

# 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.

---

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—(Cor. i. 26.) "Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which He hath promised to those that love Him?"—(James ii. 5.)

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VOLUME XIV.

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# The Christadelphian.

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

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

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## FOR AND AGAINST THE TRUTH.

BY DR. THOMAS.

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THE truth creates "sides;" the *for-it* side, and the *against-it* side; and between these two sides there is no neutral ground. He that is not for me, saith Jesus, is against me; and he styled himself "the truth." If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for the society of enslaved brickmakers. The other course evinces indecision of character which cannot be approved of the Lord when he appears. Skykingdomism is unscriptural and wholly false; and therefore subversive, wherever it prevails, of "the gospel of the kingdom of God," which is wholly scriptural and only and altogether true. If I identify myself, without a standing protest against it, with those who believe and advocate it, I become *by example* an enemy of that which I believe is true.—*Herald*, 1853.

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**CHRIST'S WORK YET BEFORE HIM.**


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“How great was my surprise,” says a converted Jew in writing to a friend, “when I read those clear and striking descriptions of the prophet concerning the person, life, sufferings, death, and resurrection of the Messiah, which I had never seen or heard before! For, you well know that Isaiah fifty-third, Daniel ninth, and many other parts of the writings of the prophets, are not included in the *Haphtorth*, (that is, the portions selected to be read in the Synagogue,) nor are they read by many in private.

“I now eagerly desired to know whether *all* that had been foretold by the prophets had been fulfilled in Jesus of Nazareth. I therefore procured a copy of the New Testament, the first I ever touched; for you remember how often we were cautioned against it, and told that ‘to touch a New Testament was as defiling as to touch a swine.’ I read the gospels twice over. All was new and unheard of before. It is impossible to describe my astonishment in reading these writings. How different is the real character of Jesus from that blasphemous account of him called *Toldoth Jeshu*, which we were in the habit of reading every year on the evening before Christmas day. Truly he is the chief among ten thousand, and altogether lovely, and as the poet sung,

‘All human beauties, all divine,  
In my beloved meet and shine;  
His worth, if all the nations knew,  
Sure the whole world would love him too.’

“I was equally surprised to find the most minute predictions fulfilled in Jesus. My judgment was soon convinced that he was the promised Messiah, and I began to rejoice in the hope of glory.”

If by the “most minute predictions” is meant “all that had been foretold by the prophets,” the writer is greatly mistaken; but if he mean that all predicted concerning the Messiah in the day of his mortality was most minutely fulfilled, he is perfectly correct. Much, very much, remains to be fulfilled of what the prophets have spoken concerning him. His work is yet before him; and therefore the indispensable necessity of his reappearance on earth, not in weakness, however, but in power and great glory.”—DR. THOMAS, *Herald*, 1853.

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**THE HOLY LAND AND ITS PROSPECTS.**

BY COLONEL GAWLER.

(Continued from p. 545, vol. xiii.)

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HAVING thus proved, though with great brevity, that the future of our earth is big with the most portentous, gracious, and glorious events that can befall any portion of universal creation, I now come to the point of producing sober and scriptural evidence *that those events are so near at hand as to have already*

*commenced their operation.* I beg you still to be assured, that attention is rigidly directed to lay before you nothing but unexaggerated realities.

The Most High God changes not. His word "will stand for ever." Those mighty events must occur in some age of this world; why should they not happen in the period in which we are living? Does there exist any divine rule by which we ourselves are exempted from the operation of wonderful dispensations?

Surely, we know the very opposite. We know that it is sober truth to say, "we are already living in an age of wonders." Contemplate the last fifty years. Is there any similar period in the whole volume of history, to which may be applied with so much emphasis that prophetic indication of the approach of miraculous things, "many shall run to and fro, and knowledge shall be increased? . . ."—(Dan. xii. 4.)

1.—Napoleon Buonaparte, the omen-king of our age, a character unequalled in mere human history as a forerunning cause and sign of most extraordinary consequences, died in 1821. Commencing almost from the year of his dissolution, a series of very great public events, linked indispensably the one to the other, reached at length to the effects of establishing entirely new currents of opinions and feelings in the Turkish government, and throughout its vast empire; and of giving to the great European powers (especially to England,) an amount of influence in Syria before unknown.

Up to this period, the travelling of scientific men in Asiatic Turkey had been carried on under risk so considerable, and restraints so burthensome, that but few entered the field of exploration. Now, "the gates of brass" were broken.—(Isaiah xlv. 2.) Travellers of all classes and countries, especially from Great Britain, Germany, and North America, poured in upon Syria. The geography and statistics of this and the neighbouring districts became well understood; and politics and commerce combined with science and religious aspirations, to stimulate facilities for rapid passenger conveyance. A tour in Syria is now little more than a cheap and easy spring or autumn relaxation.

The gratification which the tourists experienced, and the knowledge they acquired, have reacted most powerfully on their parent communities. The press in England, Germany, and America, has been loaded almost to satiety with their narratives. Our tables are spread with the productions of their pencils. Models and exhibitions of scenes in Jerusalem and Palestine have been numerous, popular, and lucrative; even the favourite novel of the day a few years ago was directed to the subject (*Tancred*, by Disraeli), and the spirit of this country, at least, has been awakened to interest of a depth and amount before unknown, for the Holy Land and for the Jewish people.

Your own conduct is an evidence that I am describing to you sober realities. When in 1850, soon after my return from Syria, I, in compliance with your wishes, gave you an address upon that country and its present condition, this room was filled to repletion; and now again, when in response to your repeated invitations I have come to offer my opinions upon its "near future

prospects," I find a complete audience and the deepest attention. My own observations have led me to believe, that throughout the length and breadth of this island, the public mind is ready to give to the subject the same close and hearty consideration and welcome. The train is already laid; there is wanted but a spark of divine fire to illumine the whole horizon of England.

We certainly have sound reason to be even *sure*, that of the thousands who have thus travelled, and of the hundreds of thousands who have thus become deeply interested, a very large proportion have been influenced by love and veneration for the holy word of the God of Israel. The interest in anything, of like considerable numbers, is without a parallel in the page of history. It stands out broad and clear, as a most peculiar feature of our own wonderful times.

Of what then is it a sure and certain scriptural warning? Is it not, that "the time to favour her" (Zion), "yea, the set time, is come," "For thy servants take pleasure in her stones, and favour the dust thereof?"—(Psalm cii. 13.)

The passage just quoted, immediately continues with the subjects that I have before closely placed in the same connection and sequence, as follows:—

"So the heathen," the nations, "shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory."

The warning is then most expressly addressed—to whom do you think? Perhaps to you; it is "a message from God" to you, certainly in greater probability to you, than to any other generation that has lived, or will live, upon earth. This address is as follows:—

"*This shall be written for the generations to come:*" and the people which shall be created, "which shall be in existence when God shall commence the restoration of Zion, shall praise the Lord!" Think upon it! If it be a message from God to us, let not the Nineveh marbles which have just come to our museums, speak out in judgment against us! \*

2.—Another very great direct evidence of the commencement of the marvellous period I have described exists, I conceive, in the almost complete inversion of the state of feelings which so long subsisted between Christians and Jews. It is not too much to say, that for nearly eighteen centuries they, as denominations of men, hated each other with most deep and bitter enmity.

The bright morning of a new moral creation has much more than dawned, "with healing in its wings." The Jew now generally takes his suitable place in social life, "*sans peur et sans reproche*;" and his intercourse with persons of other creeds is not accompanied by stronger or more frequent sensations of uncomfortableness, than those which exist between the members of the different Christian denominations.

Regarding this state of things altogether by itself as a matter of political cause and consequence, it certainly is, *in itself*, a powerful direct indication of

\* "So the people of Nineveh *believed* God. . . . For word came to the King of Nineveh, and he arose from his throne."—(Jonah ii. 5, 6.)



the near approach of great events. It is opposed to all reasonable probability that the great impulse which in the last half century has done so much, should lose its momentum at the present medium condition. It is, on the contrary, (reasoning from mere natural laws) in accordance with the highest probability, that impulse will increase with the very proportion of nearness of approach to the centre of mighty attraction. Have we not, in addition, the "fiat," the "let it be," of the Supreme Controller of all events for such a conclusion? And if so, who shall hinder it?

"Who hath heard such a thing; who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.

"Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God."—(Isaiah lxvi. 8, 9.)

3.—The divine declaration just quoted may connect the great point of evidence last considered, with that upon which we now enter. Its fulfilment springs, as a necessary consequence, from the last subject, whilst it is, in itself, a portion of the present.

"Thy people," it is solemnly announced, "shall be willing in the day of thy power."—(Psalm cx. 3.) The Jewish people have begun to be, wisely, practically, and scripturally willing, in a manner in which, from the period of the destruction of Jerusalem by Titus, they never before have been willing; on this ground alone, therefore, we may soberly expect that the great day of divine power has commenced.\* . . .

I must not here attempt to describe at any length the most persevering and self-denying exertions towards the amelioration of the condition of his brethren in Palestine and throughout the world, of that expansive and large-hearted man, Sir Moses Montefiore. Calculated to attain to a distinguished public position in any age, he has, in that in which we live, become a most prominent and extensively influential means of producing the great and happy change of feelings between Jews and Christians, of rescuing the former from oppression and persecution, of drawing public attention towards the Holy Land, and of fostering the disposition for industrial occupations which has arisen among its Jewish residents.

I, you are aware, can speak from personal experience in regard to one of Sir Moses Montefiore's visits to the land of his fathers—that of the year 1849. I had once (as I informed your Association in 1850) the intention of laying a narrative of that deeply interesting journey before the public; but, to my great sorrow, other affairs, unexpected, and of a very harassing character, obliged me to postpone the attempt. During this tour, as well as that in 1839, which Lady Montefiore has described in a private volume, petitions were presented to Sir Moses by different bodies of Jewish residents, for his influence to obtain for them the permission and the means to support themselves by the cultivation of the soil.

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\* Hardly; but rather is on the eve of commencing.—*Dr. Thomas.*

From, (I think,) in a very considerable degree, the stimulus of these beginnings have arisen three active associations.

One, managed by Jews and Christians in union for "Promoting Jewish Settlements in Palestine;" chiefly, as may be seen by its address, through the encouragement of agricultural and pastoral occupations in the more northern districts. . . .

I would now beg you to return in your minds to the main argument, excusing the digression into which you have been led from it. The argument, you will remember, was, that as the Jewish people had begun to be wisely, practically, and scripturally willing, therefore, on this ground alone, considered in connection with the Divine declaration, that the people of God should be willing in the day of His power, we might soberly expect that this day of marvellous power has already commenced.

Your attention has been called to the facts, that the Holy Land prepared by depopulation has been thrown open to easy access, that interest has been excited most deeply and extensively toward it, that the Jewish people have been raised from centuries of oppression and degradation, that the long standing death-feud between themselves and Christians has ceased, and that they have begun to be practically willing to improve and strengthen their position in Palestine. I now proceed to offer as the last proof to be here produced of the approach of a marvellous change, that a Gentile nation has been prepared, and stands summoned, to commence the movement.

Great Britain is, in a marvellous manner, precisely at the period when she ought to be, ready for the mighty operation.

Abounding in wealth at home as no nation has ever before abounded, from the addition of the golden stores of Australia to the produce of her former unparalleled trade and commerce; powerful in arms on sea and land; her dependencies overshadowing the earth to its extremities, and her influence penetrating into almost, if not altogether, every community under heaven into which the hunted Jew has been driven; peaceful within herself in a manner rarely equalled in the history of mankind; she is certainly ready for the most glorious work, if she have the heart to arise and do it.

Moreover, she is not only ready for it, but is summoned to it.

If she does not hear the still small voice of Deity, which invites her, as "the end of the earth" that is to proclaim the time and to assist in "casting up the way" (Isaiah lxii.) as "the land overshadowing the globe with its extremities," that is to be the means of blowing a "trumpet" and lifting up "a standard" to the nations \* as "the daughter" or representative in the modern world, of ancient Tyre, which is to be "there with her gift," as the tin-producing

\* Isaiah xviii.—It is not "the land widely overshadowing with wings (dominion) from beyond to rivers of Cush," that lifts up the standard and blows the trumpet, but the Lord then in Zion, who says: "I will be still (yet in my dwelling-place I will be without fear) as dry heat, impending lightning, as a cloud of dew in the heat of harvest." The trumpet to be blown is Messiah's proclamation from Jerusalem, specially to the overshadowing land, and generally to the inhabitants of the world, announcing that the hour of judgment has come, and commanding the return of his nation in the ships of Tarshish to the place appointed—*Dr. Thomas.*

“Tarshish,” whose ships are to be the first to bring returning Hebrews to the name of the Lord their God.—If she does not hear these invitations, she may, at least, attend to a call which might issue in the earthquake and in the whirlwind—the necessities of her commercial existence.

Let England be deprived of her colonies and dependencies, and she would, as a matter of course and necessity, fall into the condition of a second-rate state. Deprive her yet further of her colonial trade, and of the foreign commerce which is procured and kept for her by her foreign possessions, and the rejected dividend papers of her national debt would furnish fuel for a flame that would soon burn her as bare as the rock of Tyre.

Divine providence has placed Syria and Egypt in the very gap between England and the most important regions of her colonial and foreign trade, India, China, the Indian Archipelago and Australia. She does not require or wish for increase of territory; already has she (that dangerous boon), more direct dominion than she can easily maintain; but she does most urgently need the shortest and the safest lines of communication to the territories already possessed. . . .

Egypt and Syria stands in intimate connection. A foreign hostile power mighty in either, would soon endanger British trade and communications through the other. Hence the loud providential call upon her, to exert herself energetically for the amelioration of the condition of both of these provinces. Egypt \* has improved greatly by British influence, and it is now for England to set her hand to the renovation of Syria, through the only people whose energies will be extensively and permanently in the work—the real children of the soil, the sons of Israel.

#### CONCLUSION.

In conclusion, I would faithfully express the hope—that, breaking through the mist of this atmosphere of delusions, you may first, more clearly discern and grasp that source of all, that greatest of all, that sum and substance of all, realities; the intensely present, infinitely great, and infinitely minute God, the God of revelation. That you will then (as every human being is authorised to do), as a responsible created thing, in your secret chamber, stand before His presence and His throne. That you will there repeat and present the great realities occurring around you, which have been under consideration—realities that bear the aspect of being in strict conformity with the indications of His faithful, unbending, unchangeable word.

If these things are fulfilled in sincerity, the petition must enter his ear with a speed greater than that of your own electric spark. Will you not receive in reply, in characters of eternal light upon the heart, “It is come and it is done,

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\* Egypt will either be occupied by Britain, or practically annexed by that protection which the strong owe to the weak. The aggressions of the Czars on Turkey may lead to this. Great Britain, however, will not be able to hold it permanently, for “the land of Egypt shall not escape. But the King of the North (the Russo-Assyrian Gog or Czar) shall have power over the treasures of gold and silver, and over all the precious things of Egypt.” This is Egypt’s fate in “the time of the end.”—*Dr. Thomas.*

saith the Lord God, this is the day whereof I have spoken!" \*

If in this age of unprecedented natural wonders, it should happen to be really so, if this great and crowning wonder, the goodness of God to His land and to His people, is truly in its commencement, of what unspeakable importance it is to individuals and communities that they should be braced up in preparedness for all subordinate events and duties!

Our cherished Nineveh antiquities may remind us again, that when agents chosen for any especial duty shrink from their required work, the Supreme Controller of the universe is not wanting in the power to bring them back to it, although it may be by means at which human nature recoils.—(Jonah ii.) England, highly prosperous in most circumstances, has been for some years past visited by a really marvellous, unprecedented and alarming class of evils. Her different administrations have been smitten with paralysis, decay and dissolution, in modes so extraordinary, that notwithstanding our immense body of national political intelligence, experience and activity, it has been scarcely possible—at times not possible—to find substitutes for them. A mighty nation, in great general prosperity, has been not unfrequently in the position of going a-begging for a government.

Hitherto, under Divine providence, but little substantial evil has resulted. The ship has been sailing in a smooth sea, with a fair wind, in which it mattered not much that the eyes of the pilots should have been smitten with dimness, or the hand of the helmsman with paralysis. If the favourable gale had changed to a rotatory hurricane, what might have been the result to England? Steadfastly persuaded as I am that the horizon is black with portents of danger, I would offer my carefully considered opinion (remembering always, as I do, that an invisible pen is, even now, recording my words as well as your thoughts), that one very great cause of this remarkable infliction upon the British Empire, has been that of our blind negligence in regard to the lawful openings that have been presented for ameliorating the condition of Syria, and of the Jewish people with it.

For this operation, among other great ends, God (I believe) has exalted and endowed England; but England shrinks from the duty and the work. My observations may seem strange to those who have not watched the progress of the subject; but, believe me, I am not speaking lightly in this matter, or of things that I do not understand. So deeply convinced am I, from very close and careful observation, that the Most High has "risen out of His place" to commence His great work, and to make England the leading preparatory instrument of it, that I think no British administration will be allowed to stand, which does not wisely, heartily, and honorably engage in it. I must not be understood to imply, that the neglect of the cause of Syria and of the Jewish people in connection with it, is the only circumstance in which England "in the balance is found wanting."

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\* Ezekiel xxxix. 8.—The day of the Lord's manifestation in power, as the stone to smite Nebuchadnezzar's image on the feet, compounded of the iron or Roman kingdoms, confederated with Russo-Assyrian clay.—*Dr. Thomas.*

Experience has taught me, as it may have taught you, that while in no country in the world is private morality at a higher standing than in Great Britain, in no nation is public morality more degraded. The fearful delusion lies at the root of this evil, that political conduct is more or less beyond the laws of God and laws of honour! I am not passing judgment on particular cases, or referring to any particular political parties, for experience has taught me, as it may have also taught you, that the whole political body is thus more or less infected.

Before England can stand as she ought to be in the eyes of truly honourable men and of the righteous Ruler of all, that spell of Circe, which degrades persons otherwise manly and honourable, into what I need not name to you, must be broken. These things must be done, and the great present end and object of Britain's chastenings and blessings not left undone. She must "shake off her dust," and "arise," and do her duty as the messenger-nation, which has to be "the first" to "prepare the way," for the long-restrained (and, therefore, the more energetic and boundless) mercies of the great God of the universe to national Israel; and, through national Israel, in the land whose wonderful fortunes we have been considering, to the whole family of man.

I cannot part from you, and from the present discussion of these subjects more appropriately, than by pressing on your thoughts and hearts, the words (first spoken nearly three thousand years ago) of one of the most perfect of men, of the wisest of statesmen, and of the bravest of soldiers that this world ever knew: "Blessed be the Lord God, the God of Israel, who only doeth wonderful things! And blessed be His glorious name for ever! And may the whole earth be filled with His glory! Amen and Amen!"—*Herald*, 1853.

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## THE OBEDIENCE OF CHRIST AND HIS BRETHREN.

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LETTERS on the Doctrine of God-manifestation, and Extracts from the most recent and advanced writings of the late JOHN THOMAS, M.D. Manchester: John Heywood.

It is the opposite of refreshing to have to read or review this pamphlet. Yet duty calls for some notice of it. Some time ago, it was a mere-man assault on the truth that came under our notice in this form: now it is the opposite extreme. We regret both exceedingly—one as much as the other; for both obscure some portion of the truth, and both are fraught with mischievous practical consequences. When we have the choice,

we choose peace, but we have no alternative when error advances to the attack, under whatever plea, to demolish any part of the noble structure of truth erected by the Spirit of God through the prophets and apostles of Israel.

This is what this pamphlet does. It lays its axe at the root of the principle of voluntary obedience, on which all conceptions of sin and righteousness are founded. It declares that phrase to be an "unintelligible" one (page 64). It affirms that obedience is not a voluntary thing (63), and that even in the matter of our obedience of the truth, we are impelled by the Spirit of God (62). These conclusions evidence the incompet-

ence of the treatment which arrives at them, and illustrate more than anything else could do, the falseness of the doctrine which requires them. That doctrine is that Christ had no will of his own. We have discussed this question before, and will not repeat the arguments, which may be found in the letter appearing in the *Christadelphian*, of March, 1876. Suffice it to say that it is a doctrine that obliterates one of the most precious truths concerning Christ to which we stand related as his brethren, viz., that "in that Christ himself hath suffered being tempted, he is able to succour them that are tempted," in consequence whereof, "we have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are"—(Heb. ii. 18; iv. 15)—a doctrine to which Christ himself gave expression in the words, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "He that overcometh, and keepeth my works unto the end, to him will I grant that he sit with me on my throne, even as I also overcame, and am set down with my Father on His throne."—(John xvi. 33; Rev. iii. 21).

The claim to have "the most recent and advanced writings of Dr. Thomas," on the side of the no-will theory, is not the least objectionable feature of the pamphlet. It is a claim that has no ground whatever in fact. It is curiously confuted in the pamphlet itself. Among the "extracts" put forward as among the Dr.'s "most recent and (so-called) advanced" utterances on the subject, is one from the Dr.'s article on the "Baptism of the Spirit." Now this, which is cited as a "most recent" utterance, is really older than *Eureka* in which aresome of the things which the compilers of the pamphlet consider not "advanced." It first appeared in the *Herald of the Kingdom* for 1861, from which it was re-produced in the *Christadelphian*.

Consequently, it is fifteen years old, at least. If this was known to the pamphleteers, why is it quoted as if it had appeared in the *Christadelphian* for 1875 for the first time? If it was not known, what comes of their suggestion that this which was written in 1861 is more "advanced" than what the Dr. wrote afterwards in *Eureka*?

This instance proves that the pamphleteers are wrong in their judgment of the matter; and commit an error in using what they call "the most recent and advanced writings of Dr. Thomas," to discredit what he had (in other cases) previously written. If they are not able to see the harmony between the one part and the other, others are; and, therefore, the pamphleteers should modestly seek for the fault in themselves, instead of coming forward with the suggestion (by the implication of the phrase they use) that the writings of Dr. Thomas, as we have them in *Elpis Israel*, *Eureka*, *Phanerosis*, &c., are practically worthless, because neutralised by something which they call "more advanced" on a subject of first importance. The fault lies assuredly in their incapability to grapple with the bearings of a deep and far-reaching subject, and not in the writings in which that subject is developed in its completeness. These writings cannot be divided into "advanced" and "more advanced," as regards the doctrine they teach, though perhaps open to that classification as regards style of utterance (and that only in a mild degree). They are one in what they teach; the only difference is that the later writings bring out more in fulness and detail, and with greater maturity of speech, the principles enunciated in the earlier.

A man's style of expression naturally grows more technical and condensed the longer he writes on a subject; and these technical and condensed expressions judged apart from the first principles to which they stand related, may sometimes

appear to carry a wrong idea to such as are unskilled. But they are not really inconsistent with the first principles of the subject. This is true in every branch of knowledge or human occupation. For instance, when a man says that stock is the most sensitive thing in the world, he appears to teach that the commercial fiction called "stock" is an entity with susceptibility to vital impression; an ignorant person, with a superstitious theory on the subject of stock, might claim his words as a confirmation of the theory, though the words themselves are in perfect harmony with the fact that stock literally is merely abstract value, represented in scrip, and was never intended to mean anything else.

Dr. Thomas's later expressions are more elliptical and tropical than his earlier style. His earlier style is more literal, precise and elementary as the exigencies of the case required. But he taught the same thing in both styles, though with more detail in the latter than in the former. Any man of discernment, understanding the truth thoroughly, can see this, and will resent all allusion to his "most recent and advanced writings," when intended to suggest that he taught a different doctrine in them from what he did in the earlier.

Dr. Thomas's teaching is opposed to the doctrine of the pamphleteers. They see this with regard to his general writings (including *Eureka*), and they only infer from one or two later fragments, that he must have thought differently at last. But in these later fragments, he teaches nothing he did not teach before, and, therefore, they are precluded from inferring that he at last thought the voluntary obedience of Christ inconsistent with the manifestation of God in him, when plainly at first he did not think so. It would be more satisfactory were the pamphleteers to

frankly say they think the Dr. was wrong than to try to make it out that the Dr. altered his mind. We personally know that there was no alteration with the Dr., notwithstanding surmises and assertions to the contrary.

There are glimmerings in the pamphlet of a consciousness on the part of the compilers, that this is the fact, and that they are on ground that Dr. Thomas never occupied. Thus, one of them says (page 25): "The fact of the Dr. having arrived at a certain point ought not to deter us from adding to our faith knowledge . . . We have had the benefit of his experience and of his struggle for the truth. We have had the advantage of his writings, and may say we begin where he left off. But are we to remain here? Surely not. If we can bring out the lustre of his own writings by shaking off that incubus of unscriptural ideas and expressions which have beclouded the minds of many, then we shall be progressing; but to stand still is dangerous, and to retrograde is worse." This is a very plausible speech, but what does it mean? It either means that we have not attained to a knowledge of the truth, or that having done so, we are not to remain grounded and settled in it, but, like the Athenians, are to be always itching after some new thing. In either case, we beg respectfully but firmly to differ from the pamphleteers. Men may study astronomy or geology, and always have a boundless horizon of progress before them; but the case is different with the truth revealed in the Scriptures. It is definite, limited and accessible to those who study it. It may be known in the entirety in which it is revealed. It was revealed for this purpose; and those who know it know they know it, and can shew it—what it is and what it is not, and what is not it. In their daily readings, continued year after year, they become familiar with every nook and

corner of the holy oracles, so that they do not require to read to find out what the truth is, but merely to refresh their memories from day to day. Their particular and studied policy is the opposite of the plausible speech. It is, having found the truth, to "remain where they are," steadfast and immovable, established in the truth, stable and permanent, fastened securely to the apostolic moorings, unlike those who spread their sails to every breeze of doctrine that wafts over the restless deep. They believe, contrary to the plausible speech, that it is "dangerous" to do anything else than to "stand still" in the truth acquired. Growth *in* the truth is their aim, but this is a different affair from always discussing what the truth is. Growth in the truth is increased acquaintance with what they know, and not changing from one view to another.

We deny the charge of "misrepresenting" the No-willist view. To make no mistake, we asked them to define it themselves, and published their definition, though not intending at the time to publish either it or our answer. The publication was due to circumstances explained at the time. Inability from dishealth, to produce other matter quick enough for the printer at the time was one cause. This cause, however, has had nothing to do with the judgment of our matter, as the pamphlet would hint. Health is now greatly re-established, as compared with that time; and with improved health comes a clearer and firmer conviction of the mischievous character of the new error.

As to our "right" of action in the case, it is neither more nor less than that of the pamphleteers. Every man has a right, in the Lord's absence, and indeed is bound to do what, in the exercise of a conscientious judgment, it seems to him he ought to do. We do no more than others claim the right to do; and if our opportunity is larger, we are not to be

blamed for this. Dr. Thomas's advice to the Chicago friends, is not applicable to the present case. That advice was based on the supposition that the truth was received though not understood: in this case it is opposed. Besides, it was not "on this very question." No one in the Chicago case ever denied Christ's voluntary obedience. Dr. Thomas was the last man to counsel peace at the expense of the truth.

The letter commencing on page 43, which we returned to the writer for separate publication, was too long (for the character of it), to appear in the *Christadelphian*. It is a maze of words without understanding, notwithstanding a show of wisdom. Nevertheless, we intended—as we informed the writer—to publish a summary of its arguments, with the notice they might require. We did not absolutely decline its insertion, as our letter to the writer bears witness. Any summary of it is now rendered unnecessary by its pamphlet publication. Indeed very little notice of it at all is called for. Like his co-pamphleteer, he says he does not make the Dr. a finality, and refers to him as "a dear old man," as to which we have simply to say that the Dr. as a "dear old man" is nothing to us if he has not developed the truth. We know no man after the flesh. If Dr. Thomas has developed the truth, he has developed a finality, because the truth is a finality; and that he has done this we know, because it is a matter admitting of knowledge. If others are uncertain, let them be uncertain. We will not join them in sapping the foundations of confidence.

The writer attempts to place us in contradiction to ourselves because, in opposing a mere-man view of the work of Christ, we stated, some years ago, that "God did the work himself and Christ was the form of it;" and afterwards stated in the letter reproduced in the pamphlet, that "we see great objection to defining Christ as merely



a form of the Father's work." The attempt to make out a contradiction here, is only a proof of the want of discrimination which is visible throughout the pamphlet in its treatment of Scripture statements. A form and a form *merely* are two different things, as "a man" and "a man merely" are different. We may believe that Christ was a man without holding, with some that he was a man *merely*: so it is not inconsistent with believing that he was the form of God's work to object to his being described as such *merely*, to the exclusion of his own part in it. No amount of italics and small capitals will make out a contradiction where none exists. The allusion to the necessity for "good memory" is a piece of raillery which we must endure, in the confidence that our statements are true. So also is the reference to the publication of certain articles, disavowed not "last year," as the writer inaccurately states, but six and a half years ago; as soon in fact as we perceived what was not visible immediately to an overworked and confidence-placing mood—that though good in many points, their argument excluded the divine aspect of the work of Christ, in styling him "a mere man." Our disclaimer appeared in the *Christadelphian* in 1870. To make use of these articles under such circumstances, in support of a charge of contradiction shows how groundless the charge is.

As regards the writer's quotation of prophetic testimonies concerning God's work by Christ in the earth, it has simply to be said that he does not, in his application of them, allow room for the facts of the case. God works, but how? He brought Israel out of Egypt, but so it is testified did Moses. Is there, therefore, a contradiction? Or is Moses God? God gave the law, yet it is testified Moses gave it.—(John vii. 19.) It is styled "the law of Moses;" and also "the law of the Lord."—(Luke ii.

39.) Are we to say that Moses of the one testimony is the "Lord" of the other? There would be just as much force in this reasoning as in some of the reasoning of the letter on certain passages placed in juxtaposition. God did the work *by Moses*, and Moses did his part; and, in the second case, though in a higher form, God does the work *by Christ*, and Christ does his part. It does not prove that he contributed no part to the work because that work in its entirety is Jehovah's work. We admit there is a great difference between Moses and Jesus; but as regards God's relation to their work (Moses and the prophet "like unto him"), the idea expressed by the language is the same. God is the initiator, the authoriser, the helper, and comprehensively the doer; for apart from His initiation, authority and help, it would not have been done; but the mistake lies in using these comprehensive descriptions to exclude *the mode in which God does the work*. This is what those do who say that because God did the work of Christ, therefore the separate will of the man Christ Jesus had no part in the doing of it. They might just as well say that because God gives us life and health and all things, therefore we have no part to perform in the securing of those blessings. A man orders a house to be built and pays for it. He tells his friends he built the house; shall we, therefore, say he meant that his actual hand put the bricks together? This would be as reasonable as the conclusion, that because Jehovah says he will be, and do so and so, therefore this being and doing excludes the instrumentality by which he accomplishes His work. We admit the case is not parallel, but it bears on the understanding of language. Christ is Jehovah's work and Jehovah's manifestation: and the connection between Christ and Jehovah was much more direct than between Him and any other

of His works, or than between any man and any work man may do; but at the same time, we must not exclude God's own testimony by the apostles as to the mode in which the work and the manifestation were accomplished. A man in the divine stamp—the Son of God—was begotten, brought up, tried, tempted in all points like as we are (Heb. iv. 15), but obedient in all points as no man ever was; who taught us to regard his Father as ours (John xx. 17); who encouraged us to overcome as he had done (Rom. iii. 21); and who gave us an example of condescension to poverty, notwithstanding the riches that were his as the Son of God and coming ruler and head of all mankind.—(2 Cor. viii. 9.) Such a man was the work of God; but one of the highest features of it is the loving, intelligent and voluntary compliance with what the Father required of him: “He was faithful to Him that appointed him, as Moses was” (Heb. iii. 2): a compliance doubtless which his inherited moral qualities, as the Son of God, qualified him to render, and without which he never could have rendered it, but which at the same time he rendered by the exercise of a free individual volition, regulated by intelligence and faith, as exemplified in these two cases:—“Thinkest thou that I cannot now pray to my Father and He shall presently give more than twelve legions of angels? But how then shall the Scriptures be fulfilled?” (Matt. xxvi. 53.) “For the joy set before him, he endured the cross, despising the shame.”—(Heb. xii. 2.) Morally, he was the manifestation of God; not by characterless impulse from God but by the evolution of the Divine character within him, in harmony with the law of all character, which requires individual volition as its basis. After his baptism at the Jordan, when the Spirit abode upon the proved and approved Son, and spoke words and did

works which the Son said he did not and could not do of himself (John v. 30; viii. 28; xiv. 10), Jehovah's manifestation in the midst of Israel was complete—as complete as it could be through a medium of flesh and blood; but there was no obliteration even then of the obedient man Christ Jesus, who was tempted in all points like as we are. The Father, by the Spirit, dwelt in the Son, but the Son was still the Son, as recognised in the baptismal formula prescribed by the apostles. It was a unity without confusion, which cannot be said of the idea presented by the No-will theory, which requires them to call the Spirit the Son, and thereby obliterates one of the three elements of the mystery of godliness.

The word has only to be “rightly divided” to bring all parts of the subject into harmony. This must be done. It is not by laying stress on one set of testimonies or one phase of a subject that the truth is to be established. This is a mode of treatment indeed that is more likely to lead to error than any other, unless it be the mistake of giving a mathematical precision to elliptical forms of speech, which we see is done in this pamphlet. By this mistake the No-will theory is extended to every man, and the written word logically displaced from its position as the means of our enlightenment. The words of Paul, “God worketh in us both to will and to do of His good pleasure,” are made to yield the following conclusion: “The death of the will of the flesh (is) caused by the Spirit of God working in us to will and to do that which is right. Apart from the operation of the Spirit of God, our mind would be carnal and fleshly, and, therefore, enmity against God; but under the influence of the Spirit, the old man dies, a new mind takes possession of our flesh, and a new will is produced, manifesting itself through the flesh.” As this is written in reply to those who

in the context are made to object to the idea of the will being "chained or coerced," and who are thereby said to "betray great ignorance," it follows that the idea expressed is the orthodox one, which has so completely nullified the Scriptures and superseded their study, viz., that the Spirit of God acts directly and physically on the minds of men, in order to enable them to be obedient. This idea cannot be too strongly reprobated, as containing the seeds of spiritual decay and death. The Spirit of God, as a moral power, does not come to us directly, nor at all as a physical or constraining power. It comes to us in the ideas which it has embodied in the Word, and it is only in proportion as these ideas obtain an abiding place in our minds (by the constant companionship of the Word) that we become spiritually-minded. The gospel is the power of God by which this work of purification is done, and the gospel is not an abstract "influence," but a set of ideas which have power to influence intelligence. The Spirit was with the apostles and with the first generation of believers as it is not with us; but their possession of the Spirit was not the means of their salvation, but only the means of attesting and building up the faith by which that salvation was to be secured. When Paul said God worked in them, it was by way of contrast to the system of human thought which prevailed in Greek society, of which Philippi, to which the words were sent, was a centre. According to this system of thought, the beatification of a future state was to be achieved by "heroic" human effort, like the honours of the public games. Paul's doctrine was that man was without hope, and could do nothing for himself till God, in His kindness, put it in their power, coming near to them with the gospel and its invitation. This mercy was defined by the brethren at Jerusalem as God

"granting to the Gentiles repentance unto life eternal." Their salvation, therefore, was a matter of God working in them, and not they working by themselves; but the mode of His working—the mode by which the willing and the doing of his good pleasure was generated in them, was by the word of the truth of the gospel, instructing them what to do. So far from superseding the exercise of their own will in relation to what was revealed to them, Paul refers to this working of God in them as an encouragement to their own diligent performance: "*Work out your own salvation with fear and trembling, for it is God that worketh,*" &c. Construed as the No-will theory construes this, there is no logic or sense in it, but confusion, which does not belong to the word or work of God, but to those who mar it by incompetent handling.

