the day when all things will be in the hands of Christ and the saints.

SIGNS OF THE TIMES.

BANKRUPTCY OF THE TURKISH GOVERNMENT.

The importance of the Herzegovinian insurrection is for the moment eclipsed by

an event in the same quarter of the world which has caused the ears of commercial people to tingle from one end of the earth to the other, viz., the bankruptcy of the Turkish Government. The event has sprung out of the insurrection, or rather has been hastened by it. The insurrection in the north-western provinces of Turkey created an urgent need for cash in hand, for the equipment and maintenance of the force necessary to deal with the insurrection; and this pressure led the Sultan's government to decide upon providing the necessary funds out of the interest payable to the numerous individuals in England and elsewhere who have lent money to the Turkish Government. Both events illustrate the drying process which is evaporating the political Euphrates to nothing, in preparation for the manifestation of "the Kings of the East." In fact, the latter event shows the drying process to have reached a very advanced point; and justifies the joy with which it has been hailed by all those who are looking for the appointed consummation of the purpose of God among the nations of the earth. It is the most cheering event in this direction that has happened for many years. It is not merely that it shows Turkey to have sunk to the lowest point of national power; but its effects on the political world in general are likely to be such as to give events a powerful and immediate impetus in the direction of our hope.

The announcement was made on the 7th of October, with the quietness and suddenness and unexpectedness with which the Lord's arrival will be announced. The Secretary of the Stock Exchange, London, on that day, received from the Secretary of the Imperial Ottoman Bank, a brief letter, stating that a telegram had just been received from the Turkish Government ordering the payment of interest on the various loans, half in cash and half in bonds bearing 5 per cent. The meaning of this was

that instead of paying £14,000,000 annually, the amount due as interest on the money lent to Turkey, the Turkish Government would pay only £7,000,000, and give paper promises to pay for the rest, retaining the other £7,000,000 for its own use. In other words, Turkey is in such a state as to be unable to repay either the money she has borrowed, or the interest she has undertaken to pay for its use. The effect was to cause a panic in the stock markets. The *Telegraph* well describes it in the following language:—

“The extreme gravity of the step which the Sublime Porte has taken may be measured by the excited feeling everywhere produced. It is not surprise, for no well-informed person could wonder at what has happened; nor is it exactly indignation, for people pretty generally understand that the Turkish Exchequer stood ‘between the devil and the deep sea,’ and had little choice except of evils. The prevailing sentiment is as if something rather historical than financial has happened—something which shakes the ancient order of things to its basis, and leaves nothing certain, nothing clear in the world of international relations. All through yesterday, as on the day before, the stunning shock of this memorable repudiation still overset the markets. Turkish bonds staggered from low to lower prices, as excited holders tried to disengage themselves from the Sultan’s ‘Great Book,’ and the shattered credit of the Ottoman Empire sank to despairing quotations when it was notified that the ‘new way to pay old debts’ begins at once and extends deeper than was announced. Paris telegraphed to London that several of those administrators of the Imperial Ottoman Bank, who are also directors of the Bank of France, have resigned their positions in consequence of the policy adopted at Constantinople; and though there ensued a slight recovery from these and other reports, the aspect of the markets was as if an earthquake rolled under the ‘speculative’ but once attractive waste of Turkish securities.”

The *Daily News* remarks:—

“Few events have occurred more calculated to create a sensation among capitalists and investors, not only in this country but on the Continent, than the announcement made yesterday at Constantinople that the Turkish Government will suspend partially the payment of the interest on its debt. At any time for the last fifteen years, during which Turkey, encouraged by her ventures at and after the Crimean war, has been a gigantic borrower in the European

money markets, such an event would never have been wholly unexpected. It was always a question at what point the game of borrowing money to pay old debts, in which lay all the mystery of Turkish finance, would come to an end. Little or none of the immense amounts borrowed being spent in the development of the country, the repeated promises of financial reform being substantially never kept, a collapse has always seemed inevitable to outside observers, and the wonder has, perhaps, rather been not that it should come now, but that it has been so long delayed. But at the moment there is a good deal of surprise. The world has become so accustomed to the financial game being prolonged indefinitely, that its sudden stoppage strikes with astonishment as if the prophecy of the stoppage itself had never been made.”

The *Telegraph* further remarks:—

“By one short telegram the Sultan has flung away the immense advantage of Islam’s reputation for proud morality in money matters, extracting what is really a forced loan from his creditors, and this by a decree as abrupt and despotic as the edict for the massacre of the Janissaries, abolishing, at one stroke of the reed, the belief that the Turkish Padishah might be idle, improvident, sensual, or selfish, but would never be dishonest. Yet, as we have said, the shock of this Constantinople earthquake goes far beyond the money markets. It disturbs the region of international relations; it makes men stand and consider that system of mutual obligation which has rendered a huge public debt the regular phenomenon of modern government. It sets them studying the immense contingencies of imperial destiny, which are seen to depend upon the solvency of States. It gives them to comprehend that ‘vast and violent ambitions’—to use the phrase of Mr. Disraeli—may be built upon financial catastrophes, just as well as they were reared of old upon race animosities and questions of frontier, religion, language, or institutions. The fabric of Turkish credit, in crushing down to the dust, has obviously shaken many a basis considered firm, and left a blank and ruinous space in the continuity of things which imagination vainly tries to fill up. The Ottoman Turk will save six millions a year, or thereabouts, it is pointed out, by his violent expedient; but he has sold for that sum the quality which found him so many friends in the capitals of Europe. They were not disinterested, it is true, but they were useful; and though friendship at 15 per cent. is scarcely of the ideal kind, events are too likely to prove that this desperate act of State has raised a European revolt worse than that of the Herzegovina.”

THE POLITICAL EFFECTS OF THE TURKISH COLLAPSE.

The political effects of the Turkish bankruptcy are the most interesting phase of this joyful sign of the times. The *Daily News*, observes:—

“The effects of the measure cannot but be wide-reaching and disastrous. Politically, it is quite obvious that the financial weakness of Turkey will necessarily tend to hasten its dissolution. The repudiation is an advertisement of the very general incapacity of the Government, which will deprive it of friends and stimulate the more active efforts of its enemies to give it another push downhill. In this way the event cannot but concern the rest of Europe, which runs a risk of being embroiled with every change in the *status quo* in the East.”

The London correspondent of the *Liverpool Mercury*, writing on the Monday after the publication of the decree, says:—

“The Stock Exchange is still completely disorganised. There is really no business done in Turkey. Brokers will buy and sell nominally, and hand over or receive the difference between now and settling day; but they frankly tell you of *bona-fide* sales there are none. “I wouldn't give more than threepence-halfpenny for a Turk, and even at that price I wouldn't spend more than 25s.,” was the remark which might have been heard on 'Change to-day. That Turkey will be smashed up is now the common talk in the city. As for Egypt, she will be offered to France and England, and England being more flush of cash just now, will get the country; and Ismail will become, like the princes of India, a feudal tributary to the British Suzerain.”

THE HAND OF RUSSIA IN THE MATTER.

Surprise has been expressed at the time that has been chosen for the announcement of Turkey's default. Money had been provided for the October payments, and there was no necessity for saying anything of her intimation to stop future payment for at least two months; to come, by which time she might have communicated with the bondholders and obtained their assent to some kind of arrangement. The *Daily News* says:—

“The insurrection in the Turkish Empire will, probably, receive a new impulse from the act of virtual bankruptcy which the Porte has committed, in the practical repudiation of its debt, though Lord Derby probably, correctly describes it when he says that its armed force has never been considerable. Lord Derby says that any action of ours in respect of the Turkish Empire must be taken in conjunction with the other powers. He talks also of the possibility of the Turkish Government granting administrative reforms; but, however much or little such changes might do to ease the burden of the corrupt administration to the backs of those whom European policy compels to bear it, they would be, probably, too late. We do not believe in diplomatic arrangements which fetter our freedom of action, nor in the possibility of a Turkish revival.”

On the same subject, the following remarks by the London correspondent of the *Liverpool Mercury* will be read with interest:—

“Nothing is more remarkable than the change which has come over the sentiments of the English people towards Turkey. Twenty years ago next Wednesday, we were delivering our final assault upon Sebastopol. It was the crowning act of the great struggle which we had entered upon a year and a-half before, amid the greatest enthusiasm. Every full-grown man and woman must remember the ardour which was displayed then—how an eager people forced a reluctant Ministry into the contest and how that Ministry was swept away because it did not display energy corresponding to the national demand. At that time we were all Turco-maniacs. There was nothing too good to be said of the Turks—no sacrifice too great to be made for them. For instance, I remember hearing Walter Savage Landor declare that the Turks were the finest gentlemen in Europe; and for them we cheerfully paid an income tax of 16d. in the pound. Twenty years have passed, and now there is no one except the editor of the *Morning Post* to say a good word for the Turk. The fine gentleman is now called by the name which Czar Nicholas gave him—“The Sick Man.” He is worse than sick—he is insolvent. It is, no doubt, mainly for this reason that we no longer feel any regard for him. For there is a close connection between the heart and the pocket; and the man or the State who cannot pay his way must not expect much sympathy from practical people like ourselves. And so it has come to pass that, whereas in 1855 we dismissed a Cabinet which would not fight for Turkey with a sufficient vigour, in 1875 we should overthrow in a week the

Ministry which proposed to fight for Turkey at all."

The same writer says:—

"One of the most serious aspects of the position is the tone of the Russian press. The Russian newspapers stand greatly in awe of their government, and are very cautious, in dealing with foreign affairs, not to offend the susceptibilities of the Russian Foreign Office. It is, therefore, not a little significant that they should just now be demanding the establishment of a number of semi-independent states like Servia, and threatening the revival of the Eastern question, and a general war as the alternative. There are not a few persons in this country who consider that all the recent events in the East have been brought about by Russian influence, and that to Russian intrigues are due the insurrection in Herzegovina and the Turkish declaration of bankruptcy.

"It is rather ominous that just at this time, when British diplomatists are so deeply interested in the affairs of Turkey and in our own dispute with China, news should come of what seems to be very like a Russian invasion of Afghanistan. The Berlin correspondent of the *Times* is peculiarly well informed about Central Asian politics, and he telegraphs from Berlin the information that a Russian force has been marching through a country which in our maps is marked as belonging to the Ameer. Lord Derby, when asked in the House of Lords, some months ago, if he would fight should the independence of Afghanistan be threatened, intimated pretty plainly that he would; so this Berlin telegram is rather serious news."

PROPOSAL TO PUT TURKEY UNDER WESTERN MANAGEMENT.

The *Telegraph*, discussing the future, says the only way to secure the interests of the bondholders, is to get Turkey under Western management. It says:—

"This could only be effected, so far as we can see, by the double process, first, of making large State concessions to such companies as choose to incorporate themselves for the development of the natural resources of the Empire, giving them charters like that of our own East India Company, and secondly, by securing a guarantee from the Great Powers for the due execution of the terms of the compact. The former of these principles could be practically worked if the Porte were to deal with certain parts of its territory such as the Sultan of Borneo did with Sarawak when it was made over to Rajah Brooke—that is, practically ceding them as

fiefs, reserving to itself the over-lordship, a moderate annual tribute or other recognition of sovereignty, and the right of resumption, after a term of years, but giving over all local authority to the incoming tenants, on condition of their undertaking, on their part, to expend certain sums in the development of resources. If this experiment were tried, first on a small scale, in Crete, Rhodes, and Cyprus, it might be extended, if successful, to all Asia Minor, and restore that glorious land to what it was under the Antonines. But here again comes in the political difficulty, home and foreign. Who is to secure the obedience of the haughty, conquering Osmanli to *Graour* masters, even but temporary; and how is the guarantee of the Northern Powers to be obtained, especially that of Russia, which has long been looking forward to the bankruptcy of the Porte, as its own opportunity for taking another step towards the acquisition of Constantinople and the mastery of Asia Minor? The man who can solve this riddle practically, will be a statesman before whose genius even that of Cavour or of Bismarck will grow dim and pale."

The *Telegraph* further says:—

"The ignorance of the Osmanli is as great as his pride, and therefore it is that out of the present catastrophe a serious political problem arises, one of no less dimensions than whether the friends of Turkey might not interpose to save her from her Government. Her enemies have interfered enough already; the Herzegovina revolt did not begin where it broke out, nor have these last fatal councils of the Porte been either a surprise or a disappointment to certain crafty intriguers. It is thus a question of pressing import whether the open bankruptcy of Turkey does not give her creditors a political as well as a commercial lien upon the future of the reeling Empire, closely connected as they are. A Commission of the friendly Powers, resolutely bent upon setting the Mohammedan kingdom on its feet again—in the interest alike of those countless investors who have suffered such a bitter blow, and of the peace and stability of Europe—would indubitably offer the best guarantee that this default may ultimately lead to benefit. We know the gravity of such words, but the situation itself is most serious, and no rosewater measures nor hand-to-hand policies will

replace the Sultan's throne where it stood even a week ago."

THE BONDHOLDERS AND THE DIPLOMATISTS.—RUSSIAN VIEWS.

At a meeting of the bondholders, held in London, on Tuesday, October 19th, to devise measures for their own relief (Mr. Childers, M.P., occupied the chair), it was resolved to petition the British Government to use its influence with the Turkish Government to secure their rights. Meanwhile, communications are passing between the French and English Governments as to what is to be done. Russia watches the crisis intently. General Ignatieff, the Russian Ambassador at Constantinople, is paramount in his influence over the Sultan, and manipulates the Turkish policy to his will. "The Russian papers," says the *Times* Berlin correspondent, "begin to withdraw the veil with which they have been endeavouring to conceal the drift of their government in the present stage of the Eastern Question." Illustrative of this remark, he quotes a Russian letter from Constantinople, published in the *Golos* (Russian newspaper), in which the writer says it would be a mistake to spend money and men in freeing the Christian Rayah from the Turkish yoke, as Turkey is tottering to her fall, and needs only to be left to herself. The success of the insurgents, it argues, would only end in their being handed over to Austria to the detriment of Russia. The writer counsels leaving matters as they are and to wait; or what would be better, the convening of a European Congress to define anew the position of the Ottoman Empire.

PROGRESS OF THE INSURRECTION AND POSSIBLE EVENTUALITIES.

But events may spoil everybody's plans. France said she would "never" allow the abolition of the Pope's dominion by Italy; but in a year or two afterwards, France was blown to the wall, and the divine purpose to terminate the Pope's dominion triumphant in spite of the famous "Never!" So now, though the powers are agreed not to allow the Eastern Question to be sprung upon

them, events are powerfully working against their plan. The collapse of Turkish finance is one event they did not calculate on. An unexpected development of the insurrection may be another. It is not at an end or anything like. The consuls who were sent by the Powers to confer with the insurgent chiefs, with a view to the redress of their grievances, had to return without even seeing most of the men they were to see. Their mission was a failure, and the insurrection goes on. A London writer says:—"The telegrams from the seat of the insurrection are very contradictory, and are more or less untrustworthy. But it is evident that the matter is much more serious than the strongly worded telegrams sent by the Vienna correspondent of the *Standard* would admit. The rising ought to be suppressed in a few days if the Turkish Empire is not to break up. If the Herzegovinians and the Bosnians can hold their own for a week or two, we shall hear of rebellions in other parts of the empire, and any day there may be tidings of a new outbreak in Crete. The last took 50,000 Turks nearly three years to suppress; and there can be little doubt that the Cretans are only waiting a favourable opportunity to try their strength once more. In fact, the Ottoman Empire is now tottering and reeling. It has been brought to its present state mainly through the misconduct of that wretched sovereign Abdul-Aziz, who has, since the death of his brother Abdul-Medjid, in June, 1861, misruled the country. There is no chance of recovery so long as the present worn-out and half-mad voluptuary sits on the throne. In truth, it is doubtful if the time for a regenerator has not altogether passed."

ENCOURAGEMENT TO THE INSUR- GENTS.

Garibaldi has written the following letter to the insurgents to encourage them:—

"Caprera, October 6th.

To my Brothers of the Herzegovina and to the oppressed of Eastern Europe—

The Turk must go away to Broussa. He descended like a wolf, passing the Bosphorus, devastating, murdering, and violating those populations who gave us the Pelasgi, who were, perhaps, the first civilizers of Europe. He must no longer

tread upon that part of the world kept by him in misery. At Broussa, with his vices, depredations, and cruelties, he will find enough people of Asia Minor to torment and plunge into desolation. Rise, then, heroic sons of Montenegro, Herzegovina, Bosnia, Servia, Therapia, Macedonia, Greece, Epirus, Albania, Bulgaria, and Roumania! All of you have a most splendid history. Among you were born Leonidas, Achilles, Alexander, Scanderberg, and Spartacus. And, to-day, even among your robust populations, you may still find a Spartacus and a Leonidas. Do not trust diplomacy. That old woman without a heart certainly deceives you. But with you are all the men of heart throughout the world. England herself, till to-day favourable to the Turks, has manifested to you by means of the obolus and sympathy of one of her great men, that she ought to prefer the alliance and gratitude of a confederation of free peoples to the decrepit confederation of the Empire of the Crescent. Then to Broussa with the Turk! Only thus can you make yourselves independent and free. On this side of the Bosphorus the fierce Ottoman will always be under the stimulant of eternal war, and you will never obtain the sacred rights of man.—G. GARIBALDI.”

DESPERATION OF THE INSURGENTS.

The following proclamation, issued by the insurgents, shews the spirit at work among them:—

“This is the manifesto of the naked Bosnian Rayah, addressed to the Sultan, the Sovereign of Turkey, who resides at Stamboul, and has been plundering, robbing, and oppressing the Bosnian Serbs for the last 500 years.

“War to thee, mighty Sultan! War to all thy grantees who have sworn to go on robbing and destroying the unfortunate Rayah by tyranny and taxes. War to the death! Many hundreds of Bosnian heroes have unsheathed their yataghans, determined to break the chains with which thou and thy thirsty bloodsuckers have fettered so long. Many hundred heroes have taken up arms, old and young alike; and as thou art one of those who have been tormenting and plaguing us to death, be assured that the Servian bullet will not miss its aim. Though we are as yet but a handful of men, we bid thee know that all thy wild and barbarous strength will be wrecked on the rock of our stern resolve. There is not one of us that will not take the field, fully convinced that the cause for which we fight must be victorious. Know, Sultan, that we thirst for thy blood and the blood of thy race. Know that we are yearning for war, not so much to revenge

thy crimes as to protect our honour, liberty and substance, which thou, O cruel Asiatic, dost not cease to invade. Remember, worst of tyrants, how often we have approached thy throne with tears and plaints, and how often thou hast despised and ignored our humble petitions. The more submissive we were the more cruel was thy hatred; the meeker the Rayah, the more terrible the rage and oppression of their ruler. A thousand times thou hast looked on quietly and unconcernedly when Servian blood was shed like water by thy servants. Thousands of our innocent and honest men have been murdered by thy barbarous tribunals, or knocked on the head by some frivolous Moslem; yet thou wouldst not stir. Not content with having enslaved our ancestors, thou hast persisted in torturing us like all thy predecessors. Dost thou really imagine, thou Emperor of despotism and luxury, that we will recognise thy rule for ever? Dost thou imagine that we shall remain thy slaves, though bone and sinew can no longer stand thy cruelty or produce the wealth required to feed thy extravagance? Wicked Emperor, thou art deceived if thou thinkest that sword and rifle can rivet and perpetuate our chains. The arms with which thou hopest to destroy us will overthrow thy own rotten State; and when thou art down thou wilt find out that we, the Rayah, had right on our side, when we besought thee to treat us kindly.

“These are our motives for strife. If thou art a man, grasp thy sabre, that we may recover in manly encounter what our ancestors lost at Nosovo. The soil is saturated with blood, and it is time to shed more. We salute thee, Sultan, and announce to thee that the hour is come when all Serbs are determined to fight for liberty, and effect the union of their race sword in hand. Come on, with all thy might and strength. Here are our men, and here are our breasts. We will trample thy tyranny under foot, and establish peace and order, liberty and unity, in a land which thou hast pillaged and plundered. Come on, nor delay a moment; and may the earth sink from beneath the feet of him who gives way to thee. Raise thy war cry, and be sure that we shall answer it with the tremendous shout—War to thee, old blood-sucker, thou enemy of the Serb, our Padishah.”

CONCLUSION.

The drying of the Euphrates makes rapid progress; and the political activities that have been set in motion, are tending toward that arrangement of the Eastern question, which will put England in possession of Syria and Egypt, and open the way for the execution of the plans of Jewish restora-

tion which are getting into readiness against the occasion.

The great uncertainties of the situation lead the German Emperor to visit Italy to make the Italian alliance sure, and the British Government to send the Prince of Wales to India to neutralise the influence of Russian approaches to that empire. Military exercises are going forward in every country. The nations, without knowing it, are preparing for the war of the great day of God Almighty. The Lord is at hand.

ANSWERS TO CORRESPONDENTS.

W.F.G.—It is impossible for us to “bring up our children in the nurture and admonition of the Lord” if we teach them to do things that are in opposition to the Lord’s commandments. Therefore, Christ having forbidden us to resist evil or take the sword, no one having to bring up his children in the way described would train them to “fight and defend themselves.”

J.S.B.—It must no doubt be a great hardship for a believing woman to live with an habitual blasphemer—a hardship aggravated by the mischief accruing to her children from such an example. But is doubtful if Paul would have advised separation. His words to the Corinthians (1 epistle vii. 13) bear very nearly on the case: “The woman who hath a husband that believeth not, if he be pleased to dwell with her let her not leave him But if the unbeliever depart, let him depart. A brother or a sister is not under bondage in such cases.” Paul here supposes that the “departing” will be on the part of the unbeliever. Peter also (1 Peter iii. 1) takes it for granted that a believing wife will remain with an unbelieving husband, in the hope of influencing him for good by her example. But the case nevertheless is hard, like many things that have to be borne with in the present probationary state. Let the grieving sister, who feels her way impeded and her children hurt by the companionship of an ungodly husband, commit her way in prayer and patience to God, who will, if she be worthy, grant her deliverance in due time.

M.G.S.—There is no contradiction between John iii. 5. and Luke xiii. 28. The first, in saying that except a man be born of water, he cannot see the kingdom of God, teaches that such an one cannot inherit the kingdom; while the second (“Ye—the rejected—shall see Abraham, Isaac and Jacob in the kingdom of God”) intimates that at the establishment of the kingdom it will be part of the calamities of the rejected that they witness the entrance of the accepted into

the kingdom of God, which they themselves do not inherit. The word “see” is used in different senses.

BELIEVERS AND MATRIMONY.

W.F.G.—There can be no doubt about the duty of believers to restrict their matrimonial alliances to believers, for the reasons you mention and others. And there can be no doubt that sin is committed where this rule is transgressed. But it does not follow that being so married—a believer to an unbeliever—the parties ought to separate. New duties come into operation which require them to keep together. Not to speak of their duty to each other and to their children, the law of the land holds them to the contract, and we are commanded to be subject to kings and governors, and the ordinances of man in all matters where we are not called upon to disobey God. The only thing to be done is for the erring to acknowledge the error, and ask forgiveness, and redeem the past by increased diligence and zeal in all the ways of righteousness left open. Christ will declare on the great day of account how the case stands. It is ours meanwhile to help the repentant in the spirit of meekness and fear, “considering ourselves, lest we also be tempted.”—(Gal. vi. 1.)”

THE “ORDINANCES OF MEN” AND SUING AT LAW.

W.B.T.—The command to be subject to the ordinances of men does not give liberty to sue debtors at law if that course is inconsistent with the Spirit of Christ. If it does give liberty to sue strangers, it gives liberty to sue brethren, for “the ordinances of men” would allow this. Why, then, do those who advocate the liberty of legal redress against strangers, on the plea of “the ordinances of men,” admit it is wrong to apply it to brethren? They are right in this admission; but a similar process of reasoning will show it wrong as applied to the alien, for if the permission of “the ordinances of men” can give us no liberty to proceed against the brethren, neither can that permission be used as a liberty against strangers in view of Christ’s command, “Of him that taketh away thy goods, ask them not again.”—(Luke vi. 30.)

THOSE WHO ARE TO BE CHOSEN.

L.F.—You must remember that all who are called will not be chosen. Those who are to be chosen are distinguished by zeal in the things of the Spirit created within them by the Word constantly read and thought about. Such are not of the class you describe. They are not remiss in their attendance on the breaking of bread; they are not indifferent to the affairs of the truth

or the welfare of the brethren; they are not callous in relation to the commandments, but on the contrary are afraid to break the least of them. They make their individual temporal interests subservient to the will of Christ in all things. They are "peculiar people, zealous of good works"—the works which have been constituted "good" by being required of us by God. Their zeal as to these is not a spasmodic or selfish enthusiasm, but a quiet, steady, inflexible purpose to do the will of God in their short day and generation. Be not distressed about those of a contrary spirit. Keep them in the right way if you can; but if not, work out your own salvation by that patient continuance in well-doing which comes of "seeing him who is invisible."

THE SON OF MAN IN HEAVEN.

S.—Jno. iii. 13: "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven." This question is, what did Jesus mean by saying "The Son of Man is in heaven" when he was actually seated under an earthly roof with Nicodemus at night? The first answer is, he did not say "is in heaven." The word translated "is," is *ew*—being; and this difference it will be found makes a difference in the meaning. Instead of an affirmative present tense, it is an indefinite participle, depending entirely upon its context for the time of its action. What is that context? It is a question of *having ascended* to heaven. Jesus says this was a thing that would only happen in his own experience. When? The concluding words answer the question: "He being in the heaven;" that is, the time at which it would be true in his case would be when he should have ascended to heaven. A literal translation will make the meaning more evident: "And no one has ascended into the heaven if not he out of the heaven descended—the Son of Man, he being in the heaven."

THE ANGEL AT THE POOL OF BETHESDA.

A.Q.—Jno. v. 2-4: "Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." *Do you think it was really an angel that did this or was it the people that thought so, on account of the healing qualities of the water?* There is no reason for doubting the

testimony that it was an angel. John wrote under the guidance of the promised Spirit which Jesus said would guide the apostles into all truth. It is not, therefore, to be supposed that he would have been allowed to confound a popular superstition with a matter of fact. There was nothing more wonderful in an angel visiting and disturbing the waters of Bethesda than there was in angels appearing to the shepherds on the plain of Bethlehem, or to the women at the sepulchre of Jesus. It was altogether an age of divine manifestation, which we hope shortly to see resumed and eclipsed by the "greater things" to be witnessed in the day of Christ on earth, when "the angels of God shall be seen ascending and descending upon the Son of Man."—(Jno. i. 51.)

TRINE IMMERSIONISM.

W.A.—The ravages of trine immersionism in America are to be deplored; but cannot be prevented under present circumstances. The author of the argument that has seduced some, while shallow and cunning, is clever with his shallowness, and those who are not sufficiently in earnest to be "established, strengthened and settled," are likely to be deceived by it. No man thoroughly comprehending the things of the Spirit (as those only can who are thoroughly in earnest) is in danger of falling before the misleading subtlety which has been so thoroughly self-exposed in the failure of the confident April, 1875, adventistic theory. We have for some time intended to write an answer to Thurman pamphlet on the subject of trine immersion. This purpose would probably have been carried out before now if health had been uninterruptedly robust, and other more urgent work had been less clamorous, or if the necessity for it had been more apparent. The matter has always seemed undeserving of serious notice. The amount of attention it seemed to call for was given to it at the time in the remarks appearing on page 234, *Christadelphian* for 1874. The logic of the thing lies in a nut shell. Thurman proves trine-immersion to be an ancient ecclesiastical practice—a demonstration which he artfully spreads over a great surface by taking the centuries piecemeal, like an ostentatious man sinking his line fifty times to take one sounding, increasing the depth of his lead each time. Granting the antiquity proved (which we do not grant as to the apostolic or succeeding age,) does it prove the matter scriptural? If so, then a great many other things are scriptural which Mr. Thurman himself would reject; for a very great many other anti-Christian things have been in ecclesiastical usage for nearly all the centuries that have elapsed since Christ was on the earth. And if the matter be scriptural,

why all this quotation from Balaamite ecclesiastics? However, God willing, we shall go formally into the thing at a convenient opportunity.

THE PARABLE OF THE PRODIGAL SON.

W.—There appears to be no special difficulty about the parable of the prodigal son.—(Luke xv.) Its connection gives the key. “The Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them.” Christ answers this murmur by appealing to their own particular joy when they found the sheep or the piece of money they had lost. So, said he, “There is joy in the presence of the angels of God over one sinner that repenteth.” This was a reason why he should do what they murmured at. He illustrates the thing still further. *A certain man had two sons—(the two classes of the second verse—1. The Pharisees and Scribes. 2. The sinners) the younger of them left his father’s house and squandered his living; that is, the sinners in Israel had departed from God and made shipwreck of their well-being and their hope in the ways of transgression. After a season he returns and seeks forgiveness.* The inferior part of the nation, being called upon by John the Baptist to “Repent,” submitted to his baptism for the remission of sins, and rejoiced in Christ’s endorsement of John “being baptised with the baptism of John”—(Luke vii. 29.) Even “the publicans and harlots” in this way came back for a season to righteous ways.—(Matt. xxi. 31, 32.) *The prodigal son’s father receives him gladly and forgives him and makes a feast for him.* Christ received the sinners who came to him, eating with them, and comforting and instructing them, saying “He that cometh unto me, I will in no wise cast out.” *The elder son is angry at the prodigal son’s reception:* the Pharisees and Scribes murmured at Christ’s association with the common people, particularly those who were considered sinners by eminence; contending by inference that if he was the Messiah, he ought to have chosen the society of the Pharisees who thought themselves righteous. In reply to the murmur, *The father said, son thou art ever with me, and all that I have is thine.* It is probably here that the most difficulty is experienced in applying the parable, in view of the fact that the Pharisees, as a body, were condemned by Christ, and foretold to be doomed to exclusion from the kingdom of God at the time when strangers should come from all points of the compass to inherit it. But the difficulty disappears if we recollect that the class represented by the Pharisees of Christ’s day—viz., the house of Levi—will in all their generations, yield a large proportion of the heirs of the kingdom. Moses and Aaron belong to that class, and also the majority of the prophets; men of

faith and obedience. They are essentially the elder son class, for Levi had the priority which appertains to inheritance in the house of God. Their representatives in the days of Christ murmured at the favour shewn to the reprobate in Israel—the younger son class, for they ranked after Levi. Christ here illustrates the meetness of making merry at the recovery of those who had gone far out of the way. The elder-son class, righteous men who need no repentance; and the younger-son class, unrighteous men forsaking their evil ways and returning to the Lord who abundantly pardons, (Isaiah lv. 7), will inherit the kingdom together and rejoice in their mutual society, forgetful of the mistakes of the past. Those of the Pharisees hearing the parable who were real members of the elder-son class (and there were many, including Paul, and a great company, who afterwards believed, Acts vi. 7,) would see the wisdom of the lesson. As for the others (those who were of the elder-son class but not truly belonging to it), they were rebuffed beyond the power of reply. Difficulties in the way of understanding the parables arise in most cases from neglecting the occasion of them, and from seeking to find an exact mathematical parallel to every detail. We have heard fanciful explanations of the parable of the prodigal son, arising from this cause. In most cases it is only a general purport, and in getting at this, we must always be strictly bound by Christ’s object in the parable, which can generally be learnt from the context.

DEATH IN RELATION TO FORGIVEN MEN.

J.S.—There are two departments in God’s way with men—the moral and the physical, the recognition of which will dissipate some apparent inconsistencies you see. The one may be said to represent God’s intention, and the other God’s action. In the one, we may be right with Him, while in the other, we only hope to be right. Thus, in the purpose of God, those who are Christ’s “have passed from death unto life” (John v. 24), while in nature they are still subject to death (Rom. vii. 24), still under its sentence (2 Cor. i. 9), still groaning in this mortal. (1 Cor. xv. 53; 2 Cor. v. 1-4.) In the same way, they have received the adoption (Rom. viii. 15), and yet are awaiting the adoption in the transformation of their bodies.—(Rom. viii. 23.) In the same way, they have received the inheritance (Eph. i. 11), yet are waiting for it.—(Col. iii. 24.) Now are they the sons of God.—(1 John iii. 2.) Yet they only who are children by resurrection are the sons of God.—(Luke xx. 36.) Now are their sins forgiven (Eph. i. 7), yet in practical effect, their sins will only be blotted out when the times of refreshing

will come from the presence of the Lord at the coming of Christ.—(Acts iii. 19.)

As a matter of words, you might make out a contradiction in any or all of these cases, but as a matter of truth, a wise man is able to see there is none. It is so in the case you ask about: a saint dying dies "in Adam," for "in Adam all die."—(1 Cor. xv. 20-22.) He, therefore, dies under the racial condemnation that has passed upon all men. But he is none the less a forgiven man, and a man released from condemnation; for this forgiveness and this release have both reference to a future result. This future result becomes, in relation to the man, a matter of purpose in the mind of God, and, therefore, in a certain sense, a matter of fact towards him, but in no way inconsistent with his death as the result of physical constitution. True, that death is originally a divine result, but to all God's work there are stages. It is of God that we are mortal because of sin. It is of Him that we have the hope of release; but there is a process in the redemption which we must not lose sight of: first, the moral, and then the physical. Though redeemed by the first, we are, by the second, under the actual dominion of death until incorruptibility is conferred, and if a man before then died twenty times (supposing him revived each time by medical appliance) he would no more be paying "the claims of sin" twenty times over, than in the case of twenty attacks of toothache. The "claims" of the case exist as long as we are mortal, and we shall continue mortal till the time arrive for God to seal His grace to us in the great change; and when that time arrives, it matters not whether we are living or dead. The "claim" recognised at immersion belongs to the mortal, and does not interfere with the claim that has its hand upon us till we are

actually immortal.

These remarks meet the case of "Lazarus and many others," who having been raised from the dead, died a second time. You need have no difficulty in attributing both the first and second death in these cases to the Edenic law, for that law remains in force so long as the physical state constituted by it continues to exist. If a man were not changed, twenty resurrections would only restore him twenty times to the old jurisdiction. In the moral sense—that is so far as the requirements of God's authority are concerned, one occurrence of death completes the vindication of the law in question, or is all that is necessary for it; yet it does not exclude the possibility of repetition of death in case of the life of a mortal being restored by either miraculous or natural means; for such restoration is only the restoration of the Edenic condition of life.

Finally, the death of the saints is not inconsistent with the fact of their having been forgiven their sins; for that death is not the result of their individual transgressions, but of an inherited condition of being. There is a time appointed for the change of this inherited condition, and the change will be carried out on all those who shall have previously attained to the forgiveness of sins by their faith and obedience. Until the time arrives, no change will be made; and, consequently, death will sting and the grave obtain the victory till the Lord come to reverse the state of things. It is God's plan to ask us to believe in the forgiveness of our sins, notwithstanding the continuance of constitutional mortality. Without faith, it is impossible to please Him. Only the presumptuous would speak of this arrangement as "forgiving us first, and demanding payment of the uttermost farthing afterwards."

DIFFICULT PASSAGES No. 7.

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

THE LIFE OF JESUS.

2 COR. iv. 7th verse.—But we have this treasure in earthen vessels, in order that the surpassing excellence of the Power may be of God, and not of us. 8.—Being afflicted in everything, but not distressed; being in uncertainty, but not in despair: 9.—Being persecuted, but not forsaken; being cast down, but not destroyed: 10.—Always carrying about in the body the dying state of Jesus, that

the life also of Jesus may be manifest in our bodies. 11.—For we who are living are always delivered over to death for the sake of Jesus, that the life also of Jesus may be manifested in our dying flesh. 12.—So that death truly works in us, but life in you. *Note, the dying state of Jesus is the reading given by the three principal M.S.S. : the Vatican, the Sinaitic, and the Alexandrian.*

ROM. viii. 36th verse.—Because it hath been written: For thy sake we are put to death (*mortified*) all the day long; we were esteemed as sheep of slaughter. (i.e. *set apart for killing as a sacrifice.*)

The place where it has been written is:

PSALM xliv. 22nd verse.—Surely for Thy sake

HEBREW TEXT.

We are slain all the day;

We have been counted as sheep of slaughter.

1 COR. xv. 29th verse.—Otherwise what shall they do who are being baptized in relation to dead ones, if dead ones do not rise at all? Why, then, are they baptized in relation to dead ones? 30.—And why do we stand in peril every hour? 31.—Every day do I die, by our exulting, which I have in the Anointed Jesus our Lord.

ROM. vi. 3rd verse.—Or are ye ignorant, that as many as were baptised into the Anointed Jesus were baptised into his death? 4.—We were buried, therefore, with him by baptism into death; that like as the Anointed was raised up from the dead by the glory of the Father, so also we, in newness of life, should walk. 5.—For if we have become planted together in the likeness of his death, surely we shall be also of his rising again: 6.—Knowing this, that our former man was crucified with *him* that the body of sin may be vanquished, we no longer being slaves to sin. 7.—For he who died hath been set free from sin. 8.—Now, if we died with the Anointed, we believe that we also shall rise and live with him: 9.—Knowing that the Anointed having been raised up from the dead, dies no more; death over him has no more lordship. 10.—For in that he died, to sin he died once; but in that he lives, he lives to God. 11.—So also ye reckon ye yourselves to be dead indeed to sin, but living to God in the Anointed Jesus our Lord.

ROM. viii. 16th verse.—The Spirit itself bears witness with our Spirit that we are children of God. 17.—And if children, also heirs; heirs indeed of God, and coheirs with Christ, if we truly endure similar sufferings, in order that we may be also glorified together. 18.—For I am persuaded that the sufferings of the present time *are not worthy to be compared* with the coming glory about to be revealed in us.

COLOSS. ii. 20th verse.—If, therefore, ye died with the Anointed from the mere ordinances of the kosmos, why as living in the kosmos subject ye yourselves to ordinances? 21.—Thou mayest not touch, neither taste, nor gain;

COLOS. iii. 3rd verse.—For ye died, and your life has been hid with the Christ in God. 4.—When the Christ—our life—may be manifested, then also ye with him shall be manifested in glory. 5.—Put to death, therefore, your members which *are* upon the earth: whoredom, impurity, lust, evil desire, and covetousness (*love of gain*) which is idolatry: 6.—Because of which the anger of God comes upon the children of disobedience: 7.—In which also ye formerly walked, when ye lived in them.

2 TIM. ii. 11th verse.—Faithful *is* the word: for if we died together, we shall live together also: 12.—If we endure together, we shall also reign together: if we deny *him*, he also will deny us: 13.—If we are not faithful, he remains faithful, he is not able to deny himself.

REV. iii. chap. 21st verse.—He who is overcoming—to him will I give to sit with me in my throne, as I also overcame, and sat down with my Father in His throne.

CONCLUSIONS DRAWN FROM THE ABOVE.

- 1st.—That the life of Jesus was manifested in the dying flesh of the apostles.
- 2nd.—That it was a life of suffering, a dying state.
- 3rd.—That the life of suffering was consequent upon bringing every thought, desire, and action into subjection to the will of God; or in other words, sacrificing his own will to the will of the Father.
- 4th.—That the apostles prove what the life of Jesus was, by manifesting the same life of suffering obedience in their dying flesh.
- 5th.—That every true disciple of Jesus sets forth the same life when he puts on the Lord Jesus Christ by baptism. For from that time he is a living sacrifice, setting forth the dying state of Jesus in his mortal body.
- 6th.—That the dying state of Jesus must be gone through (suffered), if we would live with him in the age to come.
- 7th.—That the doctrine of the free life of Jesus cannot be true, its advocates being witnesses; because, in that case, the apostles could not have manifested it (*i.e.*, explained its nature and workings) in their dying flesh.

S. RICHARDS.

INTELLIGENCE.

BALLINDALLOCH.—See Grantown.

BIRMINGHAM.—The work of the truth goes forward in all departments to the end proposed by the gospel. Among the brethren, there is a meeting in some part of the town almost every night in the week. Of strangers there is a steady and good attendance at the Sunday lectures.

The annual meeting was held October 6th. The reports were of a gratifying nature, whether as regards finances, increase of numbers, or attendance at the meetings. The usual annual appointments were made for the various serving offices. The only changes were,—the appointment of sister Mary Turney as Superintendent of Sunday School, in place of brother Shelton, who resigned in consequence of the work being too much for him; and the substitution of brother Jones for brother Habgood in the list of presiding brethren. Brother Habgood has returned to Stratford-on-Avon, having obtained employment there.

These appointments are usually made by ballot, after nomination in writing by seven brethren. Without dispensing with this necessary formality in the case of brethren new to office, it is proposed in future in cases of re-election to settle the matter by a simple open vote, at the quarterly meeting three months before the annual meeting.

BLACKPOOL.—Brother W. Birkenhead

reports the obedience of Miss ALICE ASHFORTH, of Blackpool, who was baptised on the 2nd of October, for the remission of sins, after giving satisfactory evidence of an understanding and belief of the truth. Sister Ashforth is a schoolmistress, and it is likely the step she has taken will interfere with her position. However she has made up her mind to stand firm, whatever the cost may be; and place her confidence in Him who careth for His children, and who directs the steps of those who trust in Him.

FROME.—Bro. Sutton reports that brother F. K. Shuttleworth, of Birmingham, lectured on the following subjects:

On Sunday, October 3rd.—"The second coming of Christ to reign on the earth the only hope of the gospel." "The one God, one Lord, one Spirit, one faith, one hope, and one baptism of Bible revelation." Notwithstanding unfavourable weather there was a fair attendance. Some are interested and one on the point of obedience.

Brother Clarke mentions the following incident. Sister Chitty requiring the signature of a clergyman or magistrate in the town to a document connected with some government business she had in hand, determined to apply to the "Rev." W. J. E. Bennett, the great ritualist, having a desire to see him. After admission and statement of the object, the august personage asked

sister Chitty whether she attended "the church." Reply: "No." He then asked, "Where she went to get religious instruction?" Sister Chitty replied, that she did not attend any of the popular places, as she was a "Christadelphian." The gentleman asked, "Who are the Christadelphians?" Answer: "Brethren of Christ." Sister C. at the same time remarking that a Greek scholar should readily see the import of the word. This Mr. Bennett admitted by defining the word, upon which he asked, "Do you acknowledge me as God's minister over Christ's flock?" Sister Chitty had but one reply to this, which was far from palatable to the "Rev." gentleman. Of course Mr. Bennett little knew how impossible it is for an intelligent believer of God's word to acknowledge him in the character he claimed, knowing that he is of the apostacy and minister of only an *anti*-Christian flock, and who does not attest his professed apostleship as our brother Paul did in 2 Cor. xii. 12. To cut the matter short the "Rev." gentleman refused to sign the paper, and expressed surprise at her "dishonesty" in asking him to sign, not believing him to be minister over the true flock, and finally dismissed her. Brother Clarke remarks: "It is a consoling thought that soon these 'teachers of lies' (Jer. xvi. 19) 'who wear peculiar garments to deceive' (Zec. xiii. 4,) will be no more. The testimony being that in the glorious time to come 'speakers of lies in the name of the Lord' will be so in abomination that even their nearest relations will not hesitate to destroy them."

GLASGOW.—Brother Nisbet records the obedience of JOHN ARMSTRONG (18), son of brother Armstrong, of Haddington, who was immersed on Sunday morning, October 3rd. He adds:—"We have had a visit from brother Robert Paterson, of Leeds, who lectured on *Sunday, October 3rd*. Subject: "The Great Apostolic Doctrine of the Resurrection made non-effective by modern Christianity; or the ancient heresy that the Resurrection is past already reproduced on a much larger scale in our day." The other lectures since last communication have been as follow:—*Sunday, September 26th*.—"The teaching contained in Mr. Moody's published sermon, entitled 'The Thief on the Cross Examined.'—(Brother T. Nesbit.) *Tuesday, Oct. 10th*.—"Man, whence is he? What is he? And what shall become of him?"—(Brother Robertson.) *Sunday, October 17th*.—"A few of the Promises made of God unto the Fathers examined; and popular teaching shown to be at variance with the prophets and apostles."—(Brother Owler.) I have also to intimate that MRS. GRANT (sister in the flesh to brother Black), who was formerly connected with a small meeting in Glasgow, which held the truth concerning man's nature and the gospel, and MRS. BELL, her daughter, made the good confession last

night, and are to be immersed on Sunday morning, October 17th.

GRANTOWN.—Brother J. Grant reports: "We have been visited during the months of July and August, by brethren from various places, viz.:—Brethren F. R. Winterburn, Whitby; William Robertson, Airdrie; Wm. Cameron, Tulloch; William Smith, Edinburgh; William Grant, Edinburgh; and William Smith Keith, the majority of whom contributed addresses of exhortation on edification. About the time (beginning of August) that the most of the above-named brethren were here, brother Robertson, (Grantown), gave two lectures to the inhabitants of this village, but all to no profit, not a single stranger being present. The productiveness of the mass in this district may, to some extent, be judged by the remark of a brother who compared it unfavourably with even Yaxley's mud. The first lecture was about the Kingdom of God, and the second was intimated in the following questions:—"Why do the Scriptures say, 'Man became a LIVING soul,' if the word soul does of itself imply not merely living, but endless living—not to speak of the Bible teaching that there are dead souls over which the grave has no power, and that the beasts are souls? Who can help this? On Sunday, September 12th, another lecture was delivered by brother Robertson in Ballindalloch, a country district of diversified scenery, picturesque and beautiful, about fourteen miles distant from here. This is the first time that Ballindalloch has had the truth publicly proclaimed in it, and, very unlike Grantown of late, a good few turned out, about 50 strangers being present, who were quite peaceable all throughout a lecture which occupied about two hours, in exposition of the kingdom of God, coupled with some remarks about the nature of man and the time of bestowment of immortality."

KEIGHLEY.—Brother Shuttleworth, for self and eight others, writes to say (in reference to the paragraph appearing last month) that the terms of agreement proposed were such as could not be accepted, except in the case of brother Greenwood, to whom no objection is made. Hence the "failure" referred to. It is very desirable to terminate disagreement, which always isolates the scene of it (wherever found) from the benefit that comes from sympathetic co-operation with the body at large.

LIVERPOOL.—Brother W. Hughes reports that on Saturday, Oct. 9th, GEORGE HENRY MILNE (45), formerly Campbellite, united himself with the brethren in the obedience of faith.

LONDON.—Brother Elliott reports the following immersion, which took place Oct. 6th: EDWARD SHERRING, who came among the brethren two or three years back

during the troublous times of the late controversy.

LEICESTER.—The lectures delivered here during the month of September were very well attended, and it is hoped some of the seed sown fell into honest and good hearts. The subject of the lectures were as follow: *Sep. 5th.*—"The covenant with David to be realized at the return of Christ to the earth, to rebuild the Temple, restore the Jews to the Holy Land, and sit upon the throne of his father David."—(Brother A. Andrew.) *Sep. 12th.*—"That old Serpent, surnamed the Devil and Satan."—(Brother T. Weston.) *Sep. 19th.*—"The revival of true religion; the position of the Christadelphians in reference to the present aspect of affairs."—(Brother Hadley, of Birmingham.) *Sep. 26th.*—"The apostle Paul's remarkable conversion and subsequent life, a testimony to the truth of his preaching and to the resurrection of Jesus Christ."—(Brother Armstrong.)

MUMBLES.—The following persons have been immersed here upon a profession of their faith in Christ as apostolically set forth: **MRS. THOMAS**, formerly Baptist, only within the last three months resident at Mumbles; **MRS. LONG**, also recently come to Mumbles, formerly connected with the Plymouth Brethren; and **MAGGIE NICHOLS**, one of those who have been for a long time under the sound of the truth, and whose privilege it has been to be spared the calamity of having her mind beclouded with the false teaching of the apostasy, she being young and having been educated in the truth. The immersions took place in a bath placed in the hall.

The ecclesia has resolved to create a fund to assist in the making known of the truth in the towns and villages of South Wales. They also resolved to sustain a meeting in the village near Neath, where brother Jones is in solitude. There are a few interested. The reports presented to the quarterly meeting of the ecclesia held during the last month disclosed the satisfactory fact that from being in debt, the ecclesia has advanced to the point of having a balance in hand, notwithstanding the fact that during the quarter a Sunday School has been commenced, which has cost something. The Sunday School has 26 scholars, and is progressing very favourably under the zealous and faithful presidency of brother M. Rees, jun. The brethren instituted a Bible reading meeting at the same time and place as the Sunday School, and its object is to encourage the teachers and children of the Sunday School in the good work. With this view, the brethren of late have made a good muster. Things on the whole appear to be flourishing.

NEWTONSHAW (near Alloa).—Bro. James Durrie reports three further additions by immersion to the number of the brethren

here, viz., on September 19th, **JAMES WISHART** (35), miner, formerly with the Plymouth Brethren; on October 9th, **HUGH DURRIE**, brother Durrie's son in the flesh (19), mill-worker, formerly neutral, and **DAVID EVANS** (42), quarryman. The last named was a case of re-immersion, having become convinced within his own mind that his knowledge of first principles, especially certain of those which constitute or go to make up the things of the name, was very defective at the time of his first immersion, his earnest request, says bro. Durrie was to be re-immersed, which request we heartily complied with, and now he evinces great joy and peace in believing. Another case of immersion was pending at the time of writing.

PETERBOROUGH.—The truth here seems to have entered upon a new and promising era. It will be in the recollection of the reader that some two years ago, on the settlement of brother Hodgkinson at Norman Cross, (five miles from Peterborough,) a series of lectures were given in Peterborough, by various brethren, at his cost and under his auspices, and a large distribution made of various publications. After a while, brother Hodgkinson having thoroughly sown the seed, suspended operations at Peterboro', and commenced lecturing at the village of Yaxley, four miles nearer home. The weekly labour at Yaxley was persevered in for over twelve months, and when (after the obedience of three in consequence) a limit had been reached with regard to results, the obedience of brother Hardy at Peterborough, and the simultaneous removal of brother King to that place from Yaxley, seemed to draw attention again to Peterborough. After duly considering the matter brother Hodgkinson decided to transfer his services from one place to the other. A room was engaged (the Temperance Hall, a small building, capable of holding about 200 people) for weekly meetings, and arrangements were made to recommence operations by a course of public Sunday evening lectures at Wentworth Rooms. Of these, two of them have been given at the date of writing, the first, on October 10th, by brother Roberts, of Birmingham: Subject: "The way of salvation; the Bible the only source of information concerning it; some popular fallacies on the subject considered." On October 17th, by brother J. J. Andrew, of London: Subject, "The Kingdom of God, in the various elements (of king, territory, people, laws, &c.) that go to make it up, as scripturally revealed." The audiences on both occasions were good, particularly at the second lecture. A happy

significance was thrown over the whole effort by a case of obedience which (unknown to any) has been slowly maturing for two years, ever since and as the result of the first effort. Brother Hodgkinson writes of it thus:—"Our little flock has to-night been increased to nine by the immersion of THOMAS ROYCE, of Peterborough (21), formerly neutral. His attention was arrested by the lectures delivered in Peterborough two years ago. The seed has been slumbering in obscurity until it burst forth from its iron-clad tenement into full fruition. Therefore 'Cast thy bread upon the waters for thou shalt find it after many days.'"

SHEFFIELD.—Brother Boler reports: "Our ecclesia here has been disturbed for several months, through brother John Savage endeavouring to force upon the brethren the doctrine (from Halifax) which we believe is contrary to the teaching of the word, viz., that Christ had not a free will in the least degree in the matter of his obedience; that he was righteous because he could not be otherwise, from which the rest of us argued that his temptations, and his sufferings, and his obedience were in that case a mockery and not an example to us in any form whatever. Brother Savage was entreated to drop the subject, but he would not be prevailed upon to do so. Therefore, we considered it indispensably necessary to adopt a basis of fellowship containing the following definition:"—

"Christadelphians believe and teach that Christ was the Son of God by Mary, a virgin of the house of David, and therefore, God manifested in the flesh, by the Spirit, yet having, as an individual, a separate and independent will from the Father which he used as intelligently in compliance with his Father's will as we are asked to use ours, but that, though thus possessing the abstract capability to sin, he rendered a perfect obedience through the strength belonging to him as the Son of God, and was thus fitted to be that sacrifice of a sinless son of Adam which the righteousness of God required, in order that sin might be condemned in a sinless possessor of the very nature of him that offended in Eden, and a propitiation be thus provided for our approach to God from whom sin had severed us." This basis brother and sister Savage did not agree to after it had been passed, consequently they went out from us. There are also three who have not finally decided what course they will take; also another whom we fear has gone back into the world, and brother McDermott has removed to Halifax, where he is meeting with the brethren, in the Assembly Rooms, Harrison road. The following are the remaining faithful brethren and sisters:—John Dobbs, Joseph Boler, Ann Boler, James Skinner, Henry Leah, John Neale, Henry Graham, Miriam Sorby, Sister Wray, and John Waller.

STOCKPORT.—Brother George Waite thus writes: "Some two or three months ago, I intimated to you that we contemplated giving up the Odd Fellows' Hall, which we found to be unsuitable for the proclamation of the truth; and since then I have informed you that we have taken another place—St. Luke's Church, Dodge Hill, Old Road—which we deemed would be more suitable, notwithstanding its clerical antecedents. I now write to give a few particulars respecting the opening of our new meeting place, which we have styled 'The Christadelphian Synagogue.' We had issued the following announcement: 'OPENING OF THE CHRISTADELPHIAN SYNAGOGUE, DODGE HILL, OLD ROAD, (near Tiviot Dale Railway Station. Recently known as St. Luke's Church). The Christadelphians of Stockport in opening the above place, cordially invite all Bible-loving and God-fearing people to a Course of Lectures, which will (D.V.) be delivered on the occasion of the opening of the above place. By Mr. F. R. Shuttleworth of Birmingham: Sunday, Sep. 26th, Morning, at 10-30: 'Life in Christ only, or Jesus raised from the dead, the only hope of Immortality.' Evening, at 6-30: 'Christ the sin-bearer and life-giver; Christ the Prince of Peace and King of Glory; the Messiah to suffer and to reign—a lesson to both Jews and Gentiles.' By Mr. W. Birkenhead, of Sale: Tuesday Evening, Sep. 28th, at Eight o'clock 'Jesus of Nazareth the King of the Jews.' By Mr. J. Birkenhead: Thursday Evening, Sep. 30th, at 8 o'clock: 'The Bible doctrine of resurrection and immortality.' All seats free. No collections. The Christadelphians are so thoroughly impressed with the truth and solidity of the position taken up by themselves with regard to those important Bible subjects, which they have from time to time placed before the public, and of the vital necessity of a thorough and hearty belief of the things concerning the kingdom of God and the name of Jesus Christ, that they take this opportunity to invite the 'clergy,' ministers, Sunday school teachers, and others, to give them a fair, impartial hearing.—'He that answereth a matter before he heareth it, it is folly and shame unto him.'—(Prov. xviii. 13). And they would likewise state that they are prepared (if need be) to defend their position, and discuss the matter publicly with any worthy opponent; and moreover they would warn those ministers—for there are many who are already convinced or partially so, of the truth of the principal doctrines advocated by the Christadelphians—against keeping their flocks in ignorance of these things. The Christadelphians rejoice to see that many eminent 'divines' and numbers of the people have already given in their adhesion to the glorious scriptural doctrine of 'Life in Christ only,' and they hope that others will shortly follow their most excel-

lent example. Come and hear and judge for yourselves—you may have to thank God for the day you decide to do so. All classes are cordially invited to attend." At the outset, I may say that the day was, in more than one sense, one of gratification and consolation to us all. We were greatly encouraged by the presence of upwards of fifty brethren and sisters from a distance. There were present brethren from Liverpool, Warrington, Manchester, Sale, Leeds, Hanley, Stoke, Buxton, Dudley, and Brother Shuttleworth, of Birmingham, who lectured both morning and evening. There were about thirty strangers present at the morning discourse. We held our meeting for the breaking of bread on this occasion in the afternoon, in order that those brethren who were coming by train from a distance might partake with us the emblems of our Lord's unspeakable love, with full assurance of faith of the truth and immutability of his promise, 'I will return' in the dispensation of the 'fulness of time,' when 'all things in Christ' shall be gathered 'in one.' O how significant those words are to us now—now that the signs of the times are so pregnant with indication of their speedy realisation. Brother John Birkenhead, of Sale, spoke unto us some seasonable words of exhortation, and all appeared to be cheered by the meeting and the glorious prospect before us, when he who is our life shall appear. Dinner and tea were provided at the synagogue. About 70 brothers and sisters sat down to tea with a few interested friends. How cheering it was to behold so many sons and daughters of Zion there who had come for the purpose of taking part in our work and to encourage us in the work we have undertaken. And how it made our hearts beat in anticipation of the coming day, when "Zion's King shall reign victorious and all the earth shall own his sway," and when the saints shall say "Death is swallowed up in victory." At the evening meeting, our synagogue was crowded; every seat was occupied and many had to stand. All the other meetings since have been well attended."—Brother Hodgkinson, of Peterboro', lectured on Sunday, October 3rd. Sister Sutton's age, whose immersion was recorded in the September *Christadelphian*, is 18, not 21 as reported.

YARMOUTH.—Brother J. W. Diboll makes the following communication, October 12:—"It is my pleasing duty to report the obedience of my parents, JOSEPH WILLIAM and SARAH DIBOLL, formerly Baptists but latterly neutral. This makes us a complete family in the truth. They were assisted in putting on the sin-covering name in the appointed way by brother Elliott, of London, who with his sister-wife was staying in the town at the time. Our Sunday evening lectures for the past month

have been as follow:—*Sep. 19th.*—'The hell of the Scriptures not the hell of popular belief.'—(Brother J. W. Diboll, Jun.) *Oct. 3rd.*—'Resurrection: its importance considered in view of the nature of man and the state of the dead.'—(Brother A. Harwood.) *Oct. 10th.*—'The religious creeds of the day shown to be out of harmony with Bible teaching; and an answer given to the question, 'How comes this want of harmony to exist with the Bible circulated so freely, honoured so universally and commented upon by men of such great learning?'"—(Brother D. Spinney.)

October 14th. — "On Wednesday and Thursday evenings, October 13th and 14th, brother Roberts, of Birmingham, delivered two lectures in the Corn Hall in this town. The subjects were as follow: *Oct. 13th.*—'Will Christ personally return to this earth? If so, what for? Importance of the answer to those who fear God and those who fear Him not.' *Oct. 14th.*—'Are there any means of knowing at what period in the world's history Christ will appear, and any signs in the present state of the world to show that it is near?' There was a good attendance each evening. The important truths advanced were attentively listened to by those present, and a great many tracts and pamphlets were distributed among them. Brother Hodgkinson, of Peterborough, accompanied brother Roberts here, and took the chair on both occasions. The brethren and sisters were much cheered by their visit, and trust that as the result of this effort an interest in the truth has been awakened in the minds of some who will with them be accepted by the Lord in the day now so near at hand when he shall return and take account of his household."

CANADA.

TORONTO.—Brother Evans writes: "We have the pleasure to report that on the 26th of September, IVAN FOSTER (24), baker, was baptized for the remission of sins and union with the life-giving name, and now commences the race for angelic life and joint rulership of the world in righteousness with Christ and his brethren in the future age.

His attention to the glorious hopes we have through the Scriptures was first arrested about three months ago, by a tract given him by one of the brethren.—On the 5th of September we had the pleasure of a visit from our beloved brother Dr. W. H. Reeves, who stayed with us a fortnight, delivering to attentive audiences a course of able and earnest lectures, to the strengthening and establishing of our minds in the blessed truth of the gospel. The doctor has been making a tour of the Eastern States, immersing, I believe, some sixteen believers, and confirming and settling the various

ecclesias. He left us for Guelph and Doon, Ont., and is at present in Hamilton, after which he may go on to Stratford, &c., and then return home to Springfield, Ohio, U.S."

The brethren have issued the following leaflet:—"It is contained in Scripture! That Jesus Christ—son of David—son of God, will rule on this earth, at Jerusalem, (see Isaiah xxiv. 23; Jeremiah iii. 17; Zechariah xiv. 16-18) over the twelve tribes of Israel restored to the Holy Land.—(See Jer. xxiii. 5-8; Ezekiel xxxvii. 21-3; Luke i. 30-33.) That the redeemed of all ages, resurrected and immortalized, will reign with him (see Daniel viii. 18-22; 1 Cor. vi. 2; Rev. v. 9-10.) That the Government will be a righteous Theocracy, which will supersede all existing governments and continue for ever.—(See Psalms lxxii. 7-11, 15-17; Haggai ii. 21-22; Dan. ii. 44.) That a promise of inheriting the glory and honour appertaining thereto with eternal life is still left to such as believe and obey the gospel, of which the foregoing is a brief outline.—(See Mark xvi. 15-16; Romans ii. 7; 1 John ii. 25; Hebrews iii. 17-19; iv. 1-2.) That an early part of the obedience consists in being baptised (immersed) into the likeness of Christ's death; until which, we (Gentiles) are "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."—(Mark xvi. 16; Romans vi. 2-5; Ephesians ii. 11-20; Col. ii. 12; Hebrews vi. 2.) Such as desire to hear more of these all-important topics in opposition to the gospel-nullifying traditions of the apostasy are cordially invited to attend the Christadelphian meetings, held at Richmond street west, near York street, every Sunday evening, at 6.30, where these things are held forth. Seats Free. No Collection."

UNITED STATES.

BURNET (Tex.)—Bro. John Banta reports the obedience of his youngest brother I. F. J. BANTA (26), which took place on Sunday, the first day of August. He had been baptised by an apostate about 8 years ago, under a false idea of the resurrection. And being convinced that his foundation was not a scriptural one (Heb. vi. 1-3), he put on the saving name in the appointed way, and earnestly requests the faithful everywhere to pray for him, that he may be enabled to "Watch and keep his garments." On a later Sunday in August, brother Banta assisted SAMUEL MAGILL (29), in putting on the sin-covering name, according to God's appointment. He is brother in the flesh to brother J. K. Magill, whose obedience was announced in the last communication from Burnet, and also to sisters Bourland and Taylor, and son to Captain W. H. Magill, who is himself deeply interested in the truth, and has already expressed his intention to

obey it as soon as he is satisfied that he sufficiently understands the "Word of the kingdom."—(Matt. xiii. 19.) Bro. Samuel Magill has been studying the truth for several years, assisted by brothers Epperson and Bourland and his sisters above named. He heard brother Banta deliver four lectures in June last, and also nearly all of brother Oatman's lectures at the gathering.

CENTRE POINT (Tex.)—Brother Banta, of Burnett, writes: "I received a letter from brother Shepherd Oatman, whose obedience was announced in my last letter to you, stating that brother C. Oatman has just concluded a course of lectures at Centre Point, in Kerr County, Texas, which lasted nine and a-half days, during which he spoke forty-one hours to an intelligent and attentive audience, and in an able and masterly manner 'expounded and testified the kingdom of God, and taught things concerning Christ both out of the law of Moses and the prophets.' Brother Shepherd Oatman spoke in the evening, and also lectured at Hickory Creek, Blanco County. The lectures at Centre Point resulted in the obedience of four: Sister M. A. CORBELL, wife of brother T. A. Corbell, of Centre Point; his son JOHN A. CORBELL, and his daughter MARY C. NICHOLS; and sister MARY SHIP, daughter of sister Rhoda Glenn. Brother Oatman expresses a hope that the good seed sown at Centre Point will take root in other good honest hearts. Arrangements are made for brother C. Oatman to deliver a course of lectures at Oso, Fayette County, Texas, commencing on the first Sunday in October next. We anticipate a favourable reception of the truth at Oso. Brother G. W. Banta has been lecturing and circulating tracts there for nearly two years." (A similar communication comes from brother Shepherd Oatman.)

CARPENTERIA, SANTA BARBARA (Cal.)—Brother R. Strathern, who emigrated here from Tranent, Scotland, says: "We live eight miles from the city, on the shore of the ocean. It is a pleasant land, and very fruitful (as a rule). The change has done us all great good in health of body; but we feel our separation from those who are fellow heirs of the exceedingly great and precious promise. It would greatly add to our comfort if any of that peculiar people who are zealous of good works were to come to this quarter. But the field is far from being fruitful, but in that of evil. It is in some such country as this where you have what is called civilization, without the fear of God, that human nature is seen in its true character. It may not be scriptural to call it sin, but if we judge of the tree by its fruit, we cannot go far wrong when we call it sin. My impression is, that it is an unfruitful land in the things of the Spirit. Even where the seed has taken

root, it seems difficult to keep it alive. The love of truth (not to speak of the love of the truth as it is in Jesus) is almost a thing unknown in the land. I have not as yet had courage to make any public effort for the truth. As a rule the Scriptures are unknown: they are not taught or read in the schools, and there is little time for reading; all are busy labouring for the bread that perisheth. The clergy take it very easy. The only phase of the apostasy that is alive here, is that of 'Spiritualism.' I have distributed *Odology* when I thought it would be read, but the people here, as in many other parts, are unable to read such things. The truth lies too deep to be found by snatches. We have the privilege of meeting all who can come to our house on the first day of the week for the breaking of bread in memory of our absent Lord. Some days we meet in brother and sister Fisher's house, who live some two or three miles from us. There are ten persons (all Scotch) who have confessed in this quarter, but we are scattered. I hope all may be saved from the evil, and found blameless in the day of our Lord Jesus Christ."

RIVERSIDE, Iowa. — Brother Williams wishes to contradict a report published elsewhere, that the friends of the truth were "making overtures" for re-union with those who left them through Renunciationism. The report was founded on an interview which took place at the request of the latter, who expressed regret at what had passed, and wished to see if there could not be a return. The meeting has been misrepresented. Brother Williams remarks, "It does seem as if brethren must indulge in falsehood when they get out of the narrow way:" a remark illustrated in many cases besides those at Riverside.

WEST HOBOKEN. — Sister Lasius writes: — "The ecclesia here has lately been much edified and built up in the truth, and strengthened in that 'form of sound doctrine' which we learned in years that are passed, through the visit of our brother Dr. Reeves, of Springfield, Ohio. On Sunday, July 25th, he delivered his first discourse in Jersey city. By invitation from some of the brethren, a second appointment was made for him to speak again the next Sunday, both morning and evening.

"Another was made for the following Sunday morning at Brooklyn, and again in the evening at Jersey city. The subject of the 'first fruits' and the 'rest of the dead,' were leading topics of the Dr.'s first discourse, in which the resurrection of the dead and eternal judgment were developed in many amplifications and details, which serve to present those matters in the true scriptural

form. Certain details and amplifications serve greatly to assist in confirming those plain declarations of Bible doctrine concerning the judgment of the household in the 'day of inspection.' The beautiful type of the waving of the sheaf of the first fruits in the law of Moses, was called forth in relation to the waving of him who was the First Fruits from among 'those who are sleeping.'

"On the morrow after the Sabbath, the priest—the eternal Spirit—did wave the perfected sheaf before Jehovah, and was accepted by Him. In the time appointed, other offerings, which have been moulded into loaves by the leaven of truth and righteousness, 'two wave loaves' shall be waved before Jehovah, and also be accepted by Him. Not cast away, or condemned—having been judged worthy to inherit eternal life. The order of redemption being, Christ the first fruits, afterwards they who are Christ's at his coming, who are also first fruits. Then the ingathering of the harvest at the end of his millennial reign, viz., the 'Rest of the Dead,' who live to die no more.

"When speaking concerning the resurrection body treated of in the 15th chapter of Corinthians, the Dr. gave a rendering of the 42nd verse, which throws new light upon it. Instead of reading 'it is raised *in* incorruption,' the correct translation of the Greek word is '*to* incorruption,' it should read thus: 'it is raised *to* incorruption.'

"Referring to the time when the unjust shall be recompensed, more light is adduced by a more accurate translation, in 1 Cor. xvi. 22: 'If any man love not the Lord Jesus Christ, let him be anathema Maranatha—the meaning of which is 'Let him be accursed when the Lord comes.'"

"Many other proofs were brought forward by the Dr. upon these subjects, which were very convincing to the minds of many, despite the spirit of active opposition manifested on the part of some who were formerly believers, and who were once as zealous in support of the truth as they have been since against it. Some also, while failing to produce any substantial evidence against the truth of the doctrine, fall back upon their last resource, and say that they 'still resist the idea that Dr. Thomas's mantle has fallen upon a man across the water.' It is possible that these worthy friends may view the 'mantle of Dr. Thomas' in a similar light to the mantle of Elijah, which by falling upon Elisha conferred the spirit of prophecy. Still, we can only view the 'mantle of Dr. Thomas,' as a mantle of Bible truths and Bible practice, which may fall upon any faithful men who have ability to put it on."

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 SPIRIT OF GOD AND THE BAPTISM THEREOF.

BY DR. THOMAS.

(Continued from page 439.)

The essential idea represented in the word (baptism) is the imbuing by dipping or its equivalent; it never signifies sprinkling or pouring. It is one of "the depths of the Satan as they speak" in "the synagogue of the Satan" (Rev. ii. 9, 24), to affirm the contrary. βαπτισμα, *baptisma*, is not only "that which is dipped," but equivalent to βαπτισις, *baptisis*, "a dipping, bathing, washing, drawing water;" from the verb βαπτίζω, *baptízō*, "to dip repeatedly," and this from βαπτω, *bapto* "to dip under, to dip in dye, to colour, to steep, to fill by dipping in, draw, sink." Such is the word associated with the word *spirit* in the phrase *baptism of spirit*; a form of words, by the bye, that is not found in the Scriptures. The

nearest approach to it is in the words "Christ shall baptize you with holy spirit," (Matt. iii. 2); "Ye (my apostles) shall be baptized with holy spirit after these not many days (οὐ μετὰ πολλὰς τὰντας ἡμέρας,) Acts i. 5. The words in Matthew were John's, and those in Acts the words of Jesus. These, with the words of Paul in 1 Cor. xii. 13, "by one spirit we are all baptised into one body," show that Christ was to be the baptizer, spirit the thing he would baptize with, and the apostles and their brethren the subjects of the baptizing. When the baptism was accomplished, the subjects of it had *received* spirit. This is evident from Christ's words in Acts i. 8, where he says to the apostles: "Ye shall receive power, the holy spirit having

come upon you;" and from Peter's, in Acts ii. 38, where he promises those who should be baptized upon the name of Jesus Christ for the remission of sins, saying, "Ye shall receive the gift of the holy spirit." Paul, also, teaches that to be baptized with holy spirit is to be the recipient of spirit, in asking certain disciples of John's doctrine, "Have ye received holy spirit since ye believed?" (Acts xix. 2.) Spirit, then, was received into their earthen vessels; God shined it into their hearts for light of the knowledge of the glory of the Deity in the person of Jesus Anointed, (2 Cor. iv. 6, 7.) "Be filled with spirit," says he in Eph. v. 18. Hence the receiving was by filling their vessels with spirit, which filling was effected by their being "made to drink," as it is written, "by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free, and have all been made to drink into one spirit." Having drunk to the full, they were "filled with all the fulness of the Deity;" (Eph. iii. 19.) Thus they were steeped, imbued, and filled by the imbuing; in other words, they were baptized with spirit.

Now the reason why the word *baptizo* was used to express this filling, was, because it expressed the idea that the subjects of the filling were dipped in water that they might afterwards be filled with spirit, after the analogy of a bucket being sunk into water that it might be filled. The apostles were dipped by John in water, and afterwards filled with spirit by Jesus. They were dipped that they might be filled. The three thousand on Pentecost were dipped that they might be filled with spirit. Had they refused to be dipped in water, they would never have been filled with spirit. Cornelius and his household incipiently received spirit before being dipped in water, in view of the certainty that they would be immersed when commanded; when dipped, they were as all the rest. In the baptism of a bucket in the drawing of water, the water sometimes pours in before the bucket is submerged;

but according to the signification of the Greek word, the bucket is not baptized till it is filled to its utmost capacity. It is not baptized while filling, but only when completely filled, which happens when the vessel is overwhelmed. To imbue is the signification of *baptizo* in connection with spirit. It matters not whether the believer be plunged into spirit, like a bucket into a well, or spirit be poured out upon him until he is filled inside by being made to drink it in, and covered with it as with a cloud of spirit, from the sole of his foot to the crown of his head; this matters not, so that he is steeped, soaked, dyed, filled, imbued, which are the ideas intended to be expressed by the use of the word in connection with spirit. There is no question but Paul was baptized with spirit. He represents himself as an earthen vessel containing spirit-treasure. Now, when we contemplate him under this aspect in the light of the testimony, we see the vessel full of spirit and covered with it as with a halo or cloud, and therefore as effectually and completely immersed in spirit as if plunged, dipped, bathed or sunk into it. When the Hebrew nation was "baptized into Moses in the cloud and in the sea," they were buried in cloud and sea, not by being immersed into them, but by their shutting them in and covering them, so that while in the channel of the deep they were in baptism—COVERED. Paul was not immersed into a bath of spirit, yet he was covered in spirit, and therefore in baptism of spirit. That he was covered is evident from the fact that when his person was touched, without specifying any particular part, spirit-virtue was imparted to handkerchiefs or aprons, which, when applied to the sick, healed their diseases: (Acts xix. 12.) The same condition obtained in relation to Jesus, in fulfilment of the Spirit's oracle concerning the Christ, that he should be in the shadow of Yahweh's hand, and in His quiver. He was "a polished shaft," and men beheld him with their natural eyes; but they did not perceive the potent

shadow of spirit that enveloped him, and which none could penetrate to do him harm unless permitted. He was imbued, filled, covered, or in baptism of spirit.

The word baptism then, has its *action* and its *effect*. It does not follow, however, that they must both be intended at all times when the word is used. The intelligent believer knows that when this family of words is used in connection with water, that it is not employed to signify "steep, soak, dye, imbue, saturate, or fill," because water, as water, is not used in the Deity's system of justification for this purpose. He knows that then the action indicated by the word, not the effect produced by water on natural bodies, is intended; and that the effect which the word expresses is referable to spirit, or the word believed, by the subject. "My words are spirit," says the Spirit by Jesus; and "the spirit is the truth," says his beloved disciple; it is this that involves the effect in the believer who is water-dipped—he is dyed in the dipping white in the blood of the Lamb through the truth believed: (Rev. viii. 14.)

Understanding, then, the meaning of the words *spirit* and *baptism*, we are enabled to define the phrase *baptism of spirit*. A person "baptized with holy spirit" is one who is "*filled with the fulness of the Deity*," after the example of Jesus, the apostles, the three thousand on Pentecost, and many other instances recorded in the New Testament. Fully to appreciate this baptism, then, we must study it in these examples. In the spirit-baptism of Jesus, the Deity filled him without measure. There was no limitation to the power and wisdom with which he was imbued. "The Deity," says John, "giveth not the spirit by measure unto him;" and "of his fulness we all have received, even a gracious gift corresponding to the gift," (John iii. 34; i. 16.) Baptized with unmeasured holy spirit, he could command the winds and the sea, and they would obey him. He could

multiply a few loaves and fishes into a more than sufficient supply for thousands. He knew what was in the hearts of men around him; and could do what he pleased, even to the raising of the dead. These were the effects of his baptism with holy spirit. He was filled with it, thoroughly imbued with it. It was "the fulness of the Deity" that filled him, and manifested itself in all the wonderful works referred to. Of this fulness which became "his" when bestowed, all the apostles and "the sealed" received. "The law was given by Moses, but (this) grace and the truth came through Jesus Anointed," (Jno. i. 17.) "I," said Jesus to his apostles, "will send unto you the Comforter from the Father, the Spirit of truth which proceedeth from the Father, whom the world cannot receive; and when that is come it shall rebuke the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin indeed, because they believe not into me, and concerning righteousness because I depart to my Father, and ye see me no longer, and concerning judgment because the ruling (*ὁ αρχων*) of this order of things (*του κοσμου τουτου*) has been condemned. When then, the spirit of the truth is come, it shall guide you into all the truth, for it shall not speak of itself, but whatsoever it shall hear it shall speak, and show to you things to come," (John xv. 26; xvi. 8-13.) These were the effects of spirit-baptism upon Jesus and the apostles, and also upon all who by them were deemed fit and proper subjects among the immersed to be filled with the same fulness through their ministration. When they were "baptized with holy spirit," they were endued with extraordinary wisdom and knowledge, based upon an accurate comprehension of the thoughts and purposes of the Deity. It was "holy spirit" with which they were filled, and it required the hearts of its recipients to be cleansed by an affectionate belief of "the truth as it is in Jesus" before it would be filled into their earthen vessels. It was not

such spirit as fills the crazy brains and stony hearts of the old Adam's priests and divines, and dementers their intoxicated devotees, and without receiving which the divine Storrs says, "It seems impossible for a man to be a Christian!" This spirit, held in such admiration by the sin-spirituals of the Gentiles, is what John styles "the spirit of error." All errorists are thoroughly baptized with it. It is an unclean spirit, and delights to tabernacle in the pits and cesspools of human error, superstition, and wickedness. It is the spirit of the world, which is so full of it that it cannot receive holy spirit. It is the spirit that works in the children of disobedience, and is therefore rampant in all "miserable sinners," from the Pope to the meanest hypocrite extant. It is the unclean spirit of which the clergy of all the names and denominations are possessed. It is the spirit that transforms the Satan into a messenger of light, or righteousness, and causes all his ministers to make pretensions to the same thing—(2 Cor. xi. 13), "whose end shall be according to their works." This is unholy spirit, which substitutes error for truth, folly for wisdom, fanatical pietism for obedience, sincerity for faith, feeling for intelligence, superstition for religion, ignorance for knowledge, imagination for doctrine, assertion for proof, and a blind zeal for an earnest contention for the faith once for all delivered to the saints. As the divine Storrs truly says, "it is impossible for a man to be a 'christian' who has not received the spirit," understanding by this "christian," one of his own stamp, and by "the spirit," the unclean spirit of the Romish, Protestant, and sectarian names and denominations. No man can become a christian, according to the standard recognised by these, who has not received their unholy and unclean spirit. It is this spirit that makes them what they are. It has created their systems, and makes the sort of christians that glory in them. Holy Spirit has nothing to do with their systems, spirit, or themselves,

but to repudiate them as "the old serpent, surnamed the Devil and Satan."

In talking about "spirit," then, let us always discern clearly of which spirit we affirm, for they are as different and as wide as the poles asunder.

Jesus, the apostles, and their contemporaries were baptized with holy spirit, beyond all doubt. They were all filled with the fulness of the Deity. With the exception of Cornelius and his household, the order was first immersion in water, and afterwards filling with the spirit. Jesus was immersed in water first, to fulfil the righteousness of the Deity shadowed forth in the law. Having thus come by water, he was then anointed with Holy Spirit, when the spirit-dove descended and rested upon him. By this descent he was "sealed of the Father"—a mark was set upon his forehead, which everyone could discern who comprehended the doctrine he delivered, and the wisdom with which he spoke. The multitude at his immersion saw the dove and heard the voice of the Father who owned him for His Son; but they did not generally discern the intellectual mark—the Father's name with which he was sealed in the forehead. None who are baptized with Holy Spirit are destitute of that divine mark. It is the mark of wisdom and knowledge, undiscernible by the eye of sin's flesh, but clearly to be seen by the mind's eye when only enlightened by the truth.

The effects of the baptism or anointing of Jesus with Holy Spirit continued till his crucifixion. All the miracles he wrought were spirit-baptismal results. These he worked in confirmation of the covenant of which he is the Mediator: that is, the Abrahamic, newly dedicated on the last day of Daniel's Seventy Weeks.—(Dan ix. 27.) On that day he was emptied of spirit when he was forsaken, and left to the native weakness of the flesh (Matt. xxvii. 46; 2 Cor. xiii. 4); and though emptied, he still lived. The baptismal anoint-

ing was necessary to the manifestation of wisdom, knowledge, and power, but not to existence. The life of Jesus was sustained as the lives of other men. Holy Spirit had forsaken him before he cried out, for the cry arose because of the forsaking having occurred. At this crisis, then, Jesus was without Holy Spirit. Was he less the Holy One of the Deity because the Spirit had abandoned him? No; he was still the saint of God though emptied of Holy Spirit. And this is true, not only of Jesus, but of all true believers; their being saints or Christians does not depend on their being "baptised with Holy Spirit;" but on their believing the truth with honest and good heart, and being obedient to the same. Spirit was grace bestowed on those who received it, not to make them believers, but because they were such.

We have referred to the case of Cornelius and his household as exceptional. They did not receive Holy Spirit before they believed, though they did before they were immersed in water. This pre-immersional reception of Spirit made their case exceptional. The reason of this, however, was not to supersede water-dipping in the case of Gentiles; but in order to give Peter and his companions assurance that the Deity had "purified their hearts by faith;" and that he might, none forbidding him, admit them to the privilege of immersion in water to which Jewish believers only had hitherto attained.—(Acts xv. 7-11) "Can any man forbid water that these should not be baptised, who have received Holy Spirit as well as we?" This question of Peter shows that he apprehended that there might be a divine Storrs, or some other incarnation of "essential baptism" present, who might possibly object to their being dipped in water. One, for example, who might say to him, "Peter, you have too much Jewish superstition in you. You are not free from Judaism, and have not yet passed out of the transition state. What have these Gentiles to do with baptism in water? Jesus said nothing about it,

except that John did it. You do not comprehend that *the* Christian baptism the one baptism of Christ's religion, is the baptism of the Holy Ghost. This they have received, and are therefore baptised; what use or what good do you expect such will experience by being dipped in water? If you command them to be dipped in water after such a Pentecostian inpouring of spirit as that before us, you will be acting "clearly without divine authority." Be this as it may, he evidently thought that there might be an objector present who from some point of view or other, might forbid the baptism of Cornelius and his house, who believed the words Peter was sent to tell them—(Acts xi. 14.) By his question, therefore, he gave such an one an opportunity of stating his objection. But there proved to be no one present. They all acquiesced, including "the six brethren who accompanied him," in the necessity of water-baptism even for those who believed from the lips of an inspired apostle, and had been so filled with the divine fulness as to "speak with tongues, and magnify the Deity." If baptism in water could not be dispensed with in the case of such, certain it is that no case can occur in which it is not necessary. It is indispensable, and nothing can be substituted for it.

Cornelius was a devout worshipper of Jehovah according to the law, whose prayers and alms reached the throne of Deity before whom he was remembered thereby. Though only a Gentile of the outer court, he was a just, God-fearing man, who worked righteousness. He believed the gospel of the kingdom Jesus preached to Israel before Peter went to him; and besides this, that Jesus was the Son of the Deity, who had anointed him with Holy Spirit and power, and afterwards raised him from among the dead, to be the Judge of living and dead ones; and that believers might obtain remission of sins through his name. These things he believed from evidence in the case of thousands of Jews on every side. But until Peter went to him he did not know that Mosaic outer

court Gentiles, much less pagan Gentiles, could obtain remission of sins, and inheritance among the sanctified through the name of Jesus. This great truth he heard for the first time when Peter uttered the word "WHOSOEVER," or every one. Peter was sent to tell him words whereby he and all his house might be saved (Acts xi. 14); and these words were "to him bear all the prophet's testimony that everyone believing into him should receive remission of sins through his name." He believed this, for while Peter was laying the word before them, Holy Spirit fell upon them in attestation of their faith, and of God's approval of what was in progress. Their hearts were purified by faith, while the Storrite class of speculators is a mere stiffnecked generation of conceited and infidel Gentiles. There is no parallel between them and the household of the centurion. Cornelius and his friends were permitted to be dipped in water because their hearts were purified by belief of the truth, and they had been baptised with Holy Spirit; but the Storrites and all such must be forbidden water that they should not be baptised, because they do not believe the truth, and have therefore neither faith nor purity of heart for repentance and remission of sins through the name of Jesus.

Cornelius was a devout worker of righteousness, high in the approbation of God, and the best part of the Jewish nation, before Holy Spirit was bestowed upon him; and an angel was sent to commune with him before he was filled with spirit, or admitted to the water. Now let the reader carefully consider his case. Neither his piety, righteousness of life, liberality, faith, purity of heart, nor reception of Holy Spirit, exempted him from the necessity of obeying the command delivered to him by Peter, who "commanded them to be baptised in the name of the Lord"

—*εν τῷ ὀνόματι*. The necessity is obvious from the fact that it was part of Peter's mission to deliver this command; for the angel said to Cornelius, "send for Simon Peter and he shall tell thee what it is necessary that

thou do."—*τι σε δεῖ ποιεῖν*. Had he not commanded him to be baptised he would have neglected to tell him what to do. The only thing Peter told them to do in all his discourse was to "be baptised in the name of the Lord," whereby they, as believers purified in heart, should be saved. Now, reader, if baptism with Holy Spirit would not exempt such a man as Cornelius from dipping in water, shall we say that any of the divines and of the goats of their flocks, who are full of the spirit of sin's flesh, and know not the truth, can be saved without baptism in water?

Having considered the ideas represented in the Scriptures by the words spirit, baptism, and baptism of spirit; and having shown:

1. That the world cannot receive the spirit.
2. That the recipient of spirit must first be changed by the word before he can be baptized or filled with it.
3. That when received, it guides into all the truth.
4. That it shows the receiver things to come.
5. That the truth is the burden of its testimony.
6. That the truth came by spirit and is spiritual, living, and life-imparting, or quickening; and therefore spirit—"the spirit is the truth;" and
7. That the apostles were not baptized with spirit until Jesus was "made Lord and Christ" after crucifixion, and placed at the right hand of power after his assumption; and that, consequently, baptism of spirit is not necessary to constitute a Christian.

Having shown, I say, these things among others, we proceed to remark, that baptism of spirit, in all the subjects of it, was known to all observers *by the effects produced*. There could be no mistake in this. A Christian who said, "I have been baptised with spirit," could prove his assertion to the conviction of all reasonable persons. He never undertook to prove such a baptism by an appeal to his own feelings; for what he might feel in himself was no demonstration to his

contemporaries. Baptism of spirit was an impouring of power until the believer's vessel was filled. Being full of power "*powers*" were manifested, which Paul styles "the powers of the *future course*," or *μελλοντος αιωνος*, termed in the C. V., "the world to come"—(Heb. vi. 5); and of which he says in the same place, his brethren had "tasted." These spirit-baptismal effects are also by him styled "*powers*," *δυναμεις*, in Cor. xii. 29; but here rather restricted to a particular class of manifestations.

The Hebrew brethren were said to have "tasted of the powers of the future course of things," or *AION*, in possessing spirit-gifts, because when that course of things, commonly called the Millennium, or Age to Come, should be introduced, they would possess the same powers, but without limitation; not that they will exercise them without limitation, but that they will possess the ability so to do. In the apostolic age they tasted of the powers, but in the future they will drink in a full draught of spirit-power. "Be not drunk with wine; but be filled with spirit." Though they might be filled to overflowing, the fulness would be but a taste of the coming *AION*. Their vessels, like ours, were but earthen, and of limited capacity; but in the future *Aion* of a thousand years, the bodies of the saints will be consubstantial and conformed to that of Christ's; and therefore of vastly greater capacity and susceptibility of manifestation and enjoyment than the "vile bodies" they now possess. The nature of the body through which the powers are displayed makes the great difference between tasting and the fulness, when the Deity shall be "*the all things in all*"—*τα παντα εν πασι*.

"Now, concerning *pneumatics*, *πνευματικων*, brethren, I would not that ye be ignorant." Thus speaks Paul in 1 Cor. xii. 1. By *pneumatikon* he means spirit manifestations resulting from the power of God in those who confess the lordship of Jesus consequent upon their understanding and belief of the divine testimony concerning him.

These spirit-manifestations, given to the intelligent and obedient in Paul's day, in 1 Cor. xiv. 12, he terms *πνευματα*, or *spirits*. He did not wish the brethren in Corinth to be ignorant concerning spirits, which were not ghosts of dead men, women, and babes. as the heathen around us imagine in the blindness of their heart; not many separate and independent disembodied "immortal souls" of a "spirit world;" but a diverse operation and manifold manifestation of one and the same Deity by His own abstract and independent power. The "spirits" were spirit-powers radiated from the divine presence into the saints, who were thereby enabled to do wonders, and signs, and powers, according to the will of the Deity. Every wonder, every sign, every power, was a spirit, visible to all who beheld the extraordinary phenomena. They did not mutter, and rap, or move tables; nor did they give forth dubious and lying oracles through unclean and ignorant pretenders; they uttered divine wisdom and knowledge, which was in harmony with what the Deity had moved holy men of old to write in "the law and the prophets" thousands of years before. They raised the dead, discerned spirits, spoke the languages of men intuitively, and interpreted them intelligibly. All these spirits worked that one and the self-same spirit, dividing to every believer severally as he willed.—(1. Cor. xii. 11.)