Free-will is the basis of the whole work of God with man. We cannot better illustrate this than by quoting the following remarks from Dr. Thomas:—

"Would it have been to the glory of God if He had made a mere machine? had He made inexorable necessity the law of His nature which he must yield to as the tides to the moon or the earth to the sun? No reasonable man would affirm this. The principle laid down in the Scriptures is that MAN HONOURS GOD IN BELIEVING HIS WORD AND OBEYING HIS LAWS. There is no other way in which men can honour their Creator. This honour, however, consists not in a mechanical obedience; in mere action without intelligence and volition, such as matter yields to the natural laws; but in an enlightened, hearty, and voluntary obedience, while the individual possesses the power not to obey if he think best. There is no honour or glory to God as a moral being in the falling of a stone towards the earth's centre. The stone obeys the law of gravitation *involuntarily*. The obedience of man would have been similar had God created and placed him under a physical law, which should have necessitated his movements, as gravitation doth the stone.

Does a man feel honoured or glorified

by the compulsory obedience of a slave? Certainly not; and for the simple reason that it is involuntary or forced. But let a man by his excellencies command the willing service of free-men—of men who can do their own will and pleasure, yet voluntarily obey him, and if he required it, are prepared to sacrifice their lives, fortunes, and estates, and all for the love they bear him; would not such a man esteem himself honoured and glorified in the highest degree by such signal conformity to his will? Unquestionably; and such is the honour and glory which God requires of men. Had he required a necessitated obedience, he would have secured his purpose effectually, at once filling the earth with a population of adults, so intellectually organised as to be incapable of a will adverse to His own—who should have obeyed Him as wheels do the piston-rod and steam by which they are moved—the mere automata of a miraculous creation.

But, saith an objector, this principle of the *enlightened voluntary obedience of a free agent* is incompatible with benevolence; it would have prevented all the misery and suffering which have afflicted the world, if the globe had been filled at once with a sufficient number of inhabitants who should all of them have been created perfect. If the character of the all-wise were constituted of one attribute only, this might have been the case. But God is the sovereign of the universe as well as kind and merciful, and all his intelligent creatures are bound to be in harmony with His name. He might have operated on the objector's principle had it pleased Him, but it did not, for He has pursued the directly opposite course. . . . He made man a reasonable creature and capable of being acted on by motive, either for weal or woe. He placed him under a law which required *belief of God's word and obedience*. He could obey or disobey as he pleased; he was free to stand or free to fall. He disbelieved God's word; he believed a lie and sinned. Here was voluntary disobedience. Hence the opposite to this is made the principle of life, by belief of whatsoever God saith, and voluntary obedience to His law. This is the

principle to which the world is reprobate; and to a conformity with which all men are invited and urged by the motives presented in the Scriptures."—From *Elpis Israel*, p. 157, as re-issued by Dr. Thomas in 1866, in a fourth edition, to which the following remark, among others, was prefaced: "For the first time since correcting the proof of the first edition in 1849, he (the author) has read the work again . . . It was reasonable to suppose that a longer and maturer study of "the Word" might render him dissatisfied with much originally written. . . . but, in reviewing the original, the author was agreeably surprised on finding he had so few corrections to make."

The No-will theory contains the germs of dissolution in relation to all these truths. For this reason it is to be resisted strenuously, however much its advocates may disclaim the results that belong to it. The believers of error are sometimes unconscious of the results that belong to their error; but things work out their own logic at last in spite of the best intentions. It is, therefore, the beginnings of things that are to be watched. The No-will theory is a beginning of mischief in which we refuse to be implicated. The consequences of refusal are not our concern or care. Divisions and forsakings we hate and avoid. We shall rejoice if a retreat on the part of the pamphleteers from the position they have taken up, permit of a termination of those that have taken place, as well as render an extension of them unnecessary. But, if not, whatever our personal regrets and disappointments, when the truth or its precepts are at stake, we can only choose one course. We can only resign ourselves to whatever consequences come from a refusal to consent to the corruption of the faith once for all delivered to the saints.—EDITOR.

## EXPOSURE OF THE "SPIRITUALISTIC" IMPOSTURE.

THE demoralizing imposture known in the world as "Spiritualism," which is only another name for ancient witchcraft and familiar-spirit-ism, has recently sustained several refreshing exposures of a very practical kind. That they will extirpate the imposture is more than can be expected in a world of crazy brains, but they will, doubtless, set some intelligent minds at liberty from the demoralizing thralldom, and perhaps generate a preliminary preparedness in the public mind, as regards Spiritualism at all events, to join in the verdict that is to be universally endorsed by the Gentiles at the coming of Christ: "Truly our fathers have inherited lies and vanity and things wherein there is no profit."—(Jer. xvi. 19.)

With the case of "Dr." Slade, the papers of the day have made everybody familiar. A young and intrepid professor of Botany, at one of our public institutions, having had one *seance* at the imposture, arranged with a medical friend to have another at which they should put to the test the theory he had formed as to how the "Dr." produced the "spirit" scribbles on the slate. His theory was that the "Dr." dexterously wrote those "messages" himself with one hand under the table (which was so constructed as to give a resting place to the slate); and that he then placed the slate in the position in which the "spirits" were supposed to write them. Accordingly, at the second meeting, by pre-arrangement, he snatched the slate from the Dr.'s hand just before it was placed for the "spirits" to write, and lo and behold! the "message" was already written there, upon which the professor rose and denounced the "Dr." as a scoundrel, and left the "Dr." nearly in a fainting state in his chair. The "Dr." has been sentenced to imprisonment for the imposture under the Vagrant Act.

More remarkable cases are reported from America. A correspondent forwards lengthy clippings from the *Rochester Democrat and Chronicle*, setting forth many details of two remarkable cases of detection, including in one case the public confession of the medium. As the particulars will be both interesting and useful, we make no apology for giving copious extracts.

It seems that a certain C. L. Jennings has performed for about three years as a "materializing medium," that is, a man who was supposed to have the power of condensing the "spirits" who were supposed to visit him, into the "material" form they possessed in their life on earth—exhibiting those forms in a dark room through the apertures of a cabinet, to the rapture of gaping dupes who recognised deceased relatives in what afterwards turned out to be mere combinations of pasteboard, clothes, wigs, &c. The newspaper editor says:

"There were some, however, who thought that the manifestations were based upon frauds, and determined, if possible, to unearth the mystery and expose the imposition. Upon the occasion of one of the first test seances our reporter and J. Nelson Tubbs examined the cabinet as closely as possible, and concluded that if there were any fraud, it was through the medium of the closet upon the right of the room, which was closed and to all appearances sealed securely, so that it was a matter of utter impossibility for anyone to communicate through it to Mr. Jennings, let alone the possibility of appearing in bodily form. This conclusion, of course, could not be acted upon then, but it has been acted upon since, and has resulted in the full exposure of the fraud and elicited the full confession of the false medium. As will be seen in the confession below, Mr. Jennings was so closely pursued by Mr. Tubbs and so tightly hemmed in that concealment was no longer possible. He applied to Dr. Stratton, who was an acquaintance of some of his relations, for

advice. Dr. Stratton at once told him that he should make a full and complete statement to the public. Mr. Jennings had already prepared a manuscript exposing the affair, intending at some time to deliver it as a public lecture. This was taken to Dr. Stratton's study and shown to him. He advised and urged that the man would be doing a moral wrong to withhold it from the public. Mr. Jennings consented to give it, and, last night, by appointment, met at the study Mr. Tubbs and the reporters of the *Democrat and Chronicle*. He gave the statement, and then, as he wished it to find credence with the public, took affidavit to its truthfulness."

Extract from the published confession of the medium:

"I am a Virginian by birth. Reverse of fortune, caused by the war, made me quit my healthy, sunny clime and delectable mountains for cold, crispy Yankeedom. Politics I have none. If there is one thing in existence that is more corrupt than politics, it is Spiritualism. My constitution being poor, I could not stand them both at once. I arrived in Philadelphia in 1871, and went into the mercantile business, following it there for two years. During the last six months of my stay there, I commenced receiving letters from a friend in regard to Spiritualism. Then I hardly knew the meaning of the word. Later he claimed to be a medium, a clairvoyant doctor, controlled by one Dr. John Baird, deceased more than a century ago. The great length of time since his demise, I thought then, was a most excellent preventive of questions to be asked by personal friends. So I answered his letters, calling him, unjustly, or prematurely, rather, a spiritualistic humbug, because I had never investigated. Then came more letters with such a glowing account of his success that it puzzled me much to know why his organism differed from my own. This last letter of my friend that I have just mentioned, contained also an invitation to visit him, which I gladly accepted, and arrived in Elmira, where he lived, a short time after, and which will be three years ago next February. My health being a little impaired at the time, it struck me that now was my time to get doctored cheap, because my friend was a doctor. So he took hold of my hand, closed his strange-looking black eyes, and Dr. John Baird, through the medium, was soon announced in a very deep and solemn voice, entirely unlike that of my friend,

and the which I confess awed me no little. It had been then about three years since I had seen him, and I had almost forgotten what an adept he was in imitating voices.

"In fact, he can mimic almost any person after hearing them converse awhile. So far, then, as the voice was concerned, I believed it to be that of my friend. After greeting me warmly, he commenced his diagnosis and, as well as I can remember, mentioned about as many diseases dwelling within this frail structure as I thought a horse could exist with; consequently, he struck some of mine. After the diagnosis came the prescription which, if not very curative, was quite harmless, as he well knew from the number of times that he had experimented with it. I don't think he made use of more than three prescriptions for the healing of all diseases that flesh is heir to. I decided not to take the medicine until I had investigated a little. So individuals would call every day, persons that I knew positively he had never seen, have an examination, pay their money, and leave perfectly satisfied. Now we are very modest about everything but money, and if there had been no charge for this examination, I shouldn't have thought it strange if his patients had agreed that he hit their cases just for the fun of the thing. But to see them pay their money down and pronounce the diagnosis accurate, was what astounded me beyond measure. So I commenced to think of Dr. John Baird with some awe and seriousness. That night no balmy sleep relieved my throbbing brain, so I lay awake and pondered on this mighty theory that is said to have crazed so many.

"Nevertheless, I continued to think of this most entertaining and strangest of all things to me, and determined to find out the truth of it at the risk of lunacy. He would lay awake half the night to hold converse with invisibles and soliloquise, I could not tell which. I would plead the rest of the evening with him only to confide in me and not to trifle with one's dearest memories and affections, and when I look back at it now, it seems that he must have believed it himself, or that his heart was adamant. Failing to elicit anything from him more than that I was sceptical and bigoted, and that the time would soon come when I and all the world would believe, I gave up in despair and commenced attending seances of every phase, and at that time I must acknowledge I was almost persuaded to become a Spiritualist. Then I would pause and reason,

and think, can this thing be produced by human agency? Then a method of investigation flashed through my brain which I will now make known to you—a method that I know to be infallible and the which every individual, I think, who has any thought of the future, should resort to. It is this: Become a medium, act a lie for the truth's sake. I have done it and am positively convinced of the fraudulence of materialising, rapping, clairvoyant, and every other kind of medium extant.

“I am willing to swear before God and man that every medium I have ever come in contact with, were frauds of the deepest dye. So you may judge the rest, if you choose, by those that I have seen.

“The next thing now in order is to prove what I say. Well, as soon as I was convinced of the proper manner of investigation, I gradually rumoured it that I was developing into a medium; and with the assistance of my friend's reputation as a medium, I was enabled, in an incredibly short time, to get the name, especially among his spiritualistic friends, of being a first-class medium. Now, at the beginning of my developing, I had, rooming with me, a very intelligent young man, and one who was not only sceptical in regard to Spiritualism, but about every other doctrine. So I claimed him for my victim to experiment with. He and I shared the same bed, while my doctor friend occupied the adjoining room, and slept alone—the rooms being originally one, but then temporarily partitioned into three. In the end of the room my doctor friend occupied, was a small pantry (I should call it), but at this time it was not in use, except for the purpose of concealing dirty linen, old shoes, worn-out hats, etc., of which rubbish, young men, keeping bachelor's hall, are likely to have a great deal. Now the more rubbish there was in the closet the better it suited me for my experiment. The first thing I did was to get two very tiny bells. I set one in plain view on one of the shelves, then secreted the other as near it as possible, with a fine black thread attached to the clapper, said thread being concealed by the carpet and running to the head of my bed. Now, mind you, this had a double interest for me. I was endeavouring to prove Spiritualism false, and convert at the same time an individual to the truth of it.

“As I had to be very private in arranging this spiritual manifestation, it took me quite a while, but the day it was completed,

and when I worked it and saw that it was good, I could hardly content myself till night and bed-time would come round, for I felt confident that the time was near at hand when I should know whether it was Dr. John Baird that had been giving people spiritual consolation or my doctor friend. I retired quite early that night so as to be in good time and condition to operate. Shortly afterward my room-mate followed me. Previous to this I had caused some insignificant manifestations to take place in my room-mate's presence, but he had never believed in them at all. As soon as he retired I gently prepared his mind for what was coming, by telling him what I had been hearing, and how frightened I was. He declared it to be someone in the next room, buried his head in the pillow, and prepared to dream. About that juncture the bell rang, and I said, “Don't you hear that?” He said “Yes,” but still believed it to be someone in the next room. I then commenced reasoning with him seriously, and showing him the absurdity of hearing a delicate bell through a solid wall two feet thick. Then I went on to tell him, with all the earnestness I could command, about the mystery of the thing, and that I had been receiving answers to questions by that bell for about one hour before he came. At this he gave a loud derisive laugh. I also had, in the same place, an arrangement, in perfect working order for rapping: said spirit being a ten-cent brass ring, wrapped with cloth, to make the sound dead and spiritual, with a string attached and running beneath the carpet to the head of my bed, like that of the bell. Now, as raps were so plausible, commonplace and spiritual to both sceptic and believer, I was compelled to produce them to prove that it was spirit-power ringing the bell, and then question the bell, and it would immediately lie for the rapper. Well, in thirty minutes from the time of the first manifestation my friend seemed to commence to partake of my earnestness, and, finally said, after receiving an answer from the bell, and then having it confirmed by the rapper, that it was strange, passing strange. I found I had him interested and, desiring to string out the fun in every sense of the word, I stopped the manifestation for that evening. The next morning the first thing I did was to take him and show him the bell in plain view. At this discovery, his wonder increased, especially after recognising the tone of the bell to be the same as that of the night previous. That

day he was unusually reticent and solemn, and, I think, looked forward to the approaching night with no little dread. Night came, and he made sure that I was in before he entered. We retired together. I will state here that it had been proven by the rapper and ringer the night before that I was a strong medium, and that my friend was mediumistic, but would never become developed until he believed in this great truth. So, a few minutes after retiring, I asked if there were any spirits present they would please rap; no response. Please ring, then; no ring. I repeated my question several times with no better success. My friend, who seemed to have been holding his breath up to this time, breathed a sigh of relief; but his relief was of short duration, for just then a faint ring was heard, followed by a gentle rap. Then I explained to my friend that it always required a short time to get up the proper influence. The questioning commenced again, and I often wonder now how I was so successful in my experience, that 5 per cent. of the questions asked in the presence of mediums, mentally, or otherwise, can be answered correctly in the affirmative. I mean questions that only require no or yes for the answer.

"After these manifestations had gone on for several nights, a bright idea, in the way of a test, came into my friend's head. We had always been asking our questions in a very loud voice, as if we were really speaking to someone in the next room, but now he proposed to ask them in a whisper, and if they were then answered in the next room, he would be a believer in Spiritualism. His head was within six inches of mine, and, of course, the questions were answered accurately. This night of which I speak he had left the lamp dimly burning, and the first thing I knew he sprang from the bed, turned up the light, and clad in ghostly habiliments, requested me to go with him, not knowing what he desired. The first thing he examined was the bell, which he found to be all right. Then he searched all the apartments thoroughly, which took but a short time, there being but a few places in which a person could be concealed. Now, he had often heard my friend prescribing in the solemn tones of Dr. Baird, and as I have said before, he generally gave them all the same medicine, and among the ingredients, invariably, were two ounces of black cohosh; so when anyone would complain of being sick in the presence of my friend,

he would laugh and tell them to take two ounces of black cohosh; but, on this memorable night, when we returned to our bedroom, he stood in the middle of the floor and said, 'Jennings, I will never say black cohosh again. I am convinced from this moment of this great truth.'

"During the last few days of which I speak, and the beginning of my mediumship, my doctor friend was not in the city, so my investigation was only one half done, and the least important part to me. I had made one thorough convert to the belief, but my anxiety hadn't at all abated. So I longed for my doctor friend's return, that I might also be at rest, like my poor duped friend, who was never known, after that, to come to the rooms first in the evening, as long as we stayed there. My doctor friend came at last, and my other friend commenced immediately telling him what had transpired, and that he wished to apologise to both himself and Dr. Baird for the fun he had made of them. My doctor friend could not believe that a conversion could be wrought in a person so quickly, especially by a novice medium, therefore, would not listen to apologies or anything else, but thought it a trick concocted by him and me. Now, instead of my brother going immediately into a trance and finding out, through Dr. Baird, the truth of this thing, he waited patiently for the coming night and events, that he might investigate mortally, and without the aid of Dr. Baird.

"On this night we all three retired about the same time, and after waiting the proper length of time, and asking the usual number of questions, "are there any spirits present, if so, please rap," we commenced getting faint raps, but which soon became louder than usual as also was the ringing of the bell, and when I asked why the manifestations were so fine, the answer was, because the conditions were generally strengthened by the presence of another medium. I soon saw that he was intensely interested, or pretended to be, and so I kept up the manifestations for weeks, and long after my friend had gone to sleep, my doctor friend and I would lie and converse with departed Virginians, with whom, while in the body, I was perfectly familiar, but made my doctor friend believe that I had forgotten them entirely. Some nights when some departed F. F. V. would advance himself I would feign sleep, but I have known him to converse with them often from 9 till 1 o'clock in the morning. In fact the idea of communicating with



spirits seemed so novel, interesting and mysterious to him, that I thought he would never get his fill. To tell the truth, if there never was a genuine Spiritualist before or since, he was one for about six weeks. Now it is to be remembered that he was also a rapping medium, but I never had heard him say that these manifestations went on when he was there alone. It seemed very important that I should be there to have this phenomenon at all: I mean to have it occur in one room while I was in another. My brother could always produce raps if his hands were on a table. During this time I would occasionally have sittings with some private family, and I would generally choose my circle, which would be composed principally of old ladies, consequently it didn't take me long to get the reputation of being one of the best mediums for physical manifestations in the world. I was endorsed by every medium in Elmira, the famous Mrs. Wilcox not excepted. They all attended, or endeavoured to attend, my circles, and confirmed the truth of my manifestations without my requesting it. Now this is my strong hold and proof of the fraudulency of all mediums, and ever since I have been holding seances here in Rochester, my reputation has been sustained by every medium in the city, and if there are any who have not endorsed me, they have not denounced me. So, if I can succeed in proving myself a fraud, it will be clear that all the rest in this city, at any rate, will be proved the same, and if all the Spiritualism in Rochester is counterfeit, tell me where I can go and find it genuine.

"I vowed within myself that I would never be a medium and make it a business, although I had seen so much of it I knew it to be a lucrative business. I was fully conscious of the enormity of the sin and degradation of it. But time rolled on, business grew duller every day, and I grew despondent and poorer, and about this time the report got out that I was a medium, and there poured into the store a perpetual stream of Spiritualists, persistently urging me to sit for development. I finally, but reluctantly, agreed, but in the meantime commenced having seances at almost any residences I was requested to. The first seance I held after it became known to the Rochester people that I was a medium, was in the Whitecomb House, and at this seance was present a gentleman from Chicago, who recognised Lizzy, his daughter, in me, after I had covered my small moustache with a piece of flesh-

coloured cloth and reduced the size of my face with a shawl that I had hung up purposely in the back of the closet, but for which purpose the control said was to make a dark back-ground. From this sitting my fame commenced to spread, and at almost every private house where I sat after that, I had the luck of being placed in a clothes press or some place that contained inexhaustible paraphernalia for setting up different kinds of spirits, consequently I would offer to be examined on these occasions, but I don't think anyone ever did it.

"After showing them spirits after this fashion for some time, a warm and liberal hearted Spiritualist of this place proposed to have a cabinet made, rent a room for one month or longer, and which he did at an expense of thirty dollars or more, and organise a developing circle to sit two or three times a week, all of which was carried out. Now, I was well aware that, if I used a cabinet built after their own honest ideas and put in an upper room, I would never be able to satisfy the public of anything spiritual, or even make any money out of it. The cabinet which I was then using, and can now be seen at No. 31, Chesnut Street, was partitioned by a wire screen, having the aperture in the vacant end or side in which I did not sit. I saw instantly that I could not stand this test at all, and that something must be done. I forgot to state that while speaking of my mediumship in Elmira that I confided to two of the clerks in the store where I was engaged, that it was all fun and no pay; the utter falsity of spiritualism, and that almost always I had an accomplice when I gave seances where manifestations of a physical nature were produced.

"So I now fully decided to get an accomplice here, not expecting him to be of any practical use at the time, but that we might consult together about what was to be done, and how to get rid of this cabinet and room. So often at the midnight hour we have gone there through all kinds of weather to plan what we should do, and see if any alterations could be made in the cabinet or room. We finally decided to remove a small strip running across the top of the door and forming a part of the casing. Our idea was then to hollow out a space which would extend up in the cornice of the cabinet, large enough to hide one or two false-faces and beards, and have the piece we removed fixed to work secretly with a spring. So we went to work one evening and hollowed out a small space,

which anyone may find there at the present who cares to examine the cabinet. We then replaced the piece, fixing it firm enough to hold in case of investigation.

"During this time we were holding our regular seances, and becoming quite well acquainted with the developing circle. I found it was not necessary to have any secret places in the cabinet to deceive them, because they all had the utmost confidence in me, and in spiritualism. They had never desired me to sit with the wire door closed, consequently I had given them quite a number of materialisations and written communications which I always prepared before going there. Now to give them something pleasing and to talk about outside, and which would spread my fame, I proposed to have two apertures on each of the doors, which was done. I then had my accomplice paint me a couple of faces, one of a man the other of a woman, I then got a small piece of wire, which I twisted up to put in my pocket, and on that night told them I would shut the wire door, as Mr. Cutter, the control, said he thought I was strong enough to materialise through the screen. I entered the cabinet, and the singing and the music commenced. I straightened out the wire, attached one of the faces to it, then rolled the face up, poked it through the screen and then unrolled it by turning the wire. I also had a piece of thick dark worsted cloth, which I used as a beard for myself. Now my hearers will please bear in mind that I was cheating in a most shameful manner my friends. Now I wish to know to what extent they were my friends. I had only known them a few short weeks, and if I had not claimed to be a medium I should never have known them. Now it seems clear to me that outside of my mediumship I had no friends. Now it is characteristic of mediums to be poor, and I was no exception, and they knew it, but was offered no relief worth a cent. So on this night two faces appeared at once, one at each aperture, and which almost threw them into extacies. My friend and myself looked around for a whole day to find a house, but found none that would suit my purpose, until we came to 31, Chesnut-street, which was just what we wanted. We took possession April 1st, and held developing circles there for two months. At that time no arrangements were made for the concealment of an accomplice, but I did it all myself, changing my face to suit the different phases with my coat, handkerchief, &c. Then I procured an accom-

plice, and began giving materialising seances "pro bono publico." My accomplice was concealed in the closet opening off the cabinet. At the end of the closet next to Court street was simply the scantling and sideboards. Leaving just space enough for him to stand, we placed a false end in the closet, which swung on hinges. From the closet it was impossible to detect a deception. The first public seance that was given, a committee appointed marched in with sealing-wax and a candle, and sealed up the closet-door and the window. This disconcerted me, and so the conditions were pronounced bad, and no manifestations were given, but instead I gave them a short lecture on spiritualism, and stated that the next night, probably, everything would be all right. The question was how to get my accomplice out of the closet. After all had gone I returned, and hearing a knife, unsealed the door. By this means no one could see that it had been done. We consulted together as to what we could do, and he struck upon a plan, which we adopted, and worked so successfully for so long. We sealed all the screws and sides tight, but from the inside we cut through the matched door in such a way that from the inside of the closet one-half of it could be opened. The next night, therefore, the seance was all right, and pronounced very fine. The fear of discovery was upon me every night. So many suggestions were made about the closet, that finally it was agreed to put up a partition through the room, thus shutting off the closet door. This was agreed to, and the partition was built of matched lumber. This we worked in the same way as the closet-door, and we were completely successful. They began finally to suspect this partition, and so we concluded to take it down, and go back to the closet again. To baffle still more we put a bar across the door of the closet, and screwed it fast. Up to this time I sat in stocks, with my feet and hands visible when requested, but after the partition was taken down and the bar put up, I refused to go into the stocks as complete tests had been given. We were then enabled to show three hands at once, which was a staggerer to doubters. I then unscrewed one end of the bar and let it down, it remaining so until the close of the seance. When through, I would fasten my accomplice in again. In some of these seances I would give statements purporting to come from the departed, but which were committed to memory from Swedenborg. To head off those who

might recognise them, I, as the spirit, said that I had given them before in the flesh and now repeated them in the spirit. I didn't make much money as I had to divide with my accomplice, who had me in his power. He used false hair, wigs, beards, &c., and put flour on his hands to give a ghostly appearance. We practised in the daytime with myself as audience and he as the spirit. Many people came and recognised in the seances faces of deceased friends. They also knew them by the voice, accent, &c. One evening I attended a temperance meeting in Riley Hall, and heard General Riley tell about Adonijah Green, who forty years before kept an hotel where the Whitcomb House now is. In my next seance he appeared and no one knew him. But on inquiry they found such a man had lived here at that time and kept an hotel. I went up to Mount Hope, and from tombstones obtained names to use. In this way I got the names of Lieutenant Kline and General Stevens. For baby faces we used a piece of black velvetine, cutting out a small round hole for the face. This placed over a face looked like the small features of a baby. We insisted on the music to deaden whatever sound we might make. One night Lawyer Simons engaged me for a private seance, and fifteen or twenty persons came. In the afternoon, they went into the fancy store and bored two two-inch auger holes into the cabinet. This, of course, we did not know. Half-an-hour before the seance my accomplice went into the closet. When we were all ready I asked Mr. Green (my control) if all was ready. He said all was up, that holes had been bored, &c. By means of a dark lantern at one hole and looking through the other they expected to catch us, but by the use of the old false end of the closet they were baffled. I, however, gave some indistinct materialisations. The audience kept saying, "come up closer," and the fellows inside hearing this, knew that the seance was going on. Pretty soon they bored through the wall of the room, the auger coming near my arm. I at once went out and complained of this as an imposition. I also went and told the owner of the building to order them out, which he then did. After that we had sittings all right, and I became quite noted. Finally, arrangements were made for a series of private sittings by a well-known gentleman. During this series, the manifestations were better than ever. Bouquets,

rings, etc., were taken from the hands of the spectators and returned, while my hands were in the stocks. Mr. Tubbs one evening proposed additional seals to the closet door. I objected on the ground that the control said too many alterations had already been made. Mr. Tubbs finally asked me to allow him to enter the closet and seal it in his own way. The control refused, but said at the next sitting a manifestation would be given which would satisfy all—a form would walk out of the cabinet in their midst, but Mr. Tubbs said he would not be satisfied until his demand was complied with, and, furthermore, no more seances could be given till it was done. I said I was greatly incensed at the control, because he would not consent to this, but I had no alternative but to stop. This was two weeks ago last Friday. Mr. Tubbs was determined, and I saw the game was up. I knew that the Rev. Mr. Stratton was acquainted with some of my relatives, and so I went to him for advice. He advised me to make a clean breast of it. My statement was taken to him and read. He advised its publication."

#### ANOTHER EXPOSURE.

A LADY "MEDIUM" OF TWENTY YEARS' STANDING CAUGHT IN THE ACT OF DECEPTION.

The same paper, the *Rochester Democrat and Chronicle*, publishes an account of a still more complete exposure. The impostor, in this case, was a lady, who for twenty years has, to the profit of herself and husband, deluded the public with the idea that she had the power of transmuting her body into the ethereal substance of which ghosts are supposed to be made, and in that transmuted state, to assume a form of any "departed spirit" that the assembled victims might desire to see. The editor of the Rochester paper says that while the foregoing confession of Jennings has greatly shocked the spiritualistic world, they "turned with unshaken faith to Mrs. Markee, the renowned dematerialising medium of Havana, N.Y., and invited the world to investigate and pronounce false if they dare. The world, represented by intelligent gentlemen, has investigated, and the result of their investigations we publish this morning, as thorough and complete an

exposure of long-continued duplicity and fraud as any fair-minded man could ask. Mrs. Markee's skill has obtained for her more than a local reputation, and throughout many of the States she has been known and accepted as one of the best mediums. Indeed, it has been claimed that she was one of the only two persons in the United States capable of dematerialisation, and the number of people who have flocked to see her at so much a head has well corresponded to her reputed skill. For nearly twenty years she has been engaged in the deception, and it would be strange, indeed, if in all that time, and aided by peculiar natural powers, she had not acquired a proficiency in her arts which at times seemed to border on the supernatural. At last, however, the firm and concerted action on the part of a few determined gentlemen has brought the wicked and unnatural deception to an end, and with all the minor details the one and all sufficient fact stands forth pre-eminent, the form that has been wont to issue purporting to be a visitant from the spirit-world, was not the form of a spirit, it was not the de-materialised form of the medium, but the unmistakable, material form of Mrs. Markee, the renowned and fraudulent spiritualist of Havana.

"Since the first manifestation in the city a number of our young medical men have resolved to sift the matter to the bottom, and the recent successful exposure of Jennings only strengthened them in their resolution. Last evening was selected for the experiment, and a little before eight o'clock, Drs. Mallory, Cary, Cox, L. M. Moore, jun., and F. E. Woodworth, of this city; W. H. Frost, Chicago; F. A. Carver, of Warren, Pa.; and a reporter of the *Democrat and Chronicle*, rapped for admittance at the room rented by Mr. Markee in the Occumpaugh Block, and were at once admitted. Every precaution had been taken by the investigators to insure success, and one was armed with a piece of tallow candle to be used in case the lamp was extinguished in the *melee* which was expected to follow the dénouement. Previous to entering the apartment each man had been assigned a part to act, to be changed as the exigencies of the case might require. When the form appeared one was to jump forward, clasp her in his arms and *hold on*. Two others were detailed to quell any manifestation on the part of Markee, the fourth was to turn up the lamp and the others were supposed to make themselves generally useful wherever

their services might be required."

"The reporter describes the preliminaries of the *seance* and then proceeds: "The door of the cabinet was partially pushed ajar and a white form appeared at the opening. 'Good evening,' she sweetly lisped, and 'good evening,' 'good evening,' resounded from different parts of the circle. 'Can you come out and see us to-night, Katie?' asked Mr. Rutherford. 'I will try,' she replied, and forthwith she commenced moving very slowly forward amidst profound silence. Slowly she advanced until within a foot of the reporter, when she stopped and raised her hand to his forehead, but just as her fingers touched his hair, a man sprang from the other end of the circle and clasped her in his arms. In an instant the room was in the wildest confusion. Markee was making frantic efforts to escape from the firm grasp of the two men who had sprung upon him. Rutherford was struggling violently in the arms of another, the women and children were shrieking with fright and Mr. Markee was uttering the most horrible yells. The light was at once turned up, and by its bright rays the unmistakable face and form of Mrs. Markee was seen struggling in the arms of one of the doctors. In the midst of the *melee*, the crowd rushed against him, and Mrs. Markee slipped from his arms to the floor, kicking and yelling as if possessed of a veritable devil. One of the boys promptly stumbled over her, and in the confusion she made an attempt to crawl into the cabinet, and in this she succeeded, but in the company of the gentleman who first seized her in his arms. She crouched down in the corner of the cabinet, covered her face and body with a quantity of the black lining, and there for a few moments she was allowed to remain, uttering alternate shrieks and an inarticulate, horrible sound, something like 'blobble-blobber-blobber.' Meanwhile Markee was nearly beside himself with anger and fear, and uttering the most terrible threats. He saw a lucrative occupation slipping from his fingers, and his rage and resentment knew no bounds.

"When Mrs. Markee went into the cabinet she distinctly stated that all that was white about her clothing was her stockings and the ruche about her neck. The rest of her apparel, under-clothing and all, was composed of dark cloth. When she appeared as a spirit in the dim light of the room, it looked as if she were clad in white, but when she was in-

tercepted, the light turned on and her clothing examined, it was seen that she had on a white pair of drawers, a white chemisette, a white corsette, and the inside of a skirt which she wore was of the same colour. Skilfully arranged, and in the uncertain light, these had all the appearance of a close-fitting, well pulled-back white dress. When she took her seat in the cabinet, her hair was tied in a knot at the back of her head. The spirit had hair falling down upon her shoulders, and by a singular coincidence, Mrs. Markee's hair was arranged in the same

manner when detected. When the cabinet was first entered after the seizure her black dress skirt and waist were found upon the floor in the corner, where she had thrown them while preparing to appear in her under-garments, and this one discovery in itself is incontrovertible proof. They claimed that both body and clothing, dematerialised, were made up into the spirit form that appeared, but in this case, the clothing was thrown into a heap on the floor, and there they remained."

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 80.

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*"Exhort one another daily."*—PAUL.

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IN our readings this morning, we have been informed that the Scriptures, which are elsewhere declared to be for comfort and patience, are also profitable for reproof and instruction in righteousness. We have recently had occasion to look at the comfort in the glory of the prospect opened up before us in the gospel. This is the bright side: to-day we glance at the dark side—that side, namely, that exhibits the position of saints in the present evil world—taking the word saints for present purposes, as including all upon whom the name of Christ is called without reference to whether they are faithful or otherwise. Here we shall find reproof and instruction in righteousness most salutary—most necessary. While in this position we are in danger. The greatness of the danger is evidenced in the constant recurrence of the apostolic exhortation to be on our guard. "Beware, lest any of you be hardened through the deceitfulness of sin." "Let us therefore fear, lest any should seem to come short." "Let him that thinketh he standeth, take heed lest he fall." "Be not conformed to this world, but be ye transformed by the

renewing of your mind." "Redeem the time because the days are evil." "Be ye holy in all manner of conversation." "Love not the world, neither the things that are in the world." "Pass the time of your sojourning here in fear." Such are examples of the constantly recurring precepts of the Spirit to the saints in relation to their present position. They point to our danger, and danger calls for circumspection.

Let us look this morning at some of our dangers. The chapters read give us a clue. We read therein of some who were to be "lovers of pleasure, more than lovers of God." The persons so described were not unbelievers: they were professors, for it is added that they had "a form of godliness but denying the power thereof." This is a graphic description. It sets forth exactly who is meant. It does not mean that the persons to whom it applies would deny there was a form of godliness, or reject the form. The word "deny" has the same force here as in the exhortation to believers to "deny ungodliness and worldly lusts," that is, put them away—have no part with them. Don't consent

to them—deny them. The persons in question believed the gospel in theory, and submitted themselves in form to its institutions, but there is a something in connection with these which they practically denied in not being influenced by it: “the power thereof.” What is this?

If seed is put into the earth, and does not germinate, it has no “power” in the soil. It is powerless and at last succumbs to corruption. This is a simile employed by Jesus himself, in reference to the word: the word is seed: our minds are soil: if the seed does not bring forth the results intended, we have the form without the power. As a rule, the failure of seed to germinate is due to some defect in the seed: in other cases the seed is good, but some one or more of the conditions necessary to its fructification are awaiting. There is a lack of moisture, or the ground is too hard, or it is not sufficiently covered with soil, &c. In the case of the seed of the word, there is no defect in the seed: failure in fructification must be due altogether to the surrounding conditions. These conditions are most of them subject to control. The quality of the soil cannot be altered: a man cannot by an act of will change himself at the start from being what he is, as regards natural capacity and proclivity, but he can regulate the external conditions which at last even affect the constitution of the mental soil to some extent. A piece of poor ground well cultivated will show a fair result, and even improve in quality where good soil left untended will yield a crop of weeds, and deteriorate in its own constitution. The parallel in the case of mental tillage is perfect.

Certain conditions are essential to the fructification of the good seed sown in the heart, and other conditions are hurtful and will positively arrest growth at last and bring decay and death. The pursuit of pleasure is one of the latter conditions. It is mentioned in the chapter read: ‘lovers of pleasure’

are the antithesis to “lovers of God.” It is mentioned in other places. Paul speaks of certain female professors, who living in pleasure, were “dead while they lived.” The opposite condition is expressed as “living soberly, righteously and godly in this present world, looking for that blessed hope.” Incidentally, we have a practical illustration of the two states in one of the chapters read. In the 10th verse (2 Tim. iv. 10) Paul says, “Demas hath forsaken me, *having loved the present world.*” Two years before in writing to Philemon, Paul describes this Demas as his “fellow labourer,” and therefore a partaker of the sufferings that are incident in all ages in one form or other to those who identify themselves with the high calling of God which is in Christ Jesus. So that here is the case of a man, an actual companion of the apostles, turning aside from this cause, that he “loved the present world.” Now this is an influence to which we are all, at all times, exposed. There are pleasures in the world. There is recognition, entertainment, society, merry-making and honour for those whom the world loves, and these things make the time speed pleasantly away. Even for those that the world doesn’t love, there are many pleasures provided, if people like to go in the way of them. There is a gratification to the natural mind in going with the multitude in the ways of pleasure. There is always a fascination about the thing, especially if it is “respectable,” and engaged in as something about which the lovers of pleasure can say there is “no harm” in it.

The temptation to give in to this kind of seduction is liable to be felt in the loneliness, endurance and self-denial that belong to the present walk of fellowship with Christ. The temptation is especially felt by the young, who have not yet realised the hollow character of all the ways of man. They need especially to

be warned, and if they are wise, they will listen. There are two strong reasons why they should listen—always presupposing, that they have earnestly made Christ their portion, and not taken up with him merely because friends have done so. There are two things which make it impossible for those, whether old or young, who desire the approbation of Christ at his coming to indulge in the pleasures of the world, whether in the form of the ball room, concert hall, theatre, or any of the other devices which sinners have invented for the whiling away of their heavy hours.

The first is, these things are hurtful to the new man formed within them by the word: they check the fructification of the seed of the word. They hang a heavy weight on the spiritual racer: they help the sin which doth already too easily beset us: they tend to hold the mind in a carnal sympathy, and to keep at a distance the things of God. They make us feel one with the world, which is God's *enemy*. They are therefore a hindrance. They do not help us to Christ, but they rather widen the distance between us and him. Who has not at one time or other experienced the mental blank—the spiritual desolation—caused by the peculiar mental combustion called “pleasure?” Therefore on the score of spiritual expedience, spiritual men and women (and none others are the children of God) should never be found in the paths of pleasure-seeking. They should be found taking care of the seed of the word that has been sown in their hearts. To follow pleasure is as if a man should water his garden with vinegar or lime water. Let him water it rather with the pure water of the word, and manure it with those self-restraints and sobrieties which will make it healthful and strong and vigorous.

But there is a stronger reason why we should “stand not in the way of sinners, nor sit in the seat of the scornful.” It is

one of the plainest teachings of Christ concerning himself and his brethren that they are “not of the world.” By the world he does not mean the earth, or air, or sky; he means the people that inhabit the earth; the people who compose the present order of society. Not being of the world is a sufficient reason of itself why we should not be found consorting with the world in its particular pleasures and festivals. But we are expressly commanded to “Love not the world.” We are further informed that if in spite of this exhortation, we do love the world and have its friendship, it will be at the price of God's friendship, for “the friendship of the world is enmity with God.” There is substantial reason for the invitation to “come out from among them and be separate,” that God may receive us, and that we may be His sons and daughters. That reason is the one given by John: “All that is in the world, the lust of the flesh and the lust of the eye, and the pride of life, is not of the Father;” that is, these sentiments are not such as the Father approves as the motives of action in those whom He has formed in His own image. Now these feelings mentioned by John are the conspicuous features of every worldly gathering of pleasure-seekers and of worldly people when they don't gather. When we attain to any growth in Christ, we see this clearly, and more clearly every year. At first, to youth and inexperience (and always to the carnal mind, whether old or young) it seems not so bad. Things seem fair and harmless; and the apostolic portraiture overdrawn, and the scruples of such as are guided by the apostles over strong. But at last, with maturer judgment of all things and enlarged appreciation of things that are truly “good,” the world looks all that it is, and if we are wise, we stand aside as God's friends have always stood aside from the enemy of God. We get to see that the world in all its ways is wrong at

the root. What root is that? God. The world sprang from God; and in a right state of the world, God would be its highest honour, its highest concern, its highest pleasure. But in the actual state of the world, God is not there at all. He is unknown, unregarded where professedly recognised, sneered at where not actually denied in words—blasphemed everywhere in the actions of men. His word neglected where admitted, despised where not avowedly cast out, spurned and denounced where the carnal mind openly unfurls the flag of its rebellion. While casting God behind their backs, the world scruples not to use, as if it were its own, the goodness God has distributed with open hand on every side. It lays its hand on everything as if it were creator and lord of all. It puts itself in the place of God. The word tells us that for the pleasure of God, creation exists. The world ignores this, and acts on the theory that all things are for the pleasure of man. Thus God is dethroned in His own house. God purposes a great change in this respect. He intends to humble the haughtiness of man, that the Lord alone may be exalted in that day. He intends to exhibit His glory to the eyes of all flesh, when because of His judgments, all nations shall come and worship before Him. He will say, "Be still, and know that I am God. I will be exalted in the earth." The day is coming when one shall not say to his neighbour, "Know the Lord, for all shall know Him, from the least even to the greatest." Every knee shall bow to Him, and every tongue confess.

Meanwhile He is making preparation for that day in the selection from men by the preaching of the gospel of a family who shall shadow forth His glory, and execute His authority in the age to come. They are called to the fellowship of His Son, who is the first-born of the family, and their elder brother. This fellowship consists in walking as he walked (1 Jno. ii. 6), and being in the world as he was in the

world (1 Jno. iv. 17), doing the will of the Father, and glorifying His name, even to the point of enduring the contradiction of sinners against themselves. Now shall these—the appointed executioners of divine vengeance on the world, the appointed reflectors of divine wisdom in the age to come, the appointed instruments of enlightenment and blessing to all mankind in the day of holiness to Jehovah—shall these be found consorting in the pleasure-seeking of a world that knows not God, and obeys not the gospel of our Lord Jesus Christ? Can the sons of God give countenance to assemblies and occasions in which God is dethroned, and pleasure placed on the seat of honour and power?

It is scarcely possible for a heart in true sympathy with God to falter in the answer to this question. David is a true instance of such a heart, and he says, "I have hated the congregation of evil-doers. I will not sit with the wicked." "I have not sat with vain persons, neither will I go in with dissemblers." Such will be the account that every faithful son and daughter of the Lord God Almighty will give of themselves. And what if such a course may bring present weariness, (though a righteous man is less weary in solitude than in the crowd of those who set not God before them)? What if it shut you off from much that looks agreeable and entertaining and advantageous in the present time? The day that hastens is a day of great recompence for those who take up the cross and follow Christ. It is a day when the present evil world will be no more, when it will have passed like a dream, when the children of vanity shall lament in vain with weeping and wailing and gnashing of teeth, mourners shall be comforted, and the despised shall be exalted. There is no human joy, and no earthly pleasure comparable to the joy and gladness that will electrify the ranks of those who shall come to Zion with singing, crowned with everlasting and unspeakable joy in the day when for them, sorrow and sighing shall flee away.

EDITOR.



## HIS REAL TEACHING ON CHRIST:

*Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of "God-Manifestation."*

BROTHER LAVEROCK, of Leith, Scotland, desiring, in view of the contentions of some as to the teaching of Dr. Thomas on Christ, in relation to the manifestation of God in him, set himself, for his own satisfaction, to copy out and put together all the sentences he could find in *Eureka* and *Phanerosis* bearing on the subject. By the suggestion of others, he has sent the MS. to the *Christadelphian* with a view to publication. It will, doubtless, be generally accepted and perhaps be useful to those who may be in a state of uncertainty. We give the extracts in the order in which he has arranged them. He has arranged them under the following headings:—"The Deity Himself," "The Spirit," "The term 'Jesus,'" "Jesus before anointing," "Jesus after anointing," "The term 'mere man,'" "The *Logos*," "The term Christ and Christ in the prophets," "The origin of Jesus," "God with us and one of three things," "I came down from heaven, etc.," "Before Abraham was I am," "The Alpha and Omega and the Amen," "The Son of Man on the cross and in death," "Jesus anointed came in the flesh," "Believing on the Christ," "The spiritual rock," "Jesus overcame and voluntary obedience."

To the extracts, brother Laverock prefixes the following: NOTE.—"An accurate writer does not contradict himself: what he affirms in one part he does not deny in another; a particular expression or statement should not be looked at by itself, but taken into consideration with the whole, and in this manner only will an accurate opinion or conclusion be formed."

### THE DEITY HIMSELF.

"As we have seen, Moses and the

prophets teach one self-existent supreme fountain of power, *Ail*, who is Spirit and self-named, *I Shall Be*, or *Yahweh*; that this one *Yahweh Spirit Power* is "*God*" in the highest sense, and constitutes the Godhead or Father in heaven; and that He is the Springhead of many streams, or rivers of Spirit, which assume organic forms according to the will of the *Yahweh Spirit Power*, and that when formed after the model, archetype, or pattern, presented in His own hypostasis, or substance, they become Spirit *Elohim*, or sons of God, and are Spirit, because "born of the Spirit." Emanations of the formative Spirit being εξ αυτου out of Him. The Spirit *Elohim* was also God, nevertheless they are created—they are formed and made out of and by that which is uncreated—they are Spirit-forms, the substance of which (Spirit) is eternal; while the forms are from a beginning. Each one is a god in the sense of partaking of the Divine nature, and being, therefore, a son of God.

"Now if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh Elohim*, which occurs so frequently in the Hebrew Scriptures—*Yahweh* is the name of the uncreated power; *Elohim*, the organizations of that power after its image and likeness, whether they belong to the sun, moon and stars of the universe, or to Israel. Hence, also, the beauty and fulness of the phrase I am He the Mighty Ones, that formed the earth and made it.—(See *Phanerosis*, pages 23 and 24.) The source or fountain of power in the universe is one. It is an unit. Therefore everything which exists is εξ αυτου out of Him. By Godhead is meant, the source, spring or fountain of Deity—the Divine Nature in its original pre-existence before every thing.—(*Phans.*, p. 18 and 32.) There is one Eternal Uncreated Substance, which is essentially power, incorruptibility and life, dwelling invisible in unapproachable light; and known before the days of Moses by the name of *Ail Shaddai*, the Strength of the Mighty Ones, and from His interview with the angel at the bush, by that of *Yahweh* or *Yah*, "*He who will be.*"—(See *Eureka*, vol. i. p. 105.)

## THE SPIRIT.

"That which connects the focal power of the universe with the embodied sons of power, and indeed with all created things, is also "Spirit"—styled in Scripture "free Spirit."—(Psalms li. 12.) It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free Spirit, connecting the orbs of heaven and all they contain with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form—penetrating and pervading everywhere. To this universality the psalmist alludes when he enquires of *Yahweh*, "Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there; though I shall spread down in *sheol* (the grave) behold Thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea; moreover, there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me. . . ." All this is equivalent to saying that the Father-power is omnipresent by His Spirit. Hence, He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-prevailing Spirit places Him in contemporary juxtaposition with them all: so that at one and the same instant, He knows the fall of a sparrow on earth, and any other event, small or great, on the sun. In this way it is that, as Paul told the Athenian idolators, "He is not far from every one of us."—(Acts xvii. 27.) We are out of Him, and through Him and in Him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father *Ail Elohim haruchoth l'kol-bashar*, power, powers of the Spirits, for all flesh.—(Numb. xvi. 22.) Here is power as the cause of life, called *Ail*, and powers as distributed to each living thing, and therefore called *Elohim*. . . . *Ail* is life absolute; for as Paul says, "He only hath deathlessness." Life radiating from His hypostasis or substance is Spirit life. . . . Formative of a creature and sustaining it in life, it is power of Spirit or Spirit power for that creature. . . . Hence, these *Elohim* are Son-powers or emanations from *Ail*, the great paternal power. He is, therefore, the *Ail* of all flesh, as well as *Elohim* for all flesh. . . . In this collaboration, then, we have Father-power,

Son-power, or emanation and free Spirit. Moses and the prophets teach this as we have seen. The Father-power is one, the Son-power is the one Father-power in plural manifestation; and the manifestation is developed by Free Spirit emanation from the Father-power. This is not only scriptural but reasonable.—(*Phans.*, pp. 19 and 20.)

"Holy Spirit is an emanation from His substance intensely radiant and all-prevailing; and that when focalized under the fiat of His will, things and persons without limit, as to number or nature, are produced.—(*Eureka*, vol. i. p. 100.)

## THE TERM JESUS.

"Now, Jesus Anointed is power, or Spirit manifested in flesh, and justified in Spirit (1 Tim. iii. 16), or made of the seed of David according to flesh; and constituted Son of God in power, according to the Spirit of Holiness, out of a resurrection of dead ones (Romans i. 3, 4), and, therefore, styled "the Lord the Spirit" or a "life imparting Spirit."—(1 Cor. xv. 45; 2 Cor. iii. 17, 18.) Here are Spirit and flesh. The Spirit is *Theos* or Deity; the flesh was the son of Mary, and when anointed with Spirit again at his resurrection, became Jesus Christ, or the anointed Jesus.—(*Eureka*, vol. i. p. 13.)

Jesus is the flesh, and the seven spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined the salutation is from "the Lord the Spirit."—(*Eureka*, vol. i. p. 124. See same vol. also, p. 311.)

## JESUS BEFORE ANOINTING.

When we contemplate the cherub before his sealing and anointing, we see only the son of Mary—the seed of woman, in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in Nazareth and was subject to Mary and Joseph, and worked at the trade of his mother's husband. He knew his real paternity was not of Joseph; he never went to school, yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being

upon him; and he was beloved by all who knew him.—(Matt. i. 23; Luke ii. 40, 46-52; Mark vi. 3; Jno. viii. 15; Psalms cxix. 97, 104.) He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam and imparted to him much wisdom and knowledge, but still left him free to obey the impulse of his flesh, if he preferred it rather than the Divine law. This was the case with Jesus, who in his discourses, always maintained the distinction between what he called "mine own self" and "the Father Himself" who dwelt in him by His effluence. "The Son," said he, "can do nothing of himself," and this he repeated in the same discourse, saying, "I can of mine own self do nothing." He refers all the doctrine taught, and all the miracles performed, to the Father whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to be understood.—(*Phans.*, p. 43.)

"The flesh," says he, "profits nothing." As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the veil of the covering" to be rent—the veil in which the Father-power was veiled, the flesh medium of power manifestation.—(*Phans.*, p. 19.)

#### JESUS AFTER ANOINTING.

"Now, Jesus was one and the Father was another . . . it is written in the law of Moses, that the testimony of two men is credible—I am one that bear witness of myself, and the Father who sent me (the other witness). He beareth witness of me.—(Jno. v. 30; vii. 16; viii. 17, 18.) Here, then, are two personages. The Father Himself being *Ail* or power, but when associated with the Son of Man, who when so associated was powerful—anoined with the Holy Spirit and with power—He was *Ail Eloahh*, the power mediately manifested; the power being one and the medium of manifestation another *Eloahh*.—(*Phans.* 16.)

"The Deity, says Peter, anointed Jesus of Nazareth with Holy Spirit and power (Acts x. 38), and speaking of the Son of Man, Jesus, says, "him hath the Father, the Deity, sealed." Now as sealing has to do with instruction, we find that Jesus was not only able to do works of power in "healing all that were oppressed of the

devil," but he could speak words of Spirit and life which the sealed only can do. The words which I spake unto you, said he, are Spirit and life. . . . Hence the discourse of Jesus must be received as the discourse of the Deity, or Spirit, in him. What he gave utterance to was the word or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity. . . . "I have told you the truth which I have heard of the Deity." "I spake to the world those things I have heard of Him." These things spake Jesus.—(*Eureka*, vol. ii. p. 291.)

"Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps.

. . . Jesus is the chief-begotten *Eloahh of Ail*, and when sealed with Holy Spirit at his immersion in the Jordan, the Deity manifested Himself in him by the truth he spoke and the wonders he performed. . . . However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body of Jesus. This was what we are familiar with as the flesh. It was not angel flesh or nature, but that common to the seed of Abraham, styled by Paul *αἴμαρταισ*, flesh of sin, in which, he says, "dwells no good thing."—(Rom. vii. 18; viii. 3.) The Anointing Spirit dove, which as the Divine form descended from heaven upon Jesus at his sealing, was holy and complete in all things: the character of Jesus was holy, harmless and undefiled, without spot or blemish, or any such thing; but his flesh was like our flesh, in all its points, weak, emotional and unclean. Had his flesh been like that of Angel *Elohim*, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed, a necessity that could only be accomplished by the Word becoming Adamic flesh and not *Elohistic*. For this cause, Jesus was made a little lower than the angels for the suffering of death . . . that he by the grace of the Deity, might taste death for every man. For this cause, and forasmuch, also, as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that

through death he might destroy that having the power of death, that is, the *δαιβολος*, or element of corruption in our nature, inciting it to transgression, and, therefore, called sin working death in us.—(Rom. vii. 13; Heb. ii. 9, 14.) Another reason why the Word assumed a lower nature than the *Elohistic*, was that a basis of future perfection might be laid in obedience under trial.—(*Eureka*, vol. i. pp. 105, 106 and 7.)

"That born of Mary was *bain Eloahh*, Son of Power. Besides that Power there is no Saviour. Apart from the Power the Son could not save, for he as son of Mary, testifies that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His servant: "Thou shalt be My servant, to raise up the tribes of Jacob and to restore the desolation of Israel; I will also give thee for a light to the nations that thou may be My *Yeshua*, salvation to the end of the earth."—(Isa. xlix. 6.) The I and the thee of this passage are but one power. Power in servant manifestation.—I the first and I the last, and independent of that I, there are no *Elohim* or powers.—(Isa. xlii. 6. *Phans*, p. 21.)

"The flesh, or Mary's son, was the earthen vessel, the cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of *Yahweh* rested upon him" after his anointing. He was filled with the effluence of the Eternal Substance (by effluence we mean that which flows from or out of the substance of the Eternal Father) and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers and from evil influences, which could not harm him until the protecting effluence was withdrawn: this resting upon, in-dwelling and covering was the sealing and anointing of the Father, foretold in Dan. ix. 24: Sealing the vision and prophet and anointing the holy one of the holy ones. And John the Baptist bore record of this, saying, I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him. The Spirit-dove was the seal or mark of the Father; the form or shape assumed by the divine effluence in the anointing of Jesus . . . This sealing and anointing of the Christ was the

subject of the following testimonies: And the Spirit of *Yahweh* shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of *Yahweh*, and shall make him of quick understanding in the reverence of *Yahweh*. . . —(Isaiah ii. 25. *Phans*, p. 42.)

"Now, the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, whom he anointed both Lord and Christ. Hence when the anointed Jesus speaks in the Apocalypse, it is the Eternal who speaks. Thus, we see the same rule maintained in the Apocalypse as in the testimony of John . . . the Eternal Wisdom speaking through Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead."—(*Eureka*, vol. i., p. 350.)

#### THE TERM "MERE-MAN."

"Instead of holding fast the Spirit's name, they were developing what in history is called *Ἀρνισθησθεος αποστασια* or Deity denying apostasy, which affirmed that "Christ was no more than a mere man." The Spirit's name is the Father by His Spirit manifested in sin's flesh begotten and born, not of the will of man, but by His own creative energy, as was Adam the first; but, to say that he was no more than a man, was to affirm that he was begotten of blood, or of the will of the flesh, or of the will of man, which was to lay the basis of a name which the Spirit will not only not recognise, but one which He hates. (*Eureka*, vol. ii., p. 147-8.)

"Christ, who was the end of the law . . . He is declared by Paul to be the Christian altar. "We have an altar," says he, in Heb. xii. 10, which, in being cleansed by the blood of Jesus is made identical with him. He was the altar of earth or of unhewn stone; and in his making or generation, he was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity. To affirm that in his generation he was begotten of Joseph, is to "pollute him." In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke, is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man's nakedness had been discovered.—(*Eureka*, vol. ii., p. 223.)

(To be continued.)

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## A CHRISTADELPHIAN'S DREAM.

*(Continued from page 549, vol. xiii.)*

(WE have been asked if this is an actual dream. The answer is, it is so in its groundwork. The writer of it has several times seen the Lord in his dreams, and the circumstances attendant on his coming. What he has seen in the rough, he here rehearses with finishings and amplifications, as a contribution to the edification of those who find their chief entertainment in anticipations and meditations concerning this great theme. Some of the details may be out of harmony with our usual conceptions, or even scriptural indications on the subject: but they have the merit of being in substance the actual features of a dream, or a series of dreams on the subject, and will, at all events, stimulate thought to the edification of the thinkers.—EDITOR.)

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No living soul was seen to gaze  
Upon our march, for many days  
Tho' route of travellers we crossed  
And traversed, in all ways:  
For deadly plague, encompassing  
The land around, deterring,  
Made the desert more deserted,  
By Arab, by unconverted.—  
Quails from earth, manna from heaven  
Our rations, and cakes without leaven.

---

Escorted by th' angelic host,  
We slowly moved from post to post;  
No idle word, nor joke or boast  
The lips of the pilgrims passed.—  
White, and black and every hue,  
Bond and free, Gentile and Jew,  
On foot the strong, on horse a few;  
Moving onward the masses,  
In litters, on mules, on asses,  
Wives, husbands, sisters, brothers,  
Enemies, friends, lovers, mothers,  
Bound to the front.—

---

Not to face shot or shell,  
Not to meet death or hell,  
Not a fair tale to tell—  
But the eye of a Judge,  
Whose calm searching glance  
Can pierce like a lance,  
To the innermost core  
Of a sinful sore  
(Repented of, repeated oft,  
Till the conscience so soft,

Becomes adamant); to meet  
 Him who asks, yet needs no reply,  
 For the sinner's sad, sorrowing sigh  
 Breaks his heart as he passes by:  
 To meet him who like lightning shocks  
 Transforms to lifeless blocks  
 Black sheep from out His flocks  
 Too base to live !  
 Stripes many, stripes few,  
 He gives them their due  
 Impartially, justly,  
 Oh fear, then, ye living saints—  
 Know ye fond sin taints  
 And on escutcheon paints

Despair.

---

And here the rhythmical swing of my dream  
 Gave way to the prosaical stream.  
 We halted in the rocky valley beneath Jebel Mousa,  
 The identical mount from which the law was given  
 By the hand of Moses. The ten thousand tents  
 Were pitched, and every thing denoted  
 A stay of some duration;  
 Rivulets of pure water trickled past;  
 All wants were supplied by our constant attendants,  
 The angels, who, altho' apparently men, carried with them  
 An air of gentle, graceful, dignified command.  
 Many had refused to march; many had attempted  
 Escape by the way—fearful of judgment,  
 But the angels' eyes were everywhere:  
 No one could elude their vigilance. Several  
 Had in various ways committed suicide, but  
 Had been immediately restored to life again,  
 Or resurrected; in fact the power of self-destruction  
 Became in the situation neutralized.

---

No one had seen Christ yet. We heard  
 He was there in the mount, and in a few days,  
 When the arrangements were all completed,  
 He was to inaugurate the judicial investigation  
 Of his household, commencing with generations  
 In chronological order, and individuals alphabetically.  
 This we saw would occupy many months,  
 Altho' the probability was that only  
 One question would be asked each person,

And that, the one he or she had hidden deepest  
In his or her bosom. All the wretched machinery  
Of an earthly court being entirely ignored  
By the infallible Son of God,  
The judge of all the earth.

---

The emotions of the pilgrims were most varied  
And in many cases most painful:  
Some calm and placid; others nervous and excited;  
A few, cursing the power that restrained them,  
Regardless of all consequences and desperate,  
Were ironed in their foaming passion—and put  
Under guard in separate tents.  
Each person formed a pretty correct estimate  
Of himself or herself under the circumstances—  
Anxiety being the prevailing sentiment: however,  
Everything was so real, so matter of fact,  
And so much at stake.

---

Mothers forgot their homes,  
Their little children there, longing impatiently  
For their return—and what would that return be?  
Was the momentous question;—  
In power or in weakness?—for the blessing or curse  
Of the parents covered the family  
As the flag covers the cargo—  
Fathers' and mothers' sins  
Being visited upon the children.

---

The climate was perfect; and at night,  
The splendid pillar of flame above the head quarters of the host,  
Illuminated the whole camp for miles around.  
We sauntered about, examining the works leading  
To the judgment-seat, which was more of the court martial  
order,  
Than civil; steel fences and gates partitioning off  
The various encampments (unoccupied) for those  
Who should pass the ordeal, with the approval  
Of the Judge—for all were to be changed in nature,  
Simultaneously after adjudication.

---

Upon the seventh day after our arrival,  
At sunrise, we were awakened by  
The most terrific blast of trumpets the mind of man can  
conceive.

Ten thousand times ten thousand angels  
 Surrounded us (before invisible, but now manifested),  
 And moving slowly forward to the position assigned, was  
 THE JUDGE,  
 He of whom we have all read and spoken from infancy ;  
 Tall, slight, of commanding mien ;  
 Straight as an arrow, sun-bronzed, light-bearded and forked,  
 One who carried years without age ;  
 Quick in his movements and glance around ;  
 Accustomed to homage, yet gentle and courteous  
 To his attendants ; a kingly gait his walk,  
 In costume more the warrior than the Judge :  
 Upon his thigh, a sword, the badge of office ;  
 His hand ungloved, with mighty energy alive,  
 Tho' sadly marred by Judah's spikes. One  
 Who would not pass unnoticed in a busy throng ;  
 His eye firm, gentle, pure, with latent fire  
 Slumbering in its grey and holy orb. He seats himself  
 In quiet power and dignity divine ; all stand—  
 The trumpet sounds again—and Adam  
 Kneels before him, with Eve's hand in his.

F. H., 1876.

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### A LEAFLET FOR MEETINGS EVERYWHERE.

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BROTHER Laverock, of Edinburgh, suggested and drafted; the Editor has revised; and brother Doe, of Yeovil, has printed a leaflet (which can be had from the offices, 8d. per 100, post free,) suitable for giving away at meetings held in connection with the truth everywhere. It consists of a definition, in 13 brief propositions, of the faith held by the Christadelphians, and an advertisement of the principal works in which the demonstration of them is to be found at length. We cannot better introduce it to readers than by re-publishing herewith the propositions which are as follow:—

#### THE CHRISTADELPHIANS, OR BRETHREN OF CHRIST, BELIEVE

1.—That there is but one God, the Father, dwelling in heaven, having undivided existence, essentially immortal in His nature, the Maker and sustainer of everything, animate and inanimate.

2.—That there is one Lord of men, viz., Jesus Christ, who was the Son of God by conception, and the Son of Man by birth; the bringer of life by obedience under trial; who, in the days of his flesh was, in his life, the manifestation of the Father who abode in him; in his death, the condemnation of sinful flesh; and, in his resurrection, the means of salvation to all who put on his name.

3.—That the Spirit is the effluence or power of God, proceeding from Him, and filling all space, for the execution of the works He may design to do.

4.—That man is a creature of the dust, condemned to die because of sin. He lives



by the breath of life common to all creatures; and, though organically superior to them he is, like them, a living but not an immortal soul.

5.—That immortality is a future condition of existence, attainable only by those who please God, by faith in what He has revealed, and obedience to what He has commanded. The notion of natural immortality is of Pagan origin, and inconsistent alike with Scripture and science.

6.—That life is ended by death, and can only be resumed by resurrection; which will take place both in the case of the just and the unjust; only with this difference, that the righteous will rise to live for evermore, while the wicked will be punished and die a second time.

7.—That the Lord Jesus Christ is to return from the heavens, and re-appear on the earth to set up His kingdom (the restored kingdom of David), in the land promised to Abraham; to bless all nations with his righteous reign, and to raise the dead and reward them according to their works.

8.—That everlasting punishment is not eternal torment, but a casting out of the kingdom of God; a giving over to die the second death, which will be final and irrevocable.

9.—That the devil is not a supernatural being, but the evil principle in human nature apostolically styled "sin in the flesh," which makes devils of all men who are not subject to the will and commandments of God.

10.—That hell is not a place of fiery torment for immortal souls that do not exist, but the Bible name for the unseen state into which death resolves all men. It is, therefore, the name for the grave; when the original word is *Gehenna*, it is the locality of punishment at the coming of Christ.

11.—That belief of the gospel, described by the Spirit of God as "The things concerning the kingdom of God and the name of Jesus Christ," together with baptism (immersion in water), and the obedience of the commandments of Christ, are indispensable to the obtaining of eternal life.

12.—That the earth is the promised inheritance of Christ and his people. Therefore, it is not to be burned up, but will exist for ever, in a renovated state as the abode of the righteous, after the rooting out of the wicked.

13.—That the immortal saints (all who are accepted when Christ returns), are to reign with Christ over the nations for a thousand years in a real personal manner; after which, death will be abolished from among mankind, and God shall be all and in all.

(Here follows advertisement of books.)

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## The Christadelphian.

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

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JANUARY, 1877.

THE year opens gloomily for the world, but auspiciously for those who are not of the world, but who earnestly desire deliverance from it, even the deliverance promised by the return of Christ to take to himself his great power and to reign. There is nothing to be seen everywhere but "distress of na-

tions with perplexity, the sea and the waves roaring, men's hearts failing them for fear, looking for those things that are coming on the earth." At such a time as this, even the time of the end, this situation betokens the imminence of the day of release. We may reasonably hope for the closing event at any time. At all events, wait long or wait short, or wait not at all, we are justified as we enter 1877 in lifting up our heads, as Jesus enjoined, in prospect of redemption drawing nigh—a redemption not limited to Christ's friends alone, but in which, at last, after terrible scenes of purifying retribution, the whole human family will share.

## SIGNS OF THE TIMES.

ENGLAND PROTESTS AGAINST WAR  
WITH RUSSIA.

THE DIPLOMATIC DOINGS AT  
CONSTANTINOPLE.

"WAR IN SPITE OF THE CONFERENCE."

THE RUSSIAN ARMIES CONCENTRATING.

A RUSSIAN PETER THE HERMIT  
PREACHING WAR AGAINST TURKEY.

THE Eastern Question has not yet emerged from the Conference phase to which the events recorded in our last number have conducted it. The past month, however, has been full of incidents tending to give future events the right direction as regards those who are waiting for the salvation of God—the salvation foretold by the prophets and personally promised and confirmed by the Lord himself, when he sojourned in what is now the Syrian pachalic of the drying Euphrato-Turkish Empire.

Foremost among those incidents has been the reception accorded to the Marquis of Salisbury, the British Plenipotentiary, by the various courts of Europe during his journey to the Conference at Constantinople. The Marquis went round on a special visit to all the Powers one by one, to try to get their support, or the support of some of them, at all events, on behalf of British policy. His progress was chronicled from day to day, and chronicled as a failure. France had her hands full with Germany, and could not afford to oppose Russia, a possible and desirable ally in a future effort to throw off the German incubus. Germany had no interest in the Eastern Question, and wished to preserve the friendship of Russia for future use. Austria, divided by the antagonisms of the Hungarian and German elements of her Empire, was not strong enough to venture on an independent course, and felt there was more advantage to her in co-operation with Russia than antagonism to her. Italy has prospects of a share of the Sick Man's estate, and could not afford to risk her interest in the distribution by offending the probable adminis-

trator of his estate. Consequently, the Marquis of Salisbury arrived at Constantinople with the full consciousness of the fact that England stood alone, and that his only chance lay in coming to terms with Russia herself. The effect of this peculiar situation, in which Russia rules, has been visible in British policy. There is a disposition to agree with Russia, and co-operate in a plan of reform in Turkey which was not visible in the early stage—a state of things of the utmost value to Russia as regards the execution of her designs; for if she can only succeed in neutralising British opposition (in which the force of events is favouring her admirably), she will be able to make short work with Turkey in the coming conflict.

Next among the incidents of the month, has been the holding of an unofficial national assembly in London, to give expression to the national feeling on the Eastern Question. The conference was composed of delegates appointed at public meetings in all parts of the United Kingdom. It was convened by all the men of influence in the country (literary, scientific and otherwise). Such a thing has never before happened in the history of the country. The object of it was to arrest the hand of Earl Beaconsfield, whose public speeches gave reason to believe that he purposed to commit England to war against Russia on behalf of the Ottoman Empire. The following extract from the statement submitted to the conference, illustrates this clearly:—

"In the present position of the Eastern Question, strong reasons exist to justify a definite expression of English opinion. Parliament is not sitting, and there are no means of concentrating the scattered voices of the country into one vigorous utterance.