There were some in Paul's day, as in ours, who pretended to speak by the spirit of the Deity, yet did not possess it. Because of this pretence, the apostle John exhorted the brethren, saying: "Beloved, believe not every spirit (or manifestation), but try the spirits whether they be of God"—(1 John iv. 1). This was addressed to those of the saints who possessed "the spirit" which was common to all the presbyteries, or elderships, of the flock. All the apostles had this gift, so that it was not possible to impose spurious, or counterfeit, spirits upon them. Being thus qualified they were competent to give their brethren a rule by which they might distinguish the

true from the false. There were some spirits in their day who taught false doctrines in the name of Christ. The same class of spirits exists now; only that, whereas they were in the minority in apostolic times, they are now almost universal, nearly to the entire suppression of the true. These "spirits" are styled by John "*false prophets*," because their teaching was false and subversive "of the truth as it is in Jesus." Hence, every false teacher, or one who does not teach the truth, is one of the spirits, no matter what age or generation, name or denomination, he may belong to. Nor is it difficult to discern these spirits by the apostolic rule. *All these spirits are of the world, which are inspired of the world, and which the world gives heed to and glorifies.* This is an infallible rule, and demonstrates that the clergy, ministers, parsons, or preachers (it matters not by what name the spirits are called), are all false prophets or spirits. This is the rule that defines who are not true spirits. It convicts the Campbells, Scotts, Storrses, and all such "wandering stars," who have not indeed "forsaken the right way and gone astray," for they were never in the way—of being the inventors of "pernicious ways, by reason of which the way of truth is evil spoken of." The world, which is a chaos of names and denominations of various dimensions, hears them, because they teach "the depths of the Satan" which are palatable to the carnal mind, and in harmony with "the thinking of the flesh;" and all professors of the right way, who are not intelligent in the truth, and thoroughly imbued with its principles, sympathize with them, and are highly offended at the lawlessness of language and low style of talk, which convicts the world's idols of imposture, and exhibits them to the observers of men and things, stripped of their wool, and in the transparent nakedness of bald pretence.

The apostles used to say of themselves, "*we are of God.*" And this was a true testimony; for Jesus said to them, "it shall be given you what ye shall speak. For it is not ye that

speak, but the spirit of your Father which speaketh in you." Well might he say, "he that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." The apostle John was therefore perfectly justified in saying, "He that knoweth God heareth us; he that is not of God heareth not us." Do the spirits of Rome, Wittemberg, Geneva, Oxford, Bethany, and other like cages of the unclean birds of Babylon, hear the apostles, or do they not? No intelligent believer of the truth can affirm that they do. There is but one thing such can truly affirm, and that is, that they do not give heed to the teaching of the apostles. They are then false prophets or spirits; and all their pretensions to Holy Spirit, to baptism of spirit other than the flesh, to getting religion by the operation of the Spirit of God, and so forth, is mere twaddle and blasphemy; false and only false, and that continually. This hearing of the apostles is an unerring rule for the "discerning of spirits." A man may be as pious as the pagan Æneas; or as devout as a Turk who prays to Allah five times a day; or as earnest as the Jews who had "a zeal of God, but not according to knowledge"—he may be all this, and as well skilled in Plato as Dr. Lewis; and as holy toned and grimacious as a pulpitarian—it matters not; all goes for vanity and vexation of spirit! He is a false spirit if he believe not the teachings of the apostles; if he be not mindful of the words spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Saviour.—(2 Peter iii. 2.) "Hereby know we," saith John, "the spirit of truth, and the spirit of error."

Having, then, obtained a divine rule, and therefore an infallible one, by which to discern spirits, we are not to be imposed upon by pretenders to spirit, and what they call baptism of spirit. They know nothing correctly about the subject, because they do not give heed to the apostolic teaching. They only tasted of the powers of the future course of things who had been

guided into the truth; and so now, if any man say he hath the spirit in its powers or manifestations; or that he has been converted or born of the spirit, try him by conversing with him about what the apostles taught for faith and practice; and if you find that he is ignorant, you may then certainly know that he is an impostor, deceiving or deceived, or both; he is

a false spirit, not having drunk into the Spirit of God. A man truly and scripturally enlightened would never claim to be baptised of spirit in the dry time that intervenes between the early and latter rains. He claims only to have been begotten of the truth which is spirit, not to be endued with any of its baptismal powers.

(To be continued.)

THE BIBLE TRUE;

OR,

ARGUMENTS, ARTICLES, PAPERS, EXTRACTS AND MISCELLANEOUS MATTER, FROM
VARIOUS SOURCES TO PROVE THAT

THE SCRIPTURES ARE THE AUTHENTIC AND GENUINE RECORDS OF
DIVINE REVELATION,

AND THE ONLY SOURCE AT PRESENT AVAILABLE TO MAN OF TRUE KNOWLEDGE CONCERN-
ING A FUTURE LIFE, AND THE WAY BY WHICH IT IS TO BE SECURED.

"Concerning Thy testimonies, I have known of old that Thou hast founded them for ever. Thy word is true from the beginning."—(Psalm cxix. 152, 160.)

"Come hither, and hear the word of the Lord your God."—(Jos. iii. 9.)

"He that hath my word, let him speak my word faithfully: what is the chaff (dreams) to the wheat?"—(Jer. xxiii. 28.)

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 13.)

"The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."—(2 Peter i. 21.)

"God, who at sundry times and in divers manners, spake in times unto the fathers by the prophets, hath in these last days spoken to us by His Son."—(Heb. i. 1.)

"The sword of the Spirit is the word of God."—(Eph. vi. 17.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"Whoso despiseth the word shall be destroyed."—(Prov. xiii. 18.)

"Their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—(Isaiah v. 24.)

SCIENCE AND RELIGION.

(Concluded from page 492.)

THE following are further extracts from the address recently delivered by the Professor of Astronomy in the University of Oxford, the value of which lies, as was pointed out last month, in the illustration they furnish of scientific opposition to the Darwinian theory of spontaneous evolution; and of scientific identification of the hand of God in the workmanship of the universe:

"According to the latest and most authoritative statement of the new philosophy, it is asserted with considerable confidence:

"1. That the potential of all things terrestrial, including man with all his powers, intellectual and moral, the potential of our very selves, for instance, in this assembly, was originally contained in the atoms of one of those nebulous patches of light, thousands of which are brought within the ken of the modern telescope. How this potential got there, is not stated.

"2. That the present state of things has been brought about, not by the subsequent intervention of any supreme cause or governor of all things, but through the natural interaction of these atoms or atomic forces. Combinations and recombinations throughout unnumbered ages have ensued, and the fittest have survived. Of living organisms the powers have descended by inheritance, have then been modified by their environments, and again the fittest have survived. This, succinctly, is said to be the origin of man by evolution.

"3. It is asserted that throughout nature there are no certain tokens of design; wonderful adaptations are by no means denied, but they are referred to influence of successive environments and natural selection.

"4. This philosophy asserts that if there be an intelligent Author of nature, an absolute Supreme, He is to us unknowable.

"Such, so far as I understand it, are said to be the legitimate philosophical conclusions of the most complete and refined science of the day.

"If this be the ultimate result of the latest combinations of the atoms, and if this be all, then, so far as man is concerned, this ultimate result is, human life without an adequate motive, affections with no object sufficient to fill them, hopes of immortality never to be realised, aspirations after God and godliness never to be attained: thus myriads of myriads of other nebulae may still be the potentials of delusion, and their outcomes the kingdom of despair.

"Our knowledge of the atomic forces of the universe so far as it at present extends, does not leave us in serious doubt as to their origin; for there is a very strong presumptive evidence drawn from the results of the most modern scientific investigation that they are neither eternal

nor the products of evolution. No philosopher of recent times was better acquainted than Sir J. Herschel with the interior mechanism of nature. From his contemplation of the remarkably constant, definite, and restricted, yet various and powerful interactions of these elementary molecules, he was forced to the conviction that they possessed '*all the characteristics of manufactured articles.*' The expression is memorable, accurate, and graphic; it may become one of the everlasting possessions of mankind. Professor Maxwell, a man whose mind has been trained by the mental discipline of the same noble university arrives at the same conclusion; but as his knowledge has exceeded that of Herschel on this point, so he goes further in the same direction of thought. 'No theory of evolution,' he says, 'can be formed to account for the similarity of the molecules throughout all time, and throughout the whole region of the stellar universe, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction.'—'None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. On the other hand, the exact equality of each molecule to all others of the same kind, precludes the idea of its being eternal and self-existent. We have reached the utmost limit of our thinking faculties when we admit that because matter cannot be eternal and self-existent, it must have been created.' 'These molecules,' he adds, 'continue this day as they were created, perfect in number, and measure, and weight, and from the ineffaceable characters impressed on them we may learn that those aspirations after truth in statement and justice in action, which we reckon among our noblest attributes as men, are ours because they are the essential constituents of the image of Him, who in the beginning created not only the heaven

and the earth, but the materials of which heaven and earth consist.' And this, my friends, this is the true outcome of the deepest, the most exact, and the most recent science of our age. A grander utterance has not come from the mind of a philosopher since the days when Newton concluded his *Principia* by his immortal *scholium* on the majestic personality of the Creator and Lord of the universe.

"The great modern advance of human knowledge, and especially the wonderful applications of this knowledge to the purposes of the arts of life, have arisen very much from the existence of iron, and coal, and sulphur, and platina, and silica upon our planet. Now tell me, what were the anterior chances, prior to the existence of nature, that when a being like man came, after the lapse of ages, upon our earth, he would have found stored up for him, and for his development in the scale of being, iron and coal, and sulphur, and platina, and silica? To tell me that the co-existence of all these essentially independent existences might be the result of anything short of the intention of a prescient will, the evidence of a "*pre-established harmony*," would be equivalent to telling me that after placing sufficient letters of the alphabet into a box, there might be dredged out of it the dialogues of Plato, the dramas of Shakspeare, and the *Principia* of Newton.

"But now comes the inevitable question, which all along may have been perplexing your minds, as I confess it once greatly perplexed my own. How is it that men, endowed with nearly equal capacities, and possessing equal opportunities, should draw such different, not to say such opposite, conclusions, on subjects which, in importance, transcend all others, and beyond all others tax the reason to the utmost, and touch the emotions to the quick?

"I think that one cause of this con-

trariety of conviction lies in the nature of the evidences. These evidences from the very nature of the case, cannot be mathematical or demonstrative, or scientific; they belong, rather, to that class of evidence which we call probable; to that class, be it observed, upon which alone we determine the conduct of our lives; for, "to us probability is the guide of life." And although these probable evidences range greatly in degree, and although not any one of them, taken alone and by itself, may be sufficient to command entire consent and enforce an absolute conviction, nevertheless, when taken altogether, they may—they often do—by their consilience from many different and *independent* sources, furnish the mind with the highest moral certainty of which it is capable."

INFIDELITY *versus* CHRISTIANITY.

(Concluded from page 496.)

The disciples did not see Christ rising truly; but they saw him afterwards, and talked with him many times. During the forty days he remained with them on earth, he gave them many infallible proofs, eating and drinking with them and instructing them regarding the things of his kingdom. At last, he led them out to Mount Olivet, where he ascended before their eyes, till a cloud received him out of their sight. They *must* have known whether it was their old friend that walked and talked with them. They *must* have known whether he blessed them before he was parted from them, and whether they saw him rise and ascend while they gazed steadfastly after him; for he led them out, not to some thicket where the view was obstructed, but to a hill well known to the apostles as the scene of many conversations with their Master. From this eminence he ascended before their eyes in broad daylight, thus rendering deception or imposture impossible. He arose

slowly, calmly, gradually, in the easiest, gentlest manner, and they were not at a distance but near him; for, "as he lifted up his hands and blessed them, he was parted from them." Here lay the secret of the apostles' strength and courage. Luke informs us that they returned from Mount Olivet to Jerusalem with great joy. Being there endued with power from on high, the timid disciples became thenceforth bold as dreadnaught lions. They were now as sure as they were sure of being living men. No conceivable demonstration could be stronger. Dr. T. Chalmers, on this point truly and forcibly says, "We have experience of the fidelity of the eye every moment. It can distinguish between one object and another with the greatest certainty. This you have experienced millions of times. If you are in possession of good health, and the eye free from disease, and if you see again and again one with whom you have been familiar for years; if, in addition to this, you hear the accustomed tones of the voice, communicating instruction in a way peculiar to himself, and such instruction as no other can give; if all this occurs many times, in various circumstances and situations, and if you are conscious all the while that your senses are acting with their wonted accuracy regarding all other objects around you,—it is plain that if your senses are deceiving you only in the case of your friend while true to you in the case of these other objects, some derangement of the physical system has taken place which is wholly inexplicable. And if this be so when it happens in your own individual case, how much more wonderful and inexplicable would it be if two persons, in sound health, should be affected at the same time and in the same way."

Every honest man of sound mind who reads these statements, must feel the conclusion to be irresistible. What, then,

are we to think of the man who can affect to believe that the senses of *ten or twelve* men in sound health should, at the same moment, and always in regard to the same object, combine to deceive them, while these same senses continued to act with their unwonted regularity and fidelity in reference to every other object? Did such a thing ever happen? Never in this world's history. Such a thing would be a much greater miracle than the resurrection. And must not the man who can believe such a miracle *without evidence*, while he denies the truth of the resurrection *in spite of its overwhelming evidence*, be himself a *miracle of unreasoning credulity*?

The *incredulity* of the disciples proves that they could not be imposed on by a mere phantom of the imagination. In common with the rest of their countrymen, they did not and could not believe that he should be crucified. Even after Jesus predicted his death half-a-dozen times, Mark says, "They could not understand that saying." And being dead, they did not believe that he would rise again. The women, who first went to the sepulchre, carried with them prepared spices to embalm his body; and when they found it not, they were greatly perplexed—having forgot what Jesus so often told them, till reminded by the angel. It is said, "when they told the eleven, and all the rest, their words seemed to them as idle tales, and they believed them not." So far from apprehending what had been so often foretold by their Lord, "they questioned one with another what the rising from the dead should mean." When Jesus appeared to the two disciples on the way to Emmaus, they had no faith in the reports they had heard about his resurrection; and when they were convinced, and went and told the rest what had happened, neither believed they them." And when, immediately after this, Jesus stood in the midst of them, "they were terrified and affrighted, and

supposed they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Still they could scarcely believe for joy, and wondered. "And he said, Have ye here any meat? and they gave him a piece of broiled fish and an honeycomb; and he took it and did eat before them." After all these appearances Thomas, not being with them, expressed his unbelief in strong terms: "Except I shall see in his hands the prints of the nails, and thrust my hand into his side, I will not believe." At the end of eight days, when the disciples were assembled together, and Thomas with them, Jesus came to them and granted Thomas his request, when he immediately, in wondering joy, cried out, "My Lord and my God." Mark our Lord's reply: it contains a rebuke not only to Thomas but to all who, like him, refuse to be satisfied with ample testimony, unless there be sensible signs superadded. "Thomas, because thou hast seen me thou hast believed; blessed are they who have not seen and yet have believed."

Either the disciples were impostors, pretending to see and hear things which they never saw nor heard, in order to deceive the world, or the Scriptures are, in very deed, the Word of God. As to the disciples being impostors, we have only to ask, What end could the apostles gain by attempting to impose on the world? If a dozen of men of unblemished lives, whose honesty had never been impeached, but rather demonstrated by all they have said and done, and against whom nothing has been proved by the most trying ordeals and the most searching investigations; and who, by all the writings they have left on record, give evidence that their great

business on earth was to obey God, and turn their fellow-men to His love and service; if a dozen of such men should be brought before judges and courts of judicature, to answer for themselves and their doctrines; if they were then offered their choice of either confessing that they had been guilty of fabricating a falsehood, or of submitting to be tortured and put to a violent and painful death, without hope of mercy; and if they still persisted in declaring that they saw and heard what they professed to see and hear; if they were then taken and examined, one by one, by the most acute and subtle lawyers and judges; and if each still adhered to his statement, not wavering in a single instance; if the terrible threat were at last put into execution; and if when far removed from each other, those simple-minded men submitted to the most horrible tortures and death, still maintaining their innocence and the truth in the face of their merciless tormentors—would not the thought be forced upon the minds of the most sceptical—"Surely these honest men are in downright earnest; surely they would never with their blood seal what they knew to be a lie; they would never surely submit to such horrible tortures to establish a conscious fabrication."

But this is not all. Many thousands of the most prejudiced Jews believed when they saw the mighty works done by the apostles; and multitudes throughout the towns and villages believed because of the cures wrought upon themselves and their relatives. Now, suppose, if you can, that the apostles were impostors, the question immediately arises, Did they impose upon these thousands? Were they such clever and arch deceivers, that they made all these enemies of Christ believe that they saw things done which were never done, and imagine themselves cured when not a cure was wrought? Was this the reason why from murderers

many thousands of Jews and Pagans became worshippers of him whom they had just crucified? Did those born blind merely imagine they had got their eyesight? Did those lame from their mother's womb, only imagine they were cured? Did the lepers only imagine themselves cleansed, and the dead that they were brought to life? It is said, the multitudes "brought their sick to them, from all quarters, and they healed them all." Was this all a dream? or were those thousands impostors also? Did the blind, and the lame, and the sick, and the dead, pretend they were cured in order to help the apostles to impose on, and deceive the world? Tens of thousands, along with the apostles, sealed their testimony with their blood, submitting, like them, to the most terrible tortures. Did they do all this to establish what they knew to be a lie? The apostles' testimony regarding such faithful souls, is this:—"They had trials of cruel mockings and scourgings, yea, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and mountains, and dens, and caves of the earth." Were these men all impostors, declaring that they saw works which they never saw,

and experienced cures that were never wrought? and did they endure violent pangs and unheard of privations for no other end but to impose upon mankind?

This very explanation (which reasonable men will dismiss as puerile) proves the real and wonderful character of the works performed by the apostles and their fellow-labourers. Now, what was proved to be fact then, must remain fact to all succeeding generations. In these ancient times there were men as subtle, and as much opposed to Christianity as any now living, and who yet could not meet its plain unlearned advocates, except with the sword, fire, and the halter. It is easy for the shallow glib-tongued orators of the present time to talk away at the poor illiterate fishermen, and the weak and despised things by whom God chose to establish His cause, and overturn the idolatrous and impure systems of the world; but the best informed sceptics, and those who have gone deepest into ancient history, are compelled, in spite of their bitter hatred to Christianity, to admit—as does that subtle but learned sceptic, Gibbon—that Christianity owes its extraordinary progress in early times, among both Jews and Pagans, to the settled and general belief, that its first apostles and disciples did many mighty miracles, and did them by the power of God.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECOLESIA, No. 72.

"Exhort one another daily."—PAUL.

WE are here once again, to break bread and drink wine, not only from love of him whose memory is thus brought before us, but in obedience of his commandment: "Do this in remembrance of me." Obedience is the great lesson of the faith.

It is the one great feature of the house of Christ. It is the one simple test by which his friends are to be found out, and by which they will be chosen and confessed in the day of his glory. Christ is "the author of eternal salvation to all

THEM THAT OBEY HIM."—(Heb. v. 9) We may know him well in a theoretical way and, be busy enough about his affairs in the department of doctrine, preaching, contention, &c.: but if we obey not his commandments, he will disown us at the last, saying, "Why call ye me Lord, Lord, and do not the things that I say?"—(Luke vi. 46.) No truth is more distinctly or more constantly taught in the Word than this. It will, therefore, be time well spent if we look this morning at a few of the things he has commanded.

There is one part of his teaching in particular with which he has associated this explicit declaration: "Every one that heareth *these sayings of mine* and doeth them nor, shall be likened to a foolish man that built his house upon the sand. And the rain descended and the floods came and the wind blew and beat upon that house, and *it fell*, and great was *the fall* of it." The "sayings" and commandments to which he thus points with unmistakeable significance, as regards their obligation on every believer who means to be found at the last with his house established on the rock, are those which go to make up what is familiarly called "The sermon on the mount." All his "sayings" are binding on his brethren directly or indirectly: but there is a special solemnity in those so directly pointed to by himself, as those which will determine, in our obedience of them or otherwise, our position in the great day that will manifest every man's work, of what sort it is. It is, therefore, of peculiar importance that we consider them, so that we may escape classification at his coming with those of whom he elsewhere speaks as (1) the servants that knew their Lord's will and did it not, or, (2) the servants that were ignorant of their Lord's will and consequently did it not: both of whom are to be among the punished, though the former are more severely dealt with than the latter.

Leaving aside the illustrative remarks

and statements of collateral fact with which the discourse abounds, we may discover something like twenty-six or twenty-eight distinct commands which are obligatory on every believer of the gospel if he would be accepted. Let us look at them briefly in the order in which he has given them.

1.—*Let your light shine before men.* In illustration of this, Jesus says, Men do not light a candle to put it under a bushel, but to set it on a candlestick. This is an intimation that those who receive the light of the truth do not receive it for their own advantage merely; but for exhibition to all around. They are lights kindled by God for irradiation into the surrounding darkness. It is, therefore, incumbent upon every believer to exhibit the light, both in word and deed, whether the darkness comprehend it or not. This is the meaning of Christ's last message: "Let him that heareth say, Come." Every man having the truth who hides it for whatever reason or fails to show it to the extent in his power is, therefore, disobedient. There is nothing in this commandment inconsistent with the other which forbids the parade of our good deeds before men to obtain their praise.

2.—*Whosoever is angry with his brother without a cause shall be in danger of the judgment.* Here our relation to brethren is made sacred. In former times, the law was against murder: but Jesus takes the law further, and prohibits the anger that leads to the murder, making a man guilty at the very inception of the crime as it were. It is not anger in all cases, however that is forbidden, but anger "without a cause," that is, without a just cause. No man would be angry with another absolutely without cause: but he may be angry for a reason that is not a good reason. He may be angry at something that is really right in the other. In the scriptural sense, this is being angry without a cause; and the danger

connected with such a mistake is here made a reason for great circumspection in the matter of giving reins to our disapprobation. It is the exhortation that Paul gives in another form, "Be ye angry and sin not."—(Eph. iv. 26.) Be sure your anger is justifiable: and take care that even if it be a righteous anger, it does not lead you to unrighteous deeds. As for him that deliberately hateth his brother, John tells us he is a murderer.—(1 Jno. iii. 15.) The cause of hate is generally that specified by John in the case of Cain and Abel: "And wherefore slew he him? Because his own works were evil and his brother's righteous."

3.—*If thou bring thy gift to the altar, and there remembereth that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother and then come and offer thy gift.* The allusion to the "altar" shows that at first this had reference to the worship connected with the Mosaic ritual, and, therefore, to the Jews who were his audience on the occasion; but the precept is made binding, with all the others, upon all believers, Jews or Gentiles, till the end of the days, by the direction given by Christ to his apostles before he ascended: "Teach them (all nations) to observe all things whatsoever I have commanded you."—(Matt. xxviii. 20.) We have, therefore, to accept it as an obligation from Christ that if we have done wrongfully to a brother, the recollection of his grievance against us should be a barrier to our approaches to God till the matter has been put right by reconciliation. There is, of course, such a thing as unjust accusation. The remedy in that case is in Matt. xviii. 15, unless we prefer the other course, of silently and patiently taking wrong, which in some cases is the preferable one.—(1 Cor. vi. 7; 1 Pet. ii. 19, 20.)

4.—*Agree with thine adversary quickly whiles thou art in the way with him*

It is better to end strife in the shortest way. It is better to restore that which we have not taken away than strive at the risk of the loss of meekness. It is better to give place unto wrath than fight with unreasonable and wicked men. It is better to give in to unjust demands than engage in a conflict which will be to our hurt in a scriptural sense. "Doves" and "sheep" are the comparisons to which the Lord compares his brethren; both of them creatures in which there is no "fight." The saints are lions at last, but not now. They are in training for that honour in being asked meanwhile to submit to evil.

5.—*Whoso looketh on a woman to lust after her, hath committed adultery with her already in his heart.* As in murder, so in this: the law forbade the crime: Christ forbids those libidinous contemplations that lead to the crime. Thus he places our very thoughts in subjection, and helps us to attain that purity of heart that fits for the kingdom of God. The "motions of sin in our members" are involuntary; and as to these, we can say with Paul, "It is no more I, but sin that dwelleth in me:" but if the propensities of the flesh are mentally indulged, they become sin. This is the teaching of the precept.

6.—*If thy right eye (or right hand) offend thee (or more properly, cause thee to offend) cast it from thee, that thy whole body perish not.* The literal eye and the literal hand cannot become a cause of spiritual stumbling. Hence the force of this command: that even if such were the case, our eye and hand must be sacrificed. This leaves no doubt as to our duty whenever anything—be it a habit, a friend, a connection, or what else—acts as a hindrance in the race. It is the duty expressed by Paul: "Lay aside every weight of the sin that doth so easily beset." All things that are lawful are not necessarily "expedient;" do they hinder or help the work of the gospel in us? This is the simple test by which we

may easily decide what is wise to be done. There are many enterprises, occupations and things that judged by this rule, will be let alone by spiritual men—enterprises, occupations and things which while innocuous enough in themselves, are prosperously effected only at the peril of eternal life. Under this category, it would be easy to include large business aims, worldly friendships, scientific specialities, political and social hobbies, fashionable pleasure taking, &c.

7.—*Swear not at all, but let your communications be Yea, yea; Nay, nay.* What comment is needed here? A simple, pure and truthful style of communication, free from the garniture of exaggerated emphasis of all kinds, will characterise those who follow the precepts and examples of the Lord. Purity of speech helps purity of thought, and this obedience is itself an aid to perfection.

8.—*Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.* This is the most difficult of all the commandments to obey. Perhaps this is why its obligation is least recognised and advocated, and its force sometimes frittered away by theories that make it of non-effect. It cannot be said that it is not plain, or that its meaning is difficult of understanding. Some say it applies only to the persecutions of the early ages. Jesus does not so limit it. Indeed, he does not apply it to persecution at all as such. On the contrary, he connects it with ordinary civil matters as between man and man. He introduces it by a reference to the principle of judicial dealing established by the law of Moses: "Ye have heard that *it hath been said*, An eye for an eye and a tooth for a tooth." Now, on reference to Ex. xxi. 24. it will be found that this principle was laid down for the settlement of cases brought to the judges, and, therefore, referred to civil suits. Consequently, the

new law that Christ laid down must apply in the same relation. Indeed, he so applies it: "If any man *sue thee at the law* and take away thy coat (instead of acting on the eye for an eye principle, resist not the evil) let him have thy cloak also." Suing at the law is not the process of persecution; therefore, it is not to circumstances of persecution that Jesus intends the application of this command, but to all the possible relations of life, and, therefore, to persecution as well. The attempt to limit it to persecution is gratuitous, strained, and unnatural. It would be strange if Christ forbade us to defend him, but left us at liberty to defend ourselves. Others again, admitting it applies to process of law, contend that it applies only to the case of brethren doing evil to us or bringing law against us; that is, that we are not to resist evil if a brother is the evil doer; that we are not to defend ourselves at law if a brother is the suitor, grounding this view on 1 Cor. vi. But this is equally untenable. Christ says: "If **ANY** man" do thus and so, we are not to resist. He does not say "any brother." But, says the objector, the Sermon on the Mount was addressed to the Lord's disciples. This is true, but does not divert the application of the commandment. The discourse, though addressed to the disciples, related to their doings and submissions towards *men who were not disciples*. Thus Jesus says a few sentences farther on, "Love your enemies . . . if ye salute your *brethren only*, what do ye more than others?" There will be no question here that Jesus, though speaking to his disciples, speaks of their relation to other men. Therefore, when he says, "If any man sue thee at the law," he means "any man," and not "any brother." It would be strange if he allowed us to defend ourselves from wolves and not from wolves in sheep's clothing. It is evident that it is to our dealings with wolves in every

shape that his words apply. If he prohibits defence at law, it would certainly follow that prosecution at law is excluded, even if he had not excluded it in express words. But he has not left this to inference. He says, "Of him that taketh away thy goods, ask them not again."—(Luke vi. 30.) It is natural to say that such a line of action would bring ruin, and that in fact these commandments are "impracticable." But this does not dispose of the commandments. There they are still; and we are not warranted in considering the consequences of obeying them. It is dangerous to consider consequences in this relation. If Abraham had been governed by the doctrine of consequences when commanded to offer up his son Isaac, he would have hesitated and lost the blessing. If we are the children of God, we are in the school of obedience, and it is an expressly appointed feature of this school that the path of obedience is a path of suffering. Obedience is not tested by the command to do what is agreeable. It is the command to do contrary to what our natural impulses incline us to that puts us to the test. No impulse of nature is stronger than self-defence; consequently no more powerful or constantly operative discipline of submission to the will of God could be established in the house of God than the command, during the ascendancy of Gentileism in the world, to "resist not evil." The command is associated with promise: "Vengeance is mine; I will repay, saith the Lord." So that faith is called into exercise as well as submission by the command to be subject, for conscience sake. It is a question of waiting God's time for vindication. It is a hard precept, perhaps; but we are not at liberty to disobey the hard precepts. We are not at liberty to choose only those that are agreeable. The way is expressly made narrow: the broad way is easy and pleasant.

But some think this is making the way narrower than it is. God forbid that such should be done. Wisdom is only anxious to exhibit and uphold Christ's way. The commandments are his: woe to the man that adds to or takes away from them. They are not weakened by the lapse of eighteen centuries. It remains as true now as when Christ said so, that the man that "heareth these sayings and doeth them" is the man who will be established at his coming. But, asks another objector, "Is not all that Christ means, this: that we are not personally to resent injury or seek redress, but leave it to the constituted authorities, who are the appointed ministers of God to us for good?" The obvious answer to this is that it is not the mode of seeking redress with which the discourse of Christ on the mountain deals, but with the fact of seeking it at all. He does not say "If men take away thy goods, ask them not again personally, but ask them by the policeman." He says "Ask them not again." Asking them by the policeman is asking them again. Besides, to what meaningless purport such a qualification would reduce all his commandments. It would put Jesus as a teacher on a level with the Town Clerk of Ephesus, when he said "If Demetrius, and the craftsmen that are with him, have a matter against any man, the law is open and there are deputies: let them implead one another" (Acts xix. 38), and it would reduce the commandments to absurdity. "Resist not evil," would mean, "Resist not by your own hands, but resist by the law which is mightier than you." "If a man smite thee on the one cheek, turn the other also," would mean, "Submit to the smiter till the policeman arrives, and then smite both the cheeks of the smiter by the hand of the policeman." So also with verse 40: "If a man sue thee at the law, and take away thy coat, let him have thy cloke also, till you are able to bring a counter-action and recover not only your

cloak and coat but damages also!" Such a style of construing the commandments of Christ would reduce his teaching to the mere inculcation of orderly citizenship of this world, to which he said he and his disciples did not belong: whereas the higher view shows him putting his friends under a preliminary discipline for the exaltation which awaits the obedient of them in the kingdom of God. The question is settled by the comparison of his friends to "sheep in the midst of wolves," and by his own example of passiveness under all the injuries and insults of men. Sheep don't fight. They fly from the wolves, and if bitten, they are content to escape. God certainly makes use of the powers that be to restrain evil and preserve a situation favourable to the working out of His purpose with the saints: but he does not permit them to make use of them as agents in the doing what they are forbidden to do for themselves. What a man does by the law, he does himself. By this, he can more destructively smite his enemy on the cheek than if he tried it with his own hands. What virtue in withholding a blow with your own hand if it is only that you may inflict a heavier one through the resistless and cruel instrument of the law? Doing good to them that hate and hurt you excludes the resort to all retribution—by the law or otherwise.

9.—*Give to him that asketh thee and from him that would borrow of thee, turn not thou away.* This is but an enforcement of the other commandment: "Thou shalt love thy neighbour as thyself." Men love their neighbours when they are well off, and are ready to do people a good turn who are not particularly in need of it. Christ would have us show our neighbourliness towards those who fall into misfortune; for this is his own illustration of the point in answer to the question "Who is my neighbour?"—(See Luke x. 29-37.) A man fell among thieves who

robbed and abused him and left him half dead. A stranger picked him up and attended to him. Christ's moral to the case is contained in the words: "Go thou and do likewise." This is the principle of the commandment under consideration. "Give to him that asketh," which, of course, is the man in need. Turn not away from his entreaties. The usual practice is to stop the ear at the cry of the poor. This may be convenient and profitable at present, but there will come a bitter sequel.—(Prov. xxi. 13.) The commandment is to do good unto all as opportunity arises. The reason of the commandment is "that ye may be the children of the Highest." The political economist may say, "There is no end to this; everybody should look after their own poor." The answer is, there is an end to life and an end to our trial, and our business is to act on Christ's precepts and not on the worldly-wise maxims of a generation without God. The poor we have always with us: and the man who wearies at the constant test is a man who wearies in well doing, and will fail to reap in the "due season" of the divine harvest which is fast coming on. But God is not unreasonable. Where a man has not to spare (which is the case of the majority), he cannot give to every one that asketh. In that case, he will say with Peter who was asked to give alms to the cripple at the gate of the temple: "Silver and gold I have none, but such as I have give I thee." The principle of the commandment is to consider the need of others as it comes under our notice and not shut up our bowels of compassion and discard the application on supposed grounds of prudence. Obedience to God is before prudence. The command is plain and true servants "do His commandments"

10.—*Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you.* This may be difficult, but becomes possible and even easy at

last to such as come under the power of the Spirit in the constant reading and meditation of the Word. There are many senses in which it is true, that "all things are possible to *them that believe.*" The love of enemies and well-doing to the malicious are not native to the natural man (and we all have the natural man). But the natural man has to be brought under the supremacy of the spiritual man's rules of action. The old man has to be crucified: the victory must be achieved, or we are the vanquished instead of the victorious. The victory that overcometh is our faith. This enables us, with eyes on Christ, to entertain benevolent regards toward those who are at enmity with us; to do good, when opportunity arises, to those who would destroy us; and to pray for their well-being. These dispositions, however, do not in true saints work against those other commandments enjoined and exemplified extensively in the New Testament, which requires us to make no fellowship with the world and to have no fellowship with the unfruitful works of darkness nor to associate with brethren who walk contrary to the truth. The love to enemies exists as a sentiment that would desire and seek to promote their well-being without interfering with the law of God, which forbids us to "help the ungodly or love them that hate the Lord."—(2 Chron. xix. 2.) Christ and the apostles may be taken as the right exemplification of this precept. Jesus, though animated by the highest benevolence, denounced his enemies as "hypocrites," wolves in sheeps' clothing, graves filled with rottenness, &c., (Matt. xxiii.) and looked on them with anger.—(Mar. iii. 5.) So with Paul, Peter, and the other apostles, though obedient to this commandment of Christ, to love their enemies and pray for them, they assumed towards them an attitude of pronounced and uncompromising opposition, and spoke of them in terms of wholesale

condemnation.—(Acts xiii. 10; 2 Pet. ii. 12-19; Jude 10-16.) To the mind not practically experienced in the matter, there may appear to be some contradiction here. There is none in reality. In the abstract (as to what you would do if your enemies would allow it), you may love them, feeling towards them a benevolent desire for their good, which as opportunity serves, you may even carry into practical effect; and yet be compelled to antagonise and oppose and contend with them in the attitude they assume towards the things of God. The existence of your real sentiments may be clouded from view by the circumstances surrounding you, as in the case of the Lord among the Pharisees; but its existence is there all the same, and shows itself negatively, at all events, in the absence of effort to hurt. The difference between those who are controlled by this precept and those who are not, is perhaps more evident when power to hurt is possessed. The righteous man is free from malice, and refrains from inflicting harm; the man of the flesh embraces the opportunity without mercy, and schemes to create the opportunity of inflicting evil if it does not exist. The spirit of the commandment may be apprehended by considering God, whom we are commanded to imitate. All His designs are based in love; but, with the wicked, He is angry and will at last destroy them, though not willing that any should perish. Nothing, however, will more foster the commandment than the observance of its letter.

11.—*When thou doest thine alms, let not thy right hand know what thy left hand doeth.* This commandment has a purifying effect. It forbids the disclosure of our almsgiving to human knowledge. Many things are done for the sake of human opinion, as with the Pharisees, who like all mankind at the present day, "loved the praise of men more than the praise of God." This is a corrupt source

of well-doing. In fact, deeds emanating from such a motive are defiled, and not reckoned as well-doing. "Let thine alms be *in secret*" says Jesus; "and thy Father, who seeth *in secret*, shall Himself reward thee openly." The tendency of this precept is to make us frame our purposes and do our deeds without reference to man, and in view only of Him whose eyes are in every place beholding the evil and the good. Thus our works become "wrought in God."

12.—*When thou prayest enter into thy closet.* Prayer in secret is genuine prayer. Prayer in the presence of others is not necessarily so. Christ inculcates privacy in the matter; not that he excludes public address to the Father in season; for he himself exemplified this phase (Jno. xi. 41, 42), and Paul also (Acts xxvii, 35.) But he enjoins the same secrecy, on the whole, in this matter, as in almsgiving. Men of God pray much in secret, as Jesus did, who often withdrew himself to solitude to pray (Luke vi. 12), and Daniel, who did so three times a day (Dan. vi. 10), and David, who seven times a day gave thanks and praise.—(Psalm cxix. 164.) The men who pray most in secret pray best in public; for the genuineness of their private habit infuses itself into their public petitions. The formality of prayer-saying is a transparent abomination.

The rest of the commandments contained in the Sermon on the Mount are simple and perhaps of easier reception than some of the foregoing. 13—*Use not vain repetitions in prayer.* 14—*Forgive those who offend against you.* 15—*When you mourn before God, do not parade the fact before men, but anoint thy head and wash thy face.* 16—*Lay not up for yourselves treasures upon earth.* This, perhaps, is an exception to the casiness. Here is a common practice condemned. To accumulate property is considered a virtue. It is enjoined as an "honourable ambition," and sanctioned by so many

high-sounding and pleasant phrases of commendation, that men get at last to think it is positively a highly moral achievement to make money. There is certainly no more sure way of securing the good opinion of men than to get rich. But there is another side to the subject: that which is highly esteemed among men is abomination in the sight of God. The possession of riches is an inheritance of great peril. A rich man needs to be more anxious and careful towards God than a poor man. It is hard for a rich man to enter into the kingdom of God. So declared Christ, who knew what was in man, and who here gives us this commandment, forbidding us to get into the position of rich men. He commands us to (17) *lay up our treasures in heaven.* Paul and Peter tell us how this is to be done (1 Tim. vi. 18, 19; 1 Pet. iv. 9, 10), viz., to use the goodness of God that may be in our hands in the blessing of those who are destitute, and in the doing and contriving of those things that shall be for the welfare of men in the gospel. Very few—scarcely any—receive this doctrine; but there it is, to judge us at the last. It is no doctrine of human invention. It is too much opposed to human instincts for that. It is Christ's direction to those who would follow him. But it is now, as it was in the days of Paul, who, speaking of professors, says, "All seek their own." Yet God has opened the hearts of a few, by the power of His Word, to obey His Word, to give themselves as living sacrifices for the work of His house. The time is too short to hope for much increase in the number of these, but His Word will accomplish that for which it has been sent. 18—*I take no thought (anxious care) for your life* is a plain precept, and difficult only for those who have not learnt to have that faith in God which Christ commands; and without which we are no sons of His. So also is it with 19—*Seek first the kingdom of God.* 20—*Judge not.* 21—*Cast not pearls before*

swine. 22—*Ask, seek, knock.* 23—*Do unto men as ye would they should do unto you.* 24—*Enter in at the straight gate.* 25—*Beware of false prophets.*

It is with reference to all these commandments that Jesus utters the solemn words: "Whosoever heareth *these sayings of mine* and DOETH THEM NOT, shall be likened unto a foolish man that built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." They are, therefore, of a peculiar obligation one and all. Of what avail will our knowledge and acknowledgment of him be, if we disobey his commandments? It is to be feared that many a man knows the truth in its theoretical outline who is habitually disobedient in relation to some if not all of these precepts. It is a sad and discouraging fact that men zealous of "doctrine" may be heedless of the commandments. Must we draw a veil over the commandments to please men? Let those do so who are not the servants of Christ. It is saying the truth to say that they look in vain for salvation, who with the profoundest understanding of the mysteries of God, combine an habitual violation of the commandments that Christ has given for our observance during his absence.

Those commands are opposed to the maxims of human wisdom because their object is altogether different from what men propose to themselves in the adoption of any rules of conduct. Men usually act in defence of self-interest. The object of Christ's commandments is to educate us for the kingdom of God, the first law of which is the obedience of God, and the ultimate object of which is glory to Him and blessing to all mankind. Therefore his commandments teach us to

disregard self-interest as a motive of action, and to have God and our neighbour distinctly before us.

Men would not be in harmony with His great purpose unless they were themselves taught and disciplined in those principles upon which that purpose hinges; and they cannot be taught in these otherwise than in the way God has appointed, viz.: the obedience of commandments which are contrary to the flesh and which we perform for the sake of Him who hath given them to us for our exercise and proof towards him. In view of this, it is a mistake to discuss the human consequences of anything he has commanded. He requires us in case of need to sacrifice our very lives in his obedience; and no other consequence need be considered by the side of this. The consequence to be considered is the consequence in the presence of Christ at his coming. By setting aside his commandments, we may save ourselves from inconvenience and harm now, but it will be at the expense of his approbation then; and what shall it profit a man if he gain the whole world and lose his own soul? On the other hand, what if we are impoverished and brought to low estate and made the companions of the despised and afflicted now; yea, trampled in the dust and chased out of the land of the living? A glorious revolution is in store, and is now even at the door, when the poor and the afflicted and the out-cast and down-trodden and the slain of those who are obedient to Christ will be exalted to wealth and honour and renown in the day when it will be said to the purple and fine linen despisers of Christ: "Thou in thy life time receivedst thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented."

EDITOR.

THE TRUTH OF THE BIBLE.

Lecture by the Editor, delivered in Birmingham, May 16th, 1875.*

If the Bible be not true, there is no hope for man, and we must accept the present weak, imperfect, abortive, vain, and useless life as a finality, and must be content to perish like the striven leaves of autumn. But the Bible is true. That is a demonstrable proposition; it is not a matter upon which a man's judgment may be said to be in the nature of a doubtful opinion. It is of the same order of conviction—perhaps it may be too strong an illustration, but a full view of all the evidence, to my mind, certainly justifies the illustration—as we have concerning the shining of the sun when we see it. There is no kind of test that can be applied to the Scriptures but yields that result continually. From whatever point of view we discuss the matter, we shall land at what is certainly a blessed conclusion—that the Bible is true.

I propose to indicate the kind of process by which that conclusion is arrived at. What I have to say must be exceedingly brief, rough, sketchy—a merest outline; for the evidence on the question is so voluminous, that a whole course of twelve lectures would not exhaust it. I must be content to crowd the substance of that extensive mass of evidence into a few brief sentences to-night.

Let me begin just where we stand: if the Bible be true, two things ought to exist in the world at the present time. The Bible says the Jewish nation shall not come to an end; the Bible says the Jews were to be scattered among all nations, but that while every other nation would come to an end, that race would not; so we see it. That one circumstance which the Bible requires if it be true, is palpable before the eyes of even the non-reflective, for everybody knows about the Jews. Everybody knows that they are in every country, and everybody knows they have come through the precise kind of experience which was foreshadowed concerning them ages ago in this book.

The other thing that ought to exist, if the Bible is true, is a corrupt Christendom, for Paul predicted that there would be a departure from the simplicity of the gospel as placed in the world by him and

his co-labourers in the first century, and that that departure would blossom into a political system which would be found existent in the world when Christ should return. Therefore, there ought to be, at the present time, a political system having a profession of the gospel as the foundation of its existence in the world, because Christ has not yet come. Well, what is the constitution of Europe? A system of "Church and State," based on the Christian tradition. The Pope, the kings, and the churches illustrate a corrupt apostate Christendom, the very system of things Paul foreshadowed.