To embarrass the action of the Cabinet, is the last thing we should desire. But the whole course of their policy and the latest words of the Prime Minister, have raised grave doubts whether they do not mistake the wishes of the nation. We have no security that at this moment the name of England is not being used, and the forces of England prepared, to preserve the integrity of the Ottoman territory. We consider that the time has come when, at whatever cost, the misrule of the Ottoman Government should cease. . . . It is useless to expect that the Porte, incapable as unwilling, will carry out any reforms except under the most

severe and continuous pressure from without. At the present moment we stand on the verge of European war. The danger can only be averted by the cordial co-operation of all the Great Powers, each for itself frankly renouncing designs of particular advantage. As for England, it is not only her right, but her duty, acting in concert with the other Powers, now to require from the Ottoman Government provisions for equal rights, good administration and civil and religious liberty, in regard to all its subjects; and to take the most effectual securities that these provisions shall be enforced. Such a work should naturally begin with the provinces of Bosnia, Herzegovina, Bulgaria, and those parts of Roumelia which have been the scenes of the recent massacres. These provinces, in which the Christians are in a majority, ought to be freed from the direct rule of the Porte, and be no longer wasted and plundered by Turkish officials. Above all, it is the duty of England to abstain from encouraging the rulers of the Ottoman Empire to resist the demands which will be pressed on them at the Conference. Let them understand that no help can come from England to enable them to escape from conceding every security needed for the execution of these reforms. The most ruinous mistake of all would be to entangle this country by engagements which could entitle the rulers of Turkey to count upon her help. A war in support of the integrity and independence of the Turkish Empire would be injurious to the interest of England, opposed to the wishes of the English people, and an offence against the world."

#### ENGLAND REFUSES TO FIGHT FOR TURKEY.

The conference was a very successful affair. It held two sittings in St. James's Hall, on December 8th, one in the morning, presided over by the Duke of Westminster, and one in the afternoon, presided over by the Earl of Shaftesbury. Mr. Gladstone was present in the afternoon and delivered a lengthy address on the question. The *Liverpool Mercury* speaks of it as "the great informal Parliament of the United Kingdom," and says of it that "its sound has gone forth unto all lands." It remarks: "Not alone Russia, but the more disinterested European Powers, and even the Sublime Porte itself, will know that this nation means something, when such an assembly as that which met in St. James's Hall is brought together in compliance with a well-grounded fear that the policy hitherto pursued by the British Government is not in accordance with the

will of the British people

"For twelve months past, as he reminded us, the power and reputation and influence of England have been employed for a purpose and to an effect directly at variance with the convictions of the country; and that, too, in a cause to which we cannot be indifferent without doing violence to our feelings and belying our best traditions. Something over twenty years ago 1,000,000 lives were sacrificed and £20,000,000 or £30,000,000 spent in a war promoted by England to secure against Russian invasion the independence and integrity of the Ottoman Empire. The only return obtained for that terrible waste of the resources of Europe in men and money, was a treaty obligation on the part of the Sublime Porte, by which it promised to lighten the grievous burden of oppression to which the many millions of population in the Christian provinces were subjected. That obligation, as Mr. Gladstone showed, has never been fulfilled. Not only so, but it has remained worse than a dead letter; for, notwithstanding its existence, the tyranny of the Turk, instead of diminishing, has increased in intensity until it found its culmination in the terrible massacres of Bulgaria. Once more the independence and integrity of Turkey are threatened, and for the same cause, by the same Power with which we went to war twenty years ago, with the result of more deeply injuring instead of benefiting the very people whose interest we had at heart. This being so, we have, as Mr. Gladstone forcibly pointed out, made up our minds that Turkish promises are worthless, that Turkish misrule is incurable, and that we will not again, as a nation, step in between a prostrate people and their deliverer. Our fixed will and determination is that the influence of this country shall be used, not in assisting Turkey to oppress her subjects, but to assist Russia in achieving their freedom, and limiting, as far as possible, the operations of the Czar to that simple and noble object."

One of the most striking features of the conference was the declaration of Professor Fawcett, M.P., as to the determination of the Liberal party, in case Beaconsfield persisted in going against the sentiments of the country, he said "In conclusion, I trust you will allow me to make this practical suggestion. I make it as a member of Parliament, and I am going to appeal to you to give us your support if we require it. We are now sticking to this question—that England should not go to war on behalf of Turkey. But supposing an English Minister to say that we shall go to war—and after the past what can we say he will not do in the future? Now, what ought to be our duty as members of Parliament, and what I venture to say is your duty, is that we should do something

practical; and I hope the Liberal party will be met with courage, with determination, with firmness and with spirit, by a strong and united feeling out of doors, which shall say to the Government, 'We have declared that your policy does not represent the policy or the wishes of the English nation, and that we will use every form that Parliament allows, to prevent your having one sixpence of money until you have ascertained by an appeal to the country whether it is their wish and their desire that the blood of England and the treasure of England shall be spilt, and that the reputation of England shall be cast away, and her great traditions thrown to the wind, in order to prop up a wretched, effete and despotic empire.'

Opposition of this sort would compel an appeal to the Country, and the country in its present mood would return a large majority against going to war with Russia. Hence, the existence and expression of this sentiment by the National Conference and other means, have made war with Russia impossible in the first instance. There is no doubt that in the sequel, when England will be compelled to fight Russia, the British nation will repent their present providentially-caused attitude. When Russian conquests become formidable, they will regret having embarrassed Earl Beaconsfield in a policy which, however objectionable on some grounds, would have prevented them or indefinitely delayed them. But, meanwhile they are blind. They will hearken to nothing in opposition to their well-meaning enthusiasm. The good counsel of Athiophel is disregarded; and Russia has an open path before her for her appointed work.

Two other incidents have contributed to the same result—a speech by Mr. Bright at Birmingham, read in every part of the kingdom, in which he concluded with the following striking words:—"I put to you this solemn question—a question which you must answer to heaven, and which you must answer to your children and posterity: Shall England—shall the might of England again be put forth to sustain so foul a tyranny as that which rules in Constantinople—a tyranny which has dried up realms to deserts—a tyranny which, throughout all its wide range of influences, has blasted, for centuries past, with its withering breath, all that is lovely and beautiful in nature, and all that is noble and exalted in man?" And secondly, a letter by Thomas Carlyle, advocating the

same idea, viz., that of co-operation with Russia. Thomas Carlyle is a profound thinker of the natural man order, and has great influence with the governing classes in England. Consequently, his weight thrown into the scale against England going to war with Russia, makes such a war all the more impossible.

#### DIPLOMATIC DOINGS AT CONSTANTINOPLE.

The plenipotentiaries of England, France, Austria, Italy, Germany and Russia have all arrived, and have already held several preliminary meetings, at which, however, the Turkish representatives were not present. The deliberations have already led to this important result, that they all agree—including Russia and England—in recommending Turkey to grant self-government to the afflicted provinces, and to disarm the Mohammedan populations there. The point not yet settled is how the Powers are to secure compliance with their recommendations. Turkey would promise compliance, but none of the Powers are willing to accept her promise without some guarantee that the promise will be fulfilled. What is to be the nature of this guarantee? This is the subject on which failure is confidently expected on all hands. Russia proposes that she should occupy Bulgaria with her troops till the new system of things was started and fairly working. England objects to this. Russia proposes in that case that some neutral Power take her place—that is, that Belgium or Switzerland be called upon to occupy the disputed districts with their troops, instead of Russia. This might be assented to by England; but Belgium and Switzerland are understood to object. And even if they were agreeable, will Turkey submit? This is the rock on which the whole scheme is likely to go to pieces.

#### THE PROSPECT OF WAR BETWEEN RUSSIA AND TURKEY.

The *Daily News* (Dec. 18th) says:—

"From various quarters we receive the assurances that Turkey is not likely to consent to any proposal that could be made to her by sane diplomatists on the subject of the guarantees. Our Vienna correspondent telegraphs to us that it was believed in that

city that Turkey would refuse to disarm the Mohammedans in the Christian provinces, and would decline to allow the occupation of any of the provinces by the troops of a foreign Power, or the control of the administration by an International Commission. From Constantinople itself we hear that the Porte will not agree to any foreign occupation of a province. On the other hand, it is positively affirmed that Russia will concede no more with regard to the guarantees than her consent to an occupation by a neutral Power, and that she will not listen to any proposal from Turkey which would dispense with foreign occupation of any kind. Were the Ottoman Governments as faithful to their pledges now as they used to be in the proudest days of their fearless strength, it is clear that they have not the power to enforce any promise of genuine reform they might be induced to make. Our special correspondent also testifies to the fact that the general voice of the Turks, like that of Milton's fiend, is 'still for open war,' and against the 'wiles more inexpert' of diplomacy and concession. They are flushed by their late successes, it would seem, and are full of the belief that they can, if called on, fight not only the Russians, but half a world in arms. Nine out of every ten Turks appear now to be of this belief, and the tenth Turk, who knows better, is overborne by multitudinous voices, and probably set down as unworthy of his creed and its history. All this looks ominous for the satisfactory operation of the Conference. We have again and again pointed out that the most serious, if not the only serious, danger which the Conference would have to encounter would be found in the obstinacy and self-conceit of the Turks. Apparently they believe now that 'the soul has entered the sepulchre again,' and that the fierce unconquerable war-spirit which carried their forefathers into Constantinople is to keep modern statesmanship out of it. Perhaps, indeed, when they find that in resisting reasonable schemes of reform and refusing to give substantial guarantees, Turkey will be leaving herself without a friend, there may be sense or selfishness enough in the Turkish people to teach them the virtue of compromise.

For the present the prospects of a peaceful and satisfactory arrangement seem a little darkened by this shadow of an armed form which Turkey appears to have cast on the council table."

#### "WAR IN SPITE OF THE CONFERENCE."

The Constantinople correspondent of the same paper, on the same day, says—

"Russia can to-day better afford to fight

for the Christians and be beaten than not to fight. In spite, therefore, of the peaceable turn of the negotiations, everybody here believes in war, and I think with reason, because of the attitude of the Turks. The mass of the people wish for war, believing they are quite capable and powerful enough to conquer Russia, and even Europe. The few Turks who know better and the Porte are so under the influence of the warlike feeling of the population that they feel it unsafe to give way. They say we may honourably surrender after being beaten, but not honourably nor even safely before. They say we had better fight and be beaten than not fight. In this respect they are in the same position as the Russians. Both can better afford to fight and be beaten than not to fight. This is why the air is so full of war in spite of the Conference."

#### PRINCE BISMARCK ON THE EASTERN QUESTION.

It has been remarked as an ominous circumstance that Prince Bismark has been silent since the very beginning of the Eastern complication. It is one of the incidents of the past month that he has broken silence and given the world to understand that Germany sides with Russia (as was inferred from his silence). It may well be imagined that this has not helped the cause of peace. In his place in the German parliament, the day after Mr. Bright's speech at Birmingham, he took occasion, in answering a question as to some point on the Russo-German customs tariff to say:

"The Emperor Alexander has ever been a loyal ally to us, and Russia only asks us for our co-operation at the Conference for the improvement of the position of the Christians in Turkey, a purpose to which our Emperor and our nation willingly offer a helping hand. That we should support this object is beyond all question. This support is justified by sympathy for our co-religionists and for the purposes of civilisation. Should the Conference not lead to any result, warlike action on the part of Russia is probable. Russia does not, however, ask our assistance for that purpose also; although no one will expect us to interpose our veto against it, since objects are concerned for which we ourselves are striving. The mingling of commercial with political questions at this juncture

would lead to monstrosities. It is impossible for a customs question either to procure friendship or to prepare enmity. If the object of the interpellation was to bring about discord between us and Russia, as has already been aimed at before this, it is to be regretted. As long as we stand upon this place you will never succeed in making a rent in our friendship with Russia—a friendship which has lasted for centuries, and is based upon history."

#### THE RUSSIAN ARMIES CONCENTRATING.

Another incident of the month has been the departure from St. Petersburg of the Grand Duke Nicholas, who has been appointed commander-in-chief of the Russian active army. On his departure, there was a great public demonstration. On reaching Moscow, there was a banquet at the palace of Prince Dolgoroukyi, at which that personage concluded his speech with the following words:—"It is great honour for me that the commander of the Russian army starts from my house to commence his military achievements." A great crowd assembled at the Kursk railway station, to witness the departure of the Grand Duke. The Grand Duke has gone to Kisheneff, on the southern frontier of Russia, where the Russian armies are concentrating in immense numbers. A correspondent of the *Daily Telegraph* describes a journey from Moscow to the south, in which he was subjected to continual and prolonged delays in consequence of the incessant passage of trains full of soldiers, and goods trains loaded with war materiel to Kisheneff.

#### THE JEWS IN THE RUSSIAN ARMY.

Another correspondent (*Daily Scotsman*) describes a painful episode in these military preparations. After describing the Russian Emperor's enthusiastic reception at a military review, he says:—

"I witnessed in another part a military spectacle of a very different nature. The Wilna and Kovno districts are included in the mobilisation orders. These East Polish provinces are inhabited almost entirely by Jews; it is, in fact, the land of Jewry in Europe. We were passing through Kovno when a long train was about to leave the station for the Turkish frontier, loaded with men of the reserve—most of them five or six years out of service, and, being Jews,

almost all married. It seemed as though all the inhabitants of the town and district, male and female, had turned out to bid them farewell. The scene was indescribable; it recalled the expressive language of the Old Testament—and all the people lifted up their voices and wept aloud, and the sound of their weeping was heard afar off. These thousands of Jewish faces with the tears rolling down their cheeks, and the loud wailing and screaming of the women, were so painful that we were glad when our half-hour elapsed and our train moved on. The soldiers themselves were infected by the storm of grief, and many weeping bitterly as the sobbing mothers held their babes up for their fathers' kisses. The station authorities told us they were used to these scenes now, that they were of daily occurrence."

#### THE RUSSIAN VANGUARD.

The *Deutsche Zeitung* is informed by a correspondent that the following order of the day has been proclaimed by the commander of the troops in the district of Kiers:—"According to the will of the Czar, this army corps is to have the honour to be the first to cross the Turkish frontier and to commence the campaign of glory. When the Emperor placed this corps in the foremost rank, he was pleased to say that it would know how to fulfil the task entrusted to it to the glory of Russia and to the success of the holy cause she is engaged in."

The Russian army of the Caucasus has also been mobilised, apparently with a view to the invasion of Turkey from her Asiatic side. Turkey is massing soldiers both on the Danube and on the Caucasian frontier.

#### ROUSING THE RUSSIAN NATION AGAINST TURKEY.

"A new 'Peter the Hermit' has appeared it is announced, in Russia, and is employed under the highest auspices in inflaming the populace to the requisite pitch of fury, which the Russian Government may care to cultivate in support of the official policy in the Eastern Question. He is the ex-Captain of Guards, Alexander Prohostchikoff, one of the wealthiest inhabitants of Moscow, who, from long acting on the Slavic Committee, has come to conceive, or to pretend that he has received, a special mission from Heaven to rouse the

Russian people for a crusade against the Turks, declaring that he has been inspired by the Holy Spirit to lead Russia to the redemption of Slavs. He came before the people of Moscow, and preached the holy war. From Moscow he went in company with excited multitudes to neighbouring towns, and everywhere was hailed as a Heaven-sent prophet. The governors and officials were conspicuous in their attentions to the new saint. When the enthusiasm had been nursed to a sufficient pitch to allow of a further development, the prophet departed in state for Livadia, to announce the will of the Most High to the Czar of all the Russias and Vicegerent of God upon earth. The gravest statesmen conducted the presentation with the most admirable composure. Prince Gortschakoff appeared as devout a believer as the humblest Moujik. The Czar gave the fanatic or impostor a lengthened interview, and ever since the prophet declares that he is authorised to announce that the father of his people will not fail the cause of God at the coming crisis. His return to Moscow was a triumphal march. In all the cities the magistrates, municipal councils, and corporations went out to meet him, and conducted him to his residence amid a procession of the inhabitants. At Moscow the Town Council granted ten millions of roubles at his demand towards the expenses of the military preparations."—*Morning Post*, quoted by the *Christian Standard*.

## ANSWERS TO CORRESPONDENTS.

### GIVING ACCOUNT AT THE APPEARING OF CHRIST.

L.F.—A person believing in the immortal emergence of the saints from the tomb at the coming of Christ cannot at the same time believe that they will have to give account to Christ at his appearing, and that he will give to them the reward of immortality or corruption according to their deeds. To not believe this is not to believe the testimony, for it is declared that the saints will give account of themselves (Rom. xiv. 12; 1 Pet. iv. 5; Luke xix. 15); that Christ will judge them at his appearing (2 Tim. iv. 1; Matt.

xvi. 27); and that the result will be eternal life or corruption as the case may be.—(Gal. vi. 8; Rom. ii. 6, 16; 2 Cor. v. 10; Rev. xxii. 12.) A person immersed in denial of these things is immersed in denial of a part of the truth: and this part of the truth is apostolically classed among first principles.—(See Rom. ii. 16; Heb. vi. 1; Acts x. 42.) As to whether such a person can or cannot be saved, it is not man's power to say; but it is in our power to say that the position of such a man is defective when judged by the apostolic standard; and that such a man, coming to see the truth of the matter, will act wisely in removing all doubt from his case by submitting to re-immersion. It is not impossible that a man holding the idea of immortal resurrection at his baptism, may at the same time have believed that the saints living and dead, faithful or unfaithful, would all appear before Christ for judgment at his appearing, without perceiving that the one idea nullified the other. Such a man might be left to his own convictions as to what is right to be done for his own sake. His confession of the doctrine of the judgment removes any difficulty as regards fellowship. But as regards those who continue to oppose the doctrine of the judgment, friends of the truth have only one course, and that is to refuse to be identified with them.

### THE SUFFERINGS IN BULGARIA.

Brother McD.—It has been objected that we ought not to contribute to the relief of the Bulgarians because the Bulgarians are Greek Catholics, suffering the righteous judgment of God at the hands of the Euphratean smoke- and -sulphur-emitting horsemen sent to punish the idolatry of the Eastern third of the Roman City. It is suggested that to contribute to their relief would be to fight against God. In this view, we cannot coincide. It is not for us to act in the spirit of judgment till the sword of judgment is actually put into our hands. Our position at present is one of trial under obedience; and one of the commandments is that we are to do good to all men, without discrimination of good or evil, just or unjust. The only difference allowed is that our ministrations are "specially" to be directed to the household of faith; To refuse aid to the Bulgarians on the

ground of their being evil would be to go contrary to this commandment. There would be no less error in refusing on the ground that God is subjecting them to judgment in the ways of His providence. The adversaries of Israel took this very ground in the days of Babylon in devouring Israel: they said "*We offend not* BECAUSE THEY HAVE SINNED AGAINST THE LORD.—(Jer. 1. 7.) This argument on their part was but a plausible cloak for their malice and was not approved. If we say "We offend not in withholding help from the Bulgarians, because they are suffering judgment," we shall commit the same

mistake. We must leave judgment to God, until He call upon us to execute it. Our part meanwhile is to do good unto all men as we have opportunity. The opportunity in the present case is pressed upon us by the loud and urgent appeal made to all and sundry on behalf of thousands of homeless creatures who shiver at nights under rude sheds without covering, and creep forth in fear in the daytime to hunt a scanty mouthful in the cornfields. And the commandment says: "As ye would that men should do unto you, do ye even so to them."

## INTELLIGENCE.

**ABERDEEN.**—Brother Craigmile reports the obedience of MARGARET HENDERSON, youngest daughter of the late brother Henderson, of New Leslie. She was immersed Nov. 26th, after acknowledgment of the truth. There have been also two additions by removal: Mary Sim from Fetterangus, (now the wife of bro. Mitchell, of Aberdeen,) and James Jarvie, from Helensburgh. There has been one loss by removal, viz., sister Lucas, to London. There has been an alteration in the hours of meeting, by which the breaking of bread (formerly attended to in the afternoon) takes place in the forenoon; Sunday school in the afternoon; and the proclamation of the truth in the evening. Since Nov. 5th, bro. Mowatt has delivered a course of public lectures, which have been well attended: subjects, 1.—The Eastern Question; 2.—Christ as co-ruler king; 3.—The saints, his co-rulers; 4.—The promises; 5.—The nation of Israel; 6.—The kingdom of God; 7.—The good confession.

**BIRMINGHAM.**—During the month, the truth has been obeyed by WILLIAM FORMAN (20), hatter, formerly Church of England; GEORGE THOMPSON (35), bridle cutter, formerly Church of England; HERBERT WITHERS (21), son of brother Withers.

The Sunday evenings have been occupied as follow: Dec. 3rd, The Flood: the days of Noah, their wickedness, in what it consisted; destruction by the flood, the modern parallel, the harvest of wickedness now ripe, the reaper at the door.—(Brother Roberts.) Dec. 10, God, as manifested in nature, and as revealed for faith; His substance, attributes and glory; His name and dwelling-place; His Spirit; His respective similitude in Adam and Christ.—(Bro. Shuttleworth.) Dec. 17, The Hell of the Bible considered in relation to the Hell of Popular Theology.—(Brother Hodgkinson.) Dec. 24th, The state of things after the flood; the patriarchal state, and what came of it; lessons for all.—(Brother Roberts.)

**CODNOR PARK.**—Brother King reports the obedience of THOMAS H. VERNON (26), medical student, formerly Campbellite, who went to the lectures delivered by brother Richards, of Nottingham, at Pinxton, to oppose, but found the truth a scriptural matter which he finally accepted; also JOHN WRAGG (30,) coal miner, formerly a Congregationalist, originally very much opposed to the truth. The little ecclesia now numbers nine.—(Erratum: in the Nov. intelligence, "the wife" of brother King ought to have been "the sister.")

**DALKETH.**—The intelligence referred to (but not published) last month was, it seems, not authorised nor sent by the writer for publication.

**CUPAR (Fife).**—Brother A. Dowie writes: "We have had two added to our number lately, DAVID TERRES and his WIFE. They were both led to the knowledge of the truth by reading *Eureka*, and the *Twelve Lectures*; and some four years ago, they were immersed into the saving name, and united with Mr. J. Mill and the party who meet in Kirkgate Chapel. Still we rejoice they have been led to take the position now which they ought to have taken at first, and trust will be mutual helpers one of another. The present number of the ecclesia is ten—four males and six females—which is one more than we have ever had at one time, for the last twenty three years, and even of that small number, only three reside in Cupar. In very deed we are a small and feeble flock. Oh, that each one of us may meet the approval of the great and Good Shepherd. He will soon be with us—we shall see Him—and He shall change our vile bodies and fashion them like the body of His glory, and cause us to drink of the river of His pleasure. It is when we look at these unseen things that we are able to bear with patience the trials and troubles of the present."



**DUDLEY.**—Brother Blount writes: "In consequence of our present place of meeting being required for business purposes, we have had to look out for another place, and have succeeded in engaging the Assembly Room, situated in High Street, which we purpose opening Sunday, Dec. 31st." Brother Blount also announces the immersion of JAMES SCARFE (28), after giving evidence of a most satisfactory state of intelligence in the Word.

**DUNDEE.**—Bro. Mortimer reports: "We have commenced a course of lectures, to be continued during the winter, with bro. Gill, lecturer. The first was on the 5th Nov.—Subject: I will shake all nations, and the desire of all nations will come.—(Haggai ii. 7.) 12th, The good time coming. 19th, The God of the Bible contrasted with the God of Presbyterian Theology. 26th, Jesus the Son of God (not the eternal son) made both Lord and Christ. 4th Dec., Why, and for what purpose did Christ die? There has always been a few who have responded to our invitation to come and hear. We hope there may yet be some who may make up their minds to avail themselves of the means God has so graciously provided for the deliverance of the condemned sons of Adam, and attain to glory and honor of divine sonship through Jesus the Anointed One."

**GALASHIELS.**—Brother Bell announces the death of sister Janet Drawhill, Nov. 8th, highly esteemed by all who knew her. She has been in the truth since Nov., 1861. She had a long and hard but patient fight of six months with the last enemy.

**GLASGOW.**—Brother Nisbet mentions that a "Rev." George Campbell has been lecturing openly against the truth under the name of "Christadelphianism." On Dec. 17, bro. Smith of Edinburgh, delivered a lecture in reply, and answered questions. On the same day he lectured on the Bible meaning of the Eastern Question.

**GREAT YARMOUTH.**—Brother J. W. Diboll, jun., reports: "Since my last report lectures have been delivered here on the following subjects: Nov. 19th, The New Birth.—(Bro. J. W. Diboll.) Nov. 26th, The Kingdom of God is within you.—(Bro. J. W. Diboll, jun.) Dec. 3rd, The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.—(Brother D Spinney.) Dec. 10th, The Jewish nation—its past and future.—(Bro. J. W. Diboll.)"

**LEICESTER.**—Brother Burton reports the immersion, on Nov. 29th, of ROBERT W. NOON (34), formerly Independent, and remarks that the work of the truth in our brother's case has been slow. ("Slow but sure," is a proverb that has been signally illustrated in the truth in Leicester before now. The most enduring trees are of the slowest growth.—EDITOR.)

**LIVERPOOL.**—Brother Millman writes:—"On Sunday week, two brethren were sent from our ecclesia to make a statement to the Rock Ferry brethren respecting the position of the truth in our great town. After breaking bread together, the matter was gone into, and after hearing brother Ashcroft's views, which were in favour of trying a course of lectures in Gill Street (a little building formerly used as a chapel), brother Robertson proposed, and all the brethren agreed thereto, that the Rock Ferry Meeting Room be closed for three months to enable brother Ashcroft to give the lectures referred to. When the two brethren returned to Gill Street in the evening, and communicated the result of their visit and how disinterestedly the Rock Ferry brethren had acted in response to our appeal, much gratitude was expressed, and arrangements were at once made for the campaign, as brother Ashcroft may advise. We intend placarding the town with posters, and shall advertise the lectures in one or more of the daily papers." The subject of the lectures will be reported when they are delivered. Brother Millman mentions the secession of George H. Milne to the Campbellites, to whom he originally belonged.

**LONDON.**—Brother Elliot reports: "It is my pleasing duty to announce the following immersions, viz: November 15th, Mrs. ELIZABETH BRONE, formerly Unitarian; December 6th, WALTER LEE, formerly Congregationalist; and on December 13th, ELLEN MARIA BORE, (wife of brother Bore,) meeting formerly with the Baptists. The Sunday evening lectures continue to be well attended. The subjects for December have been the following: December 3rd, Christ's Discourse to Nicodemus.—(Brother A. Andrew.) December 10th, Paul's Life and Paul's Mission.—(Brother Robert Roberts.) December 17th, Noah, The Preacher of Righteousness to a faithless generation; the present state of Christendom Prefigured by the World before the Flood.—(Brother J. J. Andrew.) December 24th, Christmas and its Religious Associations; do they harmonise with the teaching of Scripture?—(Brother Thomas Boshier.) December 31st, Abraham.—(Brother J. J. Andrew.)"

**MUMBLES.**—Brother Michael reports the immersion of JAMES JENKINS, formerly in the school, but since that time a servant of Her Majesty, and now serving under the King of kings.

**NEWARK.**—Brother John Hage announces the death of brother Wildsmith, from gastric fever, on October 30th. He was 58 years of age. His baptism took place a few months since.

**NEWTONSHAW.**—Brother Durrie reports that the brethren here have secured the village school for the holding of their meetings, thus saving them a journey of two miles

to Tillicoultry. They purpose delivering an advertised course of lectures during the winter months. They are also to commence a Sunday school for the children.

ROCK FERRY.—Bro. Ashcroft writes: "I beg to return bro. Gunn's communication, which is very interesting; but which I must say does not inspire me with any great hopefulness as regards the subject of it—(a letter to bro. Gunn from a "rev." episcopalian at Melbourne, Australia, who has embraced scriptural views on the subject of immortality, but remains otherwise an accepted preacher of fashionable religion; and a proposal by brother Gunn that brother Ashcroft should endeavour to help the "rev." gentleman to a more advanced position.—Ed.) These "Revs." who belong to this particular branch of the great apostasy, are too full of "our church," "our bishop," &c., to "receive with meekness the engrafted word." I have small hope of a nonconformist minister, and wonder exceedingly at the great mercy which has been shown to myself. But I have absolutely no hope concerning the other part of the old mother's progeny. Nevertheless you seem to think that it might be worth while for me to place the facts of my case before Mr. Woolaston, and I will take a note of his address for the purpose. It may be that God will grant him repentance unto life, and that he may be led to reject the other vanities which still cling to him, and enter the narrow way of obedience to all that is required of us in these times of the Gentiles. Since I wrote last, I have spent an evening in the company of several interested in the truth at Ornskirk. Among these, who assembled in my brother-in-law's house, at his invitation, was the minister of the Congregational church, who is in the very unenviable position of having to preach things which he is by no means sure about. I should say that the general impression produced, was favourable to the interests we have the honour to represent; though the absurd conclusion evidently aimed at was, that what was necessary in apostolic times, is as a general rule not necessary now! I expect a good yield of fruit in this quarter yet, to the praise of His glory who has called us into the grace wherein we stand."

"On Sunday last (Nov. 26th), we assisted HENRIETTA PENNINGTON (37), formerly neutral, to put on Christ by burial with him in baptism. Sister Pennington resides at Seacombe, and as her presence is constantly needed by an aged mother, who is full of infirmity, it is doubtful whether she will be able to come among us so frequently as she would desire. When this is impossible, she purposes to break bread in solitude. Her faith stands not in the wisdom of men, and she has a very intelligent apprehension of the way of truth, as set forth in the Scriptures.

"We are just trying to endure, as seeing him who is invisible. Sometimes a little light gleams on our pathway, only to be soon obscured. Yet our faith fails not. We know what and whom we have believed. Our sole anxiety is to walk honestly towards them that are without, and to keep ourselves unspotted from the world. I have decided to withdraw from the Waterloo scheme next month. Nothing very definite has taken its place, in my thoughts, but I have placed an advertisement in one of the papers signifying my desire to hear of any non-clerical position that might be adapted to me. To this advertisement, I have already (in a single post) received an answer which promises fairly."

SALE.—Brother J. Birkenhead reports the immersion of ALBERT BIRKENHEAD (16), Miss MARY ELIZA BOOTH, and Miss MARY JANE BELL, residing at Altrincham. We publish the report in the hope that it signifies a retreat on the part of Sale from the unscriptural position represented by the pamphlet reviewed in another part of this number of the *Christadelphian*. We could have no interest in reporting operations conducted on a wrong foundation.

STOCKPORT.—Brother Waite reports the obedience of JOHN SHELDON (30), husband of sister Sheldon. He also states that bro. Edge is no longer with the brethren, through disorderly walk. There is an increasing interest in the truth in this place. For several weeks there has been an increased attendance of the public at the evening meetings—the last audience being the largest. Subject: Nov. 19, The Soul: ancient death-beds and modern funeral sermons. Nov. 26, The promised inheritance. Dec. 3, Gentile errors on the Messiahship. Dec. 7, Hell. Dec. 14, The way called Heresy.

SWANSEA.—Brother Randles reports addition by the removal of sister Mirfin from Birmingham. Lectures have been given during the past month, as follow:—Oct. 15th, Parable of the rich man and Lazarus. Oct. 22, The Second Coming of Christ. Oct. 29, Universal resurrection—does the Bible teach it? Nov. 5, The Second Coming of Christ, and what he comes to do. Nov. 12, The dying thief and the crucified King. Nov. 19, The Second Coming (continued). Nov. 26, Britain and Russia—what the Bible says about them. Dec. 3, The Messiah and the Millennium. Dec. 10, The war of the great day of God Almighty. "All these subjects were announced by bills and posters, and drew good audiences. The removal to the new hall has proved so far good—the truth obtaining a hearing such as it never had before. Planting and watering is all that we can do—increase is with the Father." "Also," says brother Randles, "We have been visited by brother Hamilton, of Birmingham, who, after great pressure, made his maiden speech, and did well."

AUSTRALIA.

ST. KILDA.—Brother Kitchen writes:—“I would again remind you of the Macedonian cry, ‘Come over and help us.’ I cannot say that the fields are white already for harvest; but I believe some stragglers may be picked up if the right man was sent us. The Lord’s time will be the right time, and it would be most cheering to not a few in these colonies if a way was opened for Mr. Ashcroft to visit us. I need not repeat my former offer. I can only say that nothing shall be wanting on my part according to ability to make it a success. England can send us their cricketers, singers, theatricals, &c., cannot the brethren of Christ send us help, the results of which may be seen when all those worldly speculations shall become chaff? I have sent you some copies of Mr. Ashcroft’s address, which I am sending to the clergy and others.”

CANADA.

ALLENFORD, (Bruce Co.)—Bro. Gunn, of Walkerton, reports, that at the request of a prominent resident in this village, brother McCarter and himself visited the place and lectured twice, in a hall secured for the purpose. Brother McCarter lectured in the morning and brother Gunn in the afternoon to an attentive and considerable audience of strangers. Further meetings are promised in compliance with the wishes of the resident in question, Mrs. Robert Young, originally a native of Edinburgh, who has been for some time dissatisfied with orthodox religion.

TARA.—This village is seven miles from Allenford. Two brethren (Dalgarno and Richards, with the wife of the former and daughter of the latter, both in the truth) reside here. Arrangements are in progress for public meetings on behalf of the truth during the winter.

WALKERTON.—Brother Gunn writes: “The Walkerton ecclesia have been favoured by the Mayor with the use of the Council Chamber, in the Town Hall, for the Sunday meeting. We break bread in the forenoon, and after the reading of the Scriptures, we read a selection suited to the occasion from the writings of our brother Thomas, commencing with the *Herald* for 1851, and going through the volumes consecutively. This we find very valuable, affording as it does, to those who are now receiving the truth, a portion of the advantages which you and I and others enjoyed from the teaching of our departed brother, and is just an extension of your own wise course, in finding a place in the *Christadelphian* for selections from the writings of brother Thomas. We have also established a week night meeting at the house of brother Dr. Ussher, for Bible instruction, which we find most beneficial.”

NEW ZEALAND.

DUNEDIN.—Bro. W. W. Holmes reports having received from brother Hawkins, of Sydney, the sad intelligence of the death of bro. Rooke of that place. He was highly respected among all the brethren, and of good repute among those that are without. His funeral was attended by many of the latter, who had an opportunity of hearing something of the faith in which bro. Rooke lived and died.

SOUTH AFRICA.

PIETERMARIETZBURG.—Bro. Boyley says that every opportunity is now offered by the Colonial Government to persons and families emigrating from Britain. Free passages are granted to Natal and rations and lodgings provided for seven days after landing. In addition to this, there is a movement on foot for giving grants of land. Several batches of emigrants have arrived under the new arrangement. Bro. Boyley is in ardent hopes some brother or sister may shortly avail themselves of the new facilities.

UNITED STATES.

BURNET (Tex.)—Brother S. H. Oatman reports the holding of a discussion, between himself and bro. John Banta, on the one part, and two Campbellite preachers on the other, subject: “Is the soul immortal.” The debate commenced on the morning of Oct. 26, and continued till 12 midnight, the 28th. Bro. Oatman took the discussion with one of the preachers during the day, and bro. Banta with the other at night.

ELMIRA (N.Y.)—Bro J. F. Sykes reports the immersion on Oct 18, of MARTHA J. STERLING (18), daughter of brother and sister Sterling, and on Nov. 5, of NEWELL H. SPENCER (45), a promising brother, who began religious life with the Baptists at 17 years of age, and embraced the truth after a hard struggle against it.

LLAN (Tex.)—Brother Magill announces the obedience of Mr. GEORGE L. EPPERSON and his wife, MARY A. EPPERSON and SARAH E. EPPERSON, wife of brother James M. Epperson, whose immersion was reported in the *Christadelphian* for July last. The three named were baptised into the saving name on October 8th, by the assistance of brother S. M. Magill. Brother George L. and James M. are sons of brother J. L. and sister Sarah Epperson.