So that, standing where we are, these two circumstances required to exist on the assumption that the Bible is true, do exist plainly and palpably before everybody's eyes.

Well then, take the authenticity of the book. Here we are, on the 16th of May, 1875; and how do we know that this book was written by those who are in it set before us as the writers of it? Just upon the principle by which we know the same fact concerning any other book. The principle by which the authenticity of any ancient volume is established, establishes the authenticity of the Bible more powerfully than in any other case: for there is more abundance of the kind of evidence requisite to establish the authenticity of the Bible than there is to establish the authenticity of any book produced in ancient times. How do we get at that? I must indicate it very roughly. I cannot, for the reason already mentioned, be either very nice and critical or very elaborate, but I will roughly indicate a process which can be pursued most critically, most thoroughly, most exhaustively, most unanswerably in detail when necessary.

This book did not come into our hands yesterday: it was in the land of the living when we were born; it did not come into existence in the days of our fathers and mothers, for it was in everybody's hands when they were born; and it did not come into existence in the days of their grandfathers and grandmothers, for it was in existence when they were born; you may trace the process backward and

* From shorthand notes by brother Hadley.

backward and backward. How so? Because there are collections of ancient volumes at certain centres throughout the world; volumes which were written in all the centuries: 1st, 2nd, 3rd, 4th, 5th, 6th, and so on up to the 19th; and they all recognise the contemporary existence of the Scriptures and quote from them. Go right away back to the first century or the beginning of the 2nd, for that is, perhaps, more conclusive than all coming between, and you find Justyn Martyr, Ireneus, and Polycarp, writers of those days, making large quotations from both the New and the Old Testaments just as we have them in our own day. That circumstance enables us to take a very long jump by a very simple process which is palpable to the meanest intellect: it enables us to go back to the first century and to say, These books existed then. But how does this prove they were written by the men professing to have written them? This question is answered by the fact that they were then received as authentic. By whom were they so received? The answer to this is the important fact of the case. There was, at that time, a large community in existence, not in one city only; true, the community began at Jerusalem in the days of Tiberius Cæsar, and, for a while, the largest community was there; but there came to be a community at Rome, at Ephesus, at Corinth, in all the leading cities of Greece, and throughout the Roman Empire. How came those communities into existence? By the travels of the men who planted in Europe that which we may, for present purposes, call the tradition of Jesus Christ, upon which our political system is built. They went about declaring that Jesus of Nazareth, crucified by Pontius Pilate, had risen. Without at present considering the circumstances attending their preaching, and their success (though those circumstances constitute, perhaps, one of the most powerful evidences in proof of the divinity of the whole matter), let us merely look at the simple uncontrovertible, historical fact that there were large communities developed throughout the world by the preaching of Paul and the other apostles and their fellow-labourers. It was among those communities that the books forming the New Testament (not at present to speak of the Old, for the New proves the Old), were in use, as the writings of John, Peter, Mark, Luke,

Paul, and the others. And Paul was alive, for John lived nearly 100 years and was alive close upon the end of the first century. These two facts: the fact that the New Testament was in circulation; and the fact that several of their authors were living amongst those by whom the books were received, proves that the books were written by the men by whom they profess to have been written. How do the facts prove this? Because if the books had not been so written, the notion that they had been so would quickly have been dissipated by the personal travels of Paul and John, who would have set their feet upon any such literary imposture as the one involved in the suggestion I am considering. "But, then," says the shallow cavilling critic—and I am sure there are none who reject the Scriptures who really know them and who are well acquainted with all the facts of the case, though there be a great many doubters—"there were other books that are not comprised in the New Testament; the apocryphal New Testament and the apocryphal epistles, and they are not comprised in this New Testament. How are we to know that these are the right and the other the wrong?" If such objectors were really in earnest, they could very easily answer that question; for the principle by which they know the right and the wrong of any other book is the principle by which they may decide it in this. These apocryphal books were rejected from the very first by those who were privy to the truth of the case. The books of our New Testament were *always accepted*; the apocryphal were accepted by some who did not know better; but that is no evidence in their favour. Roger Tichborne is accepted by some; but of what weight is that fact in face of the evidence when considered as a whole by competent judicial minds?

What we have to deal with is the fact that from the beginning there was a large class, and those the critical and knowing class, who rejected the spurious writings from the very start. Therefore, we have a very simple method of deciding that question, even if there were not another argument, which is very conclusive—the argument of internal evidence. Let anyone read any of those apocryphal gospels and epistles, and see whether in themselves, upon their face, they do not carry their own con-

demnation. Certainly they do. In their attempts to imitate the genuine article, they remind one of a monkey putting on a man's clothes and trying to act the part of a man; you know a monkey would never be so soon detected as in trying to pass off for a human being. And so these spurious writings carry their own condemnation with them in their most bungling and contemptible attempts to imitate the manly, vigorous, pure, delightful writings which constitute the New Testament. Therefore, that argument is very easily disposed of. "Ay," say these same people, "but the canon was settled by the Council of Nice in the 4th century;" and supposing the objector to be addressing a Christadelphian, he might say, "You know you do not believe in the Councils, nor their decisions, and, therefore, how do you take a book, the canon of which has been settled by them?" The simple answer to that is, that they merely recognised literary facts, and that is a function which can be exercised by any man. It does not want any special spiritual penetration to be able to decide upon evidence. They, as educated men, to an extent, simply went upon the literary facts of the case. They were, in a manner, obliged to come to a collective decision on the matter. Various notions were being agitated, and these apocryphal writings were being quoted by ignorant persons in support of false doctrines,

and they thought it necessary for the guidance of Christendom in general to give a deliverance with regard to the writings which were authentic. Their decision, with regard to a point like that, may be quite sound, although their doctrines may be unscriptural. If all the gentlemen composing that council, with the Emperor Constantine at their head, had stepped outside the great hall in which they met, and a heavy storm had raged, and they had said, "Oh, there's a great storm," should we not have all accepted their competence to decide whether there was a storm or no, even if their doctrines might be false? Certainly. The authenticity of the Scriptures is a literary question, which only requires the light of common sense to be brought to bear upon it to enable us to decide it, and to respect the decisions of others apart from their theological peculiarities.

So upon the question of the authenticity of the Old Testament, a similar argument may be used, but time forbids its thorough application to the case. It is sufficient to notice that if the New Testament is proved the Old is also proved, for they are part and parcel of one another. The New continually quotes the Old, and is a continuation of it in several vital respects, which it does not come within the compass of the present lecture to consider.

(To be continued.)

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 Jewish youth who entered Dublin College last June, has just carried off an exhibition, worth £25 a year.

Mr. J. De Hart, a Jew, of Newcastle-on-Tyne, has just had a dignity conferred on him by His Majesty the King of Spain, for

eminent commercial services rendered to the State.

Among those present at the Lord Mayor's banquet at the Guildhall on the 9th ult., were the following Jews:—the Master of the Rolls, (Sir George Jessel,) Sir Benjamin S. Phillips, Mr. H. A. Isaacs, C.C., Mr. Lionel L. Cohen, Mr. Maurice Benjamin, Mr. S. H. Beddington, Mr. Elias Davis, C.C., Mr. H. A. Israel, C.C., Mr. L. H. Phillips, C.C., Mr. Henry Solomon, C.C., and several others.

JEWISH AFFAIRS IN THE EAST.—Mr. Peixotto, U.S. Consul-General at Bucharest (who had been staying in London for two weeks *en route* for the United States,) recently received such important intelligence of the condition of Jewish affairs in the East, and so many urgent letters from Jews, that he resolved to abandon his proposed journey to the United States and return at once to Roumania. He left London for Bucharest two weeks ago.

JEWISH OPULENCE.—Mr. Frederic Davis, one of the Wardens of the Great Synagogue, having made the handsome gift to the synagogue of twenty-three columns of Italian marble, specially designed for the decoration of the Ark of the Synagogue, to replace the composition pillars now erected, the General Council of the United Synagogue have voted the necessary sum to place the columns *in situ*. The work will involve the closing of the synagogue for three or four weeks.

THE EXPLORATION OF PALESTINE TO BE CONTINUED.—The *Academy* states that the trial of the ringleaders in the recent attack on the Survey Expedition in Palestine has been held at Acca. The result is the imprisonment for various terms of the men arrested. Ali Agha Allan, the cause of the whole trouble, is in prison for four months. The pecuniary claims made by Consul Moore, who managed the case by direction of the Foreign Office, are not yet adjusted. Lieutenant Conder has brought home with him a large quantity of material for the great map of Palestine, and office work will be carried on at home just as well as in Syria. The check to the survey, therefore, will be no more than the three months which have passed since the attack. It is satisfactory to add that the health of Lieutenants Conder and Kitchener appears perfectly restored.—*Rock.*

THE JEWS IN HUNGARY.—More pleasing is the news from another neighbour of our province—Hungary. Here six hundred thousand Jewish citizens prosper, and are advancing. There are still occasional outbreaks of fanaticism. But the bigots are held down by the strong hand of the law. The Jew there acts an important part among her several nationalities. He is, as it were, a connective link between them. He is active; he is versatile; he is

intelligent. His services are called in in every transaction the management of which requires skill, tact, and capital. The government has at last yielded to the representations of the progressive party, and consented to erect a rabbinical seminary at Pesth.—Vienna correspondent of the *Jewish Chronicle*.

A LOVER OF THE JEWS AND HER WILL.—An old widow lady, named Hodgson, has recently died at Liverpool, whose will bequeaths a sum of money out of her personal property to the extent that the law allows, to the Jewish Hospital at Jerusalem; and the whole of the remainder of her property, both real and personal, which is estimated to be worth about £4,000, to Dr. Hermann Baar, formerly the lecturer of the Jews' synagogue in Seel Street, Liverpool, constituting him her sole executor and residuary legatee. The apparent reason which actuated Mrs. Hodgson to make this will, was her great fondness of, and admiration for the Jews as a nation. It is said that her relatives, the nearest of whom is a brother, intend to dispute the will on the grounds that the deceased was of unsound mind. "It is to be hoped," says the Liverpool correspondent of the *Jewish Chronicle*, "that the Courts, in the event of a contest, will sustain the will. The mere fact that she was an ardent lover of the Jewish nation, believing that they were God's chosen people, and would ultimately return to their promised land, in which she has been frequently heard to assert her belief, is no evidence of unsoundness of mind, but, I think, rather the contrary."

JEWISH EDUCATION IN THE EAST AND EFFORTS TO MOVE GOVERNMENT IN THEIR BEHALF.—At the usual meeting of the General Council of the Anglo-Jewish Association, held in London, a week or two ago, an interesting discussion took place on the subject of Jewish Education in the East. Mr. A. G. Henriques, Chairman of the Executive Committee—who moved a resolution on the subject—in an interesting speech explained that the objects of the Association were comprised under two principal heads, political and social. The practical action of the Association was chiefly directed to making representations to governments with the view of obtaining for their brethren toleration and equality with other citizens. The Association was also directing its efforts in raising the Jew socially—chiefly by means of education—so that he might take full advantage of the alteration in his circumstances politically, and might be raised to an equality socially as well as politically with the other citizens of the State. With this view, he said, every effort should be made by the Association to foster the establishment of good Jewish schools in the East and certain parts of Europe, and to aid in the training of efficient teachers. Eventually

the whole subject was referred to the Executive Committee for consideration and report.

THE MONTEFIORE PALESTINE COLONIZATION SCHEME.

The report of Sir Moses Montefiore, as to his recent visit to the Holy Land, from which so much is anticipated by the promoters of the scheme got up in honour of his name, has not yet appeared. The cause of the delay is not stated, but the delay itself is causing dissatisfaction. There are even rumours of an unpleasant character, touching the ultimate appropriation of the Montefiore Fund. In reference to this, the *Jewish Chronicle* says:

"It is feared—we do not know upon what grounds—that notwithstanding assurances and pledges to the contrary, the money contributed may eventually find its way to the pockets of the rabbins and others for whom it was not originally intended. It is desirable to the highest interest of the community that the members of the committee be watchful. In any case, it is certain that a critical moment in the history of the Fund, and in the circumstances of the Jews of Jerusalem, is at hand. Up to the present time, the sittings of the committee have been *in camera*. The public have obtained but a very hazy and vague report of its deliberations. No doubt the meetings were conducted with all propriety, and marked by a calm, dispassionate consideration of the questions upon which the committee deliberated. Still, it would have been more satisfactory if the representatives of the press had been invited to each meeting, and by their presence have reminded the committee that public opinion, too, deserves consideration at their hands, and have indirectly exercised a wholesome control generally upon the deliberations. . . . We remind the committee that they have undertaken a solemn trust, the contributors to the Fund have appointed them custodians of their money. It would be a breach of trust if the Fund were frittered away in objects totally opposed to those for which it was given. True, no scheme was prepared, nor an affirmative pledge given; but there are times when men dare not ignore the *lex non scripta*. True, the paragraph in the original appeal said: 'The extent, and, in some degree the character of what will be ultimately undertaken, will necessarily depend upon the amount which will be contributed, and all details must, therefore, be reserved for future consideration.' But a previous paragraph indicated that the undertaking should be 'for permanently improving the condition of the Jews of the

Holy Land by the promotion of industrial pursuits, the erection of improved dwellings and the acquisition and cultivation of land on a moderate scale."

PROGRESS OF THE SCHEME.

Meanwhile, the contributions progress. The *Chronicle* says: "The advent of the Jewish New Year has given a fresh impulse to the Montefiore Testimonial, contributions and communications of various kinds arriving daily from abroad, and from the most distant parts. Among the most recent subscriptions may be enumerated the following: a collection of 812 roubles by the Jewish authorities at Minsk; a handsome collection at Christchurch, New Zealand, and one equally satisfactory from Sandhurst, Australia; contributions from the Jewish communities at Rochester, N.Y.; Polzen in Germany; Basle in Switzerland; Munster, Barbadoes, and Vercelli in Italy.

The *Jewish Chronicle* furnishes the following further information respecting the progress of the Sir Moses Montefiore Testimonial Fund:—"Frequent meetings have taken place in Melbourne in furtherance of the movement; subscriptions have been paid to the Fund, and several others are promised. The communities of Curacao and Gibraltar have added their quota to the Fund, the former subscribing largely. The greatest interest is taken in the movement in the Jewish communities in Italy, although many of them possess but few members, and are far from being wealthy. Contributions have been received from Padua, Modena, Venice, &c., and others are promised from Vercelli, Casale, Trieste, &c. The committee have received a first instalment of £500 from the hon. secs. of the Testimonial Bazaar, and have duly acknowledged the zeal evinced in the cause by the several ladies and gentlemen who participated in the movement. An active canvass is taking place in various parts of France, initiated by the Grand Rabbin de France, Mons. Isidor. Even in Bagdad, a subscription has commenced. The *Magid*, of the 4th inst., publishes two lists of subscriptions towards this fund, forwarded to our contemporary from Charkow and Brisk in Russia respectively. The amounts from Charkow 36, and from Brisk 466 roubles."

The *Habazaath*, published at Jerusalem, reproduces a circular in Hebrew, issued by

the Committee to a number of leading co-religionists in Russia. It is an appeal inviting their co-operation in the movement. Having pointed out the importance of the object in view, the appeal continues: "Do not imagine that agricultural and industrial undertakings will interfere with the study of the Law or the observance of the Divine Commandments. Know ye that the man Moses has himself gone to the Holy Land, and he will not undertake anything without the concurrence of the rabbis of Jerusalem. Know ye further that the Chief Rabbi Adler is also a member of the Committee, and that the majority of the members belong to the orthodox, who fear God in truth and sincerity, love the commandments, and observe the Law, who will not do anything in the matter without the concurrence of Sir Moses Montefiore, Chief Rabbi Adler, and the rabbis of Jerusalem. You may be sure that everything will be done in conformity with the Law and the Commandments."

The *Magid*, a paper circulating among the three or four millions of Jews in Russia and Poland, says "Sir Moses writes that he is delighted with all he has seen and heard in Jerusalem. Sir Moses has great experience of mankind, and the honour of Israel is dear to him. The latter sentiment may make him desirous to conceal the faults and misconduct of those who seek only their own profit, and who compass any means for that end; and he is doubtless anxious to show that the majority of the community are not to bear the sins of others. Nevertheless we cannot believe that Sir Moses will constitute himself sole judge in this weighty matter. He will surely take counsel how the good of Zion is to be effected truthfully, wisely, permanently, and acceptably, and how, what is done shall be for the good of *all*, and not for the good of certain individuals. If Sir Moses had desired to establish, from his own proper funds, a memorial of himself, no one could interfere, or say, "What doest thou?" But the memorial which is being attempted to be established is not from private funds. The heads of the London community have made a public appeal to the Jews of the whole world, and they surely will not lend themselves to an injustice."

The *Lebanon* of October 27, states that the

facilities for travel within the last thirty years have brought to Jerusalem many men who have employed themselves in handicraft—but that the majority of the immigrants have not been brought thither by pure love for the Holy Land. And since the report has spread forth in Europe that fields and homesteads may be had for nought, many Jews have come to Palestine who, almost without exception, are neither fitted for Palestine, nor Palestine fit for them.

In the same paper appears an announcement from J. Rivlin, the Secretary of the Polish community in Jerusalem, stating that in consequence of the report mentioned above, the number of Jews daily travelling to Jerusalem to take share in the good which they believe has been provided for them, is so great, that the hire of an ass from Jaffa to Jerusalem has increased from 20 *geras* to 50 *geras*. The immigrants are in large bands of men, women and children, all of them absolutely destitute, and would but for the charity of the inhabitants, have to lie in the streets and die.

An American paper writes, "A gentleman residing at Kalisch has offered to place 25,000 roubles at the disposal of Sir Moses Montefiore, for distribution among the poor in Jerusalem, on certain conditions.

Rabbi Yehudah Loeb, son of the late Rabbi Kalisher, of Thorn, founder of the Society for the Colonization of Palestine, writes to the *Magid* that some property has been bought by his direction in the neighbourhood of the Tomb of Rachel, and invites all those who approve of the scheme to send their contributions to him, promising in due time to forward them to the Committee of the Montefiore Testimonial Fund. The property was purchased in the name of the Hacham Bashi, of Jerusalem, who holds it for the present as trustee for the society.

THE SCHEME AT SYDNEY.

The Sydney correspondent of the *Jewish Chronicle* writes: "We have not yet had an opportunity of contributing to the Montefiore Testimonial Fund. The 'powers that be' seem to hesitate over a public meeting. They do not like to risk failure in connection with such a name and such a project, and yet something must be done. It is, alas, too true that in this matter duty and feeling are opposed to one another. We would all like to pay honour to Sir Moses, but we

doubt the wisdom of paying it *via* Jerusalem. Let us hope the baronet's visit to the Holy Land may be successful in vindicating the character of our brethren there, and may lend a stimulus to the movement with which his great and good name is associated. When once the suspicion of unwisdom surrounding this movement is removed—when once we are assured of the true purpose of our contributions—I venture to think we shall not be found wanting."

REPORT OF A DEPUTATION TO PALESTINE.

Meanwhile, a report has been made to the Testimonial Committee by Mr. Montague and Dr. Asher, who were sent on a visit to the Holy Land a few months ago, to make enquiries as to the best scheme for the realization of Sir Moses' ideas. In that report, which is a lengthy document, they state that the places visited were the following: "Jaffa, and the country lying between that city and Jerusalem, formerly the fertile Plain of Sharon; the city and environs of Jerusalem; the country between Jerusalem and the Dead Sea; the valley of the Jordan and the Plain of Jericho. It will be seen that this area includes the whole breadth of Southern Palestine, from the Mediterranean to the Dead Sea, and comprises, perhaps, the most fertile tract in the whole country.

The sources whence they derived their information were the Pasha of Jerusalem; the British, American, and other Consuls; medical men connected with the hospitals; visitors, residents of all denominations, including the Rabbis of the different communities; bankers, editors, and tradesmen; also a few persons who, having acquired a competence in other lands, live on their means in Jerusalem; and, above all, the poor inhabitants of the place."

Amongst other things they state that a very few years ago the condition of the people was, in every respect, far worse than the present. The continued influx of visitors has brought the inhabitants of Jerusalem more into contact with the outside world, and has increased the trade of the city; while the facilities lately granted for building houses and residing outside the walls, the Jaffa Gate being now permanently open, have induced many to remove from their previous filthy habitations to more roomy quarters outside. Land on

the Jaffa road, close to the city, has increased in value five-fold. It appears the charity sent annually to Jerusalem to enable certain classes to give themselves wholly to the study of the law, amounts to £30,000 or £40,000. While pointing out that pauperism results from this system, the report says that besides the evils of the system indicated above, evils which are inherent in the plan adopted, for much of the misery of the Jews of Jerusalem is owing to the government, or, more properly, want of government. The sanitary condition of the city is simply abominable, and cannot be improved by the unaided efforts of the inhabitants. The streets are never cleaned, except on the expected visit of some great personage. No attempt is made to remedy the defective water supply. There are no roads, the steep and dangerous paths among the defiles of the hills do not deserve the name; there are no railways nor means of locomotion other than camels, donkeys, &c., and, therefore, there is no outlet for any manufacture or produce."

The wants of the people as expressed by themselves, were, says the report, of a nature which manifested the willingness of many of them to emerge from their present condition, if they were only enabled to help themselves. They are as follows: 1. Agriculture. 2. Vine and olive cultivation. 3. Means for teaching children handicrafts. 4. The greatest stress was laid upon the necessity of a loan fund, by means of which tradesmen might obtain loans on security, paying either no interest, or just enough to recoup expenses and insure against losses to the fund. 5. Of scarcely less importance was pointed out the necessity of a fund somewhat on the system of a building society. The value of property in Jerusalem has increased so much of late, that the rents are raised every year, in some instances every few months. Rents have to be paid in advance, occasionally twelve months in advance. The rents for houses built on this system, it was stated, would have to be small, and the payments so arranged that in ten or twelve years the property would be the tenant's absolutely, the cost of the houses to be about £70 each. A co-operative building society on this principle was started two or three years ago, and is so successful that all parties desire to ultimate it, if they had the means. The Council of the Sephardim Congregation are especially anxious on this point. There is a property of four houses on the Jaffa Road, now for sale, which the congregation is very anxious to possess, which would accommodate fifteen families, and which might in part be used for a factory. It cost, £3,500, but can be purchased for £2,000 to £2,500. There is a garden with a large cistern—no mean desideratum—and a synagogue built

in the grounds. The Council of the Ashkenazim are also very desirous to purchase houses. They stated that about 200 houses can be had cheap, and are in great hopes that an endeavour will be made in Europe to enable them to acquire the property. 6. A few families might be supported by dealing in cattle. 7. Cotton and silk weaving. 8. Turning lathes and carpenters' tools. 9. If a house were built for their reception by day, a number of women might support themselves by needlework and embroidery, and might teach their craft to girls. 10. Almshouses for the aged destitute of both sexes. 11. Houses of learning. The Council of the Sephardim are of opinion that many congregations in Europe would be glad to have a Chief Rabbi who had been educated in Jerusalem. 12. Medical attendants to visit at the patients' houses and more hospital accommodation. 13. Industrial schools for children and orphan asylums.

The report concludes with a number of recommendations which were not adopted by the committee—as all are waiting the report of Sir Moses. The report concludes as follows: "What form the movement shall take, it is for the committee to decide. On their wisdom, and on their determination hangs—to a large extent, and under Providence—the fate of their brethren of Jerusalem. If the whole population cannot at once be improved, a beginning can be made, and very much good can be effected. With a discriminating and wise system of charity, in which self-help must be an essential element, the immigration of paupers in Jerusalem will cease. The sharp intelligence and innate force of character of the race can be turned to good account, and the inert mass can be leavened. It is for the committee, and for the public, to breathe on these dry bones, and they will live."

JAFFA AGRICULTURAL SCHOOL.

In the monthly bulletin of the Alliance Israelite Universelle, appears the following extract from the report presented by Mr. Samuel Montagu, to the Committee of the Sir Moses Montefiore Testimonial Fund:

'In connection with so important a subject as the capabilities of the Jewish inhabitants, the Agricultural School at Jaffa, founded by Mr. Netter, must be brought into prominent notice. This year being the Sabbatical Year, no productive work is done; but the land is weeded, the trees pruned, a well dug, and the roads, buildings, and imple-

ments repaired. There are 27 boys, mostly Sephardim, being taught. Besides being practically instructed in agriculture, they have a fair general education, including the French language. If the staff were increased, there is excellent accommodation for 60. When the pupils' education is completed, the youths could—so the Superintendent says—be employed in connection with the establishment, to the number of 200, at two francs per day; on which sum they could marry and support families. The Arab labourers receive only one franc per day, but Jews brought up at the establishment would receive twice as much as Arabs, because during five months in the year the latter leave to attend to their own harvest, while the former are not only more intelligent, but would be paid as skilled labourers. The intelligent Superintendent is of opinion that the adults of Jerusalem are not fitted for agricultural pursuits; and that even the Russian and Polish agricultural immigrants would be at a great disadvantage—firstly, because in their own native countries they had not the kind of competition offered by Arabs, and, secondly, because the system and the climate differ so materially from what they are accustomed to. He thinks that if the European system of agriculture, which can only be introduced gradually, were taught to lads about fifteen, success would result.

COL. GAWLER'S PALESTINE COLONIZATION SCHEME.

It appears that the elaborate scheme presented by Col. Gawler to the Jewish Board of Deputies, for the Jewish Colonization of Palestine, is not to be allowed to fall through, notwithstanding its rejection by the Board and the only partial success of the Montefiore Scheme. The *Jewish Chronicle* states that the Colonel is now on his way to Constantinople, accompanied by Mr. Tauner, Professor of Agriculture at King's College. The principal object of Colonel Gawler's visit to Constantinople is to procure information as to railways, agriculture and industries generally in Palestine. Colonel Gawler will endeavour to place himself in communication with the Turkish Government with the object of learning their views upon the subject of his scheme. The party will be joined by several influential persons, including Lady Strangford.

THE EASTERN QUESTION AND THE ACQUISITION OF PALESTINE AND EGYPT BY ENGLAND.

In an article entitled "the Eastern Question," the *Jewish Chronicle* speaks as follows:—"This dreaded question has at last really come to the fore. The Czar, we are told, has taken the initiative in the matter. Will he press for an immediate solution? If he does, a fierce struggle must and will ensue. The Turk will not tamely submit to the dismemberment of his dominions. He will die hard. And what will be England's part in this strife? Not another Crimean war. For, in the first place, France wants rest, and without an ally we cannot venture on such an undertaking. And, secondly, experience has sobered England. One blood-letting is quite enough. She will not risk a second time valuable lives and precious treasures, to aid those that cannot or will not aid themselves. But one thing England must and will do for her self-protection. The nearest way to her Indian Empire must remain open to her. She must obtain as her share in the spoil the suzerainty of Egypt and the sovereignty of Syria. Authority over the Suez Canal and the Euphratean Valley, are for her questions of vital importance. And Palestine? Let it for a time remain in the keeping of England. It is quite safe in her hands. Let it remain in her hands until the savagery has been

subdued, her wastes built up, and she has become fit to be a high-road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and Cairo be joined by an iron path. We have no wish to penetrate into the mysteries of the future, until Providence be pleased to cast another ray into the darkness and light it up for the next step. Sufficient for the day is the *good* thereof. We cannot but follow with the greatest tension the complicated movements on the grand chess-board disclosed before our eyes. Our interest is deep in the game. Our fervent hope is that if the Turk is to be dispossessed of Syria, that England and no other Power will be his heir. It would be truly extraordinary if after eight centuries the days of the lion-hearted king should come back, and an English army again tread the soil of Palestine. But as we have said, we must patiently await the unfolding of the designs of Providence. Thus much, however, we may say, that if Israel is to be indebted to any human agency for the realisation of her highest hope, from none would she accept this service with greater satisfaction than from the Power which of all others in Europe has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the holy men who have been instrumental in their composition, and which has in modern time exhibited such a warm and sincere interest in her fate."

The Christadelphian.

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

DECEMBER, 1875.

THIS is the last number of the twelfth volume. The next and ensuing numbers will be sent only to those giving notice of their desire to that effect, and accompanying their intimation with the amount necessary to provide all the costs incurred in the production of the *Christadelphian*.

Subscribers in the United States and elsewhere who have renewed their subscriptions at the old price, in ignorance of the

fact which we were not able to announce till last month, that the refusal of the British General Post Office to register the *Christadelphian* as a newspaper increases the cost to them—in the United States, from 2½ to 3 dollars; in Canada, from 7s6d. to 9s6d.; and in Australia and New Zealand, from 7s6d. to 10s6d.; will have the *Christadelphian* sent to them, but with the expectation that they will remit the difference between the old and the new price. We are sorry they should be put to this trouble and cost. The blame lies with the British Lion, to whom at present we are commanded to be subject. The day of release is at hand, and in hope of this, we must continue to grapple in patience with the difficulties surrounding the truth in the

present evil world. We hope it may be the will of God that this is the last time we shall have to speak to readers on business matters connected with the *Christadelphian*. The last time will certainly come, and it cannot be far off.

SIGNS OF THE TIMES.

REOPENING OF THE EASTERN QUESTION—THE TURKISH EMPIRE ABOUT TO FALL—EXPECTED BRITISH OCCUPATION OF EGYPT.

Events are again on the march with rapid stride. The progress within the last four months has exceeded the hopes of the most sanguine of Zion's watchmen. That time ago, the Eastern Question (in which our highest hopes are involved) was quiescent, and the resolution of three mighty emperors was advertised to the world that they were determined to keep it quiet, and on no account to allow anyone to open it. The horizon in that quarter gave no promise of rain. However, the emperors can no more control the political weather than they can control the atmosphere. God, who has command of both, has defeated their counsels, and filled the sky with clouds and wind.

As a speck on the horizon, a telegram announcing the refusal of the peasants of Herzegovina to pay the usual taxes to the Turkish officials, gladdened the hearts of those who hunger and thirst for the promised day of righteousness. But there was just a possibility that the hopeful speck, no bigger than a man's hand, might dissolve and disappear like other specks before. Therefore, they did not rejoice overmuch. They watched the little cloud with the hope that it might enlarge, yet with fear lest their hopes might again be deferred. The little cloud grew larger. The telegrams spoke of the refusal to pay taxes as a "revolt," and intimated that it was spreading. Then they spoke of Turkish troops hastening to the spot. Then they spoke of encounters, in which sometimes the Turks and sometimes the insurgents were victorious. Then for some weeks there was a lull, and the report was given out that the insurrection was sup-

pressed, and that political agents had been despatched to the disturbed districts with a mission of "pacification." Still there was news of a reassuring character, showing the movement to be alive and formidable.

Just while it was becoming doubtful which way the hopeful sign would shape itself, down came the rotting house of Turkish finance with a crash which woke up the whole world, as announced last month. This event has entirely changed the scene. Mr. Disraeli, the British Prime Minister, well describes it in a speech delivered a few days ago, at the annual civic banquet held in connection with the election of Lord Mayor of London. Speaking on the 9th of November, he said:—

"My lord, I wish I could say with regard to foreign affairs nearer home, that they were in a position as satisfactory as I think we now consider our relations with China. It would be an affectation to deny that the partial revolt in the provinces of European Turkey has brought about a state of affairs which, in that part of the world, very often becomes critical. In the present instance, the wise forbearance of the great powers immediately interested, to which I beg to offer my sincere testimony, and which cannot be too highly appreciated, produced an effect so happy that at one moment—some months ago—we had a right to believe that those serious disturbances would immediately cease. My Lord Mayor, an unfortunate event, which I will not dwell upon (the financial catastrophe of one of our allies) revived the expiring struggle, gave a new shape to all the questions, and created hopes and fears in quarters and in circles in which before they did not exist. It is impossible to deny that circumstances of this character are critical."

One of the "new shapes" referred to by Mr. Disraeli—the most important as affecting the developments looked for by those who wait on Jehovah's promise—is the attitude assumed by Russia, which has definitely reopened the Eastern Question, and, as is generally conceded, ensured the fall of the Turkish Empire. Russia, so far as official utterances are concerned, had been silent as to her views and intentions with regard to the questions involved in the Herzegovinian insurrection. Shortly after the announcement of Turkish insolvency (Turkey's friends having thereby been turned into Turkey's enemies), Russia, who is believed to have brought that declaration about at the particular time it was made,

came to the front in a formal declaration published in the *Official Gazette*. This declaration, couched in the oily language of diplomacy, opened as follows:—"The important events in the Balkan Peninsula found Russia not alone, but in alliance with two other States, prepared to maintain European peace simply, and without any political egotistical afterthought or intentions whatsoever. All who sincerely wish for the maintenance of peace are free to join the alliance. At the same time, Russia has not sacrificed to the Alliance its sympathies for the Slavonic Christians, and the sacrifices made by the Russian nation for the oppressed Slavonic population of Turkey are so great, that Russia is justified in stepping forth with its sympathies before the whole of Europe." Then the declaration proceeds to describe what had been done. "Russia, Germany, and the Austro-Hungarian Monarchy" had called upon Turkey "to come to some arrangement with the insurgents;" the demand had been supported by "France, Italy and England." Turkey, in reply, "promised to introduce substantial improvements," and forthwith issued an Irade (a Turkish imperial decree), ordering great measures of relief. "But," continues the Russian declaration, in view of former broken promises, "confidence is no longer placed in such decisions," and "an end must be put to the present sad condition of the oppressed population of Turkey."

The serious significance of these words, as involving the reopening of the Eastern Question (much dreaded by all politicians and much desired by those who desire the appearing of Christ), is shewn by the way they have been received by all shades of politicians and the whole class of newspaper writers. As the *Rock* observes:

"At length there is a sudden awakening from a long slumber. From the *Times* to the *Pall Mall Gazette*, all are Russophobists now. Even the *farceurs* of the period have taken the alarm, and given us, in their own way, more or less accurate presentiments of the aims and attitude of the "great bear." One of these which caught our eye on Saturday, represents Bruin clambering up the pole of his cage, having just torn the treaty of 1856 into tatters with his ugly paws. He is howling savagely at two female figures who regard his movements with evident anxiety. One of these is Britannia, scowling darkly, and

the other a well-favoured Indian maiden, bedight with gems, who leans tenderly and trustfully upon her arm; and now that we are alive to the danger of the situation, we have little fear that her confidence will be misplaced. Our only misgiving has respect to the position nearer home.

When, during the wars of the French Revolution, a friend of Wilberforce essayed to draw Mr. Fox's attention to what the prophet Daniel had said of the "Little Horn," the conference was abruptly cut at its very threshold by the statesman asking Mr.——, in unaffected bewilderment, "what on earth was the Little Horn?" And whoever should attempt to enlighten Mr. Disraeli in regard to the progress of Russia in the East, by a reference to Ezekiel's prophecy of Gog and Magog (Ezekiel xxxviii.), would probably meet with no better success. But, be this as it may, the great Muscovite power is now assuredly preparing, after the lapse of so many ages, to assume the part which the determinate counsel and foreknowledge of God assigned, "in the latter days," to the chief prince of the vast countries described under the name of "Mesheck and Tubal."—(v. 2.) Six months ago we expressed our conviction that the important statements of Sir Henry Rawlinson—who had then just published his book—*must* compel attention to the constant progress and encroachments of Russia in the steppes of Tartary and Siberia, and the consequent danger which threatened our Eastern possessions; but we were "counted as them that mocked." It seemed as if there were a compact among statesmen of every party, and newspaper writers of every hue, to avoid an embarrassing topic and ignore a peril which they could not deny."—*Rock*.

THE RUSSIAN DECLARATION.

The *Daily News* makes the following comments on the Russian declaration:—

"The Russian Government has at length broken the silence which it has until now preserved through the various stages of the insurrection in Western Turkey. The article which we reproduced on Saturday from the *Official Gazette* of St. Petersburg, and which will be accepted throughout Europe as a manifesto of the Imperial Government, assures the whole world that, although Russia is engaged in an alliance for the maintenance of peace, she has not sacrificed to it her "sympathies for the Slavonic Christians," described as an "oppressed population;" but, on the contrary, considers herself entitled to step forward and proclaim those sympathies before Europe. The Government of Russia knows so well when to speak and when to be silent, that it would be very rash to affirm that the time chosen for the issue of

this manifesto may not be found to be one more striking illustration of its diplomatic skill. . . . If we are to take literally the assurances of the Russian *Official Gazette*, the fact is recognised that the powers must do something which shall make the Christians of Turkey feel that they have something better than the promises of the Sultan to rely on. Indeed, such action as will satisfy the 'Selavonic Christians in this respect is necessary in the interest of the Turkish Government itself, since, without it, the Porte cannot carry out its proposed reforms. The Sultan and his advisers have hitherto resisted any such moral intervention of the Powers, declaring that they were quite competent to restore tranquillity wherever it had been disturbed. The telegrams of the last few days have told us how far these professions are to be relied on. The authorities at Constantinople appear to have sent to Herzegovina troops so ill-disciplined that, while they are scarcely able to hold their own against armed insurgents, they fall upon and massacre the fugitives who have returned to their homes under a promise of protection by the Government. If the demonstrated impotence of the Turkish Government to restore peace in the revolted provinces has indeed been finally recognised by the powers, then such action as is now dimly foreshadowed is urgently necessary. . . . The misgovernment of that Empire must thus come under the direct notice of Europe. The policy of pretending to trust the Ottoman Government and of abstaining from interference in its concerns is apparently coming to an end, and no one can foresee how far the new policy of interference will be carried.

A telegram from Constantinople, dated November 5, intimated an ominous interview between the Sultan and the Russian Ambassador. "General Ignatieff," it stated, had "had a two hours' audience of the Sultan yesterday, in which he distinctly represented to His Majesty the bad administration of the country, the discontent of the population, the dilapidated state of the finances, and the consequent urgency of reforms."

STATE OF TURKEY AND THE INSURRECTION.

This was the beginning of the new policy declared by Russia. The *Daily News* says:

This audience deserves a special notice, for it marks the entrance of Turkey upon a new phase of her decline. Twenty years ago it was announced that the Ottoman Empire had entered the circle of European States, and high hopes were entertained of the future in store for its people under good government. The powers agreed that the independence of Turkey must be scrupu-

lously respected, and thus the reforms which the Sultan of that day promised were communicated to the various governments which signed the Treaty of Paris, with the intimation that such communication must not be taken to imply that they concerned any other power than the Porte. Even last summer, when the Foreign Ambassadors at Constantinople made representations to the Ottoman government respecting the condition of Herzegovina, that government insisted that it was quite able to deal with troubles which it regarded as exclusively its own, and the limited instructions given to the Consuls who met at Mostar as well as the scope given to the Turkish military commanders in the disturbed provinces, showed that the powers were not at that time prepared to lessen the responsibilities of the Porte. It is otherwise now. Fictions, which until lately were found convenient, have proved untenable, and must be exchanged for others which will better serve the ends to be attained.

Such a fiction is the pretence that any reforms are possible while the government remains Turkish. It is a fiction that deceives nobody, not even its authors, and least of all the Porte; but it is an indispensable assumption in the period of transition on which Turkey has now entered. One of its great advantages is that it is of indefinite elasticity, those who desire to profit by it being able to fix their own standard of reform, and to declare when the day of Turkey's day of probation has been sufficiently extended, and must at length expire. In the careful development of the Turkish crisis it is evidently the resolution of the Russian government not to hurry anything to an issue, and also to engage neighbouring governments in any little tasks which may be assigned to them, without letting the control of affairs pass out of its own hands. The Austrian government is the one which is made most uncomfortable by the new attitude of Russia, and by the initiative announced last week in the *St. Petersburg Official Gazette*. Accordingly, we are told that Count Andrassy, the Foreign Minister of Austro-Hungary, has been asked by the Russian government to draw up a proposal respecting the demands to be made on the Turkish government for the guarantees required to ensure the realization of the necessary reforms. Such a proposal is no doubt a tribute to the public of Europe, but its great advantage is that it enables Russia to choose her own time for unfolding her policy. It does not conceal from Austria the fact that the Eastern Question, which four months ago was said to have been excluded by the existence of the Triple Alliance, is already raised, but it gives her government a respectable position for the time. We have a long period of diplomatic maneuvering before us, and shall hear of scheme after

scheme, and proposal after proposal, all to beguile the public while the serious business of the principal governments is in preparation.

The discontent of the country with its own government, which General Ignatieff brought under the notice of the Sultan, is a fact which the Herzegovina insurrection was not needed to demonstrate; but one which it has placed in a terrible light. In the present instance, the ordinary Ottoman cure for revolt, a stern and sanguinary repression, has utterly failed. The Sultan's troops cannot put down the insurgents; but are fast dying themselves, and must perish during the winter by thousands. The failure of the military Pachas to restore the Sultan's authority in Herzegovina is telling upon the other populations of the empire. From Bosnia it is reported that preparations are being made for the formation of a National Government, and very numerous arrests are being made in Bulgaria, where disaffection and insurrectionary spirit are spreading, and whither the government is compelled to send considerable numbers of troops. The powers make what representations they please to the Sultan, but they will never induce the Christian populations to give him or his Pachas their confidence. The attempt to find a way by which peace may be restored to Christian Turkey, whatever form it may take, must hasten the end of the Ottoman Government. As long as it is possible to keep up the appearance of attributing real power to that government, the Sultan's authority was treated with outward respect; but it is possible no longer. As soon as a government passes under trusteeship it ceases to be a government. Any powers that may administer the Turkish Empire from Constantinople in the Sultan's name, will do so for their own purposes, not for his. They may keep him on the throne as the late Kahn of Kokand was kept there, until the hour of annexation has arrived, but they will at length escort him to a place of dignified leisure. The game is a pretty one to Western observers. It merits all the attention that our statesmen can give to it, for it is being played at the risk of serious British interests. There will, however, be plenty of time to note the significance of the various moves, and in the meanwhile nothing is gained by laying down one absolute condition after another as that to which British honour is irrecoverably committed, and by which our government must stand or fall. The time will arrive for taking up a position and defending it with all the strength of the Empire, and we must prepare for it, but it has not yet come."

THE DEMANDS MADE ON TURKEY.

Speaking of the nature and effect of the

demands being made on Turkey, the *Daily News* says:

The three Emperors are presenting demands which, if pressed hard, may terminate the Ottoman rule in Europe altogether. The Ambassadors of Russia and Germany have had frequent conferences during the last few days with Count Andrassy at Vienna, and it is announced as the result that the three Powers will jointly ask the Turkish Government whether it can give any guarantees that the promise of administrative reforms contained in the recent *irade* of the Sultan and the Circular of Safvet Pacha will be better fulfilled than similar promises have been in past years.

The three powers know what the reply of the Porte must be. What Turkey could not do in her strength, with the resources of Europe to be had for the asking, she cannot do now that she knows not how to clothe and feed her soldiers or meet the most urgent demands of her unsecured creditors. In Herzegovina, the insurrection which has brought on these demands, the Turkish Government is helpless. The troops are at this inclement season in tents, dependent upon the most precarious arrangement for their daily food, and utterly incapable of undertaking any serious operations. It is almost a derisory form to ask a Sovereign how he proposes to introduce reforms into a province in which his authority is successfully disputed and his might defied, but the question has been put. So far the three powers have only requested information which the other Governments of Europe would be as glad as they can be to obtain. The demand must, however, be further considered, as having the character of a political act which in the circumstances, it is impossible to conceive of as remaining without consequences.

What those consequences may be, whether the three powers have foreseen them and made them the object of a mutual agreement, is the chief question discussed wherever political minds meet, from Moscow and Constantinople to London and Paris. This was the topic at which Mr. Disraeli glanced last night, and to which he devoted some significant remarks. The suddenness with which the Russian Government stepped forward the week before last, to declare that Turkish misrule could not be tolerated any longer, has undoubtedly made a deep impression, and been accepted as a sign of the existence of a policy at St. Petersburg prepared for the consequences of decisive acts.

PROGRESS OF THE INSURRECTION.

Meanwhile, as hinted at in the foregoing newspaper articles, the insurrection which

two months ago was announced as extinguished, is flourishing with renewed vigour. This will be seen from the following illustrative telegrams of recent date:

“Ragusa, Nov. 8th.

According to intelligence received through Slavonic sources, the insurgent leader, Petrovitch, has, by means of forced marches, overtaken and surprised a body of Turkish troops near Utova, and put them to flight after a long resistance. Considerable numbers of Montenegrins are stated to be assembling near Nicksich.”

“Ragusa, Nov. 9th.

Intelligence from Wascovitich, in Albania, received here through Slavonic channels, states that the Turks attempted to burn the villages of Oecum and Bjovitch, occupied by the insurgents, but were driven back into their block-houses.

The insurgents at Gatzko have attacked and demolished Fort Suticzku, the Turkish garrison taking to flight after losing 20 men. The insurgents, who lost 15, found a certain quantity of provisions in the fort.

The insurgents at Zubci have been reinforced by Montenegrins and Dalmatians, who are supplied with breechloaders and winter clothing.

The Bosnian Voivods are about to convoke a Parliament, consisting of representatives of the various districts, for the purpose of establishing a national government.”

A *Times* telegram from Mostar says it is the unanimous opinion of the consular commission that the Porte is incapable under present conditions of pacifying the country, and some form of foreign intervention is believed to be indispensable.

The *Daily Telegraph's* correspondent at Vienna telegraphs that the three cabinets have agreed upon an identical note to be delivered to the Porte demanding the carrying out of certain reforms, and effective guarantees for their accomplishment.

THE RELATION OF ENGLAND TO THE NEW PHASE OF THE EASTERN QUESTION.

Mr. Disraeli, the British Premier, spoke on this question on the same occasion as that on which he described the political effects of the Turkish financial collapse, as already quoted, viz., at the Lord Mayor's banquet, Nov. 9th. He said “The interests that the Imperial Powers have in these questions, no doubt, are more direct than those of Great Britain, but though more direct they are not more considerable, and those to whom the conduct of affairs is now entrusted are

deeply conscious of the nature and magnitude of those British interests, and those British interests they are resolved to guard and to maintain.” (Cheers.)

Remarking on this, the *Daily News* of next day said: “Mr. Disraeli did not conceal from the brilliant company which hung upon his words last night, that the Government regards the present conjuncture as having its critical elements. Powers, he said, which had exercised forbearance towards Turkey, cannot be said to be exercising that disposition now, and hopes and fears have been excited by that altered attitude. Mr. Disraeli said it would be affectation to deny that the circumstances were such as to call for close observation, although he still cherished the hope that a moderate policy would prevail, and that the peace of Europe would be maintained; and if it became necessary to resort to a display of British power, that power would be displayed. These are words which English Ministers do not lightly pronounce, and they will be received by the country with satisfaction.”

What British interests are involved in the Eastern Question? and what are the steps necessary to “guard” them? These questions are pointedly though briefly answered in the article from the *Jewish Chronicle*, which will be found on page 559 of this number of the *Christadelphian*. England's communication with India would be imperilled in the event of Turkey passing under Russian dominion. It is, consequently, necessary, in any partition of Turkey that may take place, that England should secure those portions of Turkish territory which will make her Indian communications sure, viz., Egypt and the Holy Land. That this project is contemplated in official quarters at the present moment (and who so likely to act heartily in this direction as a Jewish Premier? How providential that such a man as Disraeli should be in office at the present moment!) is evident from a number of statements in the newspapers. Thus the London correspondent of the *Liverpool Mercury* writes:—

“Shall we take Egypt? The question is now becoming one of really serious and practical importance. A few years ago, weary of Indian wars, we declared that we had had enough of annexations, and that thenceforward we would be content with

the territory we possessed. But the mood has not lasted very long. A few months ago we took the Fiji archipelago. A movement for the annexation of New Guinea is now springing up; and it is very certain that if the Ottoman Empire fall to pieces, as in all probability it shortly will do, we shall see that the African portion of that tri-continental dominion falls to us. In fact, if the Russians should seek to go to Constantinople, it is much more likely that we shall let them, and send our own troops to Alexandria, than we shall send them to the Crimea. This policy, which would go far to justify the Czar Nicholas in his proposal of 22 years ago, is frankly discussed in to-night's *Pall Mall Gazette*, and is likely to be heard a good deal of before long. Here in London we are taking for granted that there will be a partition of Turkey before long, and that Egypt will fall to us. Meanwhile, the Khedive sends to us not for a sovereign but for financiers who will put his accounts in order."

Thus also the London correspondent of the *Scotsman*, (whose information usually turns out correct) writes:—"There are reports in circulation which I should not mention if they did not reach me from a highly respectable source. They are to the effect that Sir Garnet Wolseley has been ordered to hold himself in readiness for foreign service, and such an eventuality as the despatch of a body of troops to Egypt is considered not impossible. An advance of Austria beyond her frontier is believed to be imminent, and it is said that an understanding exists between the courts of Vienna and Berlin. I need hardly say that at such a moment as the present the air is charged with rumours."

Unless we are greatly mistaken, says the *World*, Russia, Austria, and Prussia, either have addressed or will address a collective note to the Porte to announce that Mahometan misrule in Europe must cease, as Christian countries can no longer look with indifference upon Christians being systematically illused and pillaged in order that a crew of corrupt Mahometans may occupy palaces on the Bosphorus. This note, unless we are equally mistaken, either has been or will be communicated to England and France by the three powers, with an intimation that the Sultan must yield or accept the consequences of resistance. Under these grave circumstances the English fleet should at once be ordered to the Levant in order to guard Egypt and our communications with

India, and Parliament should be called together. The overthrow of an empire and the abrogation of treaties, which are part of the public law of Europe, involve questions on which the nation, and not the cabinet alone, should pronounce an opinion."

The *Times* broadly intimates that we have very little interest in the independence of Constantinople now that we have a canal through Egypt, and that we are not going to involve ourselves in any entangling alliances. This, being interpreted, means that we are not going to fight for Turkey any more, though Admiral Popoff should pass the Bosphorus, but we shall take good care of our own interests in Egypt.

Two English financiers have been sent from London to manage Egyptian finance. Englishmen already superintend the other governmental departments.

A London paper says: "We have been able so far until now to hold the supremacy of the seas, and so by an effete power at Constantinople we have been able to keep open our way to India. The route across Egypt did not affect us, the opening of the Suez Canal, which it was supposed would transfer a great portion of our trade to the ports of the Mediterranean, has only given us another opportunity to show what we can do on salt water—out of the navy. This is all very well with the Sultan at Constantinople, and a Khedive in Egypt; for they can recognise the greatness of England in a commercial sense, and are only too glad to do what we wish, so long as it brings profit to them. It is a different matter should Russia be seated in power at Constantinople, assuming it to be her wish to interrupt our trade with India, so as to give the preference to her own trade, carried on by rail inland through Central Asia, to all the Bazaars and fairs of India. If the Turkish empire breaks up, as it bids fair to do, we should have to seize Egypt, and this we do not wish to do, but it would be necessary to guard our interests, and to enable us to continue the work of commerce and civilization, so far as we have entered upon it. Russia will probably assent to our having Egypt—indeed, it was a part of the temptation that the Czar offered to us in 1852—on condition that we assented to her views in Turkey, in Europe, and in Asia. We are expected to consent, for Russia has given to us her daughter, and therefore we are not entitled to do as we did in 1853, when there was a power across the channel with whom we could make an alliance."

London, *Monday Evening*.

Foreign affairs look more serious every day. The belief that a crisis in Turkey is

imminent becomes more general, and the telegrams from Eastern Europe become daily of a graver character. The usual official denials which always precede the mobilization of armies come from St. Petersburg. We are asked to believe that the movements of Russian troops now going on refer only to the changes which usually take place in the garrisons at this time of the year. Asked what, then, is the meaning of the issue of surgical instruments, some very lame reply, which can impose upon nobody, is given. The Servians evidently believe that war is at hand, and they are actually coming here to raise money for carrying it on—a financial operation which is scarcely likely to succeed after our recent experience of foreign loans. Austria is very uneasy, and the whole east of Europe is in a state of anxious expectation.”

RUSSIA AND ENGLAND IN CENTRAL ASIA.

The Prince of Wales whose visit to India Mr. Disraeli at the Lord Mayor's banquet announced as “no ordinary one.” has arrived safely in that country, and met with a brilliant reception at Bombay, where all the native chiefs had assembled to greet him. Meanwhile, Russia makes steady advances in the direction of the Indian frontiers. This is illustrated by the following telegram.

Turkestan, *Nov. 9th.*

The following Order of the Day addressed to the Russian troops stationed in Khokand territory has been published:

“Camp on the right bank of the Daria, at the passage of Minbulak, *Nov. 6.*

“The territory on the right bank of the Syr Daria from the Russian frontier to the river Narym, which has hitherto formed part of Khokand, passes under the dominion of Russia.

“General Scobelev, Commander of the troops in the Namangan District, is entrusted with the administration of this territory.”

A London writer says: “The political news from India is very disquieting. If the reports which have reached this country be true, Russia is demanding a right of passage through Afghanistan, and the Indian government, aroused at last, and convinced that Russia means mischief, is going to send troops to Quetta. Just in proportion as Turkish affairs become more embarrassed must we expect the Russians to approach nearer our Indian frontier.”

A writer in the *Newcastle Chronicle*, says: Up to a year or two ago the country was

singularly indifferent to the affairs of Central Asia. Before the Crimean war there was a very general impression that Russia was separated from India by natural barriers so tremendous, whether of mountain or desert, that the idea of an invasion of India was apt to be treated not without merriment by ordinary Englishmen. Any suggestion that Russia would seriously invade India across Central Asia was looked upon as the crack-brained offspring of heated Anglo-Indians, or as the visionary ideas of such insufferable enthusiasts as “Mr. Pollard Urquhart.” Down to the very outbreak of the Crimean war, the idea of Russia's pretensions to Constantinople were treated with scorn, and it required a three years' war and the expenditure of a hundred millions of treasure, to disabuse the country of its fatal and foolish delusion. But even after the Crimean war, whatever new lights may have been thrown on the steady resolve of Russia to take Constantinople somehow, somehow, the Central Asian question could not be said to have advanced a step further. On the contrary. The “Insuperable Barrier” principle was more fondly cherished than ever, because it was sanguinely believed the war had effectually cured Russia of her pretensions, and if Englishmen no longer maintained, that under no circumstances would Russia attempt Constantinople, they nevertheless thought, with fatal English ease and laziness, that the Crimean war had “put a stop to all that,” and that as for Russia getting at India “through the desert” and “over the mountains,” that seemed more a dream than ever it had been. We think that we are here giving in a few words a very faithful summary of general English feeling towards Russia, both before and after the Crimean war, in relation to India and Constantinople. The Franco-German war of 1870, the tame surrender by our Government of the Black Sea Treaty, a few years after we had obtained it at the cost of a three years' war and a hundred millions in cash, the sudden expedition to Khiva, the assurance of the Russian Emperor that he could not help it; all these things have very naturally contributed to disturb the lofty optimism of this country in regard to its Indian possessions.

About 1830 the advances of Russia in the direction of Herat and Cabul did cause some real and even permanent alarm. But not until the tearing up of the Black Sea Treaty, and the occupation of Khiva, has this country really realised, as a whole, that Russia is “at the door.” There were long-headed men like Sir Henry Rawlinson, who in those days saw the end of it all, and the popular imagination was no doubt excited during the Afghan war. But people did not feel then, as they do now, that practical questions between ourselves

and Russia, touching the bowels of India, may arise at any moment. A generation ago the Circassian mountaineers were looked upon as invincible as the Swiss or Tyrolese, the rulers of Khiva and Bokhara, as absolutely inaccessible. Both are now effectually conquered. When Russia thought it necessary to march on Khiva, India and England were both alarmed. Russia assured us that the Emperor had no intention of allowing his troops to occupy Khiva permanently. Having subdued Khiva, he could not, if he would, shake himself free from the responsibilities of a conqueror. The next step, of course, is to advance on Merv. On Merv, therefore, all Indian spectacles will henceforward be turned. Who in the present day can gravely maintain that permanent peace is possible, no matter what price you are ready to pay for it. Is it not plain that wars will be and are thickening? And if there must be war, can it be immoral to use war for the purposes which we believe to be best in the cause of humanity itself? Such, however, has been the effect on the country of the doctrines of the "peace-at-any price" parties, that we do not expect anything could be said on that to prevent the country from electing to "drift," wherever the drift may take us. We must confess that having fought out the Crimean war, having obtained the treaty as we did, the way in

which we abandoned that treaty is one of the blackest pages in the history of a great country. When, at the height of the French disasters, Russia gave us notice that she would tear up the treaty, to allow it as we did, was a simple confession of inferiority for the benefit of our Indian subjects. The effect upon our Indian empire could not but be incalculable, and the natural fruits of our action are rapidly developing themselves in the vast strides taken by Russia with the coolest contempt for anything we may now say or do. That Russia has taken pains to place herself where, in order to keep one tribe in order she must lay hold of another, is, we know, the plea put forth in her behalf. But surely even if the advance of Russia in the East could be maintained to run on all fours with the progress of "John Company," nobody will say that the same holds true of the avowed pretensions of Russia to Constantinople. Russia, no doubt, has a perfect right, if she can carry it out, to take Constantinople and the whole world beside. But so has this country, after fighting for three years and spending a hundred millions, to maintain the neutrality of the Black Sea. If England cannot maintain that neutrality by force, let us indulge in no idle dreams. India is gone, and we shall presently know all that that entails upon every class in this country."

INTELLIGENCE.

BIRMINGHAM.—The following cases of immersion have occurred during the past month: Mrs. SARAH JANE PENDLETON (28), sister in the flesh to brother Caldecott; also two young women from "Dudley," of whom for further particulars see Dudley. Two others in Birmingham have intimated their decision to obey the truth.

On the 8th of November, a tea meeting of the brethren and sisters was held at the Athenæum, at which a number of edifying addresses were delivered. The signs of the times formed a prominent topic; likewise the loss of sister Sarah Ann Taylor, aged 22, whom the brethren laid in the grave on the previous Sunday afternoon. She died of pneumonia after a wasting illness of several weeks. Her probation has been short, but well occupied for one in her sphere of life, so far as man can judge. She certainly rejoiced in the truth and sought to walk worthy of it, which constitutes the characteristics of those who are to be accepted.

The special lectures resolved on some months before, were duly delivered in the Masonic Hall—one of the principal public halls in the town—on Tuesday and Thursday, November 9th and 11th, and Tuesday and

Thursday, November 16th and 18th. Notwithstanding unfavourable weather, the attendance was satisfactory, particularly on the two last evenings, when the hall was filled. The aspect of European affairs so greatly changed since the time the lectures were resolved on, doubtless contributed to impart interest to lectures, of which the subjects were as follow: 1. "The second appearing of Christ in the earth the great event to be looked for as the upshot of the political and ecclesiastical perplexity prevailing in Europe." 2. The work of Christ at his second coming: the overthrow of the existing order of things and the setting up of the kingdom of God." 3. Particular reasons for believing Christ to be near; France: her influence on European politics under the empire—her present state—the position of the Pope and the ecclesiastical strife of the hour." 4. "The Eastern Question—decadence of Turkey—the position and prospects of the Jews and the relation of Britain to the whole matter."

The usual Sunday evening meetings have been occupied as follows: Oct. 31st.—QUESTIONS (answered by brother Roberts). Nov. 7th.—"Christendom" an untrue

designation of the present order of things. Christ's reign among men altogether different from the operations and objects of 'Christian Conferences.' Christ's government of the world shewn to be future and subversive of all that pertains to 'Christain Missions,' the 'Christain Ministry' and 'the powers that be,' both in Church and State." (Brother Shuttleworth.) *Nov. 14th.*—"The true Spiritualism: the work of the Spirit inaugurated in the days of the apostles: its mission among men and the means it employs.—Walking after the Spirit and walking after the flesh.—The place and nature of faith.—How it comes and what it does.—The consummation of the Spirit's work at the coming of Christ in the physical transformation of the body." (Brother Roberts.) *Nov. 21st.*—"What is the devil? an important question—the answer destructive of clerical diabolism. The devil not a fallen archangel, nor an immortal person of any kind, but a principle peculiar to fallen human nature—an abstraction personified—also human perversity embodied in men and institutions." (Brother Roberts.)

The subjects of lectures for September and October (previously omitted for want of space) were as follow:

Sunday, September 12th.—"The promises made to the fathers to be fulfilled in the setting up of the Kingdom of God." (Brother Hodgkinson.) *Sunday, Sep. 19th.*—"Idolatry: Mammon the god of this world; the love of money the root of all evil. Filthy lucre; the lust of the eye, the lust of the flesh, and the pride of life. Pleasure-loving 'Christians;' the idols of 'Christendom;' judgment at the door." (Brother Shuttleworth.)

Sunday, September 26th.—Question night. (Brother Roberts.) *Sunday, Oct 3rd.*—"The Apostolic Dispensation; the work of the Spirit in the first century—first by Christ—then by the Apostles—the promise of Christ to them—its fulfilment—the age of miracles and their object—the work of the Spirit in our day in contrast with the work of the flesh—physical results at the coming of Christ." (Brother Roberts.) *Sunday, Oct. 10th.*—"The Deluge; a sign and a warning to the present generation—the ark—the preparation—the water and the preaching, and the general unbelief both then and now—the Lord's advent in judgment upon the whole religious world, which the Scriptures convict of infidelity, idolatry, spiritual fornication, and making God a liar." (Brother Shuttleworth.) *Sunday, October 17th.*—"Rest: the rest that remains for the people of God." (Brother Shuttleworth.) *Sunday, October 24th.*—"Thrones: the throne of David to be re-established in the hands of Christ at his coming. The covenant made with David a main element of the gospel." (Brother Hodgkinson.)

BRISTOL.—On Sunday, October 25th, two lectures were delivered by brother F. R.

Shuttleworth, of Birmingham, on the Coming and Kingdom of Christ and the Immortality of Bible Promise. The effort was by the arrangement of three brethren now residing in Bristol, and one sister formerly resident there, all of whom felt repaid for their enterprise in the truth. A goodly number of interested people assembled on both occasions. Several brethren and sisters were also present from Frome, Banwell, and Manchester. A friendly alien, present at the meetings, thus describes them: "The attendance was on both occasions larger than I expected; the weather being wonderfully favourable after and before so much wet. I reckon there were about 100 present in the morning and about 250 in the evening, and they gave Mr. Shuttleworth a very patient hearing. At the close of each lecture, questions were allowed to be put on each occasion, several persons availing themselves of the opportunity, and Mr. Shuttleworth was well able to reply to them. Question were asked about the mortals and immortals dwelling together; about the capacity of Palestine to hold those raised from the dead; about interpreting one thing literally and another spiritually; about the two resurrections; about Dives and Lazarus; the promise to the thief on the cross; the persons seen on the Mount of Transfiguration; the smoke of the torment ascending up for ever and ever; the eternal devil, &c. Tracts were given away at the door, and an invitation given to attend a Bible-reading meeting."

Brother Cort writing of the lectures says that several have become interested as the result of them, and that the brethren are trying to arrange for other lectures.

CHELTHENHAM.—On the occasion of a visit from brother Doe, of Yeovil, the brethren at Tewkesbury and Worcester met together at Cheltenham, on Sunday, October 31st, to have fellowship with the brethren there. The whole partook of tea together to the number of between thirty and forty, and there were stirring addresses by various brethren present.

DUDLEY.—Brother Blount reports that during the months of October and November, Mr. DAVID COOPER, clerk; Miss SARAH ANN LEWIS (22), and Miss HARRIET A. CLEMENTS (18), daughter of sister Clements, obeyed from their hearts that form of doctrine delivered unto us in the Scripture of truth. These additions have augmented our number to thirty-five, who are striving together for the faith of the gospel.

EDINBURGH.—Brother W. Smith reports that on Sunday, September 26th, Miss MARIA STEPHENS, from Haddington, was immersed into the name of the Christ. She was accompanied to Edinburgh by brother and sister Armstrong, through whose influence the truth was brought before her. This addition makes the eighth in the

number of those who meet together on the first day in Haddington.

HADDINGTON.—See Edinburgh.

HALIFAX.—Brother Firth reports that another in Halifax has put on the sin-covering name of Jesus Christ after a good confession of the kingdom and the things concerning the name of the anointed, viz.: **THOMAS HANSON** (49), grocer, Halifax, who has attended the Christadelphian lectures for several years. The lectures during the month have been as follow: *Oct. 3rd.* "Is the earth to be burnt up? (J. Briggs.) *Oct. 10th.* "Who are the rightful owners of the soil?" (M. S. Goggins.) *Oct. 17th.* "God as exhibited in nature and redemption." (F. Dunn.) *Oct. 24th.* "The kingdom of God." (R. Whitworth.) *Oct. 31st.* "Scoffers in these last days." (R. Smith.) *Nov. 7th.* "The Unknown God, or Paul's discourse to the Athenians." (F. Dunn.)

HIDDERSFIELD.—By a misplacing of the letter containing the information, the following intelligence was omitted last month: brother Sykes reports that on Sunday, Oct. 4th, **JAMES NEILL** (23), gardener, formerly churchman; and **WILLIAM SILL** (23), warehouseman, formerly Wesleyan, were baptised by brother Rhodes. By another letter dated Oct. 29th, brother Sykes reports two further additions by the immersion of Mrs. **MARY ANN SANDERSON**, wife of brother Sanderson, and **WILLIAM HIRST**, warehouseman.

KIGHLEY.—Immersion are reported from this place as follow: **GEORGE SMITH** (20), mechanic, formerly Methodist; **SARAH ANN SMITH** (25), and **ELIZABETH SMITH** (15). The immersions took place at Leeds. There has been a visit and lecture by brother W. Birkenhead, of Sale, and several are interested.

LEICESTER.—Brother Armstrong writes: "The word of life and truth continues to be proclaimed here to good and attentive audiences; and although no immersions have taken place during the past two months, there is reason to believe that some are profiting by what they have heard, and fruit may yet be forthcoming. The subjects of the lectures delivered during October were as follow: *Oct. 3rd.* "The Eastern Question.—Destruction of the armies of Europe under Russia; overthrow of the kingdoms of the world; and establishment of the kingdom of God by the Stone Power." (Brother J. Burton.) *Oct. 10th.* "Life in Christ only.—The resurrection of Jesus Christ the only hope of immortality." (Brother E. Waite.) *Oct. 17th.* "The things concerning the name of Jesus Christ." (Brother J. Yardley.) *Oct. 24th.* "The teaching of the Scriptures on the subject of immortality." (Brother Collyer.) *Oct. 31st.* "There remaineth, therefore, a rest to the people of God.—(Heb. iv. 9.) Who are the people of God? What is the rest spoken of? and when and where will it be enjoyed?"

(Brother T. Weston.) By an error, the lecture on the 26th Sep., which was delivered by brother F. Hodgkinson, of Norman Cross, was stated to be by brother Armstrong in the Leicester intelligence of last month."

LIVERPOOL.—Brother Hughes reports the obedience of **HENRY STAPLETON** (24), formerly Wesleyan Methodist, who has not been long in Liverpool, having removed there on account of employment. One or two others are interested.

LONDON.—Brother Elliot writes: "I have only one immersion to report this month, viz., **FREDERICK QUILTER**, formerly an attendant of the Church of England. The lectures were as follow: *Sunday, Oct. 17th.*—"Heaven's programme for the return of Jesus—solemn judgment scenes—rewards and punishments—nations conquered—the everlasting throne established."—(Bro. J. C. Phillips.) *Sunday, Oct. 24th.*—"Turkey's place in the prophetic Scriptures—its decay symbolised by the drying up of the Euphrates—the rapid progress of this process as exhibited in recent events—What will the end be?" (Bro. J. J. Andrew.) *Sunday, Oct. 31st.*—"The Second Appearing of Jesus Christ the only hope of the early Church and of all true believers in the present day." (Brother A. Andrew.) *Sunday, November 7th.*—"The Woman of Samaria; the water offered to her by Jesus Christ a gift from God—immortality a boon to be bestowed on those only who thirst for it, not on those who believe they have got it." (Brother J. J. Andrew.) *Sunday Nov. 14th.*—"The Lamb of God: his origin and constitution—how he bore the sins of men in his own body—the way in which he takes away the sin of the world." (Brother J. J. Andrew.)

The lectures at St. George's Road, Southwark, were as follow: *Sunday, Nov. 7th.*—"The promises made to the Fathers of the Jewish People." (Brother W. Atkins.) *Sunday, Nov. 14th.*—"Faith and obedience necessary to salvation. The things to be believed and obeyed. Sincerity and 'good works' ineffectual without faith. God not a respecter of persons. The case of Cornelius examined." (Brother A. Andrew.) *Sunday, Nov. 21st.*—"The Mother of Harlots; her birth, growth, marriage, daughters, widowhood, and destruction." (Brother J. J. Andrew.) *Sunday, Nov. 28th.*—"The Glorious Gospel of the Blessed God." (Brother J. Sydenham.)

The subjects of previous lectures (omitted last month for want of space,) were as follow:

Sunday, Sep. 19th.—"The world that now is contrasted with the world that is to come. The characteristics of each. Who are their respective owners? How to become an heir and ultimately an inheritor of all things terrestrial." (Brother J. J. Andrew.)

Sunday, Sep. 26th.—"The gospel of peace.

Peace mental, peace social, peace political, peace religious, peace to individuals, peace to the Jews, peace to the Gentiles, peace to all nations: how, when, and through whom will it be realised?" (Bro. J. J. Andrew.)

Sunday, Oct. 3rd.—"The kingdom of God" (Brother W. Atkins.)

Sunday, Oct. 10th.—"The teachings of Christendom concerning the kingdom of God." (Brother W. Atkins.)

The lectures for October, at 64, St. George's Road, Southwark, have been as follow:

Sunday, Oct. 3rd.—"Heaven's programme for the return of Jesus—solemn judgment scenes—rewards and punishments—nations conquered—the everlasting throne established." (Brother Phillips.)

Sunday, Oct. 10th.—"Deceased infants: where are they, and what is their eternal destiny?" (Brother J. J. Andrew.)

Sunday, Oct. 17th.—"The teaching of Scripture concerning the devil." (Brother W. Atkins.)

Sunday, Oct. 24th.—"Seed-time and harvest in scriptural things. The sowing-time now; the reaping-time not at death, but at the second appearing of Jesus Christ." (Brother A. Andrew.)

Sunday, Oct. 31st.—"The Lamb of God and the Lion of the Tribe of Judah—their mission and connection." (Brother H. S. Swift.)

Sunday, Aug. 15th.—"Salvation; what must be believed and what must be done in order to obtain it. The advice given by the Apostles contrasted with the advice given to religious enquirers by those who claim to be their successors." (Brother Atkins.)

Sunday, Aug. 22nd.—"The title 'Reverend' and 'Apostolic Succession' scripturally considered." (Brother Phillips.)

Sunday, Aug. 29th.—"The restitution of all things. What are the things to be restored at the second appearing of Jesus Christ? The thinking of the flesh *versus* the revelation of the Deity." (Bro. Boshier.)

Sunday, Sep. 5th.—"The Son of God, and the mistakes concerning him." (Brother Phillips.)

Sunday, Sep. 12th.—"The reward of the righteous." (Brother Atkins.)

The lectures for the same period, at 64, St. George's Road, Southwark, were as follow:

Sunday, Sep. 5th.—"The gospel preached to Abraham: its connection with the gospel preached by Paul to the Gentiles." (Brother J. J. Andrew.)

Sunday, Sep. 12th.—"Some of the definite things to be believed and done, in order to obtain salvation." (Brother Boshier.)

Sunday, Sep. 19th.—"The midnight watchers for the absent Bridegroom." (Bro. Phillips.)

NORWICH.—See Yarmouth.

NOTTINGHAM.—Mr. David King, promi-

nent among the Campbellites, recently lectured here, among other subjects, on "Gospels Ancient and Modern." In the course of his remarks, he attacked the faith held by the Christadelphians, giving his hearers to understand that the gospel believed by them was among the list of modern inventions. Hearing of this, brother Sulley wrote to Mr. King, asking him if he were prepared to sustain his assertions on the subject in public debate; because if so, he had the authority of brother Roberts, of Birmingham, to propose to Mr. King a meeting with that gentleman for discussion in Nottingham. Mr. King, after taking a week to consider his answer sent a reply (like certain others), fertile of excuses, for declining a meeting which for unspecified reasons he did not care to encounter.

NEWTONSHAW.—Brother Durrie reports: "It is with pleasure that I again report another case of obedience here: JOSEPH PENMAN (39), miner, formerly with the Plymouth Brethren, who after making the good confession, was immersed on Sunday morning, October 16th. We now number six, and are meeting together every first day of the week for the breaking of bread and the upbuilding of one another in our most holy faith, by exhorting and provoking one another unto love and good works."

PETERBOROUGH.—Respecting progress here brother Hodgkinson writes as follows: "You will be pleased to hear that the interest in the truth at Peterborough appears to be on the increase, if one can form an opinion from the audiences that assemble to hear it. Granted that there may be some incentive to the public to go where they are not pestered by contribution boxes, and subscription lists, still, there is a certain fascination in the independent dash and defiant proclamation of that which carries conviction with it, untrammelled by financial consequences that lays hold on hearers. For such preaching they must mentally acknowledge, and the expense attending the same defrayed by some of the unknown, must force upon them the conviction that the intention is at least most pure and unalloyed, and, in these worldly times, when men and things are gauged and measured by the cash standard, to say the least, novel. The local papers have been good enough, in view of the interest manifested, to give us a weekly poke in the news columns, with the stick of inconstancy: these help us into notice. Two years ago, we had the Withingtonian and Telferian adversaries, but these two gentlemen have had their labours transferred to a sphere where they may be of more use, and certainly are in less danger. Brother Sulley lectured for us on October 24th on 'The Gospel of the present day and the Gospel of the first century: do they differ, and reasons why the enquiry should be made.' Oct. 31st,

Brother Shuttleworth followed with 'The Restoration of Israel,' &c. Nov. 7th, I gave my first lecture in Peterboro.' Some curiosity was manifested upon this occasion, which accounted for an audience of over 300; the subject selected: 'What must I do to be saved, and what am I to be saved from?' Brother Hadley lent us a helping hand yesterday, the 14th, his subject being 'Do ye discern the signs of the times, the nations arming for the coming struggle of Armageddon at the return of Christ?' The people sit silent, interested and serious, and we have so many to listen that we must continue to occupy the Whitworth Rooms, although the Temperance Hall, which holds about 200, is under lease and awaiting smaller audiences—a happier situation of affairs from a spiritual standpoint than the financial, but in the grand balances which we hold in our hands, the latter must weigh lighter than the butterfly. Yaxley chews the cud of discontent; the truth has scorched the angelic wings; gapped the edge of their swords; marred the smooth surface of their gravestones, and turned their pulpits into gall—'To teach us to be dissatisfied with what we had, and leave us athirst for that we cannot get—is cruel:' so saith Yaxley. Yet thirst would be assuaged in Peterboro., aye if there were no brewers in Yaxley. 'A gluttonous man and a winebibber,' saith one; 'a friend of publicans and sinners,' another. Humanity is unchanged in the lapse of centuries; fault-finding and discontented. As it is the nature of dogs, so is it the prerogative of the untutored man—to growl, charm he never so wisely.

SALE.—Brother J. Birkenhead writes: "It is with much pleasure that I announce the addition to our ecclesia, and consequently to the body of living believers everywhere, of another candidate for life eternal. It is MRS. ANNE CALDERBANK, wife of brother Calderbank, who came to a knowledge of the truth through our lectures at Altrincham last winter. Sister Calderbank put on the saving name on October 21st. It is a source of much pleasure and encouragement to us as a body and to Bro. Calderbank in particular. We have as a local ecclesia suffered severe loss in numbers just lately. brethren Evison and Phillips, have removed to Leeds; brother Gately to London; Brother G. H. Birkenhead to Penarth, near Cardiff; all having obtained situations in the places to which they are gone. We trust however that although it weakens us in point of numbers, it may be to the furtherance of the truth and our Heavenly Father's Glory. Besides these brother and sister Booth are also gone; for the time being they are at Crewe. Our ecclesia, which would number 19, is now reduced to 13, but we look for the time when we shall be again united to be separated no more."

TEWKESBURY.—Brother Horton reports the following additions to the community of believers in this place. Oct. 29th, MRS. JOHN MILLIARD, wife of brother Milliard. Oct. 31st, MR. JELLYMAN, formerly connected with the Wesleyans; MRS. COWLING, formerly a member of the Established Church, and MR. E. SMITH, of Worcester, husband of sister Smith, formerly of Tewkesbury, and whose removal was reported at the time. The truth, it seems, is working its way to some extent in Worcester, where there is a prospect of further increase. Bro. Horton also reports an edifying visit from brother Doe, of Yeovil, who lectured four times during the week.

WORCESTER.—See Tewkesbury.

YARMOUTH.—Brother J. W. Diboll, jun., writes that the attendance of strangers at the meetings has not as yet been encouraging. It seems difficult, he says, to awaken an interest. This is the case everywhere, particularly at the beginning of operations. It takes long and steady work to reach the encouraging fruits of the Spirit; but it may be in some cases that the workers are the only fruit-bearing branches. In such cases, the husbandman on high makes use of the surroundings, including the discouragements, for their development. Therefore let the motto be "Be not weary in well-doing." The Lord will reward faithful servants in due time.

Brother Diboll having formerly been an intimate of Mr. Govett, of Norwich, author of *Christadelphians not Christians*, in which pamphlet brother Roberts is very directly attacked, it was arranged during brother Roberts's visit to Yarmouth that bro. Diboll should, with his authority, propose to Mr. Govett, a debate with brother Roberts at Norwich, on the subject discussed in *Christadelphians not Christians*. Brother Diboll did so, and received a letter in reply consisting of this single sentence: "I do not think it is desirable under the circumstances."

The lecture subjects for the last month have been as follow: Oct. 17th.—"The great salvation, or, the gospel of the 1st century contrasted with the gospel of the 19th century. The gospel of the present day lacking in the principal element of the preaching of Jesus Christ and the apostles before the crucifixion." —(Brother A. Andrew, of London.) October 24th.—"The promises to Abraham not yet fulfilled, but to be fulfilled by Jesus Christ at his second appearing, when he will raise the dead, re-establish the kingdom of Israel, subdue all nations of the earth, and, in conjunction with Abraham and all the other faithful, rule the whole world in righteousness and peace." (Bro. J. W. Diboll, jun.) Oct. 31st.—"The covenant made with David yet to be realised in the re-establishment of the kingdom of Israel under Christ at his second appearing; and an understanding of the same shown to be an essential item of

that 'faith without which it is impossible to please God.'" (Brother A. Harwood.) *Nov. 7th.*—"The Slain Lamb, his past shame and future glory." (Brother J. C. Phillips, of London.) *Nov. 14th.*—"The Old and New Testaments scripturally defined. The gospel of the New Testament as preached by Christ and his apostles." (Brother D. Spinney.)

In the report in the November number, by a printer's omission, the lecture of *Sept. 19th*, on "Hell," which was by brother D. Spinney was represented as by bro. Diboll, while the one delivered by him was omitted altogether, viz., "The second coming of Christ the only Christian hope; the hope of going to heaven at death or at any other time shown to lack scriptural foundation."

NEW ZEALAND.

CHRISTCHURCH (Canterbury).—Brother and sister Brown, who emigrated from Birmingham, write concerning the affairs of the truth. They say they were disappointed on arriving not to find an ecclesia, but have now the happiness to be meeting weekly with several for the breaking of bread. After a while, in the goodness of God, brother and sister Morgan and brother Disher came to the place, and with them, there broke bread every first day in brother Morgan's house. Since then, brother and sister Scott, with their daughter Mary, have removed from the Malvern Hills to Christchurch, and they now number nine, meeting in brother Scott's house every Sunday for the breaking of bread and exhortation. They are badly off for a speaker, but are doing their best to call attention to the truth by the distribution of tracts and books. Several are interested. The letter makes mention of the immersion of some of these as having been omitted from the *Christadelphian*, viz.: Mrs. DISHER, Mrs. AGNES FRASER, and Mrs. SARAH SCOTT, and the re-immersion of sister MARLION SCOTT. The latter breathes affectionate and grateful remembrance to all the brethren, and prayer for the great union to take place at the coming of Christ. Brother Wm. Scott also writes, stating that there is a great demand for *Twelve Lectures*, and that if there was only a brother to proclaim the truth, he would get a good hearing. They pray God may send such a one.

UNITED STATES.

ELMIRA (N.Y.)—Brother J. J. Moore

reports a visit and lectures by Dr. Reeves, of Springfield, Ohio; also the obedience of Mrs. MARY J. GILMORE, wife of brother Gilmore, who was immersed by brother Reeves, on the 31st of August; and also ROBERT H. HALL (17), son of brother A. Hall, who after giving satisfactory evidence in the knowledge of the truth, put on the sin-covering name on the 18th of September.

WATERLOO (Ia.)—Sister Fenton, for the information of brethren who have moved from Waterloo to other parts, reports the death, from pulmonary consumption, on Sep. 23rd, of sister A. Moyer, aged 36. She speaks of the quiet patience and firm hope of our deceased sister concerning the coming of the Lord. "We are," says sister Fenton, "but few in number, only sixteen in all, but in the unity of the Spirit in the bond of peace. We meet every Sunday to break bread. If our contributions are not wanted for the poor, we purchase books to lend for the spread of the truth. We all read by the *Bible Companion*; also many aliens who have gotten them of us and are reading. Our lecturing brethren are Wm. Stearne, George Moyer, and Enoch Hale, all sound in the understanding of the gospel." Sister Fenton explains with reference to a former enquiry that the Tunkers are a numerous religious sect in the United States, dressing like the Quakers, holding orthodox doctrines in the main, but observing feet-washing as an ordinance, and also baptizing face first.

ROCK SPRING (Missouri).—Bro. Murphy announces the following additions during the last year, Aug. 29th, ANN CHAPMAN (47), and ISABEL PATERSON (23), both formerly Campbellites; Sept. 12th, W. C. EDWARDS (57), formerly Campbellite. Bro. Murphy writes that Rock Spring is ten-miles south of Springfield, Mo., and that the brethren worshipping there would be glad of a visit from any travelling brother, particularly if able to address the public. There is an increasing interest among the alien around, notwithstanding the lack of those qualifications which would enable the brethren to make a public testimony for the truth.

SAN FRANCISCO (Cal.)—Brother Tomkins reports the death of brother Payne in the seventy-first year of his age. Brother Payne was as strong and active as a young man till three weeks before his death, when exposing himself during a perspiration to the cold air of night, he caught a rheumatic affection which terminated fatally in three weeks. He was buried with appropriate remarks in the cosmopolitan portion of the masonic cemetery and left there by the brethren in the hope of seeing him again soon.

No. 127.—January 1, 1875.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE
MONTH FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN
BRITAIN AND HER COLONIES; to Subscribers in the United
States, 2½ DOLS. in advance.

No Subscription accepted for less than twelve months, and each Subscription must begin with the January number.

NOTES.

J.G.—The "Christadelphian's Dream" will probably appear in the *Christadelphian*.

G.H.E.—The Albany in question is in Green Co., Wis.

AMERICA.—The price of *Modern Christianity*, &c., including postage from England, would be about one dollar twenty-five cents to America.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

W.J.G.—The 1st and 2nd vols. of *Eureka* were posted to you on the 27th of April last. The fault of non-receipt must lie with the American postal authorities, unless, indeed, the books went to the bottom of the ocean with one of the steamers wrecked about then.

W. FLETCHER, Bourton-on-the-Water, Gloucestershire, desiring to emigrate to Canada in the spring, would like brother Routley, of Kingston (who recently expressed a wish for some rother to come to his neighbourhood), to send him his exact address.

SISTER CALDER.—The letter and remittance were duly received as you will see by the letter-acknowledgments. We make it a rule not to acknowledge privately on account of the burden it would add to an already heavy load, both as to labour and expense.

T.H.—The remittances received since the date you mention have been ten, not eighteen. The first was in May, 1873. The amount in all is £11 not £19. There has, therefore been a loss of £8. Nevertheless, your account is overpaid.

E.L.P.—The initials I.H.S. stand for the Latin words *Jesus Hominum Salvator*, which mean Jesus the Saviour of men. They are associated with the cross in the Dr.'s Pictorial Illustration of God-Manifestation, because the cross is the central point of the divine method in the case.

LETTERS FROM AMERICA.—These are often insufficiently stamped, in consequence of which a considerable payment has to be made on their arrival in England. This happening too often would be a leakage sufficient to sink our little ship. The proper amount of postage is six cents under half an ounce.

THE BIBLE COMPANION.—For a moment this is out of supply. Two thousand copies are in use, or at all events, have been circulated, which augurs well for the practice of daily Bible reading. The printer has a new edition in hand, in which a suggested improvement has been introduced, viz., the insertion of an epistle after each gospel, instead of reading all four gospels one after another.

THE NEW RECORD.—This is now out of the printer's hands. Price 6d., post free, 6d. It is principally suited to Birmingham, but may, in some respects, be useful elsewhere. The scripturally-attested definition of our faith has been made more explicit on the point assailed by the Renunciationalist heresy. There is no alteration in doctrine, but merely greater plainness of speech as the times require. In other respects, the statement is the same.

ERRATA.—Sister Lasius writes as follows as to intelligence from Hoboken: "be kind enough to give your proof reader another exhortation to abstain from inserting little words that he does not find in my reports. It will save some awkward mistakes. Instead of "the gentleman and his lady," it should have read, "the gentleman and lady have both manifested real sympathy." The gentleman and lady are in no way related to each other.

"HELP."—Brother Robertson acknowledges the following contributions in aid of the case mentioned in November:—an ecclesia, £1; a brother, 10s.; a brother, 10s.; a sister, 2s.; a brother and sister, 4s.6d.; a brother, 5s.; an ecclesia, 1s.6d.; a brother, 7s.6d.; a family, 5s.; two brethren, 5s.; a brother, 3s.; a friend, 3s.; an ecclesia, £1 1s. 6d.; an ecclesia, £1; a brother, 2s.6d. The following contributions have come to the office:—a brother, 7s.6d.; a servant of Christ, 10 dols.; a sister, 4s.

D.B.—We have identified ourselves with the truth in its purity, without mixture or compromise, and please God, shall adhere, without finching, to this policy to the end. For this reason, we are compelled to decline the agency of a pamphlet which would give currency to the uncertain and tainted milk-and-waterisms of Kellaway & Co. We should rejoice to feel at liberty to pursue a broader policy; but we yield to the claims of judgment and conscience. The genuine article or nothing is our motto. The brethren of Christ (who are obliged to distinguish themselves as Christadelphians) are among the denominations what Israel dwell foretold to be in the world: "The people dwell alone and are not reckoned among the nations."

APPEALS FROM AMERICA.—Brother Nicholas Besack, of Prairie Star P.O., Thayer Co., Nebraska, U.S.A., makes known to the brethren in the States, the distress into which he has been plunged through the recent visitation of grasshoppers in the far west. The grasshoppers have destroyed everything on the land, fruit and seed, and he, with many others, is left helpless. To make matters worse, he has lost his team, and cannot draw fuel for the winter, which is a serious item in America. Many are leaving the neighbourhood; but brother Besack is unable to do so, having nothing to go with. He appeals to the brethren in the States in particular, but would not exclude others. The address above will find him.—Brother Wallace, of Chicago, likewise appeals on behalf of a brother whose name he gives, who has been unable, from sickness, to provide a livelihood for three years. The brethren in Chicago have supported him during that time, but their numbers are now so decreased, that their efforts no longer suffice. Contributions sent to E. A. Marlow, corner of William and Smith streets, London, Canada, will find the right destination.

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. They should be written on note paper size, on one side only.