LUNENBURG. — (Va.) — Sister Anderson mentions, incidentally, without giving particulars, that some three or four have obeyed the truth in this neighbourhood and Mecklenburg.

JOPLIN (Mo.)—Brother Fowlkes writes:—“I feel glad to report that I have one that I

can call sister in this dry place. Joplin is a town of between nine and ten thousand inhabitants, all built up within the last seven years. I have lived here four years alone until the 29th of last month, when I immersed into the saving name ALICE SMITH (26). She is very intelligent in the Bible. She got a start in the right direction by reading *Twelve Lectures* and other Christadelphian works. She was formerly a Methodist, but now rejoices in that she has found the truth."

ROCHESTER (N.Y.)—Bro. Tomlin reports the addition to the Rochester ecclesia of the following persons, since last writing:—THOMAS BODDY, JUN. (36), immersed July 16th. A few months previous to his immersion, he joined the Methodist Church on probation; but his brother, Chas. Boddy, finding he had ears to hear, he with others poured in the words of the Spirit of Life, which dispelled the darkness that was in his mind, by driving out the spirit of Methodism; and he now rejoices in the fact. ELIZA BODDY (63), immersed September 20th, formerly of Aylesbury, Buckinghamshire, England, but never became a member of any religious body. She is the mother of Charles and Thomas Boddy, junr., and wife of Thomas Boddy, senr. THOMAS TURNER (18), of Peterborough (Ont.), formerly of Galashiels, Scotland. The young man called upon us and stayed all night, and in conversing with him on the truth, we found him so well instructed that we set before him the importance of obedience; and the next morning he expressed a wish to be immersed, whereupon we set before him the importance of making a voluntary and a complete sacrifice, without coercion upon our part. To this he agreed, and we immersed him in the presence of two witnesses."

SPRINGFIELD (O.)—Brother W. H. Reeves reports the obedience of FANIXA FREEMAN (56), formerly Baptist; P. S. FINCH, coal and wood merchant, formerly neutral; and his wife, MARY VIRGINIA FINCH, formerly Lutheran. There is fair prospect of the addition of several more. Brother Reeves says the two latter were at first seduced by the Renunciationist *Lamp*, but the fallacies of that organ of re-vamped sectarianism were finally dispelled by the rays of the lamp of light and life, and they were able, in their preparation for the one immersion, to rejoice in the following clear teaching of Romans viii. 3; 1 Peter ii. 24; Hebrews ii. 14, 16, 17. "The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them, and that when he was crucified, sin was condemned 'in' that flesh. Balaam in the

days of the apostles denied this, and some in our day maintain that the nature called Jesus, was not similar to that of Adam after he fell, but like a different flesh, such as they suppose he had before the fall."—DR. THOMAS. The janglers admit that Jesus came in flesh, but maintain strife by affirming the spotlessness of that flesh, as to which Dr. Thomas says: "All spotless flesh theories, logically renders the *Yahweh* name ineffectual to the remission of sin, for if Christ did not come in flesh and blood nature common to all mankind, the condemnation of sin in the flesh, which had sinned, . . . could not have occurred when he was crucified, and moreover, if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross. The denial of his true and proper humanity made him logically unfit for a sacrificial man." Brother Reeves adds that the Springfield ecclesia is now sifted of all doctrinally weak elements, and is reaping the well-earned reward of their diligence. They stand on more solid ground than ever before, even the ground of the truth, better understood in amplification and heartily held mentally, with no possible chance of compromise for domestic, social, or any other reasons. The ecclesia knows its relation of a pillar, with the same hearty firmness that it hopes through faith, and trial well sustained, to be a pillar in the temple of the Deity. It thinks the time come to speak out understandingly and emphatically, for the benefit of all concerned at home and abroad.

WORCESTER (Mass.)—Sister Lasius writes from West Hoboken as follows: "We have been informed by brother Isaac Jones, of Worcester, Mass., that the truth has still a light stand in that place. He has requested us to send this intelligence to you. There are some ten or twelve persons, who now hold meetings in Howe's Business College, Main Street, Worcester, who have been able to see their way through the mists that have been obscuring the beautiful doctrine of Christ, or Deity manifested in the flesh. They now recognise that the Son 'was made,' in the same nature as 'the children;' not being consubstantial with the Father until 'declared to be the Son of God, with power, according to the Spirit of Holiness by a resurrection from the dead.'—(Rom. i. 4.) The few referred to have struggled through many obstacles and discouragements and have finally succeeded through the mercy of our Heavenly Father in the attaining to a clearer apprehension of the truth on this subject."

# The Christadelphian.

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

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

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## CHURCH *versus* KINGDOM ;

OR CAMPBELLISM AND EPISCOPALIANISM TWIN REJECTORS OF THE TRUTH.

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MR. ALEXANDER CAMPBELL, president of Bethany College, Va., (some years deceased) wrote thus, on one occasion, in the *Millennial Harbinger* : "I will receive it as a favour from any person, to be informed of any people, or preacher, on this Continent or in the European world, that clearly or definitely stated or announced, in unequivocal affirmation, that *the Christian Church did not commence*, and consequently was never organised *till* the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ ; that, THEN *placed upon the Throne of David*, AND upon the Throne of God, *he commenced his reign* PERSONALLY in heaven and *spiritually* upon earth, by the mission of the Holy Spirit to his Apostles, and through them to his church, which is now his earthly body—the fulness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present."

### DR. THOMAS'S RESPONSE.

Dr. Thomas rejoined as follows : "We have italicized and capitalized all the words in Mr. C's. question, except 'personally' and 'spiritually,' which he has printed in italics. The self-complacency of the above is found in the implication that Mr. C. was himself the first to state or announce in clear, distinct, and unequivocal terms, that the Christian Church did not commence till the Pentecost he indicates. As we are ever ready to do our amiable friend

a favour, (with thanks, or without them matters not,) we beg leave, as we feel called upon by him in his appeal to '*any person*,' to inform him, that there was a learned Episcopalian historian and divine in the European world who has preceded him in all the points in which he pretends to originality.

The Rev. Joseph Milner, A.M., wrote a work which he styled *The History of the Church of Christ*; and which after his decease, was published at the expense of the University of Cambridge, in England. He was what is styled there an *Evangelical Clergyman* of the Established Church, in contradistinction to the 'High Church' ecclesiastics of that communion. The object of his investigations was to 'search out the real church from age to age;' and having found it, he purposed to write a work, in which he says in his preface to the second volume, 'I mean to exhibit historically what real Christianity is.' This is just what is demanded in the premisses before us.

Mr. Joseph Milner's History, edited in 1810, by his brother Dr. Isaac Milner, the Dean of Carlisle, and president of Queen's College, Cambridge, is a standard work with the Evangelicals; because it exhibits historically the things belonging to 'persons whose disposition and lives have been formed by the rules of the New Testament;' men who have been *real*, not merely *nominal* Christians: who believed the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly 'the loss of all things, that they might win Christ, and be found in him.'—(Phil. iii. 8, 9.) 'It is the history of these men,' says Mr. Joseph Milner, 'that I write.' 'Nothing but what appears to me to belong to Christ's kingdom shall be admitted: genuine piety is the only thing which I intend to celebrate.'

We apprehend, then, that Mr. Campbell can have no objection to our author. He was as evangelically orthodox as can be wished, only that he was not an *immersed* divine; which, according to Mr. C.'s theory, is no bar to remission of sins, and translation of the soul to a sky-kingdom after death; but only to the present *conscious enjoyment* of remission, actually possessed, but not certainly known. Though believing that immersion was the baptismal action in primitive times, he had not been immersed; with this exception, Mr. Campbell's system *reflects* the episcopalian *original* of the First Chapter of Mr. Milner's History.

Mr. Joseph Milner believed in the sky-kingdom speculation in all the fulness of Spiritualism, or more properly, *mysticism*. Speaking of the apostles, who for three years and a half had been instructed by Jesus in 'the mysteries of the kingdom,' who also conversed with them for forty days after his resurrection on 'the things pertaining to the kingdom of God,' causing them to put the question to the Lord, saying, 'Wilt thou not at this time restore again the kingdom of Israel?'—though thus divinely instructed for so long a time, he regarded them in effect as still more untaught and unteachable than a student of his University . . . for of them he says: 'What the Holy Spirit was to do for them, they seemed little to understand; if one may *conjecture* from their last question to their master. It is natural to apprehend, that they were feasting their imaginations with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur. Principalities and lordships were in their fancy, soon to be assumed in the room of fishermen's nets and boats, and they pleased themselves with the notion of their Master's external dominion in the world. Not that they were without a genuine taste for something infinitely better, &c.

This is the doctrine Mr. Campbell teaches. But the apostles were right in their expectation, and Mr. Milner and his disciple wrong. The error of the apostles was not in regard to *the nature* of the kingdom; they only erred in supposing that *the time* for the God of heaven to set it up had come. In speaking of Peter and John's visit to the temple, he says: 'Peter exhorted them to repentance and conversion, and lays open to their view the prospect,

not of temporal, but of a spiritual kingdom; in *the hope* of which they were to rejoice, and patiently to bear the afflictions of this present life.' 'Such was the effect of the effusion of the Spirit. We hear no more of their dreams concerning a temporal kingdom. The hope of a spiritual kingdom in the life after this, according to Mr. Milner, is the hope of real Christianity—the hope of the Christian! This hope realized after death by the Christian's ghost beyond the skies, is also Mr. Campbell's endorsation of Mr. Milner's exhibition of the gospel hope! These gentlemen of course are wide awake; it was the divinely instructed apostles only who were dreaming when they inquired of the King of the Jews, 'Wilt thou not *at this time* restore again the kingdom to Israel?' But why does Mr. Milner suppress the word 'again?' He knew that *apokathisteemi* signifies, not only to restore, but to restore anything to its former state or place, as Amos says, 'as in the days of old.' 'Again' is well inserted by James's translators as emphatic. The apostles knew that the kingdom of Israel had once existed unitedly of the Twelve Tribes; that Jesus had promised that they should rule the twelve with him; now, said they, wilt thou not 'restore it again'—not simply restore the tribes, the Ten Tribes; but restore the kingdom to the whole twelve as it was under David and Solomon? But Mr. Milner is dead; perhaps Mr. Campbell, as his representative, can answer for him.

These two divines being one in hope, a hope that repudiates the hope of Israel, continue to breathe the same spiritual atmosphere of pious errorism. Now, Mr. Campbell, hear the answer to your seventh interrogatory in the words of your more pious predecessor and brother in faith and hope; 'That repentance and remission of sins' should be preached in the name of Jesus Christ, 'beginning at Jerusalem,' is a passage of Scripture which at once points out *what the Christian religion is*, and where we may look for *its beginning* and for its character.' This is orthodox doctrine, is it not, which you and your co-labourers have immersed as 'Reformation Doctrine?' But hear him again. He devotes two octavo pages to the sermon of Peter on Pentecost, and in conclusion says: "The design of the whole sermon was evidently to produce conviction of sin in the hearers; and it pleased God to crown it with success. Multitudes were pricked in their hearts: they found themselves guilty of murdering the Christ of God; and so powerfully were they struck with a sense of their extreme unworthiness, that they found themselves also destitute of all resources in themselves. They cry to Peter and the rest, 'Men and brethren, what shall we do?' Peter said unto them, 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Thus the doctrine of repentance and the remission of sins in the name of Jesus, began at Jerusalem; and thus did St. Peter convince his hearers of sin, and instruct them in the way of salvation. They, whose hearts God had smitten with a sense of guilt, were consoled by the grace of forgiveness; and with many other words did he testify and exhort, saying, Save yourselves, &c. Then they that gladly received his word, were baptized: and the same day there were added to them about three thousand souls.' This great multitude appear to have been fully converted to Christianity; for 'they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' *Here we see the regular appearance of the first Christian Church.* These men were not Christians in name only; they *understood* and believed the apostolical doctrine concerning repentance and remission of sins in the name of Jesus Christ. Speaking of the personal ministry of Jesus, he says: 'No regular churches were yet formed.'

Thus we have conferred on Mr. Campbell the favour sought of 'any person.' Mr. Joseph Milner 'clearly or definitely stated or announced, in unequivocal affirmation,' that there were no regular churches before Pentecost, that

repentance and remission of sins in the name of Jesus is the Christian religion, that it was first announced on Pentecost, and that the first Christian church, regular or organized, was commenced on that day. He adds, the members of that church '*understood the apostolic doctrine,*' which, we regret to say, neither Mr. Campbell nor his co-workers have yet begun to do, or can even hope to do, until they have come to comprehend 'the gospel of the kingdom of God.'

Mr. Campbell announces his hope of 'still enlarging the empire of truth by a more rapid consumption of the Man of Sin and Son of Perdition,' through 'a few essays on the Acts of the Apostles.' The hope is certainly a courageous one when the feebleness of the means is compared with the magnitude of the work to be accomplished. It is truly hoping against hope; still, as we earnestly desire the consumption of the old man of Western Rome, we should rejoice if our chivalrous friend's few essays shall only so palsy his vitality as to evolve but one new symptom by which his approaching speedy dissolution may be more clearly prognosticated.

Our candid friend, who proposes to enlarge the empire of truth by a few essays, says: 'I have again begun to read theology;' and by way of help to the understanding of what he reads, we will suppose, he very humbly inquires, treading as he does on very tender ground, 'May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, &c.?' Certainly, dear friend, ask any questions you please; for as you are going to consume the Man of Sin, it is highly important that you should increase your power (and knowledge is power) by all the information you can collect from all the enemies of the old man. You will give no offence to us; especially as we are now old acquaintances, and as it is in accordance with our habit; for we have been sending you instruction for years past, for which, however, you have been rather negligent in tendering your grateful acknowledgements. This, though, shall be no bar to additional favours of the same sort. You occupy a very important position. Thousands are looking up to you as a great and living oracle, having more faith in your expositions of the apostles than in the prophetic word. It is highly important therefore to put you right if possible, that they also may be rectified by you.

Our reading friend says, he has 'again begun to read theology'—yea, even 'modern theology;' which is 'the science of God and divine things.' In other words, 'God and divine things,' which are amply treated of in the Law and the Testimony, are subjected to a process of distillation in certain earthen alembics, from which a spirituous essence of an exceedingly inebriant and soporific quality is produced; and which is dispensed professorially and clerically to the intemperate, labelled 'philosophy and science.' Paul styles it 'philosophy and vain deceit;' also 'science falsely so called, which some professing have erred from the faith.' We are sorry to hear that our good natured friend hath turned again to the reading of this. His constitution has been already so dreadfully shattered by frequently repeated overdoses of the narcotic, that we are mightily afraid his return to old practices will confirm them, and place him beyond the reach of cure. We are much troubled at the risk he incurs. Will he not pause; and, though gratuitous, accept our humble advice? It is, throw modern theology, like Shakespeare's physic, to the dogs: do as painters do with old sign-boards—take the pumice of obliteration, and make a *tabula rasa* of the cerebrum in relation to the past; then with the docility of a little child, read, mark, learn, and inwardly digest, Moses and the Prophets, and our word for it, as a practitioner in desperate extremities, our truth's-empire-enlarging friend will not only be 'more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity,' but will also acquire a competency to 'lay open the Acts of the Apostles,' as he will have never been able to exhibit it before.



In the absence, then, of our advice, which has not yet reached him, and which, carried into practice, would enable him to excite great interest in the Acts, it is not surprising that he should ask permission to put seven questions, for the commendable purpose of interesting and engrossing the attention of his readers in the study of that book, which, under the disturbing influence of *Elpis Israel* (which he has been reading lately), he feels himself incapable of effecting without. The essay before us is 'No. 1,' and consists of five pages. Its conclusion brings him to the end of the first chapter of Acts. Of the five pages, only one and a half has to do with the chapter. One page is occupied with the seven interrogations; and about two thirds of a page in smaller type, with a note on David's throne and *Elpis Israel*.

Our original friend's design in his Man-of-sin-consuming essay 'No. 1' is very manifest. It is not so much to interpret the first chapter of Acts, as it is to show his humble, but exclusive, title to all the honor and glory redounding from the theological *discoveries* of thirty years ago, and known currently as 'this reformation;' and to give his readers to understand how highly he appreciates *Elpis Israel*, and how great is his esteem, admiration, and affection for its useful and worthy author! As the compliments he bestows upon us are so overpowering, we shall defer any particular notice of them for the present, that our natural lowliness and sensitiveness of mind may not be subjected to too severe a trial. We shall therefore endeavour to forget for a time our exaltation, and briefly respond to the few questions timidly propounded by our remarkable friend. He inquires:

1.—In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian Era were not identical?

*Answer.*—Mr. Joseph Milner has indicated it in his '*History of the Church of Christ*,' wherein he dates its commencement with that of the Christian religion at Pentecost, and not at the birth of Jesus. This is a matter of importance with him, and the National Evangelicals of South Britain.

2.—In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian dispensation?

*Answer.*—It is taught in Milner, the second edition of whose history was published by the University of Cambridge. It commences with the 'first effusion of the Spirit,' and makes no mention of John or his baptism. So that he did not regard them as belonging to the Christian dispensation, which he dates from Pentecost.

3.—In what system or school of theology in Protestantdom was it taught that the Christian Church did not begin to be, while Jesus Christ lived on this earth nor even when he rose from the dead?

*Answer.*—In commenting on Acts ii., Milner says, 'Here we see the regular appearance of the first Christian Church,' that is on Pentecost.

4.—In what treatise was it written that the kingdom of heaven could not come, and, consequently, did not come till Jesus Christ was judged and acquitted by God of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?

*Answer.*—Milner believed that the Church and the kingdom of heaven are the same. 'The kingdom of heaven means that kingdom established in the soul, even righteousness and peace, and joy in the Holy Ghost.' Mr. Campbell agrees with him. Hence, what Milner says about the beginning of the Christian Church applies equally to the kingdom of heaven. The answer to No. 3 is reply to this also.

5.—What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the universe—by his own Father, in the presence chamber of the heaven of heavens, amidst all the grandees and hierarchies in heaven,

was essentially necessary to precede the gift of the Holy Spirit, and the commencement of the kingdom or reign of heaven in the church of Jesus Christ in this world?

*Answer.*—Stripped of its grandiloquence, the simple inquiry is “What system taught that the gift of the Holy Spirit, &c., did not occur till after the ascension?” That of the University of Cambridge. Speaking of Pentecost, Milner says: “And now was the critical moment, when it pleased God to erect the first Christian church at Jerusalem. This was the first of these effusions of the Spirit of God, which from age to age have visited the earth *since* the coming of Christ, and prevented it from being quite over-run with ignorance and sin.

If we carefully attend to *this first instance*, it will serve as a specimen by which to try other religious phenomena. Let us, then, observe the circumstances in which this effusion of the Holy Spirit was vouchsafed. As repentance and remission of sins were leading doctrines of Christ’s religion, the most ample room had been made for them by the completion of his redemption. By the order of their Divine Master the apostles remained at Jerusalem, waiting for the promised Holy Spirit, “which they had heard of him.”

“What system of theology, then, taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit in the patriarchal or Jewish sense?”

*Answer.*—Milner’s, evidently, as seen in the reply to the former question. The seventh interrogation has been replied to.

These seven questions of our inquisitive friend, doubtless exhibit all the salient points of the theological system he rejoices in as ‘the Reformation for which he pleads.’ The weekly breaking of bread, plurality of elders, and lay exhortation, were Scotch Baptist peculiarities before his time. The most remarkable thing with which he has to do, and which is *the* characteristic of his reformation, and without which it would have attracted no notice in the world, our cautious friend has made no allusion to in his programmatical interrogatories. This is the Walter Scott-element of *immersion for remission of sins to those who believe in Jesus Christ*. It was the making of this the burden of a proclamation which caused the other things, which were mere incidents in the account, to be received as a matter of course. The Scott-idea of making a proclamation of ‘baptism for remission of sins,’ as the ancient gospel, was the spirit, or soul, or both, of the old elements of ‘evangelical piety’ now revived; and surnamed ‘Reformation’ as the party’s understanding of ‘repentance unto life;’ and which, after some little opposition on his part, as Mr. Scott informed us, our discerning friend had tact enough to fall in with; and, at length, to subdue all things to himself, except the author of *Elpis Israel*, of whom he thinks so much and thinks so superlatively.”

(To be continued.)

## HIS REAL TEACHING ON CHRIST:

*Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of “God-Manifestation.”*

(CONTINUED FROM PAGE 32.)

### THE LOGOS.

THE apostle who had the honour of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power, in what is commonly called the gospel ac-

ording to John. He there points us to a certain commencement and saith, “In the beginning was *ὁ λογος*, and the *Logos* was with the *θεος* and *Theos* was the *Logos*.” In the Common Version this reads, “In the beginning was the Word, and the Word was with God, and

the Word was God." We may see from this the propriety of God styling Himself "the First," "the Beginning," and He who is and who was. He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduced two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of one only; for he expressly says that "*Theos* was the *Logos*."

In this text, then, there is One Deity, and He is styled the *Logos*. This word signifies the outward form by which the inward thought is expressed and made known; also the inward thought or reason itself; so that the word comprehends both the ideas of reason and speech. Hence, by John styling him the *Logos*, it was equivalent to affirming that he was a reasoner and a revelator; or as Daniel declared to Nebuchadnezzar, that the Eloah in the heavens revealed secrets, even the deep and secret things."

But was the Deity reason and speech only? In other words, an abstraction independent of substance; or as some affirm, "without body or parts?" To preserve us from such a supposition, John informs us that "the *Logos* was with the *Theos*." Here was companionship and identity—the *Logos* was with the *Theos*, and *Theos* was the *Logos*. Never was there a conceivable point of time or eternity when the one existed without the other. "Jehovah possessed me," saith the *Logos*, "in the beginning of His way; before His works of old, I was set up from *Olahm* (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth nor the open places, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass on the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him

as one brought up with Him (the *Logos* was with the *Theos*), and I was duly His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights with the sons of men.—(Prov. viii. 22.) No *Logos*, then there would be no *Theos*; and without *Theos*, the *Logos* could have no existence. This may be illustrated by the relations of reason, or intelligence and speech, to brain, as affirmed in the proposition: no brain, no thought, reason, nor intelligence. Call the brain *Theos*; and thought, reason and understanding, intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos* in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the hypostasis, that underlies thought; so *Theos* is substance which constitutes the substratum of *Logos*. There is the substance called Spirit; as it is written, "*Theos* is Spirit," and He who uttered these words is declared to be Himself both substance and Spirit."—(*Eureka*, vol. i., pp. 89, 90 and 91.)

As we have said, the Hebrew representative of *Theos* is *Ail*. This is a primitive word, which, to the mind of the Hebrew, always presented the idea of strength and power. It is applied in the prophets to the Former of all things, when contemplating Him in His Almightiness. The meaning of the word is strength, might, power; and when used of a person, signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is in Gen. xiv. 18, where Melchizedec is styled "the priest of the Most High *Ail*." This teaches, by imputation, that there are other *Ailim*, but that He whose priest Melchizedec was, was the highest of them all.—(*Eureka*, vol. i., p. 93.)

Speaking of Himself in his address to the ends of the earth, he says, "Look unto me, for I am *Ail*, and none else."—(Isaiah xli. 22.) And to Israel he saith, Ye are my witnesses and my servant whom I have chosen, that ye may know and believe me, and understand that I, *Yahweh*, am He; before me, *Ail* or Power has not been formed, nor after me shall be (Isaiah xliii. 10), a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which as One Power, he saith, "made all things; and without Him was not anything made that was made." From Him came the Apocalypse as it is written, "a revelation

which the *Theos* committed to Jesus Christ."—(*Eureka*, vol. i., p. 95.)

In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that he was the Mighty One who had appeared as "three men" to Abraham, and as a "host" to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence, in view of the new manifestation and to keep it constantly in remembrance, He imposed upon Himself the name of *Ehyeh*, "I shall be." And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the *Olohim*—for that epoch when "He who is, and who was and who is coming," shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him.—(Apoc. i. 7.)—(*Eureka*, vol. i. p. 81.)

*Yahweh* or *Yah*, as a noun and signifying He who shall be, is, then, the memorial name the Deity chooses to be known by among His people. It reminds them that He will be manifested in a multitude. . . . This multitudinous manifestation of the one Deity—one in many and many in one, by His Spirit—was proclaimed to the Hebrew nation in the formula of Duct. vi. 4. "Hear, O Israel, *Yahweh* our *Elohim* is the One *Yahweh*," that is, He who shall be our Mighty Ones is the One who shall be, . . . Of these sons, or *Elohim*, One is "the First-born"—the child born and the son given.—(Isa. ix. 6.) He is *Eloah* in chief, the Head of the Body, in whom it pleased the Father that all the fulness should dwell, that among all he might have the pre-eminence.

This *Eloah* is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. iii. 15); in Isaac (chap. xxi. 12); of the royal *Shiloh* from Judah (chap. xlix. 10); of the sceptered star out of Jacob (Numb. xxiv. 17); of the Divine son assured to David (2 Sam. vii. 14), born of a virgin (Isa. vii. 14), and to rule upon his throne.—(Isa. ix. 6, 7.) In these testimonies it was revealed that he should be both Son of Man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. Is there an *Eloah* without me? saith the Spirit;

yea, there is no Rock; I know none.—(Isa. xlv. 8.) The manifestation, therefore, must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. ix. 25; and when the fulness of the time was come, the Deity sent forth His son, made of a woman, begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity, by Holy Spirit coming upon her, and power of the Highest enveloping her; therefore, also, the holy thing she bore was called a son of Deity, and named Jesus.—(Luke i. 35, 31.)

Thus, "the *Logos* became flesh and dwelt among us," says John, "and we beheld his glory, glory as of an only begotten from the Father, full of grace and truth;" for "the law was given through Moses; the grace and the truth came through Jesus Anointed"—(John i. 14, 17.) Now, "*Theos* was the *Logos*," says John; that is, Deity was the Word, and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of Spirit with flesh annihilate that Spirit and leave only flesh? Was the holy thing born a mere son of Adam? or the "fellow" and "equal" of the Deity?—(Zech. xiii. 7; John v. 18; Phil. ii. 2.) The latter unquestionably.

After this, manner, then, the Eternal Power, or *Yahweh*, became flesh, and commenced the initiation of his promise, that he would be to Israel for *Elohim*. The chief *Eloah* was now born; and, as the Star of Jacob, cradled in a manger, received the homage of the wise and the acclamation of the heavenly host. This babe was the "body made in secret" through which "the Eternal Spirit," when it should attain to "the fulness of the times," designed to manifest Himself. That time had arrived when Jesus began to be about thirty years of age. He was now to be sent forth, being made under the law, that them under the law he might purchase from it, that we might obtain sonship.—(Gal. iv. 5.) His sending forth was subsequently to his immersion, and preceded by his anointing with Holy Spirit. Though born of "*Yahweh's* handmaid" six months after John the Immerser, John said of him "after me cometh a man who hath been preferred to me; for he was before me." Isaiah styles Him *Yahweh* and *Elohim*, in his prophecy concerning John as "The Voice" that was to herald his

manifestation, saying, Prepare ye the way of *Yahweh*, make straight in the desert a highway for our *Elohim*.—(chap. xl. 3.) The Father was an *Eloah* and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed *Elohim*. Here, then, was a practical illustration of the phrase, so often occurring in the Scriptures of the prophets, "*Yahweh Elohim*," most incorrectly rendered in the English Version "Lord God." Based upon this combination of Holy Spirit and flesh, Jesus said to Nicodemus, "I say unto thee, 'We speak what We do know, and testify what we have seen, and ye receive not our witness.'" Here was plural manifestation in unity. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews, "I and the Father are one"—one what? We are, in the words of Moses, "One *Yahweh*." The Jews, who "judged after the flesh," were indignant at this, and attempted to stone him, for blasphemy; saying that, because being a man, he made himself Deity. But Jesus rebuked the charge of blasphemy, with an *argumentum ad homines* which was unanswerable. "Is it not written in your law. I said ye are *Elohim* and sons of the Highest, all of you?—(Psalm lxxxii. 6.) If He (the Deity) called them *Elohim* to whom the word of the Deity came (that is, to their fathers) and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am Son of the Deity? Know that the Father is in me, and I in Him; and that He who hath seen me hath seen the Father."—(John x. 30; xiv. 9.) They judged after the flesh (chap. viii. 15), and, therefore, imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them this was not so; for he said, My teaching is not mine, but His who sent me; and John also testified that "he whom the Deity hath sent spake the words of the Deity;" as Moses had predicted in Deut. xviii. 18, concerning the Christ, saying, "I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him." And so, when the Word became flesh, the Word-Flesh recalled attention

to what Moses had written and said, He that rejecteth me, and receiveth not my words . . . the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me: He gave me a commandment what I should say, and what I should speak (John xii. 47), "the words of eternal life."

The words, then, that come out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him.—(*Eureka*, vol. i. pp. 100-1, 2, 3.)

This Eternal Power is the *Logos*, or Word, which is identical with *Theos*, or Deity, glowing in light: Spirit substantial and corporeal.—(*Eureka*, vol. i. p. 105.)

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the who is, and who was and who is coming, the Omnipotent."—(Apoc. i. 8.) These words announce to us that He who is coming is "the Almighty," also that this Almighty One pertains to the past, the present and the future; that He has a beginning and also an ending, as symbolized by the first letter in the Greek alphabet "*α Α*" and by the last, or *ω Ω*, "the Alpha and Omega."

But let the reader understand that this announcement is not an announcement that the Eternal *Theos*, styled "the Father," had a beginning. If He had not always existed without beginning, there would have been no creation. To imagine a time, or part of past eternity, when *Theos* or *Alh*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the announcement before us carries us back no farther than that "beginning" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that, believing, they might have life through his name (John x. 31), the beginning of the pre-existent Deity, by His Spirit Effluence or *Logos* becoming flesh; the beginning of the Great Mystery, Deity, manifested in flesh."—(1 Tim. iii. 16.)

This manifestation, then, as we have

shown, had its beginning. It began in Jesus, Son of David and Son of Deity.— (*Eureka*, vol. i., p. 151.)

Here the clouds of heaven constitute the Son of Man, who is brought before the Ancient of Days, when "they" who compose Him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the *Logos* in David's flesh, who is the Head of this Son of Man.— (*Eureka*, vol. i., page 166.)

Under this first head I remark that Jesus Anointed was the glory of *Yahweh*. This is proved by John's testimony, that "the *Logos* became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace; for the law was given through Moses, the grace and the truth (represented by that law) came through Jesus Anointed." This glory of the Father was seen by "Judah and his

companions" in the evening of the Mosaic *Aion*; and he was seen in the wilderness, as Isaiah had predicted, saying, The voice of him that proclaimeth in the wilderness, Prepare ye the way of *Yahweh*, make straight in the desert a highway for our *Elohim* . . . ; and the glory of *Yahweh* shall be revealed, and all flesh shall see together.—(chap. xl. 3, 5.) This was partially fulfilled in the evening of the Mosaic *Aion*, as related in regard to John the Baptist. He was that voice; the Spirit descending in the form of a dove was *Yahweh* or the *Logos*; and Jesus, the *Eloah*, who, when anointed, became, as the voice of John proclaimed, "our *Elohim*:" or the *Logos*, the *Eloah* from heaven, became flesh in Jesus, the other *Eloah* of the house of David. These two *Elohim* dwelt among the Jews as the only-begotten of the Father, Son of Power and Son of Man, who hath declared the invisible Deity to men.— (*Eureka*, vol. i., p. 312.)

(To be continued.)

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

### REFERENCE TABLET No. 145.

#### CHARITY.—(1 Cor. xiii.)

Bible charity is not mere almsgiving (though it includes that in its action); but it is love in its most comprehensive sense, as may easily be inferred from the fact that the Greek word (*agape*) translated charity, is rendered love about two hundred times in the New Testament.

Bible charity is like God: long-suffering, forbearing, patient, compassionate, kind, considerate, affectionate, merciful, gracious, sympathetic, solicitous and tender-hearted; the very essence of benevolent goodness, loving-kindness and tender mercy.

Bible charity is not boastful or self-inflated; it doth not behave itself discourteously or in any way unbecomingly; it is not self-seeking; it doth not meditate mischief, nor take pleasure in evil reports; it is not easily provoked to anger nor readily offended; but if offended, it is easily appeased.

Bible charity has no fellowship with iniquity, and it cannot be induced to lend

its influence to anything to the hurt of the truth, in which is all its delight.

Bible charity is forbearing and patient, believing and hopeful; enduring, unfailling, and unchangeable.

Bible charity is not self-righteous and hard-hearted, not unfeelingly critical or unnecessarily harsh; but it is good-natured, well-meant, forgiving, and touched with a fellow-feeling for human infirmity.

Bible charity is the doing of good for Christ's sake; it is not only a labour of love, but a work of truth, which has its roots in God.

Bible charity is something transcendently more divine than exacted poor rates; or the heartless officialism of the poor-house; or the tender mercies of parish guardians. In Bible charity there is a touch of sweet (though it may be undeserved) kindness; a vein of kindred sympathy, a genuine commiseration of helplessness; in one word, a heart charged with the truth, warmed by the love of Christ, and yearning to bless and promote the welfare and happiness of others, as the summit of all excellence,

Bible charity is not the blind love of mere animal impulse, nor is it the rushing fanaticism of voluntary martyrdom; but it is the calm, reasonable and prudent action of the affections, under the sober and enlightened guidance of the truth believed in the heart, and under a sense of much personal shortcoming Godwards, and great indebtedness to the divine clemency.

Bible charity is the love of Christ shed abroad in the heart, generating godly zeal and self-sacrificing endeavour for the benefit of others, without hope of present remuneration or reward, and in the face of thankless inappreciation.

Bible charity is not the popular principle which glorifies sincerity at the expense of the truth; nor is it the mistaken kindness which spares the rod and spoils the child.

Bible charity is compatible with the most stern and uncompromising attitude, and may co-exist with the severest dispensations, when these have the highest and ultimate well-being of the subject in view.

Bible charity is illustrated to us in the action of God towards His sons, in that His love leads Him to chastise them all without a single exception.

The dispensations of true love are not always pleasant: they are frequently grievous; but it is impossible to develop in flesh and blood the peaceable fruits of righteousness and holiness, by any sort of love which excludes the rod of correction.

That is false charity which works only for present results, or which would sacrifice future benefit to present enjoyment.

Where there is Bible charity they will bear much, suffer much, overlook much, forgive much, forget much, help much, and bless much.

Bible charity does not magnify faults, nor seek to pull holes in the coats that are whole; it would rather put a few stitches into a rent, nor does it heap coals of fire on the head of a hungry enemy.

Bible charity is not loud and public in its professions of love, but it makes itself to be felt rather than heard, by its unostentatious works of kindness.

Bible charity is incapable of envy and eschews malice; wital it is a friend as true in adversity as in prosperity.

God is love, but He is also a consuming fire; Christ's work was a labour of love, and yet none spake more terrible words than he against the evildoers of his time; and indeed, upon one occasion, suiting the

action to the word, He wound up the business of the money changers with a whip of small cords, and a summary ejection from the Temple.

Bible-charity does not represent the "broad church" latitudinarianism of modern times, as may be easily seen from the fact that Christ told his hearers that the gate was strait and the way narrow which leadeth to life; and that very few indeed would even find it at all.