BRITISH.—Nov. 23rd, W. Grant, G. Wait, F. Middleton; 24th, H. Bannister, J. T. Atkins, M. Dawes, J. Mortimer, E. G. Holden, J. Hawkins, T. Parkes; 25th, Mrs. Luckman, A. Smith, W. Birkenhead; 26th, W. Osborne, R. Johnston; 27th, R. Ashcroft, Mrs. Burrows, E. A. Barker; 28th, J. C. Jones, S. Tailby, F. Masters, M. Dawes, W. Sinclair, A. Robertson, H. Sulley; 30th, Mrs. Burrows, A. Hopper, J. Smith, E. Telford, T. Haining, T. Watton, W. R. Otter; Dec. 1st, T. Weston, B. Lowe, W. Wheeler, J. Bell, G. Baker, J. Grant; 2nd, H. Kerry, J. Steel, D. Brown, J. Howie, S. Dawes, J. Barlow; 3rd, G. H. Hanson, J. Phelps, J. Savage, E. Wood; 4th, M. Savage, J. Bell, D. Laverock, H. Andrew, T. Clegg, G. Smith, a Sister, M. Hamilton, T. Nisbet, M. Blenkard, J. Cowley, W. G. Mackay, S. M. Rogers, V. Collyer, A. J. Myers; 5th, M. Mayes, H. Veysey, T. Parkes, W. T., A. W. Goldie; 7th, J. H. Fowler, W. H. Andrew, W. Dugdale, J. McIntosh, J. Scrimgeour; 8th, H. Clark, T. Nisbet, W. Grant, R. Barker, J. Durrie, W. Winstanley, C. C. Hawkins; 9th, D. Brown, G. Taylor, D. Terres, J. Monaghan; 10th, S. Empsall, J. Power, D. Wylie; 11th, M. Sharpe, J. Skinner, T. Betts, A. M. Arcus, W. W. Larkin, J. Wareham, W. Norrie, H. Bannister; 12, W. Armstrong, W. E. Coles, T. Nisbet, F. R. Winterburn, J. Rhodes; 14th, J. Wareham, H. Leah, H. S. Sherwood, a Brother, J. G. Chapman, J. Smith, W. R. Dobson, D. Lewis, C. Smith, J. Dalglish; 15th, C. Firth, S. A. Jagger, M. Savage, J. Clark, W. Smith, E. Waite, J. W. Moore, J. Hage, J. Howatson, W. Fletcher, J. Andrew; 16th, A. J. Ellis, W. H. Andrew, W. Unsworth, H. J. Sherwood, J. Burton, T. Nisbet, Mrs. Robertson, W. R. Otter, C. Reid, J. Robertson, A. Harwood, D. Stokes, J. McCann, E. L. Phelps; 17th, C. Firth, C. Weale, W. Osborne, R. Carvie, J. Mortimer, D. McKillop, J. Clark, J. G. Tewson, W. Hindson, D. Spinney; 19th, E. Holden, J. Horton, T. Nisbet, W. Fisher, A. Tait, J. Anderson, W. Atkins, W. Jeffries; 21st, J. Birkenhead, J. Robertson, J. Pettigrew, J. Herriott, W. Atkins, J. Glasgow; 22nd, D. Gaskin, W. Ripley, T. Nisbet, T. Holland, R. Harrison, E. Thompson, R. Kerr, J. Grant, C. Firth.

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DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 21st, Mr. Hinds; 24th, E. Thomas (10 parcels), J. Mortimer, A. Andrew; 25th, G. Dick, J. Soothill (4 parcels); 26th, A. Andrew, W. R. Dobson, S. Davies, E. Jacobs, T. Trezise, J. Smith, G. Baker, W. J. Green (2 parcels), H. Kerry; Nov. 2nd, J. Barlow; 3rd, R. Roberts & Co.; 4th, D. Colder (2 parcels), H. Andrew; 5th, T. Brown, Mr. Macewen, G. Scott (6 parcels); 8th, J. Durrie, D. Terres; 9th, W. Winstanly, W. H. Andrew, E. Thomas (14 parcels); D. Terres (2 parcels); 10th, E. Thomas (13 parcels), J. Monaghan; 11th, J. Wareham, G. Smart (3 parcels), W. W. Larkin; 12th, J. Rhodes, S. A. Staples, W. C. Gilliam, J. J. Smith (3 parcels), T. Hombly, Mrs. Bradshaw, J. Dalglish; 15th, D. M. C. Fraser, J. W. Moor; 16th, Mrs. Robertson; 17th, J. Mortimer, R. Carvie, D. P. Ross, D. Skeman (2 parcels); 18th, J. G. Tewson, W. Hindson, W. H. Andrew; 21st, J. Pettigrew, H. Sulley, W. Jeffries, J. Robertson, Dr. Patton, J. P. Wallace; 22nd, R. Kerr.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JANUARY, 1875.

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pr. 100	Christadelphian Shield, Nos. 2, 3, 15 & 16 }	per 100.		
pr. doz.		per doz.	per doz.	per doz.
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2s.	Ditto ditto ditto ditto ditto ditto	2s.	8c.	2d.
3s. 6d.	Pictorial Illustration of God-manifestation	3s. 10d.	d1.25	4s.
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3s. 6d.	Ditto ditto ditto per 100	3s. 10d.	d1.25	4s.
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All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

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

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

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

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

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say who the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, as a rule, it will be better to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 128.—February 1, 1875.

THE CHRISTADELPHIAN

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.

NOTES.

ERROR.—In the note last month to "E. L. P.," *Jesus Hominum Salvator* ought to have been *Jesus*, &c.

J. L.—The *Children's Magazine* may be resumed if the Lord delay his coming, but there is nothing yet certain on this head. The way is not clear.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

H. L. D.—The letter was duly received, with its enclosure, but through an inadvertence, was not entered in the list, and, therefore, did not appear in the list of acknowledgments.

G. L.—By a required alteration, *Elpis Israel* and *Eureka* will, in future, be sent through the post at the cost of the purchaser. The net price will remain as heretofore.

The circular, "A few words of kindly Exposition" is answered in one just printed, entitled "The Exposition considered." It can be had on application.

A. H.—We gratefully accept the token of your co-operation in the gospel. By such liberalities, we have been able to render in all things a more bountiful service to the truth, than if left to our unaided resources.

BROTHER H. KERRY, Campbell street, New Radford, Nottingham, is anxious to possess Charts No. 1 & 3 for the wall. If any brother has them to part with, brother Kerry will be glad of a communication to that effect.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 51, Belgrave Road.

J. C.—Unless the Lord delay his coming long, the 5th edition of *Twelve Lectures* will be the last. Recent issues have and coming issues will be mere reprints from the stereotype plates. The *Lectures*, however, are, as a whole, well enough adapted for the preliminary work for which they were written.

W. B.—The publication in question is sent to many others without order. In this way, a fictitious circulation is got up. If you don't send it back, you may be liable to pay for it. Even if it is given gratis, its visits are not to be encouraged. It began in evil, and will continue and end in the same, notwithstanding good words and fair speeches, which deceive the hearts of the simple.

ANSWER TO MR. CLEMENCE'S "CHRISTADELPHANISM EXPOSED."—See Nottingham intelligence in this number. We have a large supply of the *Vindication*, price 6d., post free. We have also obtained a few copies of Mr. Clemence's pamphlet, for the sake of such as would like to see it; also price 6d. The reply referred to in Mr. Clemence's pamphlet is not the one now published. Mr. Clemence has never before been answered by the Editor.

THE NEW RECORD.—This is now out of the printer's hands. Price 6d., post free, 6½d. It is principally suited to Birmingham, but may, in some respects, be useful elsewhere. The scripturally-attested definition of our faith has been made more explicit on the point assailed by the Renunciationalist heresy. There is no alteration in doctrine, but merely greater plainness of speech as the times require. In other respects, the statement is the same.

J. R.—Mention of cases of withdrawal are as

necessary as cases of addition, and even more so; for it is the practical illustration of our repudiation of the wrong-doing. If false doctrine is to be held at bay in this manner, much more to be held at bay, otherwise the adversary would easily raise hurtful reproach by alleging indifference to morality. It is also required somewhat by Paul's recommendation to Timothy: "Them that sin, rebuke before all that others may fear."

J.—The "Notes" appearing in this column are mostly answers to letters; but as a personal communication is equal to and before a written one, they sometimes originate in personal communication. Only blundering malice could attach the word "pretence" to such a case. Private advice may in this way be publicly communicated, if the matter concerned has become public property, to the intended detriment of the truth. A private matter having no public bearings would not so be treated, of course.

S.—There are more American renewals than you would judge from our foreign letter list. In many cases, correspondents send for others besides themselves. So that four, six, eight, ten, &c., or more copies are often represented by single names. Our circulation is as high as ever it is at this time of the year. It is out of the power of any man or combination of men to hurt it. Men who are earnestly looking for the Lord can discern between a good work and a bad one. Your sorrow is without the foundation you thought to exist.

CONTRIBUTIONS.—Towards the appeals from America we have received for each the following: a sister, 21; an ecclesia, 3s.; an ecclesia, 21; a sister, 66d. The proposal for a general fund was made ten years ago, but rejected then for the reason that is conclusive against it now: it would tend to foster mendicancy on the part of unworthy minds, and would deprive almsgiving of the freshness and heartiness and edifying effect of direct ministrations to personal needs as they arise. A poor-law machinery becomes a heartless and mechanical affair.

HERALDS WANTED.—February and March, 1858; February, 1856; April, November and December, 1857. The advertiser will be glad to pay for the three vols., for the sake of obtaining these numbers. Also sister Thomas wishes to obtain for a brother, the 1st and 2nd vols. of the *Herald of the Future Age*; the third vol. of the *Herald of the Kingdom* (except the numbers for May, October and December); the 5th vol. ditto (except the numbers for March, April and September); the whole of vols. 6, 9 & 10, and the following odd numbers: vol. 7, February, March, November and December; vol. 8, February, March, June, August and November; vol. 9.

C. H. M. & OTHERS.—Your protest against brother Sintzenich's statements in the *Christadelphian* for September last is received, but we cannot publish it till we have complied with his request, which came a post or two afterwards, to see the document. And even then, we don't promise to publish it. It all depends, as the saying is. If it is a fight about words and not about things, we will not lend ourselves to such a controversy, however much obtain our refusal may subject us to. If you regard the views of Edward Turney as the truth, don't be ashamed to own it; and in that case there is no need for protesting. If on the other hand, you regard them as the heresy of those who eighteen months ago said, "I renounce," thereby making their heresy the "Renunciationalist" heresy, we shall be glad to publish your correction. But in that case, we cannot understand the breach between you and brother Sintzenich.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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FOREIGN.—Dec. 23rd, S. P. Chitty, S. Boyley, J. Woodruffe, K. H. Sanders, A. B. McDaniel, P. A. Blackwell, K. H. Sanders, C. Beyer; 24th, J. Coombe, J. S. Adams, J. Malcolm, A. Pitt, F. Chester, H. Cole, H. Smith, P. Hall, G. G. Bickley; 26th, Money Order, C. Creed, M. Alexander, E. Corkill; 28th, J. Wallace, R. Harper, A. W. Fenton, J. W. Gray, A. Pitt; 29th, J. Moffat, M. P. Ensey, J. T. Benton, E. E. Erringer; 30th, C. H. Morse, W. H. Reeves, W. A. Harris, W. W. Hudson, J. McMillan, W. F. F. Keltener, S. Cook; 31st, A. Ladson; Jan. 4th, 1875, A. Sintzenich, E. Ward, K. H. Sanders, M. C. Spaulding, L. M. Nicholson; J. E. Pyle; 6th, H. Shiells, L. Bell, J. Banta, W. Paine; 7th, A. Butt, F. G. Millar, H. I. Drake, J. Coombe, A. North, W. Crichton, W. Gilmour; 11th, J. S. Adams, J. Wood, W. Rooke, J. W. Crichton, W. Smith, J. Campbell, C. B. Hume, J. Ward, W. W. Holmes, J. Laing, B. F. Sandford, H. J. Morgan, M. Tomlins, A. D. Strickler; 12th, Money Order; 14th, A. D. Strickler (2 letters); 18th, E. Smith, E. S. Calkins, J. Rutherford, F. E. Henderson; 20th, E. & D. Bott; 25th, H. A. Mosebank, J. H. Stouffer.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Dec. 22nd, J. Clark; 23rd, J. Smith, S. Daives; 24th, C. H. Evans, W. Pottinger (2 parcels), H. Cole (4 parcels), Mr. Robertson (2 parcels), J. Barlow, H. Bannister; 29th, M. P. Ensey, J. Yardley, C. Bolingbroke; 30th, M. P. Ensey (2 parcels); 31st, J. Scrimgeour (2 parcels), A. Ladson (2 parcels), W. R. Dobson, A. Andrew; Jan. 1st, 1875, J. Birkenhead, Mr. Browne, Mr. Griffiths, W. H. Dodd, H. R. Roddam; 4th, F. Hodgkinson, R. Weldon; 6th, R. J. Moore, H. Dyer, W. H. Andrew, T. Wilson, J. Banta, W. Beddoes, W. Buckler, H. Shiells; 7th, R. Strathearn, G. W. Muir; 8th, J. Yardley, T. Hodgkinson, A. North; 9th, C. Fooks, J. Leask, F. Randles, J. Richards, W. Smith, F. R. Winterburn, J. McIntosh, J. Grant, J. Coombe; 11th, J. Dinwiddie (2 parcels), J. W. Dibol, J. Campbell, F. Fullbroke, Madam Brittain, J. Ward (2 parcels); 12th, J. Brierley, W. Wallis, J. Laing (2 parcels), J. Campbell, E. Thomas, F. Fullbroke, M. Brittain, E. Thomas (2 parcels); 13th, M. Dunn, C. Temple (2 parcels), J. Ward, D. Pfeffer, S. Risien, W. Smith, E. Phelps, T. Scott, J. Luxford, W. A. Hood, D. Colder, C. Mitchell, W. W. Holmes, J. Kitchen, W. G. Mackay; 14th, G. Lilhe, J. Sorby, T. Randles, J. McIntosh, W. Hage, F. Hodgkinson, J. Richards, J. Grant, F. R. Winterburn, W. Smith, J. Dinwiddie; 15th, J. Anderson (2 parcels); 16th, W. Beddoes, W. Osborne; 18th, Mr. King (2 parcels); 19th, J. Loake; 20th, J. Slack, J. Grant, W. Smith (4 parcels), W. Wallis, T. Sykes, W. Wilson; 21st, S. Daives (2 parcels), J. Luxford, W. W. Holmes, C. Mitchell, D. Colder, J. Coombe, J. Kitchen, W. A. Hood, D. Pfeffer, W. Smith, E. Thomas, T. Scott, S. Risien, D. Stoke (2 parcels); 22nd, J. C. Gamble, T. Wilson, T. Blencoe, D. Brown, J. Bell, G. Baker, T. Watton, A. Dowie, H. Veysey, A. North, T. Michael, W. Jeffries, T. Boshier, L. Woods, R. Carruthers, E. Thomas, M. Thompson, J. Cooke, D. Spinney, G. Cree, W. King, J. S. Hall, G. W. Banta, F. D. Fenton; 25th, W. Osborne, S. Freeman.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JANUARY, 1875. CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada, Australia and New Zealand.
7s6d.	Eureka (Dr. Thomas's Exposition of the Apocalypse), Vol. I.	8s2d.	42s0	10s2d.
10s6d.	Ditto ditto ditto ditto " II.	11s6d.	44.0	13s6d.
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2s.	Catechesis (Questions on Resurrection and Judgment) ..	2s4d.	11c.	3d.
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1s4d.	Christadelphian Shield, Nos. 2, 3, 15 & 16 }	1s8d.	97c.	2s4d.
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1d.	Pictorial Illustration of God-manifestation	1s4d.	8c.	2d.
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2d.	Bible Companion	2s4d.	11c.	4d.
6d.	The Record of the Birmingham Ecclesia	6d.	11c.	3d.
			25c.	8s4d.

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

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

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

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

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say who the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, as a rule, it will be better to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 129 — March 1, 1875.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN
BRITAIN AND HER COLONIES; to Subscribers in the United
States, 21 DOLS. in advance.

No Subscription accepted for less than twelve months, and each Subscription must begin with the January number.

NOTES.

SEE Nottingham intelligence for a case requiring assistance.

R. L. H.—The *Children's Magazine* appearing in the list of "books in a reply," is not a new issue, but refers to the twelve numbers published some years ago.

THE MONTEFIORE PALESTINIAN COLONIZATION SCHEME.—See page 129 for proposal to unite in the proposed subscription for the agricultural improvement of the Holy Land.

D. B.—The mention of "the uncertain and tainted milk-and-waterisms of Kellaway & Co.," in connection with your pamphlet, was an allusion to the advertisements on the back, and not to the contents of the pamphlet itself.

J. W. (New Zealand).—The money is safely received for an effort to present the truth to your native village of Stretton, near Burton-on-Trent. Arrangements are in progress, and will be reported in due course.

O. Q.—There are not many brethren in California. To "locate in the vicinity of an ecclesia," is, we fear, an impossibility. There is a small company of believers in the neighborhood of Santa Barbara, Lower California. Also at San Francisco there are two or three.

W. R. O.—The *Christadelphian* is too heavy to be sent through the post for 3d. It would go at that figure in Britain, if it were registered as a newspaper, but the authorities refuse to register it in that character. It is subject to the book rate.

T. H.—A fresh supply of the *Music Hymn Book* has been for a long time promised by the printer "in a week;" but we are still waiting for it. Probably it will not be long now. Possibly it may come to hand before the appearance of this number.

S. H.—The attempt to get up a party of brethren-tourists to the Holy Land did not succeed, at least, had to be postponed for the present. If it succeed and the party pass through Constantinople, you would be likely to receive a call at Sari Yeri.

BROTHER J. HAWKINS, of Grantham and Newark (whose address is "84, Westgate, Grantham"), requests us to mention that he will send to anyone who likes to pay the postage, a copy of a tract he has just written and had printed, in answer to W. D. Jardine's pamphlet-letter to the Editor of the *Christadelphian*. He thinks the publication of this tract expedient, from the fact that some have been mystified by the letter in question.

S. C.—The brethren in Glasgow requested the Editor to spend six weeks in that city in the service of the truth. Regard to duty in other directions prevents compliance for the length of time requested; but the Editor has agreed to spend a week and a-half in the city, including two Sundays, viz., from Sunday, March 7th, to Tuesday, March 16th, inclusive. It is arranged for him to lecture five times.

S. B.—We have duly received, in common with you, a copy of Friend Jardine's second letter to the Editor of the *Christadelphian*, in response to our review of his first. We think it unnecessary to make it the subject of reply. We must refer to our review as containing all the answer required. The only point requiring notice is where the writer is able to quote from an early production of Dr. Thomas's, in support of his contention that the Word was not made flesh till the baptism of Jesus. This is best answered by the following quotation from a letter written by the Dr. in 1870: "My faith and hope are what they have been for years, only that they are enlarged, strengthened and increased, because I have obeyed the exhortation of the apostle,

and added to our faith knowledge"—(*Christadelphian*, August, 1870, p. 287.) On the principle expressed in this extract, the Dr. came to see that the manifestation of God began with the birth of Jesus, and was perfected in two subsequent stages—his anointing of the Spirit and his resurrection. He was consequently able to say, only a year or so after writing the words quoted by Friend Jardine. "There was no Word made flesh till the birth of Mary's Son."

W. E.—"Renunciationist" is not a nickname but a literal designation of those who have made themselves distinct from the brethren by performing the act of renunciation in relation to one of the elements of the truth, saying, "I hereby renounce," and being re-immersed. They must be distinguished in some way, for convenience of discourse; and it is fitter to designate them with reference to their origin, than by reference to any man's name. Doubtless, it is objectionable to those who have to be so distinguished; but the cause of this is with themselves. We would deliver them from it if we could. We suppose in your own case, you really think you believe in Christ the Sin-bearer; but you cannot seriously expect us to admit your claim. You would not admit that the Pope believes in the kingdom of God, though he says he does. You would say he denies it, and you would disregard his protest against your allegation. So must we disregard your protest against our statement that the Renunciationists reject Christ the Sin-bearer. As to proving our statements, we have done it often, and are doing it as often as need requires. We prove it this month indirectly.

THE TABERNACLE IN THE WILDERNESS.—Bro. J. J. Andrew forwards the following notice of a small pamphlet, price 2s., of which we have arranged to procure a quantity for the supply of the brethren and sisters:—"Pictorial Description of the Tabernacle in the Wilderness, its Rites and Ceremonies;" by the late JOHN DILWORTH. Published by the Sunday School Union, 56, Old Bailey, London. Price Two-pence. This is a pamphlet of 32 pages, the contents of which are correctly indicated in the title. It gives a description by letter-press and wood engravings of the religious ceremonies instituted by God through Moses in the wilderness, and is calculated to convey to the mind a correct idea of them, the pictorial representations of the cherubim excepted. It will be found a very useful companion in perusing Exodus, Leviticus, and Deuteronomy; those, therefore, who adopt the plan of reading laid down in the *Bible Companion* will do well to obtain a copy at this time, seeing that these books are now under their notice. Additional interest is attached to this pamphlet by the fact that the author constructed a model of the tabernacle and its furnishings, which model is now in the possession of the Sunday School Union. It is exhibited at certain intervals (the second Friday in the month, at 7.30 p.m.), accompanied by an explanatory lecture in their Lecture Theatre, which is to be found at 56, Old Bailey, free of charge, and is well worth being seen, because by it the eye helps the mind in forming a conception of the original structure, and in understanding and remembering its various details.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 81, Belgrave Road.

THE VINDICATION:

AN ANSWER TO THE "REV." C. CLEMENCE'S PAMPHLET, ENTITLED
"CHRISTADELPHIANISM EXPOSED."

BY THE EDITOR.

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(Exposition of the Apocalypse, in 3 vols., by Dr. Thomas.) It harmonises
all parts of the Oracles of God.

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. They should be written on note paper size, on one side only.

BRITISH.—Jan. 26th, H. Sulley, J. W. Dibol, H. J. Sherwood, S. A. Jagger, "Warrington," W. Smith, J. Gale, C. W. Clark, A. McKillop; 27th, E. S. Evans, J. Rees, T. Bosher, A. Andrew, H. Sulley, M. H.; 28th, W. Warner, H. Sulley, D. Rogers, J. Hawkins, J. Gale, T. Fisher, S. Richards; 29th, Parkes, J. C. Gamble, W. Kerr, G. H. Kidd, J. Forsyth, J. T. Boyd, A. Hodgson; 30th, F. Peel, C. W. Clark, W. Green. Feb. 1st, J. Boler, J. Wootton, D. Lewis, J. W. Moore, J. W. Dibol; 2nd, T. E. Clegg, H. Sulley, J. Hawkins, W. Dugdale, G. Taylor, T. C. Nichols, R. Carruthers; 3, T. H. Glenn, F. Cort, W. H. Andrew, L. P. Chitty, S. A. Jagger, L. Spencer, K. Fraser, J. Ross, W. Murray, H. Sulley, J. G. Chapman; 4th, W. Ripley, J. Boler, J. H. Fowler, J. Forsyth, W. Mabbot, A. Andrew, C. Morse, R. M. Skeots; 5th, S. Fletcher, N. H. Pownall, T. Nisbet, W. Kerr, W. D. Jardine, T. Merritt; 8th, A. W. Warner, J. Hawkins, M. Fraser, J. Martin; 9th, F. Cort, C. W. Clark, J. Gale, T. Fisher, F. Peel, "Warrington," W. Dew; 10th, A. Andrew, B. D., J. Brierley; 11th, W. Ripley, L. Goodwin, R. Hodgson (two letters), R. W. McPherson, W. Armstrong, J. C. Gamble; 12th, E. Trueblood, A. Rood, H. Sulley; 13th, R. Goldie, D. Brown, R. D. Robertson, C. Firth, J. G. Chapman, R. M. Skeots, J. J. Stewart, B. Lowe; 15th, J. Boler, J. Kirkland, W. Otter, W. Robertson, T. Holland, G. Waite, T. Williams, G. Innes, A. Andrew, B. Parsons; 16th, J. Savage, W. Smith, "Warrington," G. Waite, J. Herriot, H. H. Keeling; 17th, M. Dawes, T. Dobbs, G. Taylor, J. Bell, J. Cooke, J. Boler; 18th, T. Nisbet, T. H. Holland, H. Veysey, J. Birkenhead; 19th, J. Horton, B. Parsons, B. Lowe; 20th, T. H. Holroyd, B. Messenger, W. G. Mackay, W. Pearson, T. Holland, B. J. Jenkins, W. Robertshaw, J. Faulk, J. W. Dibol.

FOREIGN.—Jan. 26th, J. H. Hardy, C. A. Wenty; 27th, H. McFadyan, J. Kitchen; 28th, J. Paterson, J. Banta, A. Pitt, W. Gilmour. Feb. 1st, T. J. Ellis, K. H. Sanders, H. J. Moore, A. Sintzenich, S. F. Gratz, W. J. Greer, O. Quinn; 4th, J. Baxter, A. O. Latchard, E. Ward; 5th, money order—(NOTE: these coming through the postal authorities prevents our knowing where they are from; please send paper dollars instead); 8th, W. Brettell, R. H. Holman, G. W. Banta, E. Thomas; 9th, B. Franklin, S. F. Gratz, P. Graham, S. Paine; 10th, money order; 12th, E. J. Lasius; 15th, T. Tresize, W. E. B. Gilliam, M. Dunn, A. Wylie, W. Gunn; 17th, S. Harvey, E. B. Wright, E. J. Lasius (to F.R.S.); 22nd, W. Murphy, T. J. Anderson, M.A.B., T. Lowden, D. White.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 25th.—W Osborne; 26th, Z. Drake, T. Sykes, J. W. Dibol, J. Hawkins, J. H. Stouffer (2 parcels), J. Gale, A. McKillop; 27th, C. W. Clark, W. Smith (9 parcels), H. Morsebach, T. Rees; 28th, W. Osborne; 29th, F. Peel, A. Andrew, T. Weston, Mr. Coleman, J. T. Boyd, G. H. Kidd, Mr. Speck (2 parcels), J. Nimmo (5 parcels), D. Rodgers, G. H. Kidd; 30th, A. W. Warner, V. Collyer, W. Green, E. C. Trueblood (2 parcels), L. Holland, G. H. Kidd, W. Green, C. Williams. Feb. 1st, J. Wootton, J. W. Moore, J. Kitchen (6 parcels), J. W. Dibol, H. Sulley, P. Johnson (2 parcels); 2nd, D. C. Nichols (2 parcels), G. Taylor (2 parcels), W. Dugdale, J. W. Greer (3 parcels), R. Carruthers (6 parcels); 3rd, W. H. Andrew, Z. Drake, L. Spencer, J. Ross, W. Murray, T. H. Glenn, J. Loake, H. Sulley, C. Morse (2 parcels), W. Mabbot, J. Forsyth (2 parcels), J. Baxter, A. O. Latchard (2 parcels), S. Baxter (2 parcels), J. Baxter; 4th, W. Ripley (2 parcels), H. Sulley, H. Leah, A. O. Latchard; 5th, R. M. Skeots, S. Fletcher, N. H. Pownall; 6th, W. Kerr, W. D. Jardine, H. Sulley, F. Hodgkinson; 8th, Mr. Anderson, R. L. Holman, Z. S. Robins, V. Collyer, G. W. Banta; 9th, J. Gale (2 parcels), A. McKillop (3 parcels), B. Franklin, S. Paine, P. Graham, J. Henry; 10th, R. D. Robertson, G. H. Chapman, J. Brierley (4 parcels), M. Fraser (2 parcels), L. Goodwin (2 parcels), R. Hodgson (2 parcels), F. Martin, C. Firth; 12th, J. C. Gamble, A. Rood; 13th, J. Buttery, R. B. Harrison, J. Scott, W. S. Winfree, E. Thomas (13 parcels), B. Lowe, J. J. Stewart, C. Firth, H. Sulley; 15th, G. Innes, T. Williams, T. Holland (2 parcels), A. Wylie, W. Gunn, W. C. B. Gilliam (3 parcels); 16th, J. Perriot, A. Packie (2 parcels); 17th, T. Dobbs, S. Harvey, R. B. Harrison, J. Cook; 18th, T. Holland (2 parcels), E. B. Wright, H. Veysey; J. Horton, B. Parsons, B. Lowe; 20th, T. Holland, T. H. Holroyd; 22nd, H. Grouden, D. White, J. W. Dibol, W. Murphy, H. Leah G. Holland.

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106s.6d.	Ditto ditto ditto ditto ,, III.	116s.6d.	d4.0	1s.6d.
66s.6d.	Elpis Israel	72s.6d.	d3.50	8s.6d.
9s.	Anastasis (Resurrection and Judgment)	9s.	3s.	11d.
6s.	Phanerosis (God-manifestation)	8s.	3s.	1s.
2s.	The Herald of the Kingdom (old Nos.), also Future Age	2s.6d.	11c.	3d.
2s.	Catechesis (Questions on Resurrection and Judgment) ..	2s.6d.	11c.	3d.
15s.6d.	Prophetic Chart, No. 2	15s.6d.	62c.	1s.2d.
6s.	Ditto ditto	6s.	23c.	3d.
6s.	Destiny of the British Empire	6s.	23c.	3d.
8s.	The Good Confession (a Conversation)	8s.	38c.	4d.
18s.6d.	The Apostasy Unveiled (a Discussion, Dr. Thomas & Watts)	18s.6d.	90c.	2s.
1s.	Catalogue of Christadelphian Works	1s.	5c.	1 1/2
6s.	The Nightingale Discussion (Immortality of the Soul) ..	7s.	22c.	3d.
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1s.	Questions and Questions (Antidote to Renunciationism) ..	1s.	8c.	2d.
1s.	The Bible and the School Boards	1s.	8c.	2d.
7s.6d.	Dr. Thomas's Life and Work	8s.6d.	d3.0	9s.1 1/2
2s.6d.	Twelve Lectures	2s.10s.	d1.88	3s.6d.
3s.6d.	Ditto ditto (leather)	3s.6d.	d1.80	4s.
8s.	Everlasting Punishment not Eternal Torments	8s.	35c.	10s.
9s.	The Biblical Newspaper	9s.	35c.	1s.
pr. doz.	Christadelphian Tracts, 1, 2 & 3 }	per doz.	per doz.	per doz.
14s.4d.	Christadelphian Shield, Nos. 2, 3, 15 & 16 }	18s.4d.	97c.	2s.4d.
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pr. doz.	Pictorial Illustration of God-manifestation	14s.	8c.	2d.
1s.	Who are the Christadelphians?	2s.10s.	d1.25	4s.
8s.6d.	Ditto ditto ditto	1s.	5c.	1 1/2
pr. 100	The Meaning of the Christadelphian Movement	3s.10s.	d1.25	4s.
8s.	The Baptists and the Millennium	9s.	40c.	1s.2d.
4s.	The Christadelphian Querist, Nos. 1 & 2 }	4s.	18c.	5d.
10s.	Christ's Doctrine of Eternal Life (a Lecture, by R. Roberts)	10s.	50c.	2s.
pr. 100	The Revealed Mystery (by Dr. Thomas)	per 100.	per 100.	per 100.
2s.	The Sect everywhere Spoken Against }	2s.	4c.	4 1/2
2s.	Chatwin's Tracts—Kingdom of God: Questions and }	2s.	11s.	4s.
8s.	Proof-texts	16s.	55s.	1s.4d.
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10s.	The Hebrew Titles of the Deity	10s.	55c.	1s.4d.
2s.6d.	What is the Truth? Pilate's Question—(Dr. Thomas) ..	per 100.	per 100.	per 100.
2s.	The Children's Magazine	2s.6d.	11s.	3s.
2s.6d.	Ditto ditto (bound in cloth)	2s.6d.	75c.	3s.3d.
8s.6d.	The Vindication (Reply to "Christadelphianism Exposed.")	8s.6d.	11c.	4s.
2s.	The Declaration	3s.	d1.0	4s.4d.
2s.	Bible Companion	2s.	15c.	4 1/2
2s.	The Record of the Birmingham Ecclesia	2s.	11c.	3d.
6s.	Bro. Parkes' Tract—Strange but True }	6s.	25c.	8s.
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pr. 100.	Bro. Parkes' Tract—Strange but True }	per 100.	per 100.	per 100.

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

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

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

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say who the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it will be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 180.—April 1, 1875.

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,

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States, 2½ DOLS. in advance.

*No Subscription accepted for less than twelve months, and each Subscription must
begin with the January number.*

NOTES.

THE CHRISTADELPHIAN FOR THE NEXT MONTH OR TWO.—A threatened return of the malady which laid the Editor aside eighteen months ago, requires (under medical advice), a precautionary suspension of work for some time to come, and a resort to the quiet rest and treatment of a Hydropathic Establishment. Consequently, our readers will not be surprised if the next two numbers of the *Christadelphian* should be got up without the usual Editorial contributions or supervision.

E. C.—Contribution to "Bible True" thankfully received, and will be used in due time. "Bible Marking," &c., is held over this month for want of space.

T. L.—The letter was duly received, but omitted inadvertently from the list of acknowledgments.

W.—You will observe that brother Kirkland, of Nottingham, this month, gives his address, which will enable you to communicate direct with the brother in question.

E. J. W.—If it were not for the great amount of important work to be done in Britain, we might entertain the idea of visiting the States. As it is the idea is (meantime at all events) out of the question.

Brother Suley (Nottingham), thankfully acknowledges a small sum sent anonymously by a sister towards the expense incurred in repelling Milbourn's attack on the truth in Nottingham.

J. H. AND E. T.—The mention of *Eureka* II. in the table of books in supply, was a printer's mistake. It ought to have been "III." as altered in the succeeding number. This will explain the non-receipt of the volume, which we have not yet received from the printer.

E. C.—The resumption of the *Children's Magazine* is a question of health and leisure from other work. So far as we can judge, neither is likely to admit of it. And as to devoting a corner of the *Christadelphian* to them, we would rather start the magazine itself, for several reasons.

E. C.—A list of addresses of brethren in the States, published in the *Christadelphian*, would be useful; but there are counterbalancing objections to it which experience has made manifest. An address in any particular town (if there is one), can always be had by applying to the office.

J. M. (T).—In our remarks last month, "For himself that it might be for us," there is a printer's error (page 159, second col., line 16) which obscures the sense and gives rise to your criticism. "Jesus had not twice to offer for himself," ought to have been, "Jesus had not twice to offer himself."

MUSIC HYMN BOOK.—After long delay, the second thousand has begun to come into the office from the printer. The only difference between this and the first thousand is that the paper is better, and by a little arrangement, double-lined hymns are made to face, in every case, without altering the numbering of the pages. The price also is double: cloth, 6s6d.; leather, 7s6d.; carriage at cost of purchaser.

THE MODEL OF THE TABERNACLE IN THE WILDERNESS.—Brother Andrew writes (Feb. 25th): "Since sending you the notice on this subject, I regret to find that the exhibition of the model by the Sunday School Union has quite recently been suspended for the present. Its resumption will be announced in the *Sunday School Chronicle*, a penny weekly published by the Sunday school Union."

UNKNOWN SENDER.—Unmarked newspapers should never be sent. They frequently are. The time and brain spent in going through their columns is pure waste, especially when the search is unrewarded by the discovery of anything interesting. We are thankful to several correspondents, who clip out extracts, and send

them when writing. In this way our cognizance of the press is extended far beyond our own opportunity. In fact is as good as having a staff of scouts.

THE NOTTINGHAM CASE OF DISTRESS.—The following contributions have come to the office: A sister, 5s.; a brother, 10s.; a brother, 3s6d.; an ecclesia, £1. 5s. 4d.; an ecclesia, 14s.; a brother, 5s.; a sister, 6s.; an ecclesia, £1. 1s. a brother, 2s6d.; an ecclesia, 12s.; an ecclesia, £1. 5s.; an ecclesia, £1 15s.; a sister, £1.; a sister, 2s.; "X." 2s6d.; an ecclesia, 6s.; a brother, 10s.; a brother, 15s.; a "few faithful ones," 8s.; a brother, 2s.; a brother, 10s.; a "fellow pilgrim," 1s.

THE AMERICAN CASE OF DISTRESS.—Brother Nicholas Besack, (Carlton P.O., Thayer (o., Nebraska), who appealed for aid in the distress that came upon him through the visitation of grasshoppers, returns thanks to various brethren who have helped him. He sends a list of the names and addresses of the senders, evidently for publication in the *Christadelphian*; but as this would be contrary to the law of Christ, which calls for secrecy in our almsgiving, it cannot appear.

C. C.—Thurman's chronological demonstration (making out that the Lord's coming will, without fail, take place on the 14th of April this year) is only apparently "unanswerable." We have gone over the principal portion of it, and detected several flaws; but it is not worth while pointing them out, as the time is close at hand. The argument will be effectually disproved or effectually established within the next three weeks. If Thurman were right, this would be the last number of the *Christadelphian*. We wish it might be so; but we have no confidence in Thurman's reckonings.

W. E.—As to the remarks last month, "For himself that it might be for us," we were afraid someone would mix up our parable of the leprosy with the literal, and try to convict us of confusion. You have justly done so, and illustrated the meaning of the word "incompetent," which we used literally on a certain occasion, and not as an arrow to hurt. The "virus" or poison of leprosy was parabolically employed to represent actual sin. Jesus did no sin; therefore, the "virus" of the parable did not attach to him, though the effect that came through sin did. But the mental eye that cannot discern the difference between "analogy" and "logic" (you remember) is not capable of discriminating greater niceties.

C. H. M.—Your letter received, explanatory of your position. It is satisfactory in its first and principal portion; but all the declarations of the first and longest part are invalidated by a little statement in the wind-up. You believe Christ had the same nature as ourselves. Yet you "cannot see that Jesus died under the Edenic sentence of death." This is a contradiction. The Edenic sentence of death is in our nature, and forms part of us: it is physically transmitted. Even your friends, the Renunciationalists, see this in their explanation of Joseph not being Christ's father. This being so, how could Jesus have our nature and be "free" from that which is its constitutional characteristic? And then, if it were so, do you mean to hold that the Edenic sentence of death was not removed in the death of Christ? If it was not, how can we be saved? If it was, how could it be removed if it was not there? Reconsider the matter, and throw aside the veil of Renunciationalist manufacture.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 81, Belgrave Road.

[Notes continued on page 3.]

C.B. AND OTHERS.—“Why do you speak of Edward Turney, David Handley? Why dont you call them ‘brother,’ or at least give them the title ‘Mr?’” See answer to R.N. We have no wish to be harsh or discourteous. The men referred to have had a certain standing in the truth by their former profession. “Mr.” would conceal this. Yet their present position being one of “renunciation” of what they believed, they cannot be called brother without implying that the doctrine of the sacrifice of Christ is of no importance. We take the middle ground of simply using their natural names when there is occasion to refer to them, after the apostolic fashion illustrated in Paul’s allusion to Phygellus and Hermogenes.—(2 Tim. i. 15.)

P.H.—True that a man once a brother is always a brother, in the technical sense, till the Lord cut him off at the judgment-seat; but if he depart from the faith, the term ceases to be a convenient description of him. Paul, who talked of “our brother Timothy,” did not talk of “our brother Eymenus;” “our brother Alexander,” though these were brethren in the technical sense. He spoke of them as Hymenus and Alexander simply. A man’s natural name is the most inoffensive mode of description when he has separated himself in any way from the household of faith. The titular prefix of “Mr.” is omitted by courtesy in such a case.

READ EUREKA:

(Exposition of the Apocaiypse, in 3 vols., by Dr. Thomas.) It elucidates and harmonises all parts of the Oracles of God.

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. They should be written on note paper size, on one side only.

BRITISH.—Feb. 22nd.—F. Peel; 23rd, T. Parkes, T. Haining, T. Nisbet, A. Rood, D. Jones, C. W. Clark, A. Morely, J. G. Chapman, E. Dawes; 24th, H. Bannister, J. Rae, W. Green, W. Peel, B. Calman, R. Armstrong, H. Howard; 25th, J. T. Atkins, J. Horton, T. Nisbet, D. Stokes, H. Sulley, J. C. Gamble, S. Richards; S. Dawes, B. Messenger, J. White, B. Calman; 27th, J. Horton, J. Hawkins, J. J. Andrew, March 1st, J. Birkenhead, R. M. Skeots, T. Holland, W. Dasher, J. Dalgleish, C. W. Clark, L. Spencer, J. W. Dibol, J. D., D. Clement, E. Edwards, T. Nisbet, S. T. Smith, T. Randles, J. Horton, M. Hamilton; 3rd, T. Betts, J. Leask, E. Trueblood (2 letters), H. Howard, T. Haining, J. Alexander, R. Carruthers, G. Fairgrieve, A. Morely; 4th, W. Dew, D. Terres, G. Taylor, D. Jones, W. Booth; 5th, C. Firth, J. C. Gamble, E. Wood, G. H. Kidd, J. Hood; 6th, J. G. Chapman, V. Collyer, J. Durrie; 8th, J. W. Thirtle, F. Peel, W. Cooper, A. Andrew, J. Hawkins; 9th, J. Mortimer, A. Hopper, J. R. Walmsley, “Warrington,” E. Stone, J. Fraser, W. Peel, M. Fraser; —10th, J. W. Thirtle, W. Unsworth, W. H. Andrew, D. M. C. Fraser, D. Jones, A. Andrew, M. Fraser; 11th, S. Richards, S. Cooper, C. Rees, D. Stokes; 12th, L. P. Chitty, W. Smith, J. Faulk, W. Peel; 13th, T. Nisbet, W. R. Otter, S. Atkinson, W. McKinsley, J. W. Moore, E. Corkill, 15th, J. G. Chapman, J. Boler (2 letters), J. Kirkland, “X.” W. Cooper, J. Cooke, A. Andrew, E. Butt and E. Taylor, C. W. Clark, W. Ellis; 16th, F. Cort, C. Firth, C. Killeck, V. Collyer; 17th, A. W. Goldie, J. Grant, W. Sinclair, E. Trueblood, “Warrington,” T. Sykes, R. Carruthers; 18th, R. M. Skeots, T. Parkes, A. P. Willis, J. Kirkland; 19th, G. Leeson, F. Goldie, D. Stokes; 20th, V. Collyer, C. Firth, J. Wilson, G. H. Kidd, J. Hawkins, C. Smith, T. Nisbet.

FOREIGN.—Feb. 23rd, L. Gunn; 24th, R. T. S. Powell, A. Pitt. March 1st, M. V. Bickster, H. Fish; 8, J. Banta, E. Lasius, C. H. Morse; 5th, C. Bolingbroke; 8th, W. T. Hadley, J. Luxford, S. F. Gratz; 9th, R. Sinclair; 10th, E. Scyb; 11th, J. W. Wintree, A. Sintzenich; 15th, H. Lovell, a Mother in Israel, R. L. Holman, A. North, J. Luxford, N. Besack; 17th, A. B. McDaniel, J. Q. Williams, C. Collon, E. Thomas.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Feb. 23rd, L. Gunn, D. Jones (3 parcels), A. Morely (2 parcels), Z. Drake; 24th, W. Peel (3 parcels), B. Calman, J. Rae (2 parcels), W. Green; 25th, F. Peel, R. T. S. Powell, J. Harlow (2 parcels), D. Stokes, A. Andrew; 27th, J. Horton, J. Hawkins, W. H., W. Shelton, J. C. Gamble, S. Richards, March 1st.—R. Roberts & Co., T. Holland (2 parcels), M. V. Bickster, W. Dasher, J. Dalgleish, J. W. Dibol, L. Spencer, J. D.; 2nd, T. Nisbet, S. T. Smith, L. Goodwin (2 parcels), E. J. Trueblood, J. Law, T. Haining (2 parcels), J. Coddington, C. H. Morse, G. Fairgrieve; 4th, J. H. Thomas, D. Terres, W. Murphy, Miss McPherson; 5th, R. Carruthers, C. Firth, M. Hamilton, W. Booth, G. Taylor, A. Morely, W. Dew, T. Haining, J. Alexander, H. Howard, G. Fairgrieve, H. Leah; 6th, V. Collyer, H. Sulley, J. Durrie; 8th, J. Hawkins, J. W. Thirtle (2 parcels), F. Peel, Mr. Dakin, H. Sulley, W. Cooper, C. Bolingbroke, J. Luxford, M. Harvey, E. A. Staples; 9th, W. Peel, E. Stone, J. R. Walmsley, J. Mortimer, G. Hopper, R. Sanderson, J. Fraser, R. Sinclair; 10th, D. Jones; 11th, J. W. Thirtle, Mrs. Asquith, J. Mortimer, D. M. C. Fraser, J. W. Wintree (2 parcels), S. Richards; 12th, G. Chitty, W. Smith, M. Fraser, W. H. Andrew (2 parcels); 13th, J. W. Moor, S. Atkinson, R. Common, J. Sykes, W. McKinley, W. Otter, H. Sulley, J. C. Gamble, C. Firth; 15th, S. Treuman, J. Boler; 16th, D. Stokes (4 parcels), R. T. Jefferson, H. Lovell, A. North, F. Cort; 17th, R. Carruthers, E. Trueblood; 18th, R. Roberts & Co., M. Fraser, C. Collin (2 parcels); 19th, R. Armstrong (3 parcels), G. Leeson, T. Sykes, E. Trueblood, W. Sinclair, J. Grant; 20th, E. Hodgson, H. Sulley, W. Goldie, T. Holland, H. Howard, G. L. Wallace, W. H., J. Wilson, J. Hawkins, B. Wray, S. Holland, J. Swithentank; *22nd, F. Peel, J. Farker (3 parcels), Mrs. Burback.

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IN SUPPLY, APRIL, 1875.

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2s. 6d.	Twelve Lectures	2s. 6d.	21.88	8s. 6d.
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3s. 6d.	Ditto ditto ditto per 100	1d.	5c.	1 1/2d.
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Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

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No. 131 — May 1, 1875.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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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.*

NOTES.

THIS NUMBER OF THE *Christadelphian*.—As intimated last month, the Editor has been, and still is absent from home, owing to dishealth. He is making good progress. See "Letter from the Editor," on page 211. It may be another month before he will secure the Dr.'s permission to resume work. The next number of the *Christadelphian* may have to appear, as this—without some usual features—owing to his absence. Several lecturing appointments—(Brierley Hill, Edinburgh, Leeds, Leicester and Nottingham), which have had to be postponed, will also have to stand over a little longer, before definite arrangements can be made.

R. G., T. R. and others—See remarks in *Frome* intelligence, in the present number.

BRISTOL.—Brother F. Cort wishes it to be known that he has changed his address to "Ebenezer Villa," Totterdown, Bristol.

S. A. T.—The "Christology of Moses and the Prophets" is abundantly exhibited in *Elpis Israel* and *Eureka*, by Dr. Thomas, than which no other need be, and no better could be written.

THE NOTTINGHAM CASE.—Brother Kirkland acknowledges the following sums for the Nottingham case of distress, viz., an ecclesia £2;

an ecclesia £1 8s. 6d.; a brother, 4s.; also a box containing various articles of clothing.

C. C.—A review of Thurman's work is superfluous. It is self-confuted. The month of April is past, and the Lord is not here. But the Lord is at the door for all that, though not for the reasons given by Thurman.

'HERALDS' STILL WANTED.—The sister formerly advertising, says "We have received Nos. 2 and 3 of the *Herald of the Kingdom*, 1853, and shall be glad to get the other four, as advertised for in the February *Christadelphian* for this year. Brother J. J. Andrew will be pleased with them; they are for him. We thank the senders."

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 51, Belgrave Road.

THE DEFENCE,

(2ND EDITION.)

A Reply to "the Rev." J. P. BARNETT on the Truth, as set forth in
Twelve Lectures.

NOW READY. PRICE NINEPENCE, or post free, TENPENCE.

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READ EUREKA:

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BRITISH.—March 22nd, L. P. Chitty, R. Goldie, H. Salley; 23rd, T. Watton, T. Nisbet, S. Fletcher, T. Wood, J. Leask, W. Cooper, R. M. Skeats, J. Bruce; 24th, T. Parkes, J. Skinner, D. Hepburn, T. Holland, G. Lillie, W. H. Farmer, F. Chitty, R. Horton (thanks), M. H.; 25th, G. D. Wilson, E. Trueblood, T. Randles, S. Richards, W. Atkins; 27th, F. Cort, T. Voice, C. Walker, A. Norman, J. Hawkins; 29th, C. Firth, E. and M. Hawkins, W. Mellis; 30th, F. Peel, S. A. Jagger, D. Atkins, H. M. Board; 31st, K. Wood, W. Cooper, J. Scrimgeour, F. G. Jannaway, W. Kerr, K. M. Skeats, M. Fraser, F. Peel. April 1st, W. Ripley, H. Sulley, J. Teasdale; 2nd, L. Spencer, R. Armstrong, J. Martin (P), S. Fletcher, T. Holland, T. Nisbet; 5th, J. Kirkland, M. Fraser, E. Potter, A. Sutton, J. J. Andrew, B. Parsons; 6th, W. H. Andrew, J. Grant, J. Hawkins, A. Rood, T. Williams; 7th, T. Clegg; 8th, S. Richards, G. B. Follows, G. Gale, B. Parsons; 9th, E. Trueblood, G. Leeson, A. M. Smither, J. Birkenhead, W. Wheeler; 10th, F. M. Lester, F. Cort, J. Hawkins; 12th, C. W. Clark, S. J. J. Andrew; 13th, L. Richards, J. G. Chapman, K. Fraser, C. Firth, R. Goldie, J. Horton, G. Waite, J. Barlow; 14th, W. Blount, W. H. Andrew, T. Holland, W. Moon, "Warrington," T. Randles; 15th, C. Firth, W. Smith, B. Messenger, J. Kirkland, W. G. Mackay, M. Savage, J. J. Andrew, R. M. Skeats, J. Gillies, J. G. Gamble; 16th, J. Horton, T. Holland, T. Haining, T. Cort, C. W. Clark, A. and J. J. Andrew; 17th, J. Geddes, W. Blount; 19th, W. Jeffries, W. Watton, J. Dalgleish, J. Gale, C. W. Clark; 20th, C. Firth, H. Veysey, F. G. Jannaway; 21st, J. R. Walsley, W. Blount.

FOREIGN.—March 23rd, T. Hart; 24th, S. W. Coffman, N. Besack, M. McNeillie, W. McPherson, M. G. Jones, E. M. Foulkes, J. Turner; 29th, E. S. Calkins, W. H. Wood, F. H. Coleman, W. G. Kollmyer; 30th, T. Trezise, J. W. Robertson; 31st, W. Pottinger. April 1st, J. Johnson; 2nd, S. Boyley, E. M. C. Taylor; 5th, S. Busby, C. Bolingbroke; 6th, K. H. Sanders, R. L. Holman, O. C. Brown, J. Rosenberg; 7th, J. Coombe, R. Conser; 12th, A. J.; 13th, J. C. Quinn, M. G. Lee, W. O. Stearns, S. F. Gratz, A. B. McDaniel, C. H. Morse; 16th, L. Fenton; 19th, S. F. Gratz, S. S. Taft, N. Griffiths.

DESPATCH OF PARCELS DURING THE PAST MONTH.

March 23rd, J. Bruce, T. Wood, R. Roberts & Co.; 24th, W. H. Farmer, M. McNeillie (2 parcels), T. Dickey, R. M. Gimise, J. Gilbert, G. Lillie, J. Turner (3 parcels), W. McPherson, C. Walker (4 parcels), J. Skinner; 25th, A. Andrew, F. Peel; 30th, S. A. Jagger, J. D. Wilson, T. Trezise, G. Robertson (2 parcels), W. H. Wood, W. H. Andrew, R. Roberts & Co., F. Peel, J. Barlow; 31st, M. Jones, E. M. Foulkes, E. Gee, E. Withinshaw, W. McPherson, T. Clegg, T. Holland, J. Jannaway, J. G. Robertson, C. Firth, S. T. Norman, Miss Fraser (4 parcels), G. Scott (4 parcels), K. H. Sanders. April 1st, C. Mershon, M. Malone, J. Teasdale (2 parcels), W. Ripley; 2nd, L. Spencer, R. Armstrong, S. Boyley (4 parcels); 3rd, T. Holland, S. Fletcher; 5th, C. Bolingbroke, S. Busby, H. Sulley, J. G. Gamble, E. Potter; 6th, A. Rood, T. Williams, K. H. Sanders, C. D. Wilson, Mrs. Asquith, J. C. Brown, R. G. Holman; 7th, E. Couser, G. Parnell, G. Read, T. Cleveland, J. Rosenberg, O. C. Brown, R. G. Holman; 9th, E. Couser, G. Parnell, G. Read, T. Cleveland, W. M. Hamilton, T. E. Clegg; 9th, G. Leeson, E. Trueblood; 10th, F. Cort (5 parcels); G. Wilson (3 parcels), J. Martin; 12th, R. Roberts & Co.; 13th, K. Fraser, C. Firth, W. O. Stearns (3 parcels); 14th, W. H. Andrew, W. Moon (2 parcels), H. Morse; 15th, R. Roberts & Co., J. Savage (3 parcels), Mr. Fowler; 16th, T. Holland (2 parcels), L. Fenton; 17th, H. Sulley, Mr. Bone, Mr. Murdoch, Miss Ronald, J. Gale (2 parcels), M. Hawkins, W. Watson; 20th, F. J. Jannaway, N. Griffiths, C. Firth; 21st, J. Smead, J. K. Walsley.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, MAY, 1875.

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Nett Price		In Britain.	To the States.	To Canada, Australia and New Zealand
76s. d.	Enreka (Dr. Thomas's Exposition of the Apocalypse), Vol. I.	8s. 2d.	d2.80	10s. 2d.
106s. d.	Ditto ditto ditto ditto ,, III.	11s. 6d.	d4.0	13s. 6d.
6s. d.	Elpis Israel	7s. 2d.	d2.50	8s. 6d.
9s. d.	Anastasis (Resurrection and Judgment)	9d.	8s.	11d.
6d.	Phanerosis (God-manifestation)	8d.	3s.	1s.
2s. d.	The Herald of the Kingdom (old Nos.), also Future Age Catechesis (Questions on Resurrection and Judgment)	2s. 4d.	11c.	3d.
2s. d.	The Herald of the Kingdom (old Nos.), also Future Age Catechesis (Questions on Resurrection and Judgment)	2s. 4d.	11c.	3d.
1s. 5s. d.	Prophetic Chart, No. 2	1s. 6d.	6s.	1s. 9d.
6d.	Ditto ditto 3	6d.	2s.	9d.
6d.	Destiny of the British Empire	6d.	2s.	9d.
9d.	The Good Confession (a Conversation)	9d.	1s.	4d.
1s. 6d.	The Apostacy Unveiled (a Discenssion, Dr. Thomas & Watts)	1s. 6d.	9c.	2s.
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6d.	The Nightingale Discussion (Immortality of the Soul)	7d.	2s.	9d.
2d.	The Slain Lamb (Anti-Renunciationist Lecture)	2d.	11c.	3d.
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8s. d.	Everlasting Punishment not Eternal Torments	8s.	3s.	10d.
6d.	The Biblical Newspaper	6d.	3s.	1s.
pr. doz.	Christadelphian Tracts, 1, 2 & 3	per doz.	per doz.	per doz.
1s. 4d.	Christadelphian Tracts, 1, 2 & 3	1s. 8d.	97c.	2s. 1d.
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2s. 6d.	Ditto ditto ditto per 100	3s. 10d.	d1.25	4s.
8s. d.	The Meaning of the Christadelphian Movement	9s. 4d.	4s.	1s. 2d.
4s. d.	The Baptists and the Millennium	4s. 1d.	18c.	5d.
2s. d.	Christ's Doctrine of Eternal Life (a Lecture, by R. Roberts)	2s. 4d.	4c.	4 1/2d.
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8s. d.	The Sect everywhere Spoken Against	10d.	5s.	1s. 4d.
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pr. 100.	Hymn Book, with Music in both notations	per 100.	per 100.	per 100.
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3d.	The Defence	3d.		

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

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

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

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

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NOTES.

THE "CHRISTADELPHIAN."—The Editor is back to his post, with better prospects of health than for five years past. Nevertheless, he will have to take things gently for a time. Lecturing appointments must stand over for a little.

S.F.—Dr. Hayes, of Nottingham, is the same appearing in all the past literature of the truth in our day.

"THE BAPTISTS AND THE MILLENNIUM."—The brother who published this excellent treatise of brother Andrew's, authorises us to sell it at 3d. instead of 4d. as heretofore.

QUERIES FROM CORRESPONDENTS.—There are several of these which we intended answering this month, but we find ourselves compelled to postpone them till next number.

Several items of intelligence (Mumbles, Tewkesbury, &c.), are to hand too late for insertion. They ought to be in Birmingham by the 15th.

THE MONTEFIORE HOLY LAND COLONIZATION SCHEME.—(See notice on page 280.) The time for contribution has arrived. The contributions to hand are: A widow, 10s.; a sister, 40s.; a brother, 5s.; a sister, 10s.; a brother, 5 dollars (16s.8d.); a brother, 90s.; a sister, 75s.6d.

UNITED STATES.—J. Moffat, of Midway P.O., Washington Co., Pa., U.S.A., desiring to obey the truth, wishes to be informed of the nearest ecclesia to Pittsburg in that State. Brethren nearest the neighbourhood in question had better communicate information to the address in question.

FOREIGN CORRESPONDENTS.—Several letters went to the bottom of the sea in the *Schiller*. Some of them (perhaps all) were rescued and forwarded, but the writing was so obliterated that in one case ("Gresham" as the name appears to be) it is impossible to make it out. This will explain apparent neglect.

J.F.—We did not "accept an appointment for Leicester on the day fixed for Leeds." Our appointment for Leicester was a week before Leeds; but this was altered without our knowledge, at a time when we were too ill to take any steps to regulate the matter, or to think it of any consequence which way it was.

S.F.G.—The publication of the speeches on behalf of the doctrine of judgment at the Lord's appearing, is rendered unnecessary by the lengthy treatment of the subject this month in reply to Magruder. We had intended publishing them, and sat down to put them into shape for the purpose when (with Magruder's pamphlet before us) another course appeared the better.

J.H.—In case of a "brother in need," it is necessary to furnish name and particulars, not for publication, but as a protection against imposition (not that we dream such a thing possible in your case) and that we may be in a position to guarantee the bona-fides to the brethren and supply information when applied for.

S.E.—The "necessity" referred to in the "letter from the Editor" last month (page 212, col. 1, line 5) is the necessity for the work as regards the brethren: not the necessity of the Editor in temporal respects. If temporal ends were aimed at, he would leave this work to take care of itself, and strike upwards and find at the bar a field of lucrative employment.

X.Y.Z.—There is a sense in which Jesus could sin and a sense in which he could not, which may be illustrated by the statement that there is a sense in which we can cut our throats and a sense in which we cannot. Will is free, but the exercise of the will is a question of surrounding conditions. The discussion of the subject

should be dropped in view of the glorious fact that Jesus "did no sin, neither was guile found in his mouth," and that by his obedience, a way is opened for our justification to life eternal.

Q.—"Hydropathic" means in conventional use that which has to do with the cure of suffering by water. Hypercritically construed, it means suffering inflicted by water; but good sense is never hypercritical. "Christopathic" means the cure of sufferings by Christ, though hypercritically treated, it might be made to mean the causing of suffering by him. True, the saints will be cured when the "Christopathic institution" is established, and will, in fact, be a part of the institution, but the world will only be going through the process of cure.

THE CITIES OF THE NATIONS.—In consequence of editorial affairs being out of the usual channel last month, bro Walker's article is disfigured by several printer's errors, which naturally annoy him. He sends a list of them, as follows:—on page 219, "Betus" should be *Belus*; "Magnificance," *Magnificence*; "Some read," *So we read*; "All things the," *All things after the*; "Of power," *Of my power*. On page 220, "Loving" should be *loving*; "By the same," *the same*; "Jews a captive," *Jews captive*; "Luke xx. 1-2," *Luke ii. 1-2*; "Lawful for him," *Lawful for them*. On page 221, "Names of Mary," *Names of Men*. On page 223, "They are the," *They are sat*;

ANTI-RENUNCIATIONISM.—Brother Veysey forwards a letter from the writer of the letter to him which appeared in the April *Christadelphian*, under the heading of "Anti-Renunciation Documents," stating that the letter having found its way into print, he fears his last expression—that "the Son of God had no life, free or otherwise, apart from Mary's Son"—may be open to misconception if left in that abrupt form. He, therefore, adds: "The flesh and blood of Mary in all its connections with the race to which she belongs, was the DIVINELY APPOINTED MEDIUM OF MANIFESTATION." The purpose to put away sin was of God; and for this purpose was the Son of God manifested—"to destroy the works of the devil."

TWELVE LECTURES.—These are for the present sold out. It will be some weeks before we can get a new supply from the printer. There are orders for 30 copies to hand within the last ten days. For this obstruction to the increasing work of the truth we are sorry; but we are helpless. Having no capital, we are obliged to allow the printer to print at his own risk, who, having to wait for his money till the sale of the books, is master of the situation, and takes his own time. At one time there was a prospect in connection with Dr. Thomas's will, that this difficulty would be ended, but legal difficulties preventing the sale of property till a certain event, the prospect was not realised. Consequently, readers must be patient till the command of capital gives command of the market when (if it be the will of God to grant this release) we shall undertake the responsibility of all the delays and see that none occur.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 81, Belgrave Road.

THE VINDICATION:

A Reply to the attack of the "Rev." C. Clemanee, of Nottingham, who has published, in several editions, a pamphlet entitled *Christadelphianism Exposed*. BY THE EDITOR. Price 3d., post free. Also MR. CLEMANEE'S PAMPHLET, 3½d. post free.

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BRITISH.—April 22nd, S. Fletcher, W. H. Andrew; 23rd, M. A. Hayes, H. S. Sherwood, J. Shuttleworth, J. L. Lewin; 24th, anonymous, T. Boshet, E. E. Mackay; 25th, D. Hepburn (2 letters), J. L. Lewin; 27th, S. G. Hayes, T. G. Jannaway, J. Durrie, A. Bell, W. Hughes, G. Taylor, T. Parkes; 28th, V. Collyer, R. S. Smith, M. McCausland, D. McKillop; 29th, T. Nisbet, J. Kirkland, G. D. Wilson; 30th, Lord Congleton, S. R. Kitchen, F. Cort, T. Randles. May 1st, V. Collyer, G. Leeson, W. H. Andrew; 3rd, S. Empsall, R. Currie, C. Killick, J. W. Dibol; 4th, A. Andrew, D. Brown, T. Holland, S. W. Grinstead, J. Grant, S. Empsall; 5th, A. Wray, Lord Congleton, L. Spencer, C. Firth, J. W. Dibol, J. W. Thirtle, J. Sanders, J. Heywood; 6th, G. Cook, J. Taylor, J. W. Thirtle; 7th, J. Faulk, S. R. Kitchen, J. Boler, E. F. Morrall, C. Walker; "Warrington;" 8th, H. Sulley, V. Collyer; 10th, E. Potter, J. A. Gibbs, J. Alexander, J. Mortimer; 11th, T. C. N., J. Hood, J. Birkenhead, J. Jones, T. Holland; 12th, M. Luckman, J. Howie, A. Smith, J. Monaghan, J. S. Gibb, J. Birkenhead; 13th, R. M. Skeats, W. Mackay, C. Firth, A. P. Willis, T. Betts, J. Herriott; 14th, J. Birkenhead, C. C. Cattell, F. Willis, T. Boshet, T. Parkes, A. Willats, S. Kitchen, G. Wait, J. Rae; 15th, K. Fraser, J. Mycroft, J. G. Chapman, A. Andrew, T. Betts, J. Mortimer, W. R. Otter, J. Kirkland, W. K., J. J. Andrew; 17th, J. Birkenhead, T. Nisbet (2 letters), A. Wood, A. Willis, W. Smith, T. Fisher, J. A. Kitchen; 18th, C. W. Clark, C. Firth, J. Walker, W. E. E., M. Rees, V. Collyer; 19th, J. Horton, J. Leask, W. Blount, A. Andrew, W. H. Andrew, J. A. Gibbs, T. Williams, T. Masters; 21st, J. Dobbs, A. Willats, S. Macdonald, H. Leah, J. Faulk, T. Williams, G. H. Kidd, W. Green; 22nd, J. Anderson, J. Gale; 24th, A. W. Warner, F. Dealtry, J. Turner, J. Mortimer, G. Drake.

FOREIGN.—April 22nd.—C. Bolingbroke, W. Jones, S. F. Gratz; 29th, L. Fenton. May 3rd, W. Gunn, W. C. E. Gilliam, J. S. Wallace, M. L. Staples, C. H. Morse; 5th, E. O. Marlow, S. W. Coffman; 10th, L. Fenton, C. H. Morse, E. Calkins, J. Kitchen, J. Merry, J. E. Fyle, R. H. Gresham; 14th, A. Twelvetrees; 18th, E. J. Latus, M. Dunn, H. Fish, W. J. Greer, W. T. Hadley; 21st, G. Smart; 24th, W. H. Burbidge, J. Moffat, J. Wood.

DESPATCH OF PARCELS DURING THE PAST MONTH.

April 23rd, J. L. Lewin, W. Jones (2 parcels), C. Bolingbroke (2 parcels), H. S. Sherwood; 24th, R. Roberts & Co., M. S. Goggins; 26th, D. Hepburn, J. W. Dibol; 27th, J. Bell, F. G. Jannaway, L. Lewin, J. Durrie, C. Firth (2 parcels), W. Hughes; 28th, V. Collyer; 29th, L. Fenton, A. Andrew, F. Peel, D. Stokes; 30th, T. Randles. May 3rd, J. W. Dibol, F. Hodgkinson, W. Gunn, J. Horton, J. S. Wallace, W. Arvine, W. Routley, R. Currie, T. Randles, S. Empsall; 4th, S. W. Grinstead, J. Cameron, C. Killop, J. W. Dibol, T. Holland, P. F. Sanders, G. Marshall, R. Kerr, G. Lawrence, E. Telford, W. Galloway, S. Empsall, P. H. Tucker; 5th, A. Wray, L. Spencer, Lord Congleton, J. Haywood (3 parcels); 6th, G. Cook, J. Sanders; 7th, E. Morrall, J. Taylor, J. W. Thirtle, J. Boler, M. McCausland, G. Leeson, M. Fraser; 10th, E. Potter, L. Fenton, M. M. Jones, J. Mortimer, J. Kitchen, J. A. Gibbs; 11th, J. Merry, L. Fenton, J. Birkenhead; 12th, Mrs. Luckman, S. Daives, T. Holland, A. Smith (2 parcels); 13th, C. Firth, J. Herriott, J. Monaghan, R. Roberts & Co.; 14th, T. Willis, A. Willats, Mr. Sheldon; 15th, A. Twelvetrees, J. Mycroft; 18th, C. W. Clark, J. Coddington, T. Fisher, J. Walker, J. W. Greer (3 parcels), E. Thomas (7 parcels); 21st, V. Collyer; 22nd, J. A. Gibbs (3 parcels), J. Faulk, H. Leah (2 parcels), G. H. Kidd, Mr. Williams, W. Green, T. Masters (3 parcels), J. Gale, W. H. Andrew; 24th, J. Mortimer, A. W. Warner, J. Moffat, W. H. Burbidge, J. McGregor.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JUNE, 1875.

CARRIAGE INCLUDED.

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pr. 100.	Chatwin's Tracts—Kingdom of God: Questions and	per 100.	per 100.	per 100.
1s0d.	Proof-texts	1s8d.	55c.	1s4d.
100.		per 100.	per 100.	per 100.
2d.	The Kingdom of God (a Lecture, by R. Roberts)	2d.	11c.	3d.
2d.	What is the Truth? Filate's Question—(Dr. Thomas)	2d.	11c.	4d.
2s0d.	The Children's Magazine, first and only volume	2s4d.	d1.0	3s4d.
3s0d.	Ditto ditto (bound in cloth)	3s4d.	d1.30	4s4d.
3d.	The Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.
2d.	The Declaration	2d.	11c.	4d.
2d.	Bible Companion	2d.	11c.	3d.
6d.	The Record of the Birmingham Ecclesia	6d.	26c.	8d.
1s8d.	Bro. Parkes' Tract—Strange but True	1s8d.	60c.	2s4d.
pr. 100.		per 100.	per 100.	per 100.
3s6d.	Hymn Book, with Music in both notations	6s10d.	d2.50c.	7s6d.
9d.	The Defence	10d.	55c.	1s4d.

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

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

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

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

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

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 138. — July 1, 1875.

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, 25 cents
in advance.

*No Subscription accepted for less than twelve months, and each Subscription must
begin with the January number.*

NOTES.

J.F.—The mistake in the name was due to lack of plainness in the writing (Proper names should always be written with great plainness.

G.—The printer is busy on our reply to Mr. G., which is to be published in book form under the title *Man Mortal*. It will make, at a rough estimate, 150 pages: price not yet known.

Brother Marlow, Canada, acknowledges several sums sent to him by American brethren in response to the appeal made on the cover some months ago.

R.D.—Your paper as a whole is excellent. It requires, however, some modifications and additions, to which we shall ask your consent, in due course, before publishing.

T.S.—We have seen the speeches delivered in Parliament (June 18) on the state of Turkey. They are very cheering with regard to the signs of the times. We may have a word on them next month.

AMERICAN.—Letters from America are frequently charged 4d on their arrival in Birmingham. This is owing to insufficient stamping by the senders. They ought to be stamped to the value of six cents.

A.—We "usurp" nothing. We do our part according to the opportunity God has given. A wise man will never demur to this; and as for those who are not wise, we have learnt by a course of bitter experience to heed them not.

W.B., H.V. and OTHERS.—Your free-will offerings in aid of the work of the truth are received in the spirit of their bestowal. They help where help is effectual, and will, doubtless, stand as "fruit to your account" in the day of the Lord.

Brother Ward, of New Zealand, who sent £5 for the presentation of the truth to his native village in England, will find what has been done to comply with his wishes in this month's Intelligence, under the heading, "Stretton and Burton."

M.H.—"Seventh vial," in the *Christadelphian* last month, page 255, col. 1, line 9, ought to be "seventh trumpet," as in page 255, col. 2, line 40. It was a slip of the pen. You are right that the judgment of the saints occurs under the sixth vial, which is a section of the seventh trumpet.

W.D.K.—We cannot say whether the Lord would accept an immersion performed by an offending brother withdrawn from; but the brethren in any locality where such a thing might happen could not receive the person so baptised unless the said person repudiated the fellowship of his or her baptiser.

J.C.—There can be no cessation in the controversy with error till the warfare is accomplished. It would be pleasant to abandon it and live at peace with those who corrupt the way of the Lord; but a man so acting could not at the end of his career, say what Paul said, "I have fought a good fight."

H.S.S.—Your inability to see clearly one way or other is a misfortune. It ought not to be a matter of doubt that Jesus carried the very burden he was brought into the world to bear. However, in your state of mind, the best way is to leave the matter of your vindication in abeyance as you suggest.

Brother Richards, shoemaker ("The Cock-shutt," Montgomery), writes: "I am in want of a man to do country work; constant employment and good wages; must live in the house with us. I am wondering if, in accordance with your rules, you could insert a note in the *Christadelphian* where it would meet the eye of the brethren and friends. I find it difficult to get a steady man."

A.T. and D.B.—There is much in the letter that every scripturally-enlightened believer would rejoice to affirm. Nevertheless, there is a lack of discrimination and consequent fallacy in the application of some of the facts brought forward; and the proposition which it is written to support ignores the principle (of voluntary obedience) upon which God works out His purpose in dealing with His rational creation. We regret to decline publication.

R.C.—The *Twelve Lectures* are being printed again. If you read the notice again that appeared last month, you will see that it was not left a matter of doubt whether they would be printed again. The idea was to prepare readers for possible delay on the part of the printer, who, printing at his own risk and waiting the sale of the books for payment, cannot be kept to time as if we could go to him with money in hand and say "Be ready against a certain day and you will have this."

J.R.—We could accept no release from the printer at the expense of borrowing, especially from brethren. Your suggestion is insigated by the best of motives, but would work mischief. It is an apostolic maxim to "Owe no man anything," to go in the fear of which would be doing evil that good might come. If God pleases to give larger liberty than is now possessed in the service of the truth by the press, He will bring it round in His own way without requiring us to run in a forbidden direction.

C.L.—We publish "intelligence" because it helps the truth. We are not obliged to publish it; and we sometimes have to exercise the discretion of not publishing, that is, when the result would be to hinder instead of helping. When we offend by this, we bear it. Such as choose to co-operate with us in the right spirit and for the right object, we are thankful for; but we do not hold ourselves at the bidding of those who have petty objects of their own to serve, and who show by a quick and resentful anger their unfitness for any part in the work of God. True men are "not easily provoked."—(1 Cor. xiii. 5; Titus i. 7.)

CHRISTADELPHIAN—The name "Christadelphian" is, in our day, the verbal symbol of the narrow way. By its association, it embodies, in a single word, the proposition that there is no hope outside the belief and obedience of the truth, and that the truth is not to be found in the pale of Christendom. This is the secret of the odiousness of the name to its enemies and its usefulness to its friends. "Swedenborgian," "Mormon," "Unitarian," and all other sectarian titles, allow of salvation to those who may not embrace the systems expressed. Hence their respectability and fragrance compared with "Christadelphian." The term Christian in this respect is a compound of them all. It defines nothing that is offensive to the most faithless sinner. Hence it is in high odour. It is not strange that the Renunciationists are discarding "Christadelphian" and taking to "Christian." The plea that the former title is an obstacle to the truth is contrary to fact; for the progress of the truth, in our day, dates from the adoption of a distinctive title.

THE MONTEFIORE HOLY LAND COLONIZATION

SCHEME.—The total amount contributed by the brethren is about £50. This does not include the Birmingham collection, which is fixed for June 27th, nor several others. The contributions will be left open till July 14th, after which the amounts then in hand will be forwarded with a letter which will appear in the *Christadelphian* next month. The particular contributions are as follow:—A widow, 10s.; a sister, 40s.; a brother, 5s.; a sister, 10s.; a brother, 5 dollars (1688d.); a brother, 30s.; a sister, 76d.; a sister, 40s.; a brother, 5s.; a brother, 286d.; a sister, 10s.; a brother, 3 dollars (10s.); an ecclesia, 20s.; another ecclesia, 30s.; a brother and three sisters, £4.; a brother, 10s.; an ecclesia, 30s.; anonymous, 10s.; a friend, 15s.; a brother, 10 dollars (£1.1384d.); an ecclesia, £3 588d.; T——, S——, £1.; a sister, £1.; a sister, 1066d.; a brother, 10s.; a brother, 10s.; an ecclesia, £3.; a brother, £1.; an ecclesia, £1.; a brother, 886d.; anonymous, 5s.; anonymous, 10s.; an ecclesia, £3.; an ecclesia, £3.; an ecclesia, £2 768d.; an ecclesia, £2 1486d.; a brother, 5s.; a brother, £1.; an ecclesia, £10.; a sister, £2.; two sisters, 6s.; a brother, £1.; an ecclesia, 288.6d.; a sister, 15s.

EMIGRATION TO NATAL.—Brother Boyley, of Pietermaritzburg, Natal, Cape of Good Hope, wishes it made known that the Natal Legislature has decided to offer free passages to emigrants to the Colony. Brother Boyley is a blacksmith employed by the government in the Civil Engineer Department. The head of that Department, Colonel Danford of the Royal Engineers, he says, "asked me if I could not get any artisans to come to work in the Depart-

ment. I told him I thought I could get some sober, honest men from England, who would work as in the sight of God, if he could give them constant employment." He seemed highly pleased, and said, "Blacksmith, if you can induce sober men who are good workmen and who will stick to their duty from Monday to Saturday, I will guarantee them three years' constant employment at the current rate of wages and give them a free passage to Natal." Brother Boyley hopes some brethren may avail themselves of this opening. He says what is wanted in the Department is a number of carpenters, blacksmiths, and masons. They are wanted for public government works. Brother Boyley adds that he has worked in government employment for fourteen months, and gets 11s. per day. He likes the work well. He sends a list of market prices, which on the whole range higher than English prices, except as regards fruit.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the widow of John Roberts (late of Ottawa), at 81, Bclgrave Road.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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BRITISH.—May 25th, C. Firth, J. Savage, V. Collyer, A. Andrew, M. McCausland, J. Jones, E. Phelps, F. Wallis, F. Masters, A. Smith, R. Paterson, H. Sulley, 28, E. Trueblood, D. Stokes, H. Sulley, 27, F. Wallis, R. Carruthers; 28, D. Atkins; 31, "Warrington;" L. P. Chitty, J. R. Walmley, J. Power, W. H. Andrew; June 1st, W. Jefferies, F. Peel, T. Parkes, W. Riddell, J. Unwin, T. Holland, T. Merritt; 2, A. Bell, Anonymous, J. Cooke, R. Langrave, "Warrington"; 3, E. E. Mackey, A. McKillop, B. Atkinson, M. A. Harris; 4, G. Cree, A. Barracrough, 7, J. Shuttleworth, L. P. Chitoy, D. Graham; 5, C. Firth, R. Carvie, J. Faulk; 7, M. Fraser, R. Bannister, W. Dugdale, E. Cole, R. Goldie; 8, J. Scrimgeour, J. Mortimer, D. Gaskin, T. Rees, F. Peel, A. Sister, L. Spencer, D. Jones, W. Durdale, A. Sister, I. Beard, G. Dick, J. McIntosh; 9, D. T. Nichol, A. Barracrough, W. H. Andrew, T. Voice, J. Gillies, J. Dalgliesh, S. A. Jagger, F. Cort, J. G. Chapman; 11, W. G. Mackay, E. Phelps, J. Monaghan, A. Bell, J. Burnett, J. Rae, T. S., A. Tait, J. Kirkland, C. Roberts, A. Christadelphian, A. Dawie, W. Dugdale and others, W. Buckler, T. C. Nichols; 12th, R. Hodgson, J. G. Chapman; 14th, J. Wootton, J. Leask, W. Hughes, T. Randles, V. Collyer, W. Diboll; 15th, R. Dvon, V. Collyer, J. Kirkland, W. P. Dobson, J. G. Chapman, A. Andrew, J. Jones, J. Ashton, J. Richards, S. A. Jagger, H. Andrews, D. Rodgers, J. Howatson, J. C. Gamble; 16th, C. Firth, D. McKillop, S. Empsall, T. Kidd, W. Smith, J. W. Diboll; 17th, H. Sulley, W. Blount, A. Andrew, T. Wilson, R. Carruthers, H. Veysey, H. J. Sherwood, J. Taylor, W. Hunter, W. Beddoes; 18th, J. Howatson, W. Greenwood, J. H., anonymous; 19th, J. Maude, "Warrington," J. Denholm.

FOREIGN.—May 28th, H. J. Moore; 29th, E. Nielson; 31st, G. J. Emery, N. Besack, D. Pfeffer, G. W. Banta. June 1st, E. Thomas; 2nd, L. Woods, D. Pfeffer, J. Coombe; 5th, S. Boyley, W. Gunn, B. F. Sandford, Z. D. Hugbee; 7th, J. Kitchen, A. Hall, J. McMullan; 9th, J. Campbell, W. Gunn, W. Gilmour; 14th, G. Banta, C. Jones, H. Lovell (books received); 16th, A. Pitt.

DESPATCH OF PARCELS DURING THE PAST MONTH.

May 25th, V. Collyer (2 parcels), C. Firth, A. B. Magruder, A. Smith, J. S. Wallace, J. Savage, Firth; 26th, A. Andrew, D. Stokes (2 parcels), J. Fletcher; 29th, E. Nielson, H. Sulley; 31st, R. Walmley, G. J. Emery (3 parcels.) June 1st, T. Holland, H. Sulley, E. Thomas (3 parcels), Unwin; 2nd, T. Merritt, L. Woods (2 parcels), W. Robertson; 3rd, R. Roberts & Co., J. Coombe (parcels); 4th, A. Barracrough, G. Cree; 5th, J. C. Gamble, J. Faulk, W. Gunn, C. Firth; 7th, Kitchen (6 parcels), H. Bannister; 8th, Mr. Young, W. Dugdale, M. Fraser, D. Jones, L. Spencer; 9, A. Barracrough, J. Campbell, W. Gilmour, T. C. Nichol, F. Cort, F. Hill, W. H. Andrew; 10th, Monaghan, W. G. Mackay, J. Burnett, J. Rae; 11th, H. Sulley; 12th, P. Hodgkinson; 14th, Jones, J. Wootton, F. E. Henderson; 15th, J. Howatson, H. Andrew, J. George, M. A. Jagger, Andrew, J. Kitchen; 16th, D. McKillop, S. Empsall, J. W. Diboll; 17th, A. Andrew, R. Carruthers, Beddoes; 18th, W. Greenwood; 19th, J. Denholm (2 parcels.)

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JULY, 1875.

CARRIAGE INCLUDED.

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No. 134.—August 1, 1875.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE
MONTH FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN
AND HER COLONIES; to Subscribers in the United States, 2½ DOLS.
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No Subscription accepted for less than twelve months, and each Subscription must
begin with the January number.

NOTES.

THE MONTEFIORE HOLY LAND COLONIZATION SCHEME.—The contributions acknowledged last month amounted to £39 16s. 4d. Since then, the following contributions have come to hand: A few brethren, £2; ditto (per sister Board) 5s.; three brethren, £2 10s.; a brother, 10s.; a brother, 6s.; an ecclesia, £1; a sister (per brother Oliver), 5s.; an ecclesia £1; a brother 10s.; a brother, 10s.; a brother, 2s6d.; a sister, 5s.; a brother, 5s.; a brother, 7s6d.; a brother and sister, 10s.; a brother (5 dollars), 16s8d.; a brother, 10s.; a brother 2s.; a sister 1s.; an ecclesia, £8 12s.; a brother, £1 1s.; a sister, 10s.; a sister, 2s6d.; a brother, £1; a brother, 8s.; an ecclesia, £26 12s. 6d. (£4 11s. of the other items come from the same ecclesia); a brother, 5s.; a brother 2s6d.; a brother, 2s6d.; a brother, £1 1s.; an ecclesia, £1 5s.; a sister, 4s.; a sister, 5s.; a brother, 7s6d.; a brother, 5s.; a brother and sister (2 dols), 6s8d.; a brother, 10s.; an ecclesia, 13s6d.; two brothers and one sister, 10s.; an ecclesia, £2 3s. 6d.; an ecclesia, £5 5s.; an ecclesia, 12s11d.; an ecclesia, 10s6d.; an ecclesia, £8 12s. 1d. (£8 7s. 6d. of the other items come from the same ecclesia); a brother, 5s.; a brother, 10s.; a brother, 10s.; a sister (to expense of printing), £2; a brother £5; a brother, 10s.; an ecclesia, £3; a sister, £1; an ecclesia, £1; a brother and sister, 7s6d. Total, £142 2s. 2d. The sum of £130 has been sent to the editor of the *Jewish Chronicle*—the balance being retained, subject to the approbation of the contributors, for the free printing and circulation of the letter to the *Daily Telegraph*. The sum remitted to the *Jewish Chronicle* was accompanied by a letter, which appeared in that paper on July 23rd. The money was handed by the editor of the *Jewish Chronicle* to the Montefiore Committee, and the latter has sent the following acknowledgment to the editor of the *Christadelphian*.

SIR MOSES MONTEFIORE TESTIMONIAL.

36, Finsbury Circus, London,
July 21st, 5685—1875.

ROBERT ROBERTS, Esq. DEAR SIR.—I am instructed by the Committee to acknowledge the receipt of your cheque for £190, and to thank you most cordially for the zeal you have evinced in co-operating with them towards making the Montefiore Testimonial a communal success.

With such good friends to the cause as yourself, and others equally disinterested, the Committee trust that they will be enabled to carry out to the full the double object which they have so much at heart.—I am, dear sir, yours faithfully, LEWIS EMANUEL.

E.—The alteration in American price of *Elpis Israel* was a mistake. It remains as before: 2.75.

C.—“Psalms by a Mourner in Israel,” may be

occasionally contributed. Other work interferes but we shall see.

S.—We don't know who “J.M.” is who circulates reasons for rejecting the Scriptures. We may answer his objections in due course in the “Bible True” department.

D.P.—The Bible marks for the best boy and girl in the Birmingham Sunday School have come to hand and will be duly presented. Accept thanks.

T.S.—Besides being nearly extinct in London, we hear Renunciationism is on the wane in Plymouth. It has no foothold of consequence anywhere out of Nottingham; and even there, there is a faithful ecclesia of about fifty brethren and sisters.

OLD RECORDS.—We have a number of these (1838 and 1870), which will be obtainable at 2d. each. Though effete for local (Birmingham) purposes, they contain a scripturally-authenticated statement of the truth which, in many cases, will be useful.

W.D.K.—We cannot give answers to questions which would amount to judgment on the conduct of others without a knowledge of the facts. As to deciding by majorities, there is no other mode of conducting the affairs of an ecclesia in a time like that in which we live, when there is no authority of divine appointment.

D.E.W.—The special expression of your kindly appreciation of the *Christadelphian* received and appreciated. There was no danger of publication. We receive many such expressions, but make it a rule to strike them out of published communications from a fear of what it might foster.

J.M. (P).—See Birmingham intelligence. The report is as groundless as falsehood may be. “Former friends” are invariably required to discard Renunciationist views before their return. If they receive us, the responsibility is with them. The person referred to in the report denies its correctness. He had written a letter to the publisher, but concluded the best way was to take no notice.

E.M.—We are not entirely dependent on the Genesis narrative. Left to this alone, we might not be so sure that the entrance of sin and death by Adam has physically affected the human race; but the teaching of the New Testament leaves no doubt about it, confirmed as the teaching is by experience.

E.J.L.—There is no present intention of reprinting the old hymn book. The new and the old are used together in several ecclesias. The presiding brother gives out the number of the page in the new and the number of the hymn in the old; in which no practical inconvenience is found.

CHRISTADELPHIAN BOARDING SCHOOL.—Bro. Veysey requests us to remind the brethren that he is ready to receive the sons of brethren at his establishment, Castle House, Taunton. Several scholars pass examination every year with high qualification. He will forward prospectuses on application. The other school is that of sister Evans, 37, Henrietta street, >wansae.

C.O.—What we meant by saying in our note to “W.B., H.V and others,” that their assistance helped where help was “effectual,” was that there is a real, constant and extensive work on behalf of the truth going on in Birmingham and ramifying elsewhere; that there are constant financial burdens connected with this work, and that consequently help contributed there, was an effectual help in the direction intended. The allusion was to the fact that believers of the truth often desire to do “something,” but cannot for lack of opportunity.

W.S.—You need not be troubled about anything that appears in the *Christadelphian Lamp*. It has been an unfaithful periodical from its commencement. I scarcely a statement it publishes is to be trusted. It is not true that bro. Shuttleworth countenances, or ever did countenance, the unscriptural proposition that Christ had no choice in the matter of his obedience.

These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments provided by the widow of John Roberts (late of Ottawa), at 81, Belgrave Road.

SUBSCRIBERS CHANGING THEIR ADDRESS.—

READ EUREKA:

(Exposition of the Apocalypse, in 3 vols., by Dr. Thomas.) It harmonises all parts of the Oracles of God.

THE VINDICATION:

AN ANSWER TO THE "REV." C. CLEMANCE'S PAMPHLET, ENTITLED
"CHRISTADELPHIANISM EXPOSED."

BY THE EDITOR.

PRICE THREEPENCE, 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. They should be written on note paper size, on one side only.