Bible-charity is of a Samaritan character; it is not limited in its application to the household of faith; but its mottoes are "Love thy neighbour as thyself;" "Do good unto all men;" and "It is more blessed to give than to receive;" "do good to them which hate you." Let your rain water alike the evil and the good, and your sun cheer equally the just and the unjust.

Bible-charity is not resentful and quarrelsome; it does not occupy its time in fastidious and profitless niceties; it does not go about stirring up strife; it is not impatient of restraint and correction; it takes no pleasure in grumbling and fault-finding, and never makes much ado about nothing.

Bible-charity is a peacemaker; its coat of arms is "a kiss for a blow;" it seeks to make reconciliation, and is illustrated in those who (considering themselves lest they also be tempted), restore the erring in a spirit of meekness.

Bible-charity is the handmaid of faith and hope, a sweet sister who never works out of harmony with the sterner principles of truth, holiness, and justice.

Bible-charity is not the "peace at any price" policy of a corrupt fellowship; but it is the inflexible upholder of the apostolic law, of "first pure, then peaceable."

Bible-charity begins with the love of God, and from that expands amongst men, to whomsoever it hath power to aid and bless.

Scriptural charity represents (on condition of repentance) unlimited forgiveness; not merely for seven times, but if need be until seventy times seven.

Bible-charity represents hearts knit together in love, melted in thankfulness to God, and filling up the measure of their days in beneficent activities towards men.

Christian charity cannot be better represented than in the things which Christ did, by which he earned the description that "He went about doing good." As instances of his charitable deportment, take his judgment in the case of the woman

taken in adultery ; his feeding the fasting multitude ; his healing the sick, the lame, the blind, and the dumb ; his raising the dead ; his forgiving sins ; his tender yearning over the rebel city ; his prayer for his murderers ; and throughout, his lamb-like submission to evil.

Bible-charity will never cease ; faith will be turned to joyful sight, and hope to sweet fruition ; but charity unchanged by time will live to grace the throne of universal empire, and to convene the nations of the earth in the fraternal embrace of a Divine brotherhood.

REFERENCE TABLET No. 146.

GOOD AND EVIL.

Truth is lovable  
Lying is hateful.  
Light is pleasant.  
Darkness is stumbling.  
Obedience is faithful.  
Sin is deceitful.  
Rest is refreshing.  
Toil is wearisome.  
Zeal is animating.  
Indolence is intolerable.  
Peace is edifying.  
Strife is destroying.  
Praise is becoming.  
Brawling is unseemly.  
Courage is inspiring.  
Cowardice is depressing.  
Wisdom is stable.  
Folly is wasting.  
Faith is scarce.  
Unbelief is universal.  
Goodness is rejoicing.  
Evil is distressing.  
Patience is lovely.  
Haste is folly.  
Sincerity is sunlight.  
Hypocrisy is darkness.  
Bountifulness is acceptable.  
Covetousness is idolatry.  
Marriage is honourable.  
Defilement is shame.  
Kindness is endearing.  
Churlishness is desolating.  
Sorrow is sanctifying.  
Pleasure is deadening.  
Goodwill is appreciable.  
Envy is deplorable.  
Love is life giving.  
Hatred is deadly.  
Hope is cheering.  
Despair is death.  
Liberty is precious.  
Oppression is madness.

Forgiveness is godlike.  
Relentlessness is fiendish.  
Unity is good.  
Discord is evil.  
Comfort is sweet.  
Proud wrath is bitter.  
Temperance is excellent.  
Surfeiting is sensual.  
Humility is well-pleasing.  
Haughtiness is despicable.  
Godliness is profitable.  
Wickedness is shipwreck.  
Prayer is reviving.  
Faint-heartedness is disconcerting.  
Chastisement is purifying.  
Laxity is demoralizing.  
Holiness is divine.  
Impurity is animal.  
Order is heavenly.  
Confusion is chaos.  
Bible-reading is upbuilding.  
Negligence is starvation.  
Communion is fortifying.  
Cares are choking.  
Gravity is becoming.  
Jesting is distasteful.  
Faithfulness is safe.  
Disobedience is ruin.  
Purity is spiritual.  
Men-pleasing is carnal.

REFERENCE TABLET No. 147.

EXPOSITORY SUMMARIES.

James i. — This chapter yields the following edifying ideas :—

1.—That this letter was addressed to believing members of the Twelve Tribes, scattered abroad.—(See Luke ii. 36 ; Acts ii. 5 ; xxvi. 7.)

2.—That brethren falling into divers trials are counselled to accept them with joyfulness, in view of the fact that faith subjected to fiery trial yields patience as one result of the purifying process

3.—That with a view to the complete and entire development of the new man in Christ Jesus, it is necessary that patience be allowed to have her place and perfect the work.

4.—That God is well pleased that we should (like Solomon) entreat Him for wisdom, that He may give us a wise and understanding heart.

5.—That God is liberal and bountiful in His gifts ; and that having given to the needy, He does not upbraid, or cast it in their teeth, as men sometimes do.

6.—That the answer to prayer depends upon whether the petition made has been



asked in faith; that a wavering man shall receive nothing of the Lord in answer to his prayers.

7.—That double-mindedness and instability of purpose go hand in hand.

8.—That a brother of low degree being called to be a son of God, and an heir of glory, honour and immortality, has much cause for rejoicing in view of such exaltation.

9.—That the rich being called by the gospel to fellowship the poverty, sufferings, and obscurity of the unlearned and ignoble brethren of the carpenter's Son, have therein good reason to be thankful that they are made low; for that a man who is merely rich toward himself, and not rich toward God, shall at last fade away like withered grass scorched by the sun.

10.—That he is prospectively a blessed man who endures trial, which to another without faith is simply destroying; to him the promise of the life-crown is made.

11.—That the reception of the life-crown is after inspection by the Lord at his coming, and is the reward of a course motivated by love.

12.—That God, who cannot himself be tempted, never seduces men from the paths of virtue; but that a man being seduced, is drawn away of the enticement of his own lusts.

13.—That the conception of lust gives birth to sin; and sin, when it is matured, bringeth forth death.

14.—That brethren are apostolically enjoined not to err.

15.—That God is the Father of every good and perfect gift; and that He is without any variableness or shadow of turning, which oftentimes cannot be said of men, whose goodness is like a morning cloud.

16.—That God initiated the process by which we are to be saved, in His begetting of us by the word of truth, that we might be a kind of first-fruit of His creatures.

17.—That being begotten and born by the sole will of the Divine Father, we are then required to work out for ourselves the salvation thus initiated, and to attend to the means appointed by which the being of the new man in Christ is to be nourished and built up, viz, by the continual in-drinking of the engrafted word, which at last, upon this principle is able to save the soul.

18.—That brethren in some things ought to be swift, and in others to be slow. For one application of this principle see v. 19.

19.—That the righteousness of God is

not served in any way by wrath, filthiness, or any sort of naughtiness, therefore these things should be laid aside as so many hindrances to the work of the truth.

20.—That mere forgetful hearers of the word, who are not diligent to attend to the things enjoined upon them, are practising a species of deception upon themselves, which will open their eyes when it is too late to mend: while, on the other hand, constant doers of the work shall be blessed in their doing.

21.—That the truth, which is a "perfect law of liberty," is, so to speak, a spiritual mirror, which discovers to those who look into it what manner of persons they are in all holy-conversation and godliness; and so enables them to conform themselves with the utmost entirety to the glorious image of light which is in Christ.

22.—That if a man professing the truth, bridle not his tongue, he is both deceiving his own heart, and his religion is vain.

23.—That pure and undefiled religion as acceptable to God, is to visit the fatherless and the widows in their affliction, and to keep one's-self unspotted from the world.

Jas. ii.—The following is an analysis of the teaching contained in this chapter:—

1.—That it is contrary to the faith of Christ for brethren to have respect of persons. That such partiality is illustrated in inviting a man in goodly apparel to take a better place than a man in vile raiment. We are to know no man after the flesh. Such thoughts, such judgment, and such action is only evil and sinful; and those who do it are convicted by the law of Christ as transgressors.

2.—That God hath had special respect to the poor (but rich in faith), in His selection of heirs for His kingdom and glory.

3.—That God's promises of the kingdom are only to those who love Him.

4.—That to despise the poor is a crime against the very principles God has acted upon in creating a people for His name.

5.—That to have respect of persons is a breach of the second commandment, which says: "Thou shalt love thy neighbour as thyself."

6.—That in respect of law, to offend in one point is to be as equally guilty as if the whole law had been broken.—(For illustration, see verse 11.)

7.—That brethren are, so to speak and so to act, as remembering that they also will be judged by the law of liberty, at the judgment seat of Christ.

8.—That he who hath shewn no mercy to the poor and the erring, shall himself, at Christ's coming, receive judgment without mercy.

9.—That faith without works is unprofitable, both now and hereafter; and that mere faith alone is as lifeless as a body without breath, and cannot save a man at all.

10.—That faith by itself says to the destitute and naked, "Depart in peace: be ye warmed and filled;" but faith and works combined accompany the brotherly good wishes with the wherewithal to bring warmth and nourishment,

11.—That for a man merely to believe without works, is only to be on a par with demons who also believe and tremble.

12.—The proofs and evidences of a man's faith are to be found in his works; failing this, what he calls his faith is a vain and empty profession, both before God and man.

13.—That Abraham was justified by works when he offered up his own Son; in which it is evident that faith was mixed with his works, by which also his faith was perfected, and accounted to him for righteousness.

14.—That Abraham was accounted the "friend of God," upon the principle of the "faith which works by love, and purifies the heart."

15.—That Rahab the harlot was justified by works motivated by faith, when she screened the messengers of Joshua from the hand of the king of Jericho.

Jas. iii.—The following practical principles may be gleaned from this chapter.

1.—That brethren are not to be masterful one over another, lest they incur the greater condemnation.

2.—That all are offenders in many ways.

3.—That a perfect man is one who has the whole of his members under his enlightened control, to such an extent that he offends not in word, having complete government over the tongue, that particularly unruly member.

4.—That the tongue, because it is a little member which boasteth great things, is comparable to the bit in a horse's mouth, and to the rudder of a ship.

5.—That the tongue, unsubject to the truth, is like a fire, unflaming and defiling the whole body.

6.—That the tongue uncontrolled by the gospel is more untameable than any wild beast, and as full of poison as a serpent.

7.—That the tongue unguided by the Word, is employed both in blessing and cursing.

8.—That men are made in the similitude of God.

9.—That as it is contrary to nature for a fountain to send forth both sweet and bitter water, or to yield both salt and fresh water, even so the mouth of a saint should not give forth contrary things.

10.—That if a brother be a fig tree, he should not bear olive berries; or if he be a vine, he should not bear figs.

11.—That men of wisdom and knowledge should shew forth their works with meekness, out of a good conversation.

12.—That by envy and strife men belie the truth which they profess.

13.—That there is no true wisdom in bitterness and animosity, which, rightly described, is earthly, sensual and devilish.

14.—That envying and strife are fruitful of confusion and every evil work.

15.—That true wisdom is first pure, then peaceable, gentle, merciful, impartial, sincere, and fruitful of good works.

16.—That the fruit of righteousness is sown by the peacemakers.

## SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 81.

*"Exhort one another daily."*—PAUL.

THE longer we are acquainted with the Scriptures the more do we appreciate the perfect wisdom of the plan upon which they have been constructed. We find

them so constituted that we can read them from year's end to year's end, with an interest that never wanes, and a pleasure that never satiates. If we had had the

making of the Bible, this would not have been the case. We should have produced a book so precise in its definitions, so methodical in its arrangement, so guarded against repetitions, and so limited in demeanour, that one acquaintance would have exhausted our interest. Instead of this, we have a book so diverse in its composition, though uniform in its design; so loose in its style, though accurate in its statements; so incessant in its assertion of first principles, though free from prolixity; that we read it with renewed and growing interest each year of our acquaintance. In this respect it is like nature as contrasted with art. Man can make beautiful things: but his productions fail to satisfy as nature satisfies; their beauty is petty, limited and superficial. Nature's beauty is thorough and inimitable, whether it be the structure of a flake of snow, the organisation of a plant or meanest insect under the microscope, or the stupendous revolutions of the starry firmament. Nature and the Bible both bear the impress of divinity. There is one great plan, and on the basis of that plan, infinite diversity of beautiful detail. There is a unity in all parts of the Bible, and yet a certain diversity which maintains the interest of the persevering reader ever fresh and fair. "Line upon line, precept upon precept, here a little and there a little." This is its plan as defined by itself. It explains the fact that we never meet on the basis of Bible reading, without having something new to interest brought under our notice.

This morning furnishes a new illustration. We have two chapters before us (Jonah iv. and Heb. lix.) as different as possible one from another, and yet both converging from different points upon a common subject, and that a subject the sublimest of all—the character of God. This is the foundation of all well-being—present or to come. We are so familiar with that, we are apt to take it as a matter of course. Let us exercise our thoughts

upon it so that we may awake to a full sense of its joyfulness. Let us look at it in this way: before we were born, we knew nothing about the constitution of the universe. For anything we knew, and for any necessity that existed so far as we were concerned, we might have come into being to discover that the universe was in the grasp of a monster, whose delight consisted in producing painful excitement in all the subordinate creatures of his power. We might have found God who made us, a devil to afflict us, and His great house of heaven and earth, an abode of deformity and despair. What could we have said against it? Nothing. We could but have accepted facts beyond our control. We might have raved and cursed, to the delight of the fiendish contriver of our misery: we might have wailed with despairing agony that God was not a beneficent being, and that existence was not a delight: but we could have altered nothing, nor made out a case of reasonable grumbling.

A picture like this helps us to rejoice in the fact stated by Jonah: "I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil." We behold with unspeakable relief and admiration that subject to vanity, though we are, by reason of rebellion against the Most Blessed and Only Potentate, yet we live in a glorious sphere, whose ordinances are based in the highest beneficence. The grandeur of the glittering firmament on high; the overpowering glory of the splendid sun in the heavens; the softness and benignance of "the blue ethereal sky;" the pleasant play of light in its infinite variations of colour and shade; the invigorating rush of the healthful breeze; the charming fragrance of opening flowers; the beauty of earth's variegated carpet, the pleasure of every healthful function—in fact, the whole paraphernalia of being, reveals the fact that the creating, sustaining, and presiding

Genius of heaven and earth is the good and wise and gracious Being revealed to the fathers of the house of Israel. When to all these we add the promise of life everlasting, a nature incorruptible, society joyful and ennobling, a kingdom unfading, we can see what reason we have for joining—and that rapturously, too, in the exultation of David: "I will extol thee, my God, O King; I will bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever."

The goodness of the character of God comes out in a way that all can easily see in the case of Nineveh. A large city given over to wicked life, like all large cities—and small ones, too, for the matter of that—is threatened with destruction in forty days. The occupant of the throne hears the threat (proclaimed by Jonah); orders and takes part in a fast and a humiliation in which all the citizens join. Their penitence moves Jehovah to pity, and He suspends the execution of the sentence, to the mortification of Jonah, who feels he will be personally discredited as the herald of a vengeance that never came—an incident by the way which is one among hundreds which proves the genuineness of the narrative, for an inventor writing to sustain the credit of the prophets, would never have invented such a story. Jonah's vexation, and his reference to Jehovah's well-known placability as a reason why he shirked his duty in the first instance, are features in an artless narrative of truth, and bring out the kindness of God in a very practical and matter of fact way.

The chapter in Hebrews brings out the same lesson in a different way. In this, we are brought into contact with the Mosaic tabernacle and the service of sacrifice connected with it; and we are taught that these were but the preliminary "example and shadow of heavenly things"—the things from heaven centring in Christ. We look first at one and then at

the other, and find the same evidence of the graciousness of God. The Mosaic system constituted a meeting point between God and man—a place where God was approached in worship and supplication and friendship. When we realise that this meeting point was solely of God's contrivance, and that it was appointed for a sinful nation who deserved no forbearance at His hands, we realise the fact that was proclaimed on Sinai, that Jehovah is "merciful and gracious, long-suffering, and abundant in goodness and in truth." And what shall we say when we see "God in Christ reconciling the world unto Himself, not imputing their trespasses unto them?"—what but join in the exclamation of John, "Behold what manner of love the Father hath bestowed upon us!" "Herein is love, not that we loved God, but that God loved us, and hath given His Son to be a propitiation for our sins." "God commendeth His love toward us in that while we were yet sinners, in due time Christ died for us."

But here there is a point which has arrested the attention and excited the deep thought of reflecting men: How is it that there is this difference between the kindness shewn to Nineveh and the kindness shewn to us; that whereas the men of Nineveh were forgiven without sacrifice, believers in the gospel are called upon to recognise the fact that "without the shedding of blood, there is no remission of sins?" The truth has cleared away this difficulty, though some, who once knew the truth, (at least, in a measure), would restore the difficulty by their renunciationism. The truth enables us to perceive that in spirit, there is no difference between the case of Nineveh and the case of believers in the gospel; and that the difference in form is due to the great difference between the goodness bestowed in one case and in the other. The Ninevites humbled themselves absolutely before God, in fasting and clothing themselves in sackcloth. This supplied

the one condition which He himself has defined as the one that secures his favourable consideration: "To this man will I look, that is broken and contrite in heart and trembleth at my word." Consequently, He relented towards them, and remitted the penalty of that immediate destruction which their prolonged wickedness had nearly brought upon them. This was the extent of the goodness bestowed: exemption from sudden death.

In the case of believers in Christ, the goodness is of a very different nature. They are called to the fellowship of the Father, and that fellowship an eternal fellowship, and involving a participation in His incorruptibility and deathlessness. Now, considering who they are, members of a race condemned for sin at the start, and guilty each one of "many offences," and considering the exalted nature of the privilege of friendship and companionship with God, it is no marvel that a special and adequate form of broken-heartedness and fear should be provided for them. God is great and holy; and He receives not sinners to his eternal society without the utmost recognition on their part of His position of prerogative and their position of no claim—yea worse, deserving death. Hence, his requirement of the shedding of blood, as the basis of propitiation. But we are too far astray for Him to accept even this at our hands. Therefore, in the Son of Mary—His own Son—He gives us one in whom He will accept it, and in whom He has accepted it, for "He, by His own blood, entered once into the holy place, *having obtained eternal redemption* ("for us," is not in the original, and is excluded by the "voice" of the verb—the middle—which concentrates the application on himself). Yet this Son of Mary and Son of God, was one of the sufferers from the evil that sin has brought into the world, though without sin as regards his character. His mission as the propitiation required this combination in harmony with the principle to be

exemplified in his death, viz., the declaration of the righteousness of God as the basis of His forbearance in the remission of our sins (Rom. iii. 25, 26). In the righteous Son of David, the law of sin and death was destroyed by death and resurrection, and now in Him is "the law of the spirit of life" established in harmony with the indispensable requirement of God's supremacy and righteousness. In Him now is life for all who will come unto God by Him, morally participating in His crucifixion, and sharing His death in the act of baptism. God will grant forgiveness to all who come to Him in the way appointed. It is no case of substitution or debt-paying which would obscure the righteousness and the goodness of God. It is a case of God approaching us in kindness, and giving us, by His own manipulation, one from among ourselves in whom His "law is magnified and made honourable"—(Isa. xlii. 21), that by His blood we may be washed from our sins, in the sense of being forgiven unto life eternal for His sake; and that of His righteousness we may partake in the assumption of His name.

The fact that sacrifice is required in order to life eternal is, therefore, not inconsistent with the goodness which God showed to the Ninevites without sacrifice. It is rather the form which His goodness takes in a higher matter, and required by the greater highness of the matter. It is the same goodness manifested in both cases. It is the same God who shines in all parts of the Bible. "What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth—who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall

separate us from the love of Christ?  
 . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord"—(Rom. viii. 31-39).

There is one thing, and one thing only, can separate us from this love. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God." God will have no regard for those who forget Him or neglect His commandments: those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern; His commandments from their

lives, will awake to find that where life and death, and men and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy. God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the rag-ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses the call: for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, and anguish, and death; while the man who obeys the Divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things.

EDITOR.

## A CHRISTADELPHIAN'S DREAM.

*(Continued from page 36.)*

"Sire of the fallen race  
 "We upbraid thee not—stand forth—forgiven—  
 "And from the iron hand of death, redeemed;  
 "For thou didst believe the promise  
 "That a future member of thy race  
 "Sprung from the womb of Eve,  
 "Who shared thy sorrows, and thy hopes  
 "Should purchase reconciliation  
 "Of Him, whose law in Eden  
 "Thou did'st both transgress."

Speechless, o'erwhelm'd, in silent gratitude,  
 An angel leads them by the hand  
 To wait in peace the joyous bound of immortality:  
 And comely modest Abel  
 With timid glance around,  
 Moves forward towards his Judge,  
 On bended knee, with ear attent,  
 The upturned face reveals  
 A ghastly scum upon his honest brow.

But half disguised by golden locks—  
A brother's legacy.  
In child-like innocence he gazes  
Frankly on the face of his Redeemer,  
And dwells upon his words,  
The very type of fearless virtue.

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“Gentle son,  
“In the full bloom of youth cut off,  
“Earth's first victim  
“To a brother's cruel jealousy.  
“Thine eye is spared the sight  
“Of him who slew thee—  
“He sleeps an unbelieving murderer,  
“Unworthy of revival.”<sup>3</sup>  
Angels from his fair temple, remove  
The bloody evidence of other's guilt—  
And lead him to his parents' loving arms.

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And in my dream, amidst the throng  
Of men and angels standing round about,  
Lost to themselves—fell many a tear,  
As Abel stands, and looks a moment  
Smiling through his beaming eyes  
On him of Nazareth, his friend in power ;  
A smile, the reflex of the Master's inner love;  
And fain would speak his thoughts,  
His thanks, his joy, but time  
Is precious, when thousands wait  
With bated breath, their woe,  
Their happiness for aye;  
And millions needful of a king  
Battle for power, in a planet  
By revolution tempest tost!

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But who steps forward now

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\* Enoch, the seventh from Adam, of whom, in days when men lived nearly a thousand years, Cain was probably a contemporary, prophesied : “Behold the Lord cometh with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them.”—(Jude 4.) Jesus says, “Every idle word that man shall speak, they shall give account thereof in the day of judgment.” The two statements together point to the resurrection of Cain, who was responsible in standing related to the light. The ground of responsibility is access to the light; and that which will raise a man to everlasting life will in its obverse side raise him to the condemnation of the great day of judgment. “Knowing therefore the terror of the Lord, we persuade men.” The “dream” takes account of the mercy of the Judge without allowing for the stern claim of the just and living God, into whose hands it is a fearful thing to fall.—ED.

Upon the grassy sward in front  
 Of Christ, so like fair Abel ;  
 "Seth," is whispered by some angel standing by—  
 "A long, well-spent honest life,  
 "According to the light thou hadst  
 "Hath met with its reward at last.  
 "Thy friends await thee, Seth,  
 "And greater still—an endless life of usefulness."  
 And next in order faithful Enoch  
 In passing, makes obeisance  
 To his Judge and King.  
 Unscathed by death (man's fell destroyer,)  
 To join his happy ancestors,  
 And speak once more with those  
 Who witnessed his translation,  
 His heavenly labours o'er ;  
 His earthly mission done—  
 A silvery-bearded, grave,  
 And aged, aged man,  
 With angels' manners,  
 Bearing on his shoulders  
 Half a century of centuries,  
 Bending 'neath their weight ;  
 Not yet immortal,  
 But a man who reckons  
 More than Jesus' years twice-told,  
 And yet a very babe to Christ compared :  
 Earth's prodigy, God's protégé.  
 The Master speaks, and silence,  
 Therefore, reigns around Him.

---

"Withdrawn from sinful earth,  
 "By Elohistie arm ; thy nature  
 "Purged, to breathe unharmed  
 "The azure of the heavens,  
 "With angels for companions.  
 "We find thy record clear and pure ;  
 "Be ready to receive the accepted host  
 "Of prophets, apostles, priests and kings,  
 "And make them ready for their duties ;  
 "When transformation opes their eyes  
     To that beyond, beneath the skies."  
 "This packet sealed, contains  
 "The schedule of commissions  
 "In my Father's kingdom—



„Aye, for everyone.”  
Angels escort our trusty friend :  
He hath the freedom of the camp  
    And access everywhere.  
All eyes were strained as Enoch  
Took the sealed roll from him,  
Who stood so calm, so full  
Of grace, of dignity, of ease,  
To lay his hands upon that  
Hoary head, the crown of glory ;  
And bowing 'neath Emmanuel's  
Heavenly touch, of blessings on his brow,  
He modestly withdraws,  
Not altogether foreign  
To these moods divine.

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The clarion blast of trumpets  
Sounds again from angels' lips,  
And others move, less favoured,  
    On to judgment.  
The Judge, unerring, unforgetful,  
Well studied, and each case prepared,  
Tarrys not in court a second ;  
Sexes come and go, to right, to left,  
Whose names, unwrit in history's page,  
Were scored in heaven.  
And record kept of those, whose good intentions,  
Giving sin the rein, gallop'd  
    To their doom.  
They who had hopes and fears as we,  
Temptations, battles, victory  
And vanquishment, watched  
By angels, jotting down ;  
Moving to right, to left,  
As if by magic borne.  
Blessings, curses, tears and sighs,  
The outcome of this motley crew,  
As Paradise or Hades came in view.  
Enos, Cainan, Mahalaleel,  
And Jared, whose parental knee  
Oft dandled Enoch as a babe,  
And Enoch's son, Methuselah,  
That man of centuries, who  
Died the year of earth's submergence ;

Lamech too, and many a friend  
 Came forth with these  
 Ancestral worthies, to give  
 Account of how they kept their trust

---

The sun was setting in the west,  
 Time called humanity to rest ;  
 Brighter and brighter grew the flame,  
 Inseparable from Israel's name ;  
 Quoth many an one,  
 " A great day's work is done,"  
 Spanning by a single sun  
 A gap of time in judgment  
 With many a scene of blood  
 From paradise to flood :  
 But thinking in my dream  
 That death had reigned supreme,  
 Verily it did not seem  
 So long, when I considered  
 How few before the flood delivered  
 Through faith, and hope, when woman's seed  
 Should rise, to work this mighty deed  
 Of judgment in the earth.

---

And suddenly I found myself alone,  
 The court was cleared, and all were gone,  
 The camp tho' mighty, hushed in silence ;  
 Angelic sentinels marched in cadence  
 Around, above, throughout—  
 In Eastern garb attired, unarmed,  
 Save by the mighty power endowed,  
 That rives the oak, and bowed  
 Annanias and Sapphira to the ground ;  
 Or dams Niagara with the sound  
 Of voice, or even Elohistie gesture—  
 So mighty their investure.

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And the evening and the morning were the first day.

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## 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.

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*"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).

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### THE BIBLE'S ENEMIES AND THE BIBLE'S FRIENDS.

— — —  
"It is a remarkable fact, that the more self-conceited, worldly-minded, and wicked people are, the more they neglect, despise, and asperse the sacred Scriptures: and, on the contrary, the more humble and holy, the more they read, admire, and value them. What the Lord said of his disciples is equally true of the Bible. 'If it were of the world, the world would love its own; but because it is not of the world, therefore the world hateth it.' No book, however, has had as many friends. Vast numbers of wise and good men, through many generations and distant countries, have agreed in receiving the Bible as a divine revelation. Many of them have been notable for seriousness, erudition, penetration, and impartiality in their judgment of men and things; living and dying they have recommended it to all others, as the source of hope, wisdom, and consolation. 'Reason itself,'

says a judicious writer, 'dictates that nothing but the plainest matter of fact could induce so many thousands of persecuted and prejudiced Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth, could make multitudes of lawless, luxurious heathens, receive, follow, and transmit to posterity, the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered had they been impostors, and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.'—FREY.

### J. M.'s OBJECTIONS TO THE BIBLE.

— — —  
BESIDES the difficulty connected with the period of Israel's sojourning in Canaan and Egypt disposed of last month, "J.M."

professes to have found, in the course of his Scripture readings, "other cases of discrepancy" "so numerous" that he "began to make a list." It may be that "J. M.'s" discoveries in this respect were of his own finding out. If so, he is a man of some penetration, and ought to be disposed to seek for and able to find an explanation for all difficulties in the case of a book proved divine in so many irresistible ways. If not (and it seems far more likely that he was indebted for the "discrepancies" to the malicious ingenuity of such men as Tom Paine and Bradlaugh than that he found them out in his own unaided readings of the Scripture), he is only another illustration of a mediocre intellect deceived by the shallow plausibilities of men who wish to have the Bible untrue, and who strain logic and garble facts, and exaggerate unfavourable appearances to establish a desired conclusion. In that case, it is scarcely candid for "J. M." to adopt the style of a candid philosopher, retailing facts as if observed for the first time by himself, and the impressions they made on his mind.

It is evident that "J. M.'s" prepossessions were in favour of the rejection of the Bible. His mode of introducing the difficulty set forth in par. IV. reveals this. Amongst "numerous discrepancies" that he professes to have found, he describes the difficulty in question as "the one that interested him most." This is not the language of one who, at one time an earnest believer in the Bible, found himself compelled to relinquish that belief: such an one, knowing how incomparably comforting, how inconceivably precious, how unspeakably glorious are the things taught in the Scriptures, and how perfectly blank and dark and melancholy is life to every individual man apart from the hope set forth in the Scriptures, could not have referred to the discovery of reasons for discarding the blessed hope, as "interesting." The difficulty that

"interested" J. M. "most," would have staggered and dismayed the other. He would have looked at it none the less critically, and if logically involving the sad conclusion referred to, he would none the less frankly have accepted the conclusion; but his after allusions to it would not have been in the style of a botanist discovering a rare plant, or a geologist a new fossil. The difficulty would not have been the one that "interested him most," but the one that distressed him the most.

But no doubt "J. M." uses accurate language, and the difficulty in question really "interested" him; because among all the "other cases of discrepancy" that were "so numerous," there was really nothing but what was susceptible of a reasonable and satisfactory explanation, whereas this really seemed to defy solution, and that gave a sure footing for the man who wished to kick the Bible down.

"The one," that "interested him most" was that presented by a comparison of 1 Kings vi. 1 with Acts xiii. 18, 22." These two passages, at first sight, certainly do appear to differ by a hundred years in their statement of the period that elapsed between the exodus and the fourth year of Solomon. That they do not do so in reality, was shown at length in the *Christadelphian* for Aug., 1875, page 373, to which we must refer the reader instead of repeating what has been so recently written on the point. It is probably to this, or some such explanation that "J. M." refers when he says the passages in question contradict themselves, when "looked at *apart from all theories.*" Explanations, however, are not to be dismissed in this way. There are difficulties in everything: science, history, optical perceptions—everything; and these difficulties, in a correct state of knowledge, have their explanations. What would be thought of a man shutting his eyes to those explanations, merely because the difficul-

ties "looked at apart" from these explanations, favoured some prejudice or fantasy of his? A child, walking along the street with its mother, sees the moon apparently travelling along the tops of the houses. It says: "Ma, the moon is following us." "No, my child." "Yes, ma; look!" "Ah, my child, it only appears to do so." "How is that, ma?" "It is so far away that it appears to move when we move; but it does not move. It is our going past the houses between us and it that makes it appear to move."

To the child this is an unintelligible "theory;" and if like "J.M.," it would insist, "'apart from all theories,' the moon follows us when we walk along the street." But if it lived, it would find the theory true and the appearance false; so it will be with "J.M.," if he have the capacity to appreciate an explanation and the candour to desire the truth.

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THE AUTHENTICITY OF THE NEW  
TESTAMENT.

(Continued from page 559, vol. xiii.)

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If we wish to find the records of a corporate body, we should seek for them in the custody of that corporation itself; if found there, the records may speak for themselves as to the authority which may be attached to them. And thus it is with regard to the Scriptures; the Old Testament was given to the Jews, and they have transmitted it to us; the New Testament was given to the Christian community, and they have delivered it on even to our days; and the early writers of the Church have given us sufficient attestation that the books which we have are the same which they had from the beginning. Thus do we receive the Scriptures from what might formally be considered the *proper custody*, even if the early specific evidence had been less strong.

I was present, about twenty years ago, at an investigation, in which a corporate body found it needful to produce the charter which gave them a certain extent of jurisdiction. A document was produced; on examination, it was seen that it was not the original charter, but it was (as it professed to be) a transcript which had been made 550 years before. This transcript had been admitted in the reign of James II. as *secondary* evidence of what the contents of the original charter had been. But when the document was read, it showed that the corporation who brought it forward, had habitually acted in contravention of almost all its provisions. They had enforced dues and tolls in defiance of its limitations. Its production thus condemned them so thoroughly that they could never again establish their claim to these tolls. No one, certainly, could, after this, suspect that the document—mere transcript as it was—was anything contrived by the corporation; its genuineness was proved even by the testimony which it bore against those who brought it forward.

Thus has it been with regard to the Old Testament and the Jews, and the New Testament and the Church. Each is a witness against the collective body which has transmitted it. In each case we have not the original documents, but only transcripts; and in each the transmission is confirmed by the contents of the documents. Just as the production of the charter, to which I referred, condemned the corporation which relied on it, so does the Old Testament condemn the Jews, and the New Testament the practical and doctrinal condition for ages, of the Churches that transmitted it. They affirm its divine authority; and the testimony which it bears against them is such, that we cannot suppose it possible that they would assert this on any ground but those of believing this to be the truth.

In bringing forward witnesses to the authorship and transmission of the New Testament books, I confine myself to the earlier centuries: if this period gives us satisfactory evidence, we need not inquire further *how* these books have been transmitted from the fourth century and onward.

And here let me remark, that many a document is presented to us without any array of extensive evidence. An MS. is found which shows that the book has some antiquity. The internal character of the book agrees with the age of the alleged author, and perhaps the whole scope shows that it is ancient production. Thus, an MS. written in the middle ages, and now preserved in the Bibliothèque du Roi at Paris, has been published this year (1851) at Oxford: I know the MS. well; and when M. Emmanuel Miller, of Paris, was copying it for the press, I examined with him several of the passages. Now, the work contained in this MS. belongs *undoubtedly* to the early part of the third century of our era; critics are not agreed as to the author, but the events to which allusion is made, and the heretical doctrines attacked, are rightly considered to be sufficient evidence as to when the author lived. And so, too, many ancient records may be brought to light which we feel that we can confidently use as historical data. Of what value, otherwise, would be the Assyrian records discovered of late at Nineveh? The circumstance of the discovery and transmission are judged to be sufficient warrant in this case, as well as in that of the Arundelian Marbles, and in other instances.

The transmission of the New Testament books to our times, has been accompanied by circumstances of a far more confirming character. Ancient books have come down to us through MSS., either in the language in which they were originally written, or in translations, or in both. The latter case is true of the New

Testament. There now exists MSS. in the original Greek of the New Testament books of every age, from the fourth century inclusive, to the time when they were printed. This is the fullest guarantee to us that these are the identical books to which the chain of witnesses that I adduced, bears testimony. The MSS. also are of importance in the evidence that they bear in favour of those books which Eusebius describes as *doubted by some*,—for we find no MS. containing a collection of Epistles in which those are rejected which some then controverted. But besides MSS. we have versions;—of these, some, such as the Syriac and old Latin, were made (as is almost certain) in the second century, while in or before the fourth century, there were formed Egyptian versions in the two dialects of upper and lower Egypt, as well as a Gothic translation, and a new one into Latin. Others, such as the Æthiopic and Armenian, were made in a period immediately subsequent. Of the Gothic version we possess but a part; and of the rest all, except the old Syriac, are witnesses for *all* our New Testament books.

There is not such a mass of transmissional evidence in favour of any classical work. The existing MSS. of Herodotus and Thucydides are modern enough when compared with some of those of the New Testament. Thus *every country*, into the language of which the New Testament books were translated in early times, is a witness to us of their transmission.

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#### CLAIMS OF ROME.

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But the Church of Rome tells us, "You received the New Testament through our church; it is only through us that you know its genuineness; you admit our evidence as to what is a divine authority, and, therefore, you must own that we have the right to declare to you what God teaches us in Scripture."

These are high-sounding claims. But, before I question one single fact contained in them, there is a fallacy to be pointed out which deprives the claim of all force.

Rome begs the question as to a very important principle. A plain statement of the case shows this:—

*“He who transmits an authoritative document possesses the right to interpret it.*

“Rome has transmitted the Scriptures to you.

“Therefore, Rome possesses the right to interpret them to you.

It is only by tacitly assuming the extravagant premise that the Romish argument has a semblance of force.

Similarly we might conclude that the corporation to which I referred just now, had the right to explain its charter if it pleased, that the postman has the right of expounding to us the letters which he delivers, and that the constable possesses the privilege of explaining the meaning of the magistrate's summons.

This principle, if true, would justify the Jews in their explanations of the Old Testament; so that we must receive as authoritative all that is taught in their traditions—the Mishnah and the Gemara—in spite of what the Lord says to them: “Full well ye reject the commandment of God, that ye may keep your own traditions.”

But further, it is not true that we receive the Scriptures through the Church of Rome alone. In the witnesses of the first three centuries, you may remember that none, except Clement

of Rome, were bishops in that place; so that Romanists can claim not one of these witnesses besides, as a Pope; and as to this Clement, the name of the Pope but ill befits him when he pretends to commission to write authoritatively. He argues instead of dogmatising, and he shows such proofs of human infirmity as must be rather mortifying to an upholder of Papal claims. He even in his simplicity (for a good simple soul he seems to have been) refers to the story of the phoenix as a fact in natural history. Other witnesses supply us with not a little incidental testimony against Romish claims.

But besides Rome as a channel, we also receive the Scriptures through the churches of other lands. The Latin version of the Scriptures was diffused long before Papal claims were advanced, through Italy, North Africa, Gaul, the Spanish Peninsula and Britain. The Oriental Churches have handed down each its own version; and for the original Greek text, we have to thank the Greek Church.

Thus, all these have been so many separate and consenting channels of transmission. So true is it as defined by the “reformers,” that “the Church is a witness and keeper of Holy Writ.”

Thoroughly do I repudiate the idea of any infallible church, congregation, or body of men. I would not say in anything the Church *could* not err; but on the plain grounds of testimony, already given, I do state that, in the transmission of the New Testament books, the Church *hath not erred*.

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### NOT ABLE TO KILL THE SOUL.

“I HOPE you will excuse the liberty I take of forwarding to you a few questions, which are the result of a conversation I had with a few friends here (Forres). I have put the questions in favour of orthodoxy as strong as

I could, and I would feel obliged if you would answer them in an early number of the *Christadelphian*, as good might be the result.”—(W. McD.)

## THE QUESTIONS.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Gehenna."—(Matt. x. 28.)

"How can you say that the immortality of the soul—the perpetually living conscious state of man—is not proved by the above passage for the following reasons? Let us proceed, in the first place, to what we find here as to

## THE NATURE AND STATE OF THE SOUL.

"There is something related to man which man cannot kill. Kill, in its literal sense, implies the *life* and *consciousness* (at some time) of that which it governs.—(Matt. xiv. 5; Acts iii. 15; Rom. xi. 3.) Hence this something, called soul, which man cannot kill, must be immortal—perpetually living and conscious, not indestructible merely (the word above is "kill," not "destroy")—so far, at least, as man's power in respect of it is concerned; and as absolutely immortal as the future existence which some believe soul in this passage represents; for whatever it represents, God can destroy it.

## TIME OR NATURE OF RELATIONSHIP TO THE SOUL.

"The locality of the destruction of soul and body in relation to divine ability is Gehenna. But Gehenna is superseded by the possession of the future life or incorruptibility of nature, which some suppose soul in this controverted passage signifies. Therefore Gehenna stands related to something distinct from and short of this nature which, upon Christadelphian grounds, is susceptible of divine destruction in its abyss; for how could such a nature be destroyed in Gehenna, seeing that its possession is evidence of the abolition of the Gehenna office, relatively at least? And what sense is there in associating destructive divine power with such a nature, in view of the fact that it never will be destroyed by God: being the reward of successful probation, and beyond trial and all prospective evil; differently from that soul which is the *natural possession* of man, which *awaits its destiny*—hell or reward—and which must, therefore, be the meaning of soul in this passage? If not, what is it? If it be said that it is neither the one nor the other, but an agency, element or power employed in the creation of man, the sustainer of his existence and the instrument to be employed

in his restoration to life. viz., electrified air, wind, breath, universal spirit, or some unintelligent element of that description, and designated in this passage soul or life metonymically, I ask what reason is there in connecting divine ability with this universal element or agency? Moreover, it must be conscious and immortal, for the passage affirms that man cannot kill it! But who ever heard of Christ's contemporaries looking upon wind or breath as being immortal? Would it not be as reasonable to speak of the immortality of dust? And if you object to this idea of "not able to kill" and substitute indestructible, did they ever consider the indestructibility of their breath a consolation upon the contemplation of death? Would not the indestructibility of their dust be as great a solace?

"But if you deny the reference of the passage to this agency, element or power, or whatever it is that is employed in resuscitation, I may again enquire what soul in this passage signifies? If it still be thought to represent future life in the face of what has been already urged regarding this point, then I reply with your own doctrine that there is a future indestructible body as well as a future endless life; and considering your idea of the finitude of present soul or life, it would, therefore, have been reasonable for Christ to have said, "Fear not them which kill the soul, but are not able to kill the body." How does this look? But Christ pitches upon soul as being beyond man's reach. Why so any more than body, in view of their equality of strength contemplated in the present or in the future, upon your hypothesis? You will not allow that man can kill the present body and yet not his present soul or life, nor that he is unable to kill the future life, and yet have ability in respect of the future body. How, then, with your idea of soul, can you account for that superior place which Christ gives to soul over body in this passage? Further, is there not with the future life interpretation some confusedness in contemplating the statement "destroy both soul and body in Gehenna?" For here we have the destruction of the future life and the mortal body in Gehenna as a possibility of divine power. But where is the mortal body when the future life or immortal body is possessed? Would it not have sufficed to



have spoken of the destruction of the latter itself, seeing that in this the non-existence of the former would be clearly involved? Besides, wherein is the province of Gehenna then? On the other hand, where is the immortal nature when the mortal is still a possession? Would not an intimation of the destruction of the latter in Gehenna be a sufficient indication of the complete, final and hopeless nature of the calamity without referring to the former? How, then, can the soul and body of this description of a single individual stand related to Gehenna, without making Christ talk superfluously? And can you say that this would be the result if the popular sense of soul and body were applied to the passage? Which sense, then, is best to choose? But if you mean the element or power already referred to, in what reasonable sense is it susceptible of the destruction of Gehenna? Moreover, first prove that this element or power is plainly taught where soul elsewhere occurs in the New Testament.

"You may fly at 'able to *destroy* both *soul*' as a clincher upon the immortal soul doctrine, but would not this argument also equally assail the indestructible element theory and the immortality involved in the future life doctrine sought to be applied to the 'soul' of the passage in question?

"Finally, does not the consistent immortal meaning of soul *current at the time Christ used this word*, and in which sense it would naturally be understood by the Jews and Greeks, in his giving expression to the language recorded in Matt. x. 28, fit into this passage beautifully? And ought not the commonly accepted signification of soul at the time have some weight with us, considering the *great countenance it got at the hands of Christ on this occasion*? Now, if the natural immortality of the soul be a ruinous fable, is not the language of Christ misleading? If it be essential to salvation to be stripped of this fable, how could Christ ever have spoken this way? Is not this worthy of your unbiassed, calm, serious reflection?"

#### THE ANSWER.

The right method to pursue in the consideration of any difficulty, is to bring to bear the known facts of the case, and solve the difficulty in harmony with those known and unquestionable facts, instead of erecting upon

the difficulty a theory which is inconsistent with the facts. The passage in question cannot prove "the immortality of the soul" or "the perpetually living conscious state of man," because that idea is expressly excluded by the teaching of Scripture in many other parts. The perpetual consciousness of man, for instance, cannot be reconciled with the statement, "the dead know not anything" (Ecc. ix. 5), nor with the statement of David, "In death there is no remembrance of thee" (Ps. vi. 5), nor his other statement, that in the day of death the thoughts of man perish.—(Ps. cxlvi. 4.) Again, the notion of the perpetual life of man is in direct opposition to the uniform inculcation in the Scriptures of what is a first principle of scriptural teaching, that death has come into the world and affects the being of man, as illustrated by such statements as the following: "Death hath passed upon all men" (Rom. v. 12), "By man came death" (1 Cor. xv. 21), "They who commit such things are worthy of death" (Rom. i. 32), "The end of these things is death."—(Rom. vi. 21.) The simple question, therefore, to consider is, how can the words in question, quoted from Matt. x. 28, be understood in harmony with the general and unmistakable teaching of the Scriptures of truth, which teaching is in unquestionable harmony with common experience and the deductions of science. This is not to be done by sitting down over the passage, so to speak, and limiting the view microscopically to its terms construed in a narrow manner, but by regarding those terms in the light of their use in other places. Proceeding upon the latter principle, we at once see the fallacy of regarding the passage as a proof of the self-entropy and indestructibility of nature of the thing expressed by the word "soul." Christ has used the word upon other occasions, and we have only to attempt to apply the sense in question to those other cases to see its inadmissibility. Indeed, we do not require to go out of the passage to see this, for in the passage itself Jesus contemplates the possibility of the soul being destroyed in Gehenna, which disproves its inherent indestructibility; but other cases may perhaps show this point more clearly. Jesus says, "He that loseth his soul for my sake shall find it."—(Matt. x. 39.) True, the English translators have not given us the word *soul*, but the original word which

they have translated *life* is the same as that which in the other case they have translated *soul*. Therefore in considering the fundamental significance of *life* and *soul*, we must regard them as equivalent terms. How, then, on the supposition that *soul* means an indestructible and ever-living thing, can we understand Christ to say, "He that loseth his soul for my sake shall find it?" The losing of the soul in this statement is susceptible of only two interpretations from the orthodox view of the case: first, the "eternal perdition" of the soul, which of course is not the lot of those to whom Christ is referring; second, the losing of it in the sense of a temporary deprivation of it, which would be final if God did not interfere to restore it. The latter is without doubt the scriptural meaning, but is equally opposed to the orthodox construction of it, because according to that construction, a man cannot lose his soul, inasmuch as the man is the soul. The next question is, how is this scriptural interpretation to be applied or to be understood in harmony with the distinction drawn by Christ between body and soul? The answer will perhaps be made most effectually apparent by following the rather metaphysical difficulties raised by our correspondent.

"There is something related to man," says he, "which," according to this passage, "man cannot kill." To this no exception can be taken. The principle of life, whether it be considered in its totality as existing in the Deity or in relation to the sub-divisional portion which each living man possesses, is beyond the reach of human control; but our correspondent is illogical when he proceeds to say, "Therefore this something called *soul* which man cannot kill must be immortal." The fallacy in the argument lies in confounding life in the abstract with those individual phenomena evolved from it in the experience of man as an organic being. The terms *living* and *conscious* are not applicable to the life-power, though descriptive of its manifestation in its created individual embodiments. A beast is living, and a beast in degree is conscious, and it is these by reason of the life power by which it subsists in the will of God. But only cut the animal's throat, and thus abstract the life-power from the organism evolving these qualities, and these qualities disappear, and are not affirmable of the life which has evaporated

from the animal organisation. This will be universally conceded, and there is, therefore, the less difficulty in applying the argument to the case in hand. The sense in which the unkillability of the soul is affirmed by Christ must be so sought for in connection with God's purpose towards those who submit to have their souls lost for Christ's sake. This purpose is expressed in a manner that leaves no room for doubt or misconception: "Thy dead shall live" (Isaiah xxvi. 19); "this mortal shall put on immortality" (1 Cor. xv. 53, 54); "he that believeth in me, though he were dead yet shall he live" (John xi. 25); "He that raised up the Lord Jesus shall raise up us also" (2 Cor. iv. 14); "since by man came death, by man came also the resurrection of the dead" (1 Cor. xv. 21); "they that have done good shall come forth (from their graves) unto the resurrection of life" (John v. 29); "they that shall be accounted worthy to obtain that world" shall not "die any more."—(Luke xx. 35-36). A great many other illustrations might be quoted, but these are sufficient to illustrate the purpose in question in its literal form. God's purpose is to make alive again those who die in His service, and this purpose is expressed by Christ in the verse in question. The only thing that remains to be done is to establish a connection between the verse and the purpose. Another statement of his furnishes the connecting link: "He that loseth his soul for my sake shall *keep it unto life eternal*."—(Jno. xii. 25.) If this connecting statement were to be treated with the metaphysical and hair-splitting precision sought to be applied to the other, we should have the paradox of the soul being lost and saved at the same time. The forms in which divine truth is expressed relate more to their proximate and practical aspects than to essential nature and process. Hence we are said to "lay up treasure in heaven" when we spend it for Christ's sake, and hence also Christ is declared to be "our life" or soul. If these statements were construed with the mathematical exactness aimed at by our correspondent in the other case, they would teach nonsense, and at the same time, destroy his theory, for if Christ be our soul, obviously those are mistaken who think that they have souls of their own in their bodies. What then is the meaning of Matt. x. 28, but this, that man has no

control of the life-power by which we exist now, and by which we shall exist hereafter? Man may kill the body, but he cannot kill that abstract power of God by which we have our life now, and of which the life to come will be only the revived manifestation. This revived manifestation will take place in the case of the unjust as well as of the just, but in the case of the unjust it will be destroyed in Gehenna, while in the case of the other class, it will be ensured as an everlasting possession through the change to incorruptibility of nature. This explanation exactly suits the passage in its entirety, and also meets all the questions and difficulties proposed by our correspondent, some of which arise from a mistaken idea of the Christadelphian explanation of it.

The foregoing explanation furnishes the reason for connecting divine ability with this universal element or agency (of life). It is our individual interest in the universal element that is in question, and not the relation of its universality to God's ability. To suffocate a man is to take away his breath, which is a very serious thing as affecting the man, though all the rest of the breath in the valley, hill, or plain where he may happen to die be left in untouched liberty; and so for God to destroy a man's part of the universal soul or life is really to blot him out of the great house of the universe. The idea that the word *soul* is "thought to represent future life" in the simple and unqualified sense of that phrase, is a mistake which has confused our correspondent's thoughts on the subject. It would not "have been reasonable for Christ to say," "Fear not them which kill the soul, but are not able to kill the body," because the body can be interfered with, and springs from the life-power which cannot be interfered with. The life-power is beyond man's reach, while the body, as a material organism, is within man's reach, which is a perfect answer to the question why Christ "pitched upon" soul and not upon body in expressing the confidence upon which his disciples should rest in their contest with the power of man, and is an explanation of the "superior place which Christ gives the soul over the body" in the passage in question. No doubt the popular meaning of the word soul "fits into this passage beautifully," but so does the doctrine of justification by faith alone fit into the passage "not of

works lest any man should boast," and the doctrine of justification by works alone fit into the passage, "Abraham was justified by works;" so does the doctrine of the pre-existence of human souls fit into the passage, "Who did sin, this man or his parents, that he was born blind?" But truth is not to be attained by considering separate and isolated facts or evidences, either in nature or revelation; the only plan by which truth is arrived at is by giving due place and force to every element of a case, and reconciling them all. If they cannot be reconciled, it is evidence either of ignorance of truth or of the adoption of a wrong theory. The test of truth in all cases or theories is the possibility of all the details being harmonised. While, therefore, the popular immortal soul theory fits beautifully into Matt. x. 28, it comes into the most destructive collision with a hundred other passages, which is a proof that it is not true.

As for the notion current at the time that Christ uttered the words, we shall make a mistake if we govern the expression of divine truth by the fancies entertained by the ignorant multitude. Christ sometimes made use of expressions current among them, apparently with their meaning, and yet without endorsing it, such as his apparent recognition of Beelzebub as a real Deity, in the words, "If I by Beelzebub cast out demons, by whom do your children cast them out?"—(Matt. xii. 27.) In the same way, he spoke of the demons to which mental diseases were popularly ascribed. If this proceeding appear strange, we have only to recollect that the mission of Christ to Israel, at the time of his appearance, was not to enlighten the nation, but rather to judiciously conceal divine knowledge from their view. He distinctly says, in answer to the question of his disciples as to why he spoke to them in parables, that his object was that seeing they might not see, and hearing they might not hear. By his mode of teaching he caused them to stumble; even many of his disciples, listening to some of his sayings, we are told, from that time went back and walked no more with him. In view of this, it would be the unsafe of all modes of interpretation to take the popular meaning as a clue to the understanding of Christ, especially when, as in this case, the whole bulk and drift and essence of inspired teaching is inconsistent with the popular notion of the immortality of the soul.

## THE NO-WILL PAMPHLET.

THE following letter would have appeared last month, only that it came to hand after the December number of the *Christadelphian* was in principal part made up. It was in time according to the ordinary rule, but last month the *Christadelphian* had to be got ready earlier on account of the Christmas holidays, during which the printer's hands are not available.

19, North Richmond Street,  
Edinburgh, Dec. 11, 1876.

Dear Brother Roberts, — By a pamphlet, of printed letters, circulated among the brethren here, I see that you are again brought into the arena of contention with those from whom you ought to have been receiving encouragement. But such is the lot of those who contend earnestly for the faith in its purity. What Paul said to the ecclesia at Ephesus, is applicable to us: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The doctrine of the pamphlet bears a striking likeness to what we find in *Eureka*, Vol. II., page 326, entitled "THE FAITH OF THE WOMAN CLOTHED WITH THE SUN, viz.: "We believe in one God, the Father Almighty, maker of all things visible and invisible; — and in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father; God of God, and Light of Light; true God of true God; begotten, not made, consubstantial with the Father; by whom all things were made, both which are in heaven and on earth; who for the sake of us men, and on account of our salvation, descended, became incarnate, and was made man; suffered, arose again the third day, and ascended into the heavens, and will come again to judge the living and the dead. We also believe in the Holy Ghost.

"But the Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not, and that he was not before he was begotten; and that he was made from that which did not exist; or who assert that he is of other substance or essence than the Father; or that he was created, or is susceptible of change."

The Dr. adds: "Such was the rattling skeleton enthroned in the temple of the

Imperial Mother of the Man of Sin."

The writers of the letters in the said pamphlet do not distinguish between that which is absolute and that which is relative, between things *de jure* and *de facto*, between intelligence and matter, between the source of power which is invisible and power displayed before men, and between the literal and the figurative. There is a confounding together of these, so that the whole is confusion. Their foundations are *assumptions*, and therefore, however good any statement may be, in and by itself, built on such foundations, it has no force whatever. Like the Jews of old, they are looking from a flesh standpoint, and looking at high, deep and very holy things, they do not comprehend them. They cannot see the power of God exercised; but with them it must be substance. They cannot see the purpose of God to be infallible, and at the same time the agent have freedom of will. But no wonder, for the writers imply, at least one of them, that formerly they believed in flesh being the Saviour. If that is true, their present confusion can easily be understood. One of them writes of their beginning where the Dr. left off. Melancholy statement! which reveals the real cause of all the confusion of mind they evince.

Would that they were now able to understand the Dr.'s writings, such as the following: *Eureka*, vol. I., page 105—"Jesus of Nazareth, in the days of his flesh, was the REFLECTION of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps.

The manifestation of the Name is only *initiated*, not completed, in the person of Jesus Christ. The manifestation of Deity in flesh, by holy *spirit* or *truth*, is amplified in the characters of the true believers among men, who are "partakers of the Divine Nature" in its moral constitution, as the earnest of their future participation in the Divine Substance, when they shall be as Jesus is now." Again, in Vol. III., page 383: "it was his "New Name," and identical with the Father's; not another name distinct from His. When this was flashed upon him, he became "The Blessed and Only Potentate, the King of kings, and Lord of lords. He is the Invisible Eternal Power, in incorruptible and

deathless manifestation. . . . But the Eternal Spirit hath invited others to a participation with Jesus in the Father's Name." Speaking of the resurrection of the saints, in Vol. II., page 38, he says: "When they come forth from the dust, they are no longer the Spirit's dead body, but they become the Spirit's living one, and can then say, 'I am the First and the Last, and the Living One.'"

Speaking of Jesus "learning obedience by the things which he suffered," he states, Vol. II., page 146: "This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection." Again, speaking of Jesus as the unpolluted altar, he says, Vol. II., page 224: "The Flesh made by the Spirit out of Mary's substance"

In Vol. II., page 537, in speaking of *Yahweh Tz'vaath*, HE WHO SHALL BE HOSTS, he says the "He" is the Eternal Spirit . . . and the "hosts" Jesus and his brethren." In Vol. I., page 221, "Jesus, when anointed with Holy Spirit and power, after resurrection, is styled by Paul 'the Lord the Spirit;' and 'the Last Adam was made into a life-imparting Spirit;' for as Jesus said, when in the flesh, 'that which has been begotten out of the Spirit, is spirit.' Upon this principle, the Spirit says 'I was dead.' That element (what element?—Jesus) of the Spirit-speaker who had become Spirit, died; therefore the *become-spirit* could say, 'I was dead.' Thus, 'the First' was dead, and lived by resurrection; and when all the saints shall have been begotten out of the same Spirit, the Spirit-speaker will have a still larger element of the *once dead*, and lived, constituting him who spake to John, in Patmos, 'the Last' or the Last Ones."

Speaking of the Balaam class who taught for hire, Vol. I. p. 303, he says they taught "that the body born of Mary was not derived from her substance, but the result of a fresh act of creation!" This is denying that Christ came in flesh.

Vol. I., p. 395, he says "Does, then, the Deity desire a temple, a Name or a city upon the earth? Doth he desire all these things? Then "out of" himself they must all proceed; for He is the "Father," or fountain and origin of all existences. When, therefore, he speaks of a temple, Name and city elaborated out of His Spirit, He styles them emanations "of my Deity," as if he were to say, the temple, name and city are emanations from and manifestations of my divine power and glory. I, the

Father, desire to dwell among men; but I will not dwell in a temple or house built by man, I will dwell in a habitation, every stone and pillar of which shall be Deity in immortal flesh."

I shall only make two more quotations in reference to the idea of pre-existence. Vol. I., page 465, under caption, "The Beginning of the Creation of the Deity." He says: "Now this phrase might be supposed to mean that Jesus and Jesus Anointed were the beginning of the creation of which Moses treats in Genesis, or that they were the chief of that creation. But these suppositions cannot be admitted; and for the sufficient reason that Jesus *unanoined* or Jesus *anointed*, had no existence in the era of the Adamic creation. The *anointing Spirit* existed then, and was the *creating energy*; but at the same time an *uncreated agent*, and, therefore, not the first of a creation.

Vol. II., page 314, in speaking of the rock in the wilderness, he states, "Paul says 'the Rock was Christ;' that is, it was representative of him."

I cannot see any consistency in the writers quoting from the Dr., and, at the same time, believing that the Dr. contradicts himself in his writings. It is, of course, no disgrace for a man to change when it is from the worse to the better; but, in the strict sense, there was no change with the Dr. Whatever change the Dr. made from his first knowledge of the truth, was not any change of the principles of the truth he believed, but merely an advance of knowledge in details. But while it is no disgrace, but an honour, to change from error to truth, it is weakness of the worst description to be ever changing, shewing that each previous change was made in ignorance. Such a course pertains to the ever learning and never coming to a knowledge of the truth. And, worse still, at each new change, to blow the trumpet and proclaim to all, "We have the truth, and all but us are in hopeless ignorance."

As to the hard things said to yourself, you already know what value to set upon them. You have not been labouring for the approval of your fellow-men, but looking for the approval of your Lord; and, I am satisfied, are enduring as seeing Him who is invisible. In this state of mind, personal reproach never enters. The shield of faith and the helmet of salvation protect such from all large-swelling but empty words.

This teaching of No-willism is, in its

logical conclusion, necessitarianism, and, therefore, leads to the destruction of all responsibility in us, as well as in the Lord Jesus. We are then just what circumstances make us. In such a case where is the loving dependence of the children of God? Where their straining every nerve to fulfil His pleasure? Where their pressing to the mark of their high calling? Where the example of the effect of the joy set before our Lord? Where his example in resisting unto blood striving against sin? And where his faithfulness to Him that appointed him, even the Father?

Some are not able to see God's purpose, to be untailing in jot or tittle, and the individual, or individuals, through whom it is carried out, having full power in themselves to disobey.

They are not able to recognise the power of the truth, which is spirit, in governing and directing the individual. In Jesus the truth dwelt in its fulness, for he was the

truth. But he was also *a man*, the Anointed Jesus. Between the truth and the human nature, there is war; so that he had that nature to subdue, and keep under the control of the truth. He did so, and therefore overcame. Having gained the victory, he is an example to us, as well as the channel of God's favour towards us.

For it is only after being inducted into him, that we can follow in his steps. Take away the individuality of Jesus; take away his manhood, his union with us, his fellow-feeling and sympathy with weak, sin-stricken human nature, and you overturn the whole plan of God's righteousness. But in all these relations, it is all of God. He is the One, out of whom the righteousness and the redemption proceed. Hoping you will be sustained by him, to hold forth the light of his truth, till He who is of God, our wisdom, righteousness, sanctification, and redemption, come,

Your Brother in the watching and waiting,  
CHARLES SMITH.

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## PROPHECY AND THE EASTERN QUESTION;

Being an exhibition of the light shed by the Scriptures of truth on the matters involved in the crisis that has arrived in

### EASTERN AFFAIRS,

Shewing the approaching downfall of the Ottoman Empire; war between England and Russia; the settlement of the Jews in Syria under British Protectorate;

### THE APPEARING OF CHRIST;

The infliction of divine vengeance on mankind; and

### THE SETTING-UP OF THE KINGDOM OF GOD.

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BY THE EDITOR.

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Some short time ago, the Editor gave a course of four lectures in Birmingham, on "Prophecy and the Eastern Question." It was considered the time was suitable for obtaining public attention to the great matters transpiring and on the point of being accomplished in the earth, to which in times of quietude there is a general disposition to be indifferent. The lectures were well attended. A wish was expressed on the part of many that the lectures should be published, as it was considered that what was so suitable and supremely interesting in oral

delivery to a limited audience, could not fail to be equally so to the wide reading public who cannot otherwise be reached. The circumstances were not favourable to the suggestion at the moment; but since that time, the Editor has written out the substance of the lectures, in ten chapters, in pamphlet form, and what is more, the pamphlet is actually printed and on supply at the Office at the appearing of the present No. of the *Christadelphian*. It is the size of the *Christadelphian*, in large clear type, and printed on good paper. It extends to 56 pages. The price will be Sixpence, postage extra.

That readers may form an idea of it, we append the index of contents:—

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## 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. cxxii. 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 AND THE TURKS.—The Jews sympathise with the Turks, because the Turks are lenient to the Jews, while the Christians persecute them. Among the volunteers for the Turkish army, raised at Salonica, were 150 Jews. Sir Moses Montefiore has sent £100 to the English Turkish ambassador, in aid of the fund being raised for the relief of the Turkish soldiers. Jacob and Ishmael against the Gentiles is a natural combination. We shall shortly see a change.

"REMINISCENCES OF MY JOURNEY IN THE HOLY LAND."—This was the title of a lecture given at Lemberg, a few weeks back, by the eminent Jewish Professor Gratz, to a crowded and enthusiastic audience of Jews:—"The enthusiasm was general. There was no end to the applause. Before even the audience dispersed, it was resolved to present to the lecturer an address and a testimonial. The day afterwards, a banquet, attended by the Jewish nationalities, was given in honour of the lecturer, at which addresses of congratulation to him from several of the largest and most influential congregations of Galicia were read." The incident is interesting as one of the many indications and the rising prominence of both the Jews of their land.

THE EXPLORATIONS OF PALESTINE.—It is announced that the Palestine Exploration Committee, after a year of work on the laying down and preparation of that portion of the map already executed, have decided on sending out an expedition to complete the survey of Western Palestine. The command will be assumed by Lieutenant H. H. Kitchener, R.E., who was with Lieutenant Conder in 1874-75. He will have a staff of four non-commissioned officers, including Sergeant Armstrong, who has been with the survey from the beginning. He will survey the northern portion, including Galilee, and will then

take up one or two unfinished portions of the south, and execute a general revision of the whole country. He proposes to clear out and restore Jacob's Well, for which purpose Miss Peach, of Wimbledon, has given £100, and Dr. Nathaniel Rogers, of Exeter, £50. Lieutenant Conder remains at home, working at the reduction to shape of his voluminous notes and the memoirs which will accompany the sheets.—*Scotsman*.

## THE JEWS AND THE EASTERN QUESTION.

A fresh persecution of the Jews has broken out in Roumania, just in time to make the position of the Jews in general an element of the Eastern Question, now monopolising universal public attention. In a district of Moldavia, hundreds of Jewish families have been turned out of house and home, by order of the mayor of the district, who announces that "All Jews were to leave the place within three days." This order is said to have been enforced, although the severity of the winter weather caused suffering unspeakable to all whom it affected, and death from cold and hunger to some of them. A telegram from Bucharest states that hundreds of Jewish families arrive there daily, in great distress from the barbarous treatment which they have received in the Baslui district, which I informed you of by telegraph yesterday. They implore the authorities to allow them time, if only to remove their goods and chattels, but all their entreaties are in vain, as it is said they are refused in all cases. Many instances are quoted of houses broken into,

and wholesale plunder has been going on to a large extent. The Bucharest correspondent of the *Pester Lloyd*, who has telegraphed this, says that it is quite heartrending to behold the utterly helpless state in which these poor people arrive there.

The *Daily News* says the Moldavian mayor has chosen a very bad moment for his proclamation, but that the cruelties have happily attracted notice before it is too late. It says: "There is no race in the world that has lived to look back on a history so tragical and so shameful to humanity as the people of Israel. Superstition, ignorance, and the infection of persecution, the spirit which, every now and then, broke out against so-called witches, so-called heretics, cagots, gipsies, and other unfortunate races, all concentrated their virulence in the hatred of the Jews." There is a divine reason for this which may be learnt from the reading of the prophets, to which, probably, the *Daily News* would be ashamed to allude. The Jews were to be scattered among the nations, and persecuted on account of their long long disobedience of the divine commandments.—(Ezek. xxxvi. 17-19; Deut. xxviii. 64-68.) The same word has promised a termination to this state of things (Ezek. xxxvi. 20 to the end), and there are many signs of its approach. Urgent Jewish representations to the governments of Austria and Turkey have resulted in the Moldavian persecution being arrested; and the whole question of the Jewish status in Eastern Countries has been brought before the congress of the Powers, now sitting at Constantinople on the Eastern Question.\*

#### NATIONAL AND UNITED ACTION OF THE JEWS.

During the past month, a meeting with reference to Jewish interests in the Eastern Question, has been held in Paris. The meeting was an extraordinary one. It was a meeting of Jewish delegates from all parts of the world—a thing that has not happened since the destruction of the Jewish nationality, 1,800 years ago. At a Jewish meeting at Manchester, the chairman (Mr. Henriques) refers to it thus:

"At this critical time a Conference, remarkable in Jewish annals as being the first gathering of the kind that had taken place since the destruction of the Jewish

nationality, had just been held in Paris. For himself, he believed that a power had, though long latent, at length awakened in Judaism, and would result in their acquiring that political and religious liberty which was the only road to civilisation. None of them could look without horror on the prospect of a transfer of thousands of Jews from the rule of the Turk—which, however barbarous in some respects, was still a rule which tolerated religious faith—to the power of a race which had driven them from their homes in Servia, and had persecuted, maltreated, and tortured them in Roumania."

Baron Henry de Worms, one of the Jewish delegates from England, said: "The holding of the Jewish Conference was a remarkable thing in the annals of Judaism. For the first time the Jews were really and actually becoming a united people. They had always been united in religion and in purpose; but now, for the first time, they were united in action. That united action must continue—they were now before the world as the champions of their own people, and they must maintain that position—and it was their duty, in being the champions of the people, to place those whom poverty, want and ignorance might keep down in the world, in a position which should render them worthy of the championship they would have bestowed upon them. The Jewish Conference agreed to memorialise the Great Powers, and the memorial would be presented to the Conference now sitting at Constantinople. Three days ago he had the honour of an audience with Lord Derby, and he said that his (Baron de Worms) going to Constantinople would be unnecessary, because he, (Lord Derby) was perfectly willing and ready to take the memorial from the hands of a deputation who would wait upon him on Wednesday (this day), and so hand it or send it to Lord Salisbury. This was not said in the mere dry official tones of a statesman overwhelmed with business. Lord Derby said that he rejoiced at the movement; that there was no question of party in that of religious liberty. His words expressed the idea that freedom of thought and freedom of conscience were given by God, and could not be deprived by man. He distinctly said that he would do his utmost, and would write to Lord Salisbury in the sense of taking up their memorial as coming from the Imperial power of England, and drew no distinctions from the fact that a man was a Jew or a Christian."

Meetings of Jews have been held throughout England, in support of the objects of the Paris Jewish Conference. The *Jewish Chronicle* refers to them thus:

"There is going on in the community, slowly but steadily, a process of rejuvenescence and invigoration which it is

\* Since this was written, the Conference has broken up—a failure.—Ed.

delightful to behold. Of this, the meetings just held by the provincial branches of the Anglo-Jewish association are a gratifying indication. The level of the sentiment of racial unity and religious integrity must have greatly risen in the Anglo-Jewish community to have rendered it possible to hold such meetings, and to render them popular. Such gatherings are the flint and steel, the contact of which in the clash of exchange of ideas elicit the spark of enthusiasm, and enthusiasm is the breeze which swells the sails of the will that carries on the goodly ship. Without a breeze the ship will remain water-logged. It will be like a dead trunk on the surface of a pool. Even so, a will without enthusiasm will slough in the swamp of the soul. Indeed, what the community lacks is enthusiasm. There is plenty of light, but little warmth. Give it a little more warmth, and it will accomplish great things. And one of the most efficient means for kindling it are gatherings of this sort."

#### THE LOOMING RESTORATION OF THE JEWS.

The "League, in aid of the Christians of Turkey," have started a paper, called the *Oriental Star*, with the view of helping to dissipate the ignorance existing in this country in reference to the past and present condition of the Christians in the Ottoman Empire. In the first number, the Jewish sympathy for Turkey is explained, and defended; after which, the writer says: "It is too much the habit to regard the Eastern Question as involving only a settlement of the grievances of those provinces which are in a state of disaffection against the Sublime Porte. It involves wider considerations, and cannot be settled on the narrow basis upon which the present Conference may formulate its solution. In all probability, one outcome—unexpected by the community at large—will be either the restoration of the Jews to the land of their forefathers, or the abandonment of the ideas as an hallucination of dreamy visionaries.