BRITISH—June 21st, E. K. Jakeman, A. Durrie, A.H., W. Murray; 22nd, C. Reid, J. Wood, "Warrington," R. Carruthers, J. W. Thirde, K. Fraser, J. Shuttleworth; 23rd, E. K. Jakeman, R. Turner, E. Telford, E. G. Holden, G. Fairgrieve, G. Denton, J. Mycroft; 24th, T. Parkes, S. Richards, W. H. Andrew, R. M. Skeets, A. McKillop, T. Anderson, R. Oliver, J. Board; 25th, D. Laverock, J. Kirkland, T. Holland, L. P. Chitty, M. Hamilton, N. Wood, A. W. Warner; 26th, T. C. Nichol, H. Bannister, R. Oliver; 28th, W. Norrie; 29th, J. Alexander, J. W. Warren, E. Trueblood, W. Dew, J. Leask, J. Shuttleworth; 30th, W. G. Mackay, T. Parkes, A. Andrew, J. Grant, F. Peel, T. H. Bosher, "Warrington," R. Sanderson. July 1st, S. Richards, F. Chitty, J. Howatson, E. Trueblood, L. Spencer; 2nd, S. Briggs, W. Wheeler, W. Bailey; 3rd, a brother, J. Martin (P.); 5th, W. Beddoes, V. Collyer, J. Fowler, G. Leeson, F. Peel; 6th, J. W. Warren, C. Roberts, R. Sanderson, a sister; 7th, E. Sampson, F. Peel, J. Gordon, A. L. King, J. Brown, D. Torres, A. Smith; 8th, T. Clegg, G. H. Kidd, G. W. Muir, E. Trueblood; 9th, T. Parkes, J. Roberts, F. Cort, W. R. Otter; 10th, H. Veysey, F. Peel, J. Warren, J. Hawkins, G. Taylor, a sister; 12th, H. Randle, T. Nisbet; 13th, W. H. Andrew, A. W. Warner, F. Peel, J. Boler, G. Leeson, C. Killick, W. Kinnoek, T. Nisbet, G. T. Boyd; 14th, T. Randle, C. Roberts, J. Boote, W. R. Otter, G. Walker; 15th, A. Andrew, E. Trueblood, J. Grant, W. Pratt, Mrs. Doig, J. Durrie, R. Whitworth, F. Peel, "Warrington," 16th, G. Wozle, H. Veysey, J. W. Dibol, V. Collyer; 17th, J. Hawkins, T. Parkes, M.H., J. Waller; 19th, J.J.A., G. Leeson, R. Langrave; 20th, F. Wallis, J. Phillips, C.H. Simms.

FOREIGN—June 21st, C. H. Evans, L. Fenton; 23th, anonymous, C. Beyer; 29th, W. McPherson, D. E. Williams, G. Edginton. July 3rd, A. North; 6th, W. J. Greer, J. Moffat, L. Fenton; 8th, J. Wood; 12th, W. T. and Z. J. Pottinger, W. F. Kirk.

DESPATCH OF PARCELS DURING THE PAST MONTH.

June 21st, J. C. Gamble, J. Roberts, C. H. Evans; 22nd, J. Kitchen, R. Hall, J. Shuttleworth, J. W. Thirde; 23rd, R. Turner; 24th, F. Peel, A. McKillop (3 parcels), R. Oliver, A. Andrew, J. Mycroft, S. Richards; 25th, T. Holland; 26th, T. C. Nichol, A. W. Warner, N. Wood, A. Andrew, T. Parkes; 28th, C. Beyer; 29th, J. Warren, W. Birkenhead, W. Dew, G. Edginton, E. Trueblood, S. Richards; 30th, A. Andrew. July 1st, L. Spencer; 3rd, J. Yardley, J. Barrow; 5th, W. Beddoes; 6th, C. Roberts, R. Sanderson, J. W. Warren, J. Moffat, L. Fenton, J. Brown, W. McKennick, J. Moffat, E. Sampson, J. Gordon, G. Firth; 8th, G. H. Kidd, E. Trueblood, G. W. Muir; 9th, F. Cort, J. Roberts; 10th, J. Hawkins, H. Veysey (4 parcels); 13th, E. Thomas, T. Hayden; 15th, J. J. Andrew, G. Leeson; 14th, C. Roberts, J. Boote, G. N. Cogblan, R. Etches; 16th, J. W. Dibol, F. Peel, G. Taylor (2 parcels), V. Collyer; 17th, H. Claughton; 18th, G. Leeson; 20th, J. Phillips, C. H. Simms, J. F. Boyd.

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10s6d.	Ditto ditto ditto ditto ,, III.	11s6d.	d4.0	13s6d.
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9d.	Anastasis (Resurrection and Judgment)	9d.	3s8c.	11d.
2d.	Phanerosis (God-manifestation)	8d.	3s8c.	1s.
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1s5 1/2d.	Prophetic Chart, No. 2	1s 1/2d.	6s2c.	1s 1/2d.
6d.	Ditto ditto ,, 3	6 1/2d.	2s8c.	9d.
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Sunday Morning at the Birm-	

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 MOVEMENTS IN PROGRESS AMONG THE JEWS INDICATIVE OF THE NEAR APPROACH OF CHRIST.—Under this title, the letter addressed to the *Daily Telegraph*, which appeared in the *Christadelphian*, last month, has been printed in tract form for distribution, and may be had free of charge in any reasonable quantity, on application at the office, or by post.

J. S.—There are some good things in the article: but on the whole, we are obliged to consider it unsuitable for the *Christadelphian*.

P. B.—Your contribution to the Montefiore fund was duly received and acknowledged thus: "A brother, 10s." Your request to have it acknowledged under the initials of "P. B." was lost sight of.

J. B. P.—We must decline to give advice in such a case. Use your judgment; do your duty, and let consequences take care of themselves. Unity in Christ does not depend on human arrangements.

EDITORIAL.—At the last moment for want of space, we are obliged to hold over intelligence from the United States (including remarks on declined report of meeting at Adeline), also the greater portion of "The Jews and their affairs." "Answers to correspondents" must wait for the same reason.

E. F.—Nothing is more certain than that we shall know each other at the resurrection. The evidence has been adduced in the *Christadelphian* in time past. Salvation would not be salvation to us if in the obtaining of it we were bereft of our past knowledge.

J. B.—If you really cannot afford to leave a blank side in communications written for the *Christadelphian*, write on both: but it is inconvenient. Communications for the *Christadelphian* should always, when practicable, be written on one side only, and on notepaper size.

Brother Mankin, boot and shoe merchant (23, Grape Lane, Whitby), desires it to be stated that he is in want of a general servant, to assist occasionally in the shop, and would prefer a sister in the faith. He has only one little boy, and is a good deal from home.

S.—The best paper for matter bearing on the signs of the times, is the *European Review*, which has just been started under the editorship of Mr. Blanchard Jerrold. It is devoted to Continental affairs. It is fd. weekly, and may be obtained through the post by writing to Grant and Co., 72-78, Turmill Road, E.C., London.

ERRATUM.—In the note to "W. S." last month, "*Christadelphian Lamp*" ought to have been *Christian Lamp*. It was right in copy and in proof, but at the last moment the printer, on his own responsibility, changed *Christian* to *Christadelphian*, with a truer instinct than those who have changed *Christadelphian* to *Christian*.

S. C.—The published account of the Halifax meeting which you refer to is a caricature, and misrepresents some of the facts to the (intended) detriment of those concerned. Truth perverted is always a more dangerous form of falsehood than a total invention. But your experience of former reports in the same quarter will have convinced you of the propriety of paying no heed to anything there published.

J. B.—It is the rule of courtesy to answer letters, without question; but in the conduct of the *Christadelphian* it is impossible for us to act on this rule. If we answered all the letters that come there would be no *Christadelphian*, and soon no letters to answer. We are obliged to content ourselves with the acknowledgment of receipt on the cover, and for robust-minded friends, this is enough.

E.—The versification of the names of the books of the Bible, for the purpose of commit-

ting the order of them to memory is a good idea. Your lines are fair. There is, however, a better attempt at this in the shape of a rhyme which we learnt at a Sunday School when eight or ten years of age. Quite forgotten, we have obtained a copy of this, after a lapse of 27 years, and will publish it in the *Christadelphian* by and bye.

W. G.—We cannot understand the surcharge, except on the supposition that the Canadian Post Office treats the parcel as one of books instead of "registered newspapers." The right number of stamps was put on for the latter. The intricacies and variations of postal administration are a little perplexing. Steering through as best we can, however, we may look with tranquil hope to the age to come, which will be an age of simplicity, uniformity and justice in all matters.

L. C.—It was "impolitic," no doubt, to refuse the publication of the letter referred to in the note to "A. T. and D. E." if by "policy" is to be understood the art of making and conciliating friends, and preventing the creation of enemies. But this is not our policy *per se*. We desire friends and would rather not have enemies; but the making of the one or the preventing of the other is not our aim. We will do that which is for the well being of the cause of Christ on the earth if it drive every friend into the enemy's camp.

E.—"Mother Shipton's prophecy" is a doubtful affair. No doubt it answers to what has happened, but it is not quite certain that it was not written after the things foretold began to show themselves. At all events it is of no practical value, and differs entirely from "the sure word of prophecy." Its sketches are mere sensationalisms instead of sober forecasts of the purpose of God with men, for his glory and their benefit. It is certainly a false prophecy in its concluding statement that "the world to an end shall come in 1851."

A. O. B.—You are the only reader of the *Christadelphian* we have heard of having expressed disapproval of the space given to the "Jews and their affairs." All else have spoken of the advantage and pleasure derivable from this department of the *Christadelphian*. All enlightened believers are interested in the Jews, but cannot all get to know what is transpiring among them. The department in question supplies the lack. We have no intention of omitting it till the Lord come, and then it will not be abolished but swallowed up, for the world will be deluged with the Jews and their affairs at the advent of the Messiah.

J. S.—We adhere absolutely to the lecture on "The Operations of the Duty," delivered and published five years ago, and would republish it in separate form if the printer were not blocked with work. We have not departed a hairsbreadth from the doctrine enunciated in it; but we are not responsible for the construction which may be put upon it on behalf of a doctrine which was not then under consideration. It was the relation of Jesus to God that was then under review, not the relation of Jesus to his own will—two things quite compatible. The fact that Jesus was God manifest in the flesh, and the fact that he had an independent will which he had to use in the rendering of the obedience required of him as the great Exemplar, are reconcilable on the ground that the manifestation resulted in a separate person, who "though a son, learned obedience by the things which he suffered" (Hebrews 8). See "addendum" to

article this month, "All things of God," on page 429. Also remarks in "Halifax" intelligence.

C.L.—You have never seen an explanation of the remark made by the Editor to brother Sulley at the time of the Fraternal Gathering as reported in the "Sad but true Story," viz., "The Gathering is a great success; Edward Turney is in the front all the time." Well, it is simply this. Edward Turney poured cold water on the proposal for that gathering in the first instance, and a little management had to be resorted to to get him to take part in it. His non-participation in it, it was felt would be a possible hindrance to complete success. Consequently, when brother Sulley (who knew of this possible hindrance) arrived in the midst of the Gathering, and asked how it was going on, the natural answer was the one given. Edward Turney's being in front was the measure of success in view of his previous non-sympathy. To those ignorant of what it referred to, the answer might appear strange; but surely a discreet person would have asked

the meaning of it before reporting it as an indication of "jealousy." If that feeling had existed (most humiliating suggestion), it would have prevented the person referred to from getting to the front; for the programme was drawn by the Editor, and he purposely put Edward Turney first to help to heal the wound he had previously inflicted in the cause of truth and duty.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the sister widow of brother John Roberts (late of Ottawa, at 81, Belgrave Road.

READ EUREKA:

(Exposition of the Apocalypse, in 3 vols., by Dr. Thomas.) It harmonises all parts of the Oracles of God.

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. They should be written on note paper size, on one side only.

BRITISH.—July 22nd, L. Emmanuel, J. Fisher, J. Roe, J. W. Moor, F. Peel; 23rd, Dawson & Sons, A. Bell; 24th, J. F. Boyd, M. A. Hayes, D. McKillop, "Warrington," C. Firth; 26th, V. Collyer, A. P. Willis, H. Stapleton, W. Ellis; 27th, R. Whitworth, B. Parsons; 28th, H. Sulley, A. Andrew, J. Yandley, M. A. Hayes, J. Gale, E. J. Trueblood, E. Carruthers, H. Vaysey, F. Cheetham, F. Peel; 30th, A. L. Hopper, J. Andrew, C. H. Eastwood, J. S. Nisbet, J. Mortimer; 31st, J. Wareham, "Warrington," Aug. 2nd, B. Sanders, R. Armstrong, J. Boler, H. Bannister; 4th, J. Taylor, J. Gale, "Warrington," D. Clement, C. Weale, W. Beddoes, A. Bell, A. Carruthers, W. Blount; 5th, R. Dyson, G. Bank, T. Holland, F. G. Janaway, A. Mather; 7th, J. Ambrose; 9th, J. Savage; 10th, G. Wait, T. H. Holroyd, W. Osborne, W. Dasher, F. Peel, M. Hamilton, J. Birkenhead, G. Wait; 11th, G. W. Muir, J. Boler; 12th, J. Sydenham; 13th, W. Armstrong, T. Mankin, G. H. Kidd "Warrington," J. Henderson and J. Anderson; 14th, R. Dyson, J. Savage, J. Birkenhead, E. D. Robertson, L. Spencer, R. Elliot, T. Boshier, A. Andrew; 16th, J. Kirkland, T. Nisbet, G. Drake, W. A. Coates; 17th, S. Richards, E. Waite, "Warrington," E. D. Robertson; 18th, C. Firth, W. E. Coles, G. G. Walmley, R. Carruthers, W. Smith, W. Dew; 19th, J. Elliot, C. Smith, W. E. Coles, J. Young, S. Richards; 20th, A. Andrew, G. G. Walmley; 21st, A. McKillop, T. Sykes, R. Dyson; 23rd, H. Bannister.

FOREIGN.—July 21st, F. Homby, S. W. Coffman; 26th, E. Scyb, J. Henry; 29th, C. A. Weintz, M. P. Ensey, E. J. Lasius; 30th, E. Scyb. Aug. 2nd, W. Gunn; 4th, W. H. Burbridge, E. Fryer, T. Williams; 7th, J. Luxford, R. Strathearn, L. M. Nicholson; J. Coddington, E. Sharr, W. A. Harris, S. W. Coffman; 10th, C. H. Evans, J. B. Paton; 16th, M. M. Jones; 18th, J. Barrow, S. B. Corn; 20th, W. McPherson; 23rd, W. A. Harris, J. Martin, L. Fenton, W. Brittle.

DESPATCH OF PARCELS DURING THE PAST MONTH.

July 22nd, J. Fisher; 24th, C. Firth, E. Thomas (12 parcels); 26th, E. Scyb, H. Stapleton, J. Henry, 26th, C. J. Trueblood, R. Carruthers (4 parcels), F. Cheetham; 29th, C. A. Weintz, H. Sulley, A. Andrew; 30th, J. S. Nisbet; 31st, J. Wareham, Aug. 2nd, J. Kitchen, E. Thomas (3 parcels), B. Carvie, J. Monaghan, J. Hawkins, J. W. Dibol, Miss Stephens, Mr. Sanders, J. W. Thirtle, G. Leeson, W. Beddoes, C. Roberts, H. Cloughton, J. Bell, D. Weedie, T. Kidd; 4th, W. H. Burbridge, J. W. Moor, E. Trueblood, C. Firth, H. Bannister, W. Beddoes; 5th, C. Firth, C. Weale, R. Dyson, T. Holland, A. Mather, G. Thorp, J. Moreby; 6th, J. C. Gamble; 7th, Z. Swift, Mr. Newell, G. Davidson, R. Strathearn, R. Ambrose, G. Taylor; 9th, W. A. Harris, J. Savage, J. Jefferies; 10th, F. Peel, T. H. Holroyd, W. Dasher (2 parcels), J. N. Cogan, R. Etcheh, J. Barlow, M. Hamilton; 11th, C. W. Clark, G. W. Muir, J. Coddington, J. Birkenhead; 13th, G. H. Kidd; 14th, E. D. Robertson, Mrs. Innocent; 16th, G. Drake, M. M. Jones; 18th, W. Dew; 19th, J. Young, W. E. Coles; 20th, W. McKillop, G. G. Walmley; 21st, T. Sykes, W. Osborne, W. E. Coles, J. G. Janaway, F. Peel, W. G. Blackay, G. H. Kidd, W. Blount, H. Bannister, V. Collyer; 23rd, T. Boshier, C. Firth, T. Randles, M. Fraser, T. E. Clegg, G. Drako, J. Gillie, J. Barrow, W. R. Otter, J. Birkenhead, J. Hawkins.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, SEP., 1875.

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pr. doz.	Odology (Spiritualism explained)	per doz.	per doz.	per doz.
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pr. 100.	Chatwin's Tracts—Kingdom of God: Questions and }	per 100.	per 100.	per 100.
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2-6 ^{cts} .	The Children's Magazine, first and only volume	2-6 ^{cts} .	d1.0	3-6 ^{cts} .
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2 ^{cts} .	The Declaration	24 ^d .	11-.	4 ^d .
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1-8 ^{cts} .	Bro. Parkes' Tract—Strange but True	1-8 ^{cts} .	60-.	2-6 ^{cts} .
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6-6 ^{cts} .	The Defence	6-10 ^{cts} .	d2.50c.	7-6 ^{cts} .
9 ^d .	The Hebrew Titles of the Deity	10 ^d .	5-.	1-8 ^{cts} .
2-6 ^{cts} .	The Hebrew Titles of the Deity	2-6 ^{cts} .	7-.	8-2 ^d .
2 ^d .	Tabernacle in the Wilderness (illustrated)	2-2 ^d .	11-.	4 ^d .
..	Movements among the Jews (Letter to <i>Daily Telegraph</i>)

All communications must be addressed to ROBERT ROBERTS, Athenaeum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable. Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

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

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

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Lamb, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 136.—October 1, 1875.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

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NOTES.

INTELLIGENCE.—See note at the commencement of intelligence this month.

E.F.—The exact reference for remarks on the subject of recognizing friends in the resurrection, is page 177 *Christadelphian* for 1873.

D.E.W.—The signs of the times are of no hopeful significance for any but the friends of Christ. All others may consider themselves addressed in Amos v. 18-20.

S.—We have just received intimation from the office of the *European Review* that that paper (so excellent a guide in political affairs) is suspended till January next.

W.G.—We are informed by the authorities at the General Post Office in London that the surcharge was a mistake, and that they have forwarded instructions to the Canadian office to refund you the money.

E.H.—The letter purporting to be written from a young relative to a Rabbi in the days of Christ, describing the sayings and doings of Christ from personal eye witness, is a work of fiction—interesting perhaps, but not of any value.

SEVERAL.—We expect to be able to keep our promise of visiting Scotland at the fall of the year which is now upon us, but must not venture upon an extended tour. We have no present intention of going beyond Edinburgh and, possibly, Glasgow. Dates next month.

L.S.—Bro. Shuttleworth cannot accept lecturing appointments out of Birmingham except on Sundays, and even in that case, the distance must not be greater than will allow of his returning to Birmingham on Monday. The duties of which he has charge in Birmingham require this.

J.G.—The pamphlet, *Does Man Live for Ever?* is by Mr. Grant, who wrote the book, *Errors of Annihilationists*. Our answer to that book, (*Man Mortal*) now in the press, contains all that is necessary to refute the pamphlet. What little there is new, however, we will notice in the *Christadelphian*.

D.F.—Photographs of large chart of the earth as the pivot of God's purpose with man, received and forwarded to their several destinations. There were, however, only three. Letter also to hand; do not be dismayed. The friends of God, in every age, have had to fight with difficulties. It is their training for the exaltation beyond.

E.R.—The addendum to "All Things of God," which appeared in the last number of the *Christadelphian*, was by the Editor, but forming a necessary sequel to B.D.'s article, and having been first submitted to "A. D." for his approval, it was considered better it should appear in that character rather than over the Editor's signature.

Q.—It is more than six years ago since we discussed (for six nights) with "the Rev." Mr. Campbell, in Birmingham. The discussion was not published because it was unworthy of publication, owing to the impotent

part performed by our opponent. If you have been told it was because the truth was "besten" you have heard the re-echo of a lie.

S.S.—*Twelve Lectures, the Dr.'s Life*, and other things are still in the hands of the printer, who is liberal of fair promises as to early delivery, but seems unable to accomplish his word. We regret the delay exceedingly, but have heretofore been helpless: We are in negotiation with a second printer in hope of arranging for his assistance with a view to greater expedition.

S.H.—In case of personal difference, "both sides" are entitled to equal consideration in the *Christadelphian*, if either ever makes its appearance there, which we always strive to avoid; but in cases where it is the truth that is involved, the *Christadelphian* knows but one side, without respect of persons, and must endure the charge of "injustice" when the advocacy of error has to be refused.

NATAL.—Brother Loyney writes to say, that any brother intending to emigrate to Natal on the free passage system (carpenters; joiners, bricklayers, masons or blacksmiths), must send their application to Mr G. Rolls, emigration agent for Natal, Coleman-street, London. He further asks that any brother succeeding in his application, should write to him telling him the name of the ship he will come by, and he will meet him on his arrival.

E.L.—There is a great difference between stating facts briefly and representing them untruthfully. We admit having done the former in the case of Halifax intelligence last month; but the imputation of the latter is an injustice which we suffer in patience against the day of rectification. We do not feel called upon to give scope to a hurtful and mistaken controversy. We will rather encounter anger and opposition than lend the *Christadelphian* to the hurt of the gospel.

S.Q.—The question whether brethren ought to sue debtors at law will be found entered upon at length on pp. 230 and 249, *Christadelphian* for 1873. As for those who advocate riches in the present position of the body of Christ, they are self-condemned as servants of the flesh, professing a powerless form of godliness. No true disciple of Christ will listen to such unscriptural doctrine. Of course Scripture is quoted, but it is after the style of the devil of Christ's temptation, who was not behind his children in the art of wresting the Scriptures to his own destruction.

S.B.—True it is that in the *Christadelphian* for 1874, p. 39 ("The Brazen Serpent") we said that sinlessness was a necessity in the deliverer of mankind. We say so now without the least qualification; he could not have been the deliverer without absolute sinlessness. Sinlessness was a necessity in order for him to be the deliverer; but with this we have always held as we hold now, that this sinlessness in Christ was due to his love of righteousness,

and not to an impelled condition, before which he was driven without choice. Those who "cannot reconcile" these two things have need of sharpening their discernments. See *Eureka* vol. I., page 107, for the inculcation of the same double-bearing principle.

J.S.—If any man deny that Christ was tempted in all points like his brethren, and was highly exalted because of his obedience, he denies what is expressly testified, and puts himself out of harmony with those who would maintain the truth in its entirety. Those who say that Christ had no will of his own, in effect deny these testimonies, and are responsible for any consequences that may result from their contention. The Father's work in Christ was carried out without upsetting the principle of free and loving obedience, which is the glory of it. He truly provided the man who rendered

such an obedience, but it was obedience that was rendered and not a helpless mechanical compliance with impulse. It seems trifling with the question to discuss whether Christ could or could not sin; and it is certainly going beyond the Word to say he had no will of his own.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

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BRITISH.—August 24th, T. Boshier, J. Mortimer, J. Shemmans, B. Sanders, R. M. Skeats, J. Birkenhead, J. Elliott; 25th, R. Dyson, W. Wilber, T. Randles, F. Peel, R. Harper; 26th, W. Wilson, "Warrington," A. M. Dibol; 27th, J. Power; 28th, H. Marriott, J. Birkenhead, D. Clement; 30th, H. Bannister, J. Richards, J. McDonald; 31st, F. Cheetham, M.H., D. E. Williams, J. Boler, W. Dasher, T. Holland, E. C. Trueblood, R. Carruthers, G. T. Boyd. Sep. 1st, R. J. Heap, "Warrington," T. Maude, J. Cooke, R. D. Robertson; 2nd, G. Armitage, M.H., C. Firth, J. H. White, A. Williams, S. Boardman, J. McIntosh; 3rd, J. Sydenham, J. Grant; 4th, C. Firth, S. Richards, J. Booth, W. G. Fry, W. Grant, W. Dasher; 6th, Messrs. Greenwood, Watson, and Duggdale, F. Hodgkinson, T. Parkes; 7th, J. Birkenhead, B. Sanders, J. C. Gamble, S. Green "Warrington," J. W. Dibol; 8th, R. Langrave, A. Tait, T. Rees, W. Dasher; 9th, J. Birkenhead, J. Hawkins, "Warrington" (two letters), L. Spencer, T. Holland, J. U. Robertson, J. Boler; 10th, J. Savage, E. Hamilton; 11th, W. Hartley, A. Sutton, J. Boler; 13th, A. Sutton (two letters), J. Grant, S. Boardman, V. Collyer, F. Peel, G. S. Hinde, "Warrington;" 14th, W. Clark, H. Bennett, T. Royce; 15th, S. Richards, E. Trueblood, J. Kirkland, J. Grant, "Warrington," J. Sydenham, W. Hughes, G. Gregory, T. Nisbet, J. Mortimer, W. Smith, E. Elliott, J. W. Dibol; 16th, C. H. Bastwood, A. U. Miller, J. Grant, G. S. Hinde; 17th, T. Randles; 18th, G. Eyre; 20th, F. Hodgkinson, J. Smithers, W. Coutts, J. Grant; 21st, W. Wilson, T. Royce; 22nd, G. S. Hinde, W. Hartley, H. Dyer; 23rd, W. H. Andrew, W. Grant; 24th, T. Randles, T. Merritt; 25th, W. Smith, Mrs. Doig.

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

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

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

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Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of Bro. John Combe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

No. 137.—November 1, 1875.

THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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NOTES.

A good supply of *Eureka*, vol. II., has now come into the office from the printer.

WANTED.—*The Wisdom of the Clergy Proved to be Folly*, by Dr. Thomas. Anyone in America parting with it, will be so good as register it, otherwise it is in danger of being lost.

C.O.M.—Your former letter was understood, but we did not see our way clear to ask the brethren to undertake the permanent obligation proposed.

M.L.—Your letter received. Be of good cheer. The Lord will deliver us from all evil shortly. Meanwhile, it is ours to endure with a brave heart.

W.—We are always glad of news scraps from correspondents. We get to see many things in this way that we should not otherwise see; and sometimes they are very useful.

W. McPHERSON, L. & L. R. H., Nashville Depot, Louisville, Ky., U.S.A., desires to obey the truth, and would be glad of the assistance of anyone in New Albany, Ind., or Jeffersonville.

D.P.—The Bible pictures did not come to hand. The addressed wrapper came, with "found empty" written outside. The other things came all safe.

W.S.—The omission of *Chronikon Hebraikon* from the end of the 2nd vol. of *Eureka* is a printer's mistake. We have arranged with him for the printing and supply of it in a separate form to all purchasers of the volume.

W.O.—Possession of the British or any other crown will not be obtained by the saints by natural beirship, but by the employment of the force that breaks all human governments to pieces.

SUBSCRIBERS IN AMERICA, CANADA, AUSTRALIA AND NEW ZEALAND.—See notice of increase of postage next year, on page 511. This is due to the action of the Post Office, which we exceedingly regret.

S.—The policy of the *Christadelphian* is defined this month in the Dr.'s article, pp. 482-5. We had forgot the existence of this utterance by the Dr. on the subject, till preparing the present number.

J.M.P.—Your letter was duly received, but being marked "private," was not opened at the office, and consequently did not get into the office diary, which accounts for its non-appearance in the letter list.

W.H.—The compromise of the truth for the sake of increasing numbers will surely isolate those who are guilty of it from the sympathy and fellowship of all true men. The serious nature of Renuciationism is illustrated in our note below to R.D.R.

E.O.E.—The mistakes in the *Vindication* are errors of the printer. On page 16, line 27, *σημεσον* should be *σημερον* as in line 30; and in line 32, same page, *σημερον* should be *σημερον*; also on page 21, line 36, the word "not" has been omitted after "may."

"EUREKA" TO AMERICA.—By a postal alteration, no book-parcel can be sent to America over 2 lbs. weight. This excludes *Eureka* II. and III., which are both about 3 lbs. The only way to get over the difficulty is to cut the volume into two, and send each half separately. American purchasers will understand why they get the book in this state. A bookbinder will unite it for them for a trifle.

"WHAT IS RENUCIATIONISM?" (R.D.R.)—"Renuciationism" is the system of doctrine originating in the renunciation (over two years ago, on the part of some till that time professing the truth) of the doctrine of Christ's brotherhood to the human race in the woes that came by Adam. The rejection of the fact that he was partaker of the death that passed upon

all men, caused the following displacements of truth, which not only follow in logical sequence, but are most of them avowed by those who uphold the renunciation. *Displacement No. 1.*—If Christ had the same nature that we have, which the Renuciationists in words admit, and yet partook not of the death that we inherit from Adam, then death is not a quality of our physical nature, but merely a matter of "sentence" outside of our nature, *i.e.*, existing in the mind of God and not implanted in our nature. The result is a new doctrine of mortality, which makes our constitutional deathfulness a thing proceeding from God to each man direct, instead of a condition inherited from the common father of the race. *Displacement No. 2.*—If death does not come by physical transmission, then our physical state is the same as Adam's before death passed upon him. Consequently, Adam was mortal before he sinned. Therefore, the presence of death in the world is not due to sin, and Paul's statement that "by one man sin entered into the world, and death by sin," is not true. *Displacement No. 3.*—If the only difference between Adam at his creation and ourselves is, that he was "free" from a sentence which we are under, but which does not affect our physical nature, then Adam being "free" so are we, and the statement of Paul (Rom. vii. 14), proved by all experience, that in our flesh dwelleth no good thing, is untrue. *Displacement No. 4.*—The doctrine of responsibility, as relating to the justice of God, is changed, thus: to make the idea of death direct from God to us for Adam's sin, consistent with the doctrine of Scripture that each man shall die for his own sin, the Renuciationists teach that we all "sinned in Adam." When asked how a man can sin before he was born, or to explain Paul's statement that we sinned not after the similitude of Adam's transgression (Rom. v. 14), there is no answer. *Displacement No. 5.*—Because sonship to Adam implies participation in his nature and relations, the upholders of the Renuciationist doctrine find it necessary to deny, and do deny, that Christ was the son of Adam, and, therefore, destroy the meaning of Christ's genealogical extraction from David and Abraham as proved by Matthew and Luke, and referred to often by the apostles. Christ was the Son of God, but he was the son of man as well, which Renuciationism obscures. *Displacement No. 6.*—It further results that if Christ did not share our common inheritance of death from Adam, his sacrifice, instead of being a declaration of the righteousness of God (as Paul declares—Rom. iii. 25), was a substitutory death—the death of one "free" from death, in the place or stead of those subject to death—which would be a confusion of righteousness and not a declaration of it. *Displacement No. 7.*—In that case, also, there was no reason why Jesus should have been born of an Adamic mother, as some of the Renuciationists affirm—a new man fresh from the dust being sufficient to meet all requirements. Consequently, Christ being "made of a woman" is placed in an unmeaning and equivocal light. *Displacement No. 8.*—Furthermore, if Christ's death was "instead of" those to be redeemed, the latter ought not to die. Consequently, some of the Renuciationists say "they do not die, but sleep," which is a partial return to the orthodox view of the death state. *Displacement No. 9.*—It also follows that they ought to have nothing to answer for at the judgment, which some of them say is the case; from which ensues the destruction of the doctrine of the judgment, and that every man will be rewarded according to his works. In harmony with this, many of them believe there will

be no judgment at all, but that the righteous come out of the grave immortal. *Displacement No. 10.*—Still further, if Christ's death was substitutionary, his death was a settlement of all claims against us. Consequently, there is no such thing as forgiveness of sins and the doctrine of the grace (or favour) of God in the work of Christ, is destroyed. *Displacement No. 11.*—Further, it would follow that Christ ought to have remained dead, for it was the remaining-dead state from which we required redemption, and if that redemption was by his submitting "instead of us" to what we were to be redeemed from, the conclusion mentioned would follow; and certainly it must be obvious that in this system of doctrine, Christ's resurrection was not essential to our salvation as Paul teaches it was (1 Cor. xv. 13-18); for by the new doctrine (which is only the old one revived) it was Christ's death that set us free and not his resurrection. *Displacement No. 12.*—It is testified that Christ "through death" destroyed the devil having the power of death. If the death-power did not exist in himself, it could not be destroyed in himself. It is not destroyed in the world or in the friends of Christ, but reigns triumphantly as before the tragedy of Calvary was enacted. Consequently, either the death of Christ did not accomplish

what Paul says it did, or the devil is a personal being, separate both from Christ and man.

You will, therefore, see that the distinction between Renunciatism and the truth is not "fine," but gross and palpable; and that the characteristic doctrine of the former system, though apparently more honouring to Christ than the truth, acts as a chemical solvent on the whole system of divine wisdom as embodied in the gospel. Consequently the friends of the truth had no other course than the one they have pursued; the responsibility of all the results of which (and in some cases these have been very evil) rests with those who "renounced."

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No. 138.—December 1, 1875.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Published by the Editor,

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begin with the January number*

NOTES.

If anyone has a *Christadelphian* for January, 1870, to spare, a purchaser will be found at the office, Birmingham.

Several (and these a "good few") are in arrears for the *Christadelphian* and other books. It will be a relief to the office, as regards the demands of the printer, if they would pay up.

By request, "What is Renunciation?" appearing as a note last month, has been printed in separate form, and may be had, two for a halfpenny, or 24d. a dozen.

The unfinished article, "The Truth of the Bible" (report of a lecture by the Editor), appearing in this number was intended for the "Bible True" department, but has been misplaced by the printer.

TO BRETHREN IN AMERICA.—Nicholas Besack, Belvedere, Thayer Co., Nebraska, U.S.A., writes that he has lost all his wheat through floods, and would be glad if the brethren in these parts could afford him a little help.

H.S.—We cannot tell where the brethren in Liverpool have met since leaving the Good Templars' Hall. The question you ask concerning Enoch, Elijah, &c., has been answered before.

TWELVE LECTURES.—We have had a first parcel of *Twelve Lectures* from the printer: but they are all gone in supply of orders standing for some time. A further supply is promised for the week this number appears.

D.H.—Thanks for "Thoughts concerning the Son of God," but there is in them a little unripeness which, so far as we can judge, is pretty certain to disappear with time and an increasing acquaintance with the subject. The authorship gives promise.

VISIT TO SCOTLAND.—The following note was written for the cover last month, but omitted by printer:—"The Editor's visit to Scotland will be confined to Edinburgh on the present occasion, extending from Wednesday, December 8th, to Monday, December 20th."

TO SUBSCRIBERS IN AUSTRALIA AND NEW ZEALAND.—As the notice to renew, published in October, does not reach these in time, to prevent disappointment which occurred last year, we shall transfer their names to the new list, trusting them to remit the amount of subscription at once.

QUERY.—Some time ago, a brother calling at the office of the *Christadelphian* in Birmingham, took away with him, by permission, for inspection at home, the first volume of Dr. Thomas's *Apostolic Advocate*. Who the brother was has slipped from memory. The book is wanted. It is very valuable, as it cannot be replaced. If this meets his eye, will he please return it.

ERRATA.—Brother Richards requests us to say that "Difficult Passages No. 7," last month, contained the following errors: Rom. vi. 8 should have omitted the words "rise and;"

Col. iii. 6 should read, "Because of which things the anger," &c. There are frequent printer's errors in the *Christadelphian*, but as they are mostly self-evident, we take no notice of them. On the whole, the printer does his work well.

T.N.—Where a verb has been omitted by ellipsis, the verb to be understood is the one last expressed. In Rev. xx. 10. the verb expressed is *cast*: "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet . . ." The ellipsis after prophet is, therefore, to be supplied by the same verb in its plural form, as required by the two new nominatives. The concluding statement of the verse applies to the plurality of agents introduced at the beginning of the verse, "The devil and those deceived." The allusion to the beast and false prophet is parenthetical, and may be omitted without affecting the sense of the verse.

ANSWERS TO CORRESPONDENTS.—These are held over for the present month. The Index encroaches on space. Some questions sent are superfluous, such as those of W.A., whose questions (savouring of the Renunciationist school) have all been answered many times over. Those who cannot see this, are not likely to be benefitted by any further explanation. Supposed contradictions disappear before advancing knowledge in all departments of truth, where there is capacity to perceive; but Paul tells of some who are "ever learning, and never able to come to a knowledge of the truth." We cannot stay for this class. We must pass on to the greater things. The times are serious. The Lord is at hand.

S.A.—The pamphlet signed "J. Cameron," is a Dowleite gun fired by Renunciationist hands, but is powerless to hurt. It represents the kind of work in which these persons would not be at home were they servants of the truth. By their fruits ye shall know them. It needs no answer. The array of "Intelligence" does not disprove the allegation it is quoted to refute, as could easily be shown if it were worth while to discuss it. Suffice it to say that the theory that we are not called upon to preach the gospel was formally propounded by the very author of the pamphlet in an MS. magazine fifteen years ago, in an article to which we sketched the heads of a reply at the time.

DISCUSSIONS.—Several of these which were looming on the horizon have gone off without coming on. Mr. Govett, author of *Christadelphians not Christians*, invited by a former friend of his (brother Diboll, of Great Yarmouth,) declines to meet the "fierce mastiff" whom he denounces in his book. Mr. David King, who has been antagonising the truth both in Nottingham and Birmingham, had a similar invitation sent to him by brother Sulley, but imitates Mr. Govett, preferring to fight in ambush rather than come to the open field. A "Rev." Mr. Barber may meet the Editor at

Leicester; but it is a little uncertain. He was quite ready at the outset, some months ago, but he shows symptoms of being finally exercised as the Stockport challenger was, who first proposed delay, and finally (having read a little) concluded there would be no good in it. A proposal for debate comes from Keigley, but not in an acceptable form. There is finally a possibility of public collision with Bradlaugh; but this wails.

SUBSCRIBERS CHANGING THEIR ADDRESS.—These should always send their new address, as the omission of it has, in several cases, led to the *Christadelphian* being either lost or returned.

VISITORS TO BIRMINGHAM.—Such in quest of lodgings, while accommodating themselves, will help the widow and the orphan by availing themselves of apartments opened by the sister widow of brother John Roberts (late of Ottawa), at 81, Belgrave Road.

READ EUREKA:

(Exposition of the Apocalypse, in 3 vols., by Dr. Thomas.) It elucidates and harmonises all parts of the Oracles of God.

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. They should be written on note paper size, on one side only.

BRITISH.—October 23rd, F. Cort, G. Walt, G. Walmsley, W. Grant, E. Bellamy; 25th, V. Collyer, W. Wilson, A. Dowie, E. Denham, W. Lewin, E. S. Evans, J. Leask; 26th, J. Grant, A. U. Millar, W. F. Rochl, R. Oliver, J. G. Jannaway, T. Haining, S. Evison, F. Cbeetham, R. Wood; 27th, M. H. T. Fuller, R. Armstrong, H. Sulley, D. Heppurn, A. Andrew; 28th, F. Peel, G. J. Cook, W. Smith, J. Mycroft, E. S. Evans, J. Atkinson, W. Lewin, W. Osborne, B. Lowden, T. Wilson; 29th, "Warrington," G. Taylor, D. Terres, W. Jefferies, J. Beal, J. W. Dibol; 30th, M. A., G. J. Cooke, W. Watson, E. Dunham, E. B. J. Howatson, H. Sulley. Nov. 1st, Greenwood, Watson, and Dugdale, J. Nisbet, H. Sulley; 2nd, T. Nisbet, W. Armstrong, H. Stapleton, E. Birkenhead, A. Morley, J. Smith, J. Board, W. J. Mackay, M. H., W. Buckler; 3rd, "Warrington," W. Unsworth, W. H. Andrew, L. P. Chitty, J. P. Jones, A. Asquith, W. Green, J. W. Dibol, J. Durrie, R. Hodgson; 4th, W. Osborne, E. Sampson, R. Carruthers, E. Phelps, E. A. Barker, D. Drake, R. D. Robertson, G. Allan, D. Terres, A. Sutton, W. H. Andrew; 5th, T. Nisbet, S. Richards, V. Collyer, C. Roberts, H. Tall, R. Carvie; 6th, S. Fletcher, G. Grant, L. Spencer, W. Peel, J. Phillips; 8th, W. Beddoes, A. C. L., J. Howie; 9th, F. Cort, J. S. Nisbet, R. Johnston, J. Atkinson, J. Monaghan, T. Boshier; 10th, J. Shuttleworth, "Warrington," J. Horton, S. D., J. W. Robertson, J. Sanders, W. Wheeler, W. R. Otter, W. Robertson, W. Sinclair, H. Sulley, E. Trueblood; 11th, F. C. Walker, T. Thompson, W. H. Andrew; 12th, J. Birkenhead, T. E. Clegg, F. Peel, B. Lowe, F. Randles, W. Hughes; 13th, J. Shuttleworth, "Warrington," J. Boyd; 15th, C. Firth, T. P. Jackson, R. Paterson, R. Carruthers, W. Atkins, R. Elliott; 16th, E. Phelps, "Warrington," J. Birkenhead, W. Smith, C. Ritchie, J. W. Thistle, M. Dawes, J. W. Dibol; 17th, J. Hardwick, C. W. Clark, W. Oakley, W. Armstrong, T. Nisbet, J. Boyd, J. McPherson; 18th, "Warrington," R. Carruthers, S. Barraclough, A. L. King; 19th, J. Seaman, T. Nisbet, J. Mortimer, E. Bellamy, C. Smith, C. H. Eastwood, N. Peel, F. Peel, M. Savage, "Warrington," H. Phillips, W. Williams, J. U. Robertson, W. Oowler, W. Atkins. FOREIGN.—October 25th, C. H. Evans, J. N. Jones, J. G. Tomkins, G. G. Bickley; 26th, E. Laesus, Nov. 1st, E. J. Laesus, C. H. Morse, W. G. Kollmyer, J. J. Moore; 4th, J. S. Leonard, L. Besant, E. Seyb, H. Fish, N. A. H. Murphy, J. H. Stouffer; 9th, A. Eastman, J. Moffat; 13th, N. Besant, P. A. Blackwell, Z. D. Bugbee; 15th, C. Creed; 16th, J. L. Hathaway, T. Williams, P. Powell; 17th, W. Scott, J. and S. Brown; 18th, D. Wright; 20th, G. H. Ennis.

DESPATCH OF PARCELS DURING THE PAST MONTH.

October 23rd, G. G. Walmsley, G. Waite (3 parcels), H. Bellamy (2 parcels); 26th, V. Collyer, Miss Dunham, R. Oliver (3 parcels), A. Dowie, J. N. Jones, T. Haining, C. H. Evans, F. Cort, W. J. Jannaway, G. G. Bickley, Mrs. Nelson (4 parcels), H. Bannister, W. Osborne, W. Hardy, W. Hearne, J. Taylor, J. Booth; 27th, W. Lewin; 28th, F. Peel, A. Andrew, J. Mycroft, J. Atkinson, J. Smith, J. M. Evans, B. Lowden, J. Leask (3 parcels); 29th, J. Beal; 30th, Miss Dunham, E. Birkenhead. Nov. 2nd, E. Thomas (6 parcels), J. Smith; 3rd, J. P. Jones, J. W. Dibol, W. Unsworth; 4th, R. D. Robertson, J. S. Leonard, D. Terres, R. Carruthers (3 parcels), E. Phelps (3 parcels); 5th, Mrs. Reynolds, C. Roberts; 6th, S. Richards, S. Fletcher, S. Spencer, R. Roberts and Co., W. Peel; 8th, T. Hayden, E. Seyb; 9th, J. S. Nisbet (3 parcels), J. Moffat, J. Atkinson, J. A. Robertson, R. Kerr, W. R. Otter, J. H. Stouffer; 11th, F. C. Walker, E. Trueblood; 12th, E. Goldie, T. E. Clegg; 15th, C. Creed; 16th, W. Smith, J. W. Thistle, C. Ritchie, J. S. Nisbet, (8 parcels); 17th, J. Hardwick, B. Wurrer (2 parcels), T. Williams (6 parcels), G. Clayton; 18th, E. Trueblood, R. Carruthers, C. Firth, T. Merritt, H. Phillips, W. Wilson, H. Holroyd, N. Coghlan, T. Holland, C. H. Eastwood (4 parcels), J. Fletcher, J. Hodgson, A. Willats; 19th, J. Ramsay, G. Lees, R. Roberts and Co., J. Mortimer, E. Bellamy, J. Spencer, J. S. Leonard, G. J. Emery (2 parcels), C. H. Eastwood; 20th, W. Williams.

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