Those who favour the idea of the Restoration think they see, in the present course of events, signs of a literal preparation for the way of the 'Kings of the East.'

"It is remarkable that Palestine—a land so full of sacred associations, and so dear both to Jews and to Christians—should remain so long trodden-down by 'infidels.' Christendom is powerfully attracted to that land of Scripture renown, and could wrest it

in an hour from the barbarians that desecrate it; but the mutual jealousies of the same Christendom prohibit the experiment, and the Mahommedan tramples under foot the sacred places. The Crusaders had truer instincts than we; but their resources were unequal to the task they heroically attempted. We have resources superabundantly adequate, but our instincts have no such true inclination, or they are 'sicklied o'er with the pale cast' of an an absorbing and mercenary greed. The Jews have no such political or military power; but they have a yearning after Canaan, and in their long estrangement from the land they love, they have accumulated a financial power, of which history affords no record.

"In the wane of the Crescent, in the wealth of the Israelites, in the resistless power of Christendom—if her various nations can arise—there are elements out of which could be found a combination that would make the restoration of Palestine to the Jews, and of the Jews to Palestine, a task comparatively easy. The question is, Would such restoration of Palestine to the comity of nations be regarded as desirable in the interest of humanity, civilization and religion?"

"The *Jewish Chronicle* says: "The general Press, in several countries, and even in Turkey, has lately frequently referred to the restoration of the Jews to their own country. Some people have sneered at the idea; others have simply ridiculed it, while others, again, have spoken of it approvingly, and seemed quite prepared to give it their support. Even the *Times* deemed it expedient to publish a letter, in which the subject is ventilated, and we have, at this moment, before us, an article, in the *Oriental Star*, the organ of the league in aid of the Christians of Turkey, in which this restoration is commented on in a friendly spirit. We can hardly be surprised at this. At a time when the existence of the Turkish Empire trembles in the balance, and politicians begin to speculate on the possible heirs of the Ottoman dominions, the idea naturally suggests itself that there exists claimants to a portion of the succession whose right cannot be disputed. The subject has been only very lately fully discussed in these columns. We need not travel over the same ground again. Whatever the

aspirations] of orthodox 'Jews may be—and we do not deny our sympathy with them—it is quite clear while the obstacles pointed out are in the way, this desideratum cannot be accomplished. But there is another desideratum next to it in importance which is quite realisable, and in which the numerous friends of the dominant faith, who long to witness this achievement, and in whose minds it is associated with some of their holiest cravings, could lend us a helping hand. It is not in the power of the Jews to bring about their restoration; but it is in the power of individuals among them to go there to purchase land, to form settlements, and to organise communities that shall obey the law of Moses in those hundreds of particulars which cannot be observed beyond the confines of the promised land. This process can only be gradual; but it requires means. An agency for promoting the material welfare of such settlers is already in existence. A fund is being collected in the name of the Montefiore Testimonial Fund, and administered by an influential and practical committee in our metropolis. Let those Gentile friends who long to see Israel's restoration, come forward. Let those among them who wish to see this consummation, lend a helping hand."

#### THE HOLY LAND OFFERED TO THE JEWS ON SALE.

By far the most interesting and important item of news relating to the Jews and their affairs, is the statement, during the month, that the Turkish Government, in order to raise money, has offered the Holy Land for sale to Jewish capitalists. The *Newcastle Daily Chronicle* says:—"Singular rumours have been afloat the last week or two as to negotiations having been set on foot by the Porte for the sale of the Holy Land. The proposal or offer comes from the Porte, and it is in the form of an auction. The land of sacred memories is put up to the highest bidder, and it is whispered that a satisfactory purchaser has been found. It is rather odd that such a tale should be going the rounds just now; to one section of the English community it will be perhaps more interest-

ing than odd. In addition to the Jews themselves, who, for the most part, steadfastly believe they or their descendants will return to Mount Zion, and reinstate their ritual in all its ancient splendour, there are Christians who are of opinion that such will be the case, and the greater part of those who hold this opinion look for the fulfilment of their expectations to a conflict between Russia and Turkey. The present crisis they regard as not at all unlikely to be the beginning of the end. They would not be surprised if wars and rumours of wars, great commotion all over Christendom, should turn out to be the heralds, first of some dreadful convulsion, then of the restoration of Israel, which would itself bethe commencement of the millennium. But whether this is all fancy or not, it is obvious that any general concentration of Jews in Palestine, free from the suzerainty of the Sultan, would be a startling novelty in international politics; and also that if the wealthy and eminently clever Jews now living, and as it were, reigning like princes in England, go to their own old land, they will disturb, for a time, the balance, of which London is the pivot. Palestine has of a truth, been No-Man's land for many an age. Even now the sacred city and many sacred spots may be said to be held in joint occupation. It has a weird history all through; and it would be a bright page added to that history if the land came at last to be redeemed by the product of Jewish industry, skill and thrift, after so many ages of exile from its beautiful hills and dales."

The intelligence is confirmed by the London correspondent of the *Daily Scotsman*, (usually a good authority) who says: "I learn on good authority that Palestine is virtually in the market, and may at any moment become the property of the highest bidder. I am informed that an Armenian has arrived in London with power from the Turkish Government to negotiate the sale of the Holy Land. This gentleman hopes that among the wealthy Hebrew capitalists of this city he may find a purchaser. Although this announcement reads like a passage from one of the most sensational of Dr. Cumming's sermons, persons in whose veracity confidence may be placed, allege that it is strictly true."

# The Christadelphian.

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

FEBRUARY, 1877.

THE writing of the pamphlet on the Eastern Question, advertised on page 82, has occupied an important part of the month now past. This will account for the absence of "Answers to Correspondents," and the brevity of "Signs of the Times." As to the latter, the pamphlet will make up for the deficiency, for which therefore, we need not particularly apologise.

## SIGNS OF THE TIMES.

### FAILURE OF THE CONFERENCE AND CERTAINTY OF WAR.

To the alarm of the world in general, but the joy of those who are "waiting for the consolation of Israel," the Conference of the Powers at Constantinople is a complete failure. It has been sitting for nearly two months. The first part of the sittings was preliminary, and confined to the European ambassadors:—the object being to agree among themselves on a plan to be proposed to Turkey for the better government of the insurrectionary provinces before calling Turkey to the council. After a while, they came to agreement, and then called in Turkey to hear and discuss the plan. Meanwhile, Turkey had got ready a constitution (granting everything to her whole empire,) in readiness for proclamation at the very moment when the proposals of the Powers should be read to her representatives at the first meeting to which they were admitted. "The fact is," says the Constantinople correspondent of the *Daily News*, "that the Porte had determined that the ceremony of the promulgation should be a defiance thrown in the teeth of Europe. The Conference had no sooner begun its proceedings, and the Comte de Chaudordy, the French delegate, had scarcely begun to read the project, when he was answered by the booming

of the Turkish cannon, proclaiming the new Constitution. One hundred and one guns were fired, and during the whole time that he was reading, the sullen roar of the Turkish cannon replied to him with ominous emphasis. It was a very pretty *coup de theatre*. The members of the Conference looked at each other, smiled, and shrugged their shoulders, while the Turkish delegates chuckled and rubbed their hands with glee. It must have been a very curious scene, one well illustrative of the policy, half bluster, half madness, of the Porte. Then, when M. de Chaudordy had finished reading the project, and the guns had ceased their thunder, the Conference proceeded to business."

For several weeks after this, the Conference discussed the project and pared and clipped it to the lowest point, that it might be made as acceptable to Turkey as possible, without conceding the object aimed at. When the project was finished, it was submitted to the grand council of the Turkish Empire. The result is described as follows by the *Daily News* correspondent:—

"The Council was addressed in a long discourse by Midhat Pacha, who reviewed the history of the present crisis from the beginning of the outbreak in Herzegovina down to the present moment. He spoke of the Consular Commission, its failure to accomplish anything, the Andrassy Note and its failure, the Berlin Memorandum, the insurrection in Bulgaria, its suppression, the declaration of war by Servia and Montenegro, the success of the Turkish arms everywhere, the Russian ultimatum, just at the moment when Turkey was on the point of crushing her rebellious vassal, as she had already crushed the Bulgarians, and the unjustifiable interference of the Powers through the Conference. Then he stated the demands of the Powers, which he would leave the Council to pronounce an opinion upon, informing them at the same time that a refusal might result in war; that in this war they might probably have the whole of Europe against them, morally, at least; that old friends like Austria and England showed no disposition to help them: that many millions of cartridges that would be necessary for the war, would have to come from America at the risk of being captured by the enemy's cruisers; and that, to conclude, the situation was not favourable for war.

Midhat Pacha was answered by loud shouts of 'War rather than any interference of foreigners in our own affairs.

Death rather than submission!' A unanimous vote was taken to reject the project of the Conference." The decision of the Council was reduced to writing, and formally and solemnly signed, amid the enthusiasm of the members, who exchanged congratulations.

The reasons which have led Turkey to this mad decision, were plainly expressed by Midhat Pasha, the Grand Vizier, in a conversation reported by the same correspondent. He said to the Ambassadors: "We are in the condition of a bankrupt who has nothing more to lose. We can lose nothing by war, and we may gain something. We have never been in such good condition to fight; our army has never been better or larger or more efficient since the Crimean war than it is to-day; the people all believe in the necessity of war, and will support its burdens with enthusiasm, and, everything considered, we feel it preferable to refuse not only the project of the Conference, but any interference of the Powers in our affairs, and we mean to do it."

The spirit of the Turks in this crisis, and the certainty of war, may also be gleaned from the following extracts from the *Vakyat*, a Turkish paper, published at Constantinople, the organ of Midhat Pasha (re-produced in the *Manchester Examiner*, from which we quote)—

#### THE CERTAINTY OF WAR.

"Can we believe in the maintenance of peace, when we see great armaments undertaken by several European States? when Russia and Turkey prepare for immediate action, and troops are concentrated both by Sultan and Czar? The experience of the

past would seem to render a pacific issue impossible—at least we know of no case in history of such a terrible excitement being allayed without bloodshed. Such formidable efforts have never been made for mere show. Russia has placed her army on a war footing, and distributed considerable forces over numerous points on her frontiers. She has obtained at home the money which foreign bankers would not accord, and financially is in about the same position as Turkey. Turkey, too, has called out her men, and provided for their present and future wants as well as she could.

While troops are being got ready, and are marching in every direction, while Turk and Slav are waiting for the signal to begin the fight, and while excitement prevails in every quarter, diplomatists assemble to stay the irresistible hurricane, and to reconcile deadly enemies confronting each other sword in hand. . . . What is the good of the Sublime Porte conceding the diplomatic demands, and out of deference to European advice, abstaining from war? Where no benefit can be hoped for from concessions, no concessions should be made; and when war is the only way to escape from a humiliating position, and from subjection to others, war should be tried.

No; a compromise concluded on the terms submitted to our acceptance, can only lead to an ambiguous peace, to be followed by an unequivocal war. Instead of aiming, therefore, at a short delay, with the certainty that it will be only a delay and nothing else, let us break through the fog of diplomatic verbiage, and face the storm. We have long enough endured the Slavonic agitation fomented in our midst. The time has come to free ourselves by a great effort from this incubus. The old enemy of Turkey has formed committees, and the committees have organised intrigues on our soil; to put down their eternal agitations war is the only remedy left."

## INTELLIGENCE.

BIRMINGHAM.—During the month, the following additions have taken place: Mrs. EMMA WALSH ADAMS, over middle age, formerly orthodox; MARY ANN WADDHOUE (19), sister in the flesh to sisters Waddhoupe; ELLEN PRICE (23), formerly Church of England; FREDERICK R. WOOD, who made the first acquaintance of the truth on a visit to the United States, where, however, he received it in an imperfect form, and was now reimmersed; Miss GODWIN, of Warboro, from which she came (a distance of a hundred miles), to be immersed the day before Christmas day; also on Dec. 23, from Eatington, SARAH MALLETT (30), wife

of brother Mallet; ELIZABETH TAYLOR (29), wife of brother Taylor, and Miss ANN ELIZABETH HEMMING, niece to sister Randles of the same place. Bro. Forman's occupation, stated last month to be that of a "hatter," ought to read "baker."

On the evening of Christmas Day, to a large tea gathering of brethren and sisters, who are in the habit of attending the Saturday evening review meetings in the garden room, brother Roberts explained a chart of God-manifestation in the wide bearings on the history of mankind, and the purpose of God in the days to come. On the following Wednesday, at a large tea meeting

of brethren and friends in the Temperance Hall, he explained a series of diagrams, illustrative of the Kingdom of God and the division of the Holy Land in the age to come. On the next evening, the usual festive meeting of the children of the Sunday School (now numbering nearly 200) took place in the Temperance Hall, when, after tea, prizes were distributed to the scholars having made the highest number of marks during the year. After this, a series of dissolving views were exhibited. Brother Syder, the sec. of the school, presented a report of progress of a very satisfactory nature.

The usual quarterly meeting of the ecclesia was held on Thursday, Jan. 5. The reports were encouraging both in the general and financial departments. It was reported that the collection for the Bulgarian sufferers had yielded £7 10s. 1d. The principal feature of the business was the endorsement of bolted doors at the Sunday meetings during the reading of the Word and prayer; an arrangement which had been adopted by the managing brethren during the latter part of the quarter to prevent the disturbance of mind, caused during reading and prayer by the arrival of late comers. It was proposed by a good-natured brother, out of consideration for those unable to be punctual, that the closing of the doors should be discontinued; but after discussion, an overwhelming majority voted for the bolts. Greater comfort during the meeting and increased punctuality at the beginning are the good results of the plan so far.

The Sunday evening meetings during the month have been occupied as follows: Dec. 31st.—Question Night.—(Brother Roberts.) Jan. 7th.—Comm. Times.—(Bro Hadley.) Jan. 14th.—Man in Innocence, in Transgression, in Grace and in Glory.—(Brother Meakin.) January 21st.—Moses.—(Brother Hodgkinson.)

BRISTOL.—Brother Coles reports the immersion of THOMAS APSEY (18), formerly connected with the Society of Friends, which took place Nov. 26th, and was omitted to be reported last month. Also another addition to their number this month in the immersion of E. J. LEWIS (19), who became obedient on Sunday, the 7th inst. The contemplated discussion between bro. Roberts and the "Rev." Mr. Child, the Swedenborgian, remains in abeyance for the present, in consequence of the latter being unwilling to bind himself to any engagement, so long beforehand as the middle of March, and the former being unable to fix an earlier date. The number attending the Sunday evening lectures have somewhat diminished lately, through the discontinuance, of necessity, of advertising; but many are still interested. The

Bristol brethren would be thankful to any brother traveling that way, to spend a Sunday with them, and aid with a lecture in the evening. Brother Coles' address is Park House, Albert Park, Ashley Road, Bristol.

DALKEITH.—Since the Renunciationist schism three years ago, Dalkeith has been in the wrong fellowship. Items of intelligence have been sent to the *Christadelphian* once or twice, but were not used till a right position should be taken. This has been to the grief of some, who now write as follows: "The brethren forming the Dalkeith ecclesia, have now learned experimentally the truth of our Lord's saying, 'A house divided against itself cannot stand.' We have at last arrived at a unity of faith in regard to the nature of Christ, and wish it to be distinctly understood that we can no longer fellowship any one holding what is known as 'Renunciationism.' That this may be known, we hope you will take notice of it in the Feb. No. of the *Christadelphian*, and give the names of those who have assented to this, so that there will be no mistake as to who are for or against us. They are John Cunningham, Mrs. John Cunningham, James Harrison, Benjamin Reid, Janet Stokes, Robert Reid, sen., Mrs. Robert Reid, John Reid, Mrs. John Reid, Alexander Bateman, Mrs. A. Bateman, Robert Reid, jun., Elizabeth Reid and the writer, David Stokes. P.S.—Our place of meeting is now changed from Scientific Hall to New Hall, Back Street; hour of assembling, 11 a.m. Bro. Stokes reports the obedience of BENJAMIN READ, of Gilmerton, after a satisfactory confession of the faith once delivered to the saints.

EDINBURGH.—Brother W. Grant reports the obedience of MARY PORTS (21), domestic servant, who was, on Monday, December 18th last, assisted in putting on the saving name, after having very intelligently shown that she understood the first principles of the truth of God. This addition has been counterbalanced by the removal, to Manchester, of brother Wm. Smith.

FAZELEY.—Brother Wood reports the obedience of MRS. CATHERINE DEAKIN (24), wife of brother Deakin, who was immersed into Christ on December 2nd.

FROME.—Brother Hawkins forwards the following report: "Two lectures were delivered, on December 17th and 18th, by brother Veysey, of Taunton, subjects: "The Kingdom of Man defined and contrasted with the Kingdom of God," and "The Eastern Question." Brother Young was with us from Radstock, a village ten miles distant from Frome, and it was proposed that brother Veysey should go, on Tuesday the 19th inst., and speak on the gospel of the kingdom, to as many of his friends and neighbours as he could get together. Ac-

cordingly brother Veysey, accompanied by brother Sutton, went, and after making a door-to-door canvass of about 200 houses, we succeeded in getting about 40 persons into brother Young's house, to whom brother Veysey spoke for an hour, and after promising them that some brother should come on Sundays, if they would come and listen to him, we were obliged to leave to catch the train back to Frome. Brother Sutton went the following Sunday, and spoke to a most attentive audience. We hope by following up these meetings, in conjunction with the Bristol brethren, some good may be done. On Sunday, December 31st, brother Clement, of Bristol, lectured in Frome upon The Parable of the Rich Man and Lazarus; and on Monday, January 1st, 1877, The Battle of Armageddon. On Tuesday, January 2nd, we had the pleasure of assisting Mrs. ELIZABETH HOLDER (65), mother of brother Holder, of London, to put on Christ by burial with him in baptism. Sister Holder being an invalid, she will not be able to meet with us regularly, but will do so as often as practicable. On Sunday, January 7th, I again visited Radstock, and held a Bible class, subject: 'The Soul.' There were about twenty persons present, who were very attentive and asked several questions."

GLASGOW.—Bro T. Nisbet writes: "We have to record two additions by baptism, viz.: JAMES KENNEDY (20), son of bro. Kennedy, and JOHN MACPHERSON (32), cousin to brother and sisters Leask here. They were both immersed on Sunday morning, November 19th; also one addition, Ly removal of bro. Robertson from Aberdeen to Glasgow; while brother and sister Breckenridge have returned from the South, whither they had gone a few months ago. On the other hand we have lost three, two by temporary removal to Montrose, viz.: brethren Johnston and Maxwell, and one by death: old brother Fergus Cameron. He died on November 17th, and he was committed to the dust on Saturday the 19th, where he now rests. He had been confined to bed for a good number of months back. He was the oldest brother amongst us here. He heard the Dr. in 1848, and has been, since that time, identified with the truth as it is in Jesus." On the same subject brother Dick says:—"I communicate to you, he (brother Cameron) was unable, through debility, to attend the meetings on the first day of the week for the last fifteen months. When able, he was exemplary to young and old in his attendance at the Lord's table, on the first day of the week. Brother Cameron has been associated with our ecclesia since its formation, and although he was the poorest of the poor in respect to the riches that perish, he was a cheerful, respected and useful brother, and withal his child-like

faith and attentive doing of the Word, leave a well-grounded assurance that he will not be left poor in the day of Christ. Our brother was one of those who in 1849 were awakened out of their dream of error by the lectures and writings of Doctor Thomas, and during the long time he has been a believer of the truth, he still retained a profound admiration and love for such a deservedly esteemed teacher. At the funeral, about twenty of the brethren met, at the home of brother Cameron, when in prayer, we recognised the hand of our Heavenly Father; and a few words were addressed, fitted for the occasion. We then followed to the grave, and deposited therein (dust to dust) the weary worn frame of old brother Cameron."

Since last communication the lectures have been as follow: Nov. 12th.—The Great King.—(Brother Mulholland.) Nov. 19th.—The Coming of the Lord.—(Brother T. Nisbet.) Nov. 26th.—The Materialism of the Bible.—(Brother James Nisbet.) Dec. 3rd.—Jerusalem.—(Brother Robertson.) Dec. 10th.—The Rightful Heirs of the World.—(Brother Mulholland.) A "Rev." E. W. Campbell gave a lecture on "Christadelphianism" on Sunday, Dec. 10th, in which, while he spoke some truth, he also made a few misrepresentations. We got brother Charles Smith, of Edinburgh, to reply to it, on Sunday afternoon, December 17th, having secured the City Hall Saloon for that purpose. A pretty fair audience (between 200 and 300) were brought together by handbill and poster. At the close a good number availed themselves of an opportunity given for questions. In the evening brother Smith again lectured to a rather smaller audience, his subject being "The Eastern Question from a Bible point of view."

GRANTHAM.—Brother Hawkins writes:—"I am pleased to have to report the obedience of EDMUND AYSTHORPE, who, after some months' attendance on our lectures, and at our meeting, has given to us an intelligent confession of faith in the Lord Jesus, and the things concerning his kingdom. We are pleased on his own account, as also on ours, as he bids fair to be a firm and consistent brother in Christ, seeking knowledge and true wisdom by 'patient continuance in well doing.'"

GREAT BRIDGE.—Brother Hardy reports the obedience of THOMAS STANLEY (37), engineer, formerly Primitive Methodist, for many years actively engaged as local preacher, class leader, and Sunday School teacher. His acceptance of the truth has been a wonder to all his old friends in Methodism, as he was looked up to by them as a champion of their cause and a staunch defender of their faith. In this case truly we have, says brother Hardy, an illustration of the words of the Apostle Paul, that "the



Gospel is the power of God unto salvation to all them that believe." Brother Stanley's conviction of the truth has been of very gradual growth. He has examined and disputed almost every proposition the truth presents to the enquiring mind, and thus arrived at his present position after scrutiny the most searching and severe. The result of this is, that though young in Christ, he rejoices in the full assurance of hope with a deep-rooted consciousness, and contends earnestly, yet calmly and convincingly, for "the faith" once for all delivered to the saints. His immersion took place in Birmingham on November 30.

GREAT YARMOUTH.—Bro. J. W. Diboll, jun., mentions a visit and two lectures by brother Boshier. He adds:—"We find it, however, very difficult and all but impossible to get the religious people around us to listen to the truth. They look with supreme contempt, no doubt, upon our efforts to enlighten them, and appear quite satisfied with their present position. There seems very little of real earnestness or enquiry for truth among them, and even their own 'revivals' notoriously fail to produce the results here that similar enterprises do elsewhere. Amid these discouraging circumstances, however, we still continue to publicly present the truth to those who care to listen to us. Since I last reported, our lectures have been on the following subjects, the last two being by brother Boshier: 'What Paul preached first of all,' 'The Judgment,' 'The Hope of Israel,' and 'Gog and Magog; or the King of the North.'"

LEICESTER.—Brother Burton reports another addition, in the person of ARTHUR MAYVIN (22), shoe riveter, member of the Church of England, who was immersed into the righteousness of God, manifested in the obedience of Christ, January 3rd. His attention was first drawn to the truth through a lecture delivered in Leicester some few months ago by brother Roberts. Since then he has been searching diligently to see whether these things were so, with the result recorded.

Brother Collyer also writes (Jan. 11):—"We are (D.V.) making arrangements for a course of four lectures by different brethren. The first, January 28, brother Boshier; Feb. 4, brother Roberts; Feb. 11, brother Hodgkinson; February 18, brother Sulley. You will be rejoiced to hear of our continued prosperity. Brother Burton will advise you of another addition to our number—a very interesting case. This brother came for the first time, last time you were here, and was so much impressed that he gave himself no rest until he understood the truth. He has now obeyed it, having a remarkable knowledge of things, considering the time. Our ecclesia has caused us great joy of heart in placing our finances in a most satisfactory condition. We had our

quarterly business meeting last night, and find ourselves in a better position than ever for doing the privileged work assigned us by our Heavenly Father. I trust that we shall be able to continue it to the honour of His great and holy name. I would not make too much of our improved financial state, but it is not a bad index to something more important."

MANCHESTER.—Bro. Trueblood reports: "On the 25th Dec., we had the annual fraternal gathering, which, as is our custom, took the form of a tea meeting, and a meeting afterwards devoted to addresses from various brethren, for the strengthening and building up of each other in our most holy faith; interspersed with singing. About 75 brethren and sisters sat down to tea, hailing from Sale, Stockport, Warrington, Guide Bridge, Oldham, Etruria, Hanley, Leek, and Hull; altogether a very pleasant, and I trust, profitable time was spent. It may not be uninteresting to your readers to hear something about our numerical strength here. It appears from my book, that when we engaged the room we now use (Co-operative Hall, 398, Oldham Road), Feb. 1875, we numbered 20; since then, we have immersed 15, and received from other ecclesias 9, making 41; on the other side, there have been withdrawals 2, and called to other parts of the country 7; total in fellowship, Dec. 25th, 1876, 35. We have had another added to our number, by the removal of brother William Smith, from Edinburgh to Manchester, where he has obtained employment. We hope to be mutually benefited by this addition. We continue to present the truth to those who will attend to it, and although we cannot boast of large audiences, yet two or three amongst them seemed deeply interested in the things presented. The lectures for this month have been as follows—Jan. 7, at 10.30.—Jerusalem and Palestine.—(Brother T. Sixsmith); 6.30 p.m.—The Wisdom of Solomon.—(Brother G. Waite, of Stockport.) January 14, at 10.30.—Eternal Torment.—(Brother T. Holland); 6.30 p.m.—Grace, Mercy, and Peace.—(Brother J. Wareham.) Jan. 21, at 10.30.—The One Hope.—(Brother S. Empsall, of Rumsbottom); 6.30 p.m.—Hell.—(Brother J. Wareham.) Jan. 28, at 10.30.—Paul's Confession.—(Brother E. C. Trueblood); 6.30 p.m.—Internal Evidences of the Gentleness of the Pauline Epistles.—(Brother J. S. Dixon).

NORWICH.—Brother J. W. Diboll, jun., of Great Yarmouth writes: "I am glad to be able to report, that during the past month, an effort has been made to put the truth before the public of the adjoining city of Norwich. So far as we know, this is the first time the gospel has been proclaimed in this important place of some 80,000 inhabitants. 'It is not less strange than true,' that in this 'city of churches,' (there

being somewhere about forty, to say nothing of chapels and meeting rooms of just all the principal sects, orthodox and otherwise,) the truth has but two persons to represent it, viz.: brother and sister Harwood, formerly of Yarmouth. We engaged the large room of the Free Library for Thursday and Friday evenings, the 4th and 5th of January, and here brother Thomas Boshier, of London, spoke to fair audiences on Gog and Magog; or the King of the North, and The Kingdom of God: a Divine cure for Human Misery. A good deal of interest seemed awakened, which was no doubt partly attributed to the critical state of affairs in the East, pointing, as it does, so forcibly to the near accomplishment of the purposes of God, as declared through the prophets of Israel. At the close of the last lecture, a gentleman whose appearance and speech were of the Plymouth-brother type, asked a few questions as to the way of salvation, and expressed his dissension from some statements the lecturer had made, warning the audience that they had been listening to the devil's gospel. This opposition did not however evoke much enthusiasm for the cause of orthodoxy from his hearers. We distributed a good many pamphlets and leaflets each evening, and we can but hope that the seed thus sown may have fallen into some good and honest hearts. We wish it were practicable to follow this effort up by weekly lectures, but unfortunately it is not." Brother Boshier also arranged to give these lectures.

NOTTINGHAM.—Brother Kirkland writes: "I have the pleasure to report the return to fellowship of brother John Harrison, whose withdrawal from the Nottingham Ecclesia was noticed in the *Christadelphian* for September, 1876. On the other hand, we have lost one of our number by death.—Sister Eliza Hopcraft, after long suffering, died on Sunday morning, December 24, 1876. On Tuesday, Dec. 26th, the brethren and sisters met in the People's Hall, and took tea together. After tea, the annual meeting of the ecclesia was held. The report of the secretary shewed there had been an increase of eight during the year, three by immersion, four from the Renunciationist Synagogue, and one who had not been in fellowship since the division. We had lost in the year three—namely, one by removal, one by withdrawal, and one by death—(as mentioned above)—leaving the present number on the books 57. The brethren were appointed to their several duties for the ensuing year, and after several other items of business had been disposed of, we had an interesting account of our Sunday School, which commenced in brother Sulley's house, July 31st, 1876, when there were eight scholars. Having obtained permission to have the school in the People's Hall, they began to meet there on the 5th November,

when the number was increased to 18. At the present time, there are upon the books 29, divided into three classes under the care of sisters Sulley, Goodacre, and Lockton. We continue our efforts to set forth the truth concerning the Kingdom of God and the name of Jesus the Christ. Although 'few receive with cordial faith the tidings which we bring,' still we prayerfully work on, trusting we may be the means, in the hand of God, of saving some."

PETERBOROUGH.—Brother Royce reports the obedience of ERVIN CLARKE (23), formerly neutral, after a good confession in the presence of several of the brethren. "He had," says brother Royce, "been nearly a regular attendant at the lectures, and occasionally at our morning meetings, but about six or eight weeks since, had ceased to attend, and we thought that the seed had not taken root, but he has since told us that for the past three or four weeks he has not been able to rest, and last Sunday morning he came to our meeting, and expressed his willingness to put on the Saving Name, and desired to be exanointed. This encourages us to go on our way rejoicing, for if we cast our bread upon the waters, we shall be certain to find it after many days.—I have also to report that brother Young has taken a room at the Bell Inn, Werrington, a village about three miles from here, and opens next Sunday night (D.V.) with "What is meant by the Kingdom of God." To be succeeded as follows:—Jan. 21st, "The Gospel;" Jan. 28th, "Man, what is he?" Feb. 4th, "The promises made to the Fathers." There are three or four persons living at Werrington who attend nearly every Sunday our lectures, and are interested, and they have invited us to their village. I trust that our efforts in that direction will be blessed, and that Werrington may yet have its representatives of the truth.

ROCK FERRY.—Brother Ashcroft, in the course of a private letter to the Editor, speaks of his affairs, in answer to enquiries: and as anxiety to know these is common to all the brotherhood, we make no apology for quoting the following extract: the shop enterprise at Waterloo has not been a success, to which he thus makes the following allusion. "After all I believe that my advent in Waterloo was of divine arrangement. I think I have told you of the help and counsel which has been gratuitously rendered to me by a retired brush manufacturer, and dealer in my wares. I refer to a Mr. Robinson who is at present sojourning in the place, and has all along interested himself in my welfare in the most generous manner. It has been quite worth the small monetary loss I have suffered, to have

encountered him. During the brief period of my intercourse, I have learnt more from him about the various details of the trade, than I could possibly have acquired in the ordinary course. . . I have decided to take premises in Birkenhead, near the Post Office, which as you may suppose, is considered an excellent neighbourhood for business. . . . The situation is pleasant and open, and in a busy thoroughfare. . . We have prayed earnestly for guidance in the matter, and also sought the counsel of competent advisers, who are unanimously of opinion that it is the best thing we can do. If the Lord will, we shall be there, with stock, furniture and household all complete, in about a month's time (written January 2). Sister Ashcroft will be able to look after business in a while, during my absence, a thing which has hitherto been wholly out of the question (on account of the distance between house and shop). In connection with my present trade, I am thinking of dealing in Manchester goods, I mean woollen and other fabrics. We have friends in the East of Lancashire, who are already anxious to help us to a knowledge of their business, and willing to supply us with goods on very favourable terms. The working of the latter business, will necessitate my absence from home a good deal, probably, in which case, I hope to serve in the truth as the brethren may request. I will send my circulars in a few days, which will throw further light upon our projects. I fear I never could reconcile myself to the idea of accepting pecuniary recognition of anything I might do in the way of lecturing. Not that I am not of your way of thinking on the subject. It would be a great gain to the brethren everywhere, if some competent brethren were at liberty to go here and there among them. I should, however, distrust my own qualification for taking part in such a work, at least for some time to come. It is a much more onerous matter to represent the truth in public, than I ever found it to deal in the platitudes and inanities which please an orthodox congregation. To do all I can, and to do it for nothing, is a cherished ambition of mine. I cannot see my way to any entertainment of brother Kitchen's proposal. Australia is a long voyage distant, and it would be a serious thing to take a large household out there. Were I a single man, I should be glad to accept brother Kitchen's offer and proceed thither. . . . I did not think

of burdening you thus, when I set out to write. It is a relief to have the current of one's thoughts directed towards Birmingham."

SHEFFIELD.—Brother Boler reports: "Our Sunday morning meeting for the breaking of bread, has been removed to Sheffield. We are at present meeting at my house No. 3 Balcony, Aberdeen Street, until we can get a room in the town for that purpose. The population of Sheffield is near 300,000, yet we find the greatest difficulty in procuring places suitable for meetings. We have just been making enquiries about a room which will be at liberty in March, but the proprietor told us that he had been asked not to let it to the Christadelphians. Does it not seem strange that a Bible-loving and a Bible-reading community like the Christadelphians should be debarred a place of meeting in a professing Christian country like England? We are not discouraged, yea, we are encouraged, because it is one of those signs by which we may know that the Master is at the door, for it is a question whether faith will be found on the earth or not at that time.—(Luke xviii. 8.) Brother Albert Barraclough has removed to Heckmondwike, where there is an ecclesia of about five. He will meet with the brethren there. Our Sunday evening lectures for the past few weeks have been as follows:—November 19th, Immortality.—(Brother Skinner.) November 26th, Jerusalem.—(Brother Boler.) December 3rd, The Second Coming of Christ.—(Brother Skinner.) December 10th, The Resurrection.—(Brother Boler.) December 17th, The House of Many Mansions.—(Brother Skinner.) December 31st, A Choice.—(Brother Skinner.) January 7th, The Angels of the Bible.—(Brother Boler.) A goodly number continue to attend the lectures. We had a very interesting tea meeting on Christmas Tuesday. Many strangers were present. We were cheered by the company of brother Drake, from Huddersfield. Hymns and anthems were sung, from which short addresses were given by the brethren."

TWICKESBURY AND CHILTERNHAM.—Intelligence appearing in the *Christadelphian Lamp* from these places, at one of which, Twickesbury, several brethren were under appointment to lecture, application was made to the brethren there, asking whether the appearance of the said intelligence indicated that they considered themselves in fellowship with the Renunciationalists, because if that were so, the brethren in question could not feel themselves at liberty to accept the invitation which had been given them. Brother Osborne wrote in reply:—"I know nothing whatever of the paragraph in the *Lamp*, nor of any brother here sending to it. It is a publication I never take in or see. Questioned this morning as to the paragraph

referred to, Brother Horton did not know of it, and had not then seen it. So I do not think he could be a party to it, whatever it may be about, of which I am totally ignorant. The only other source of it must be brother Medicott, who is out of town to-day and to-morrow, and cannot be referred to. I can only guess that he has possibly applied in that quarter for books. I do not think we have a brother with us—not even brother Horton—who has the slightest *doctrinal sympathy* with the Nottingham heresy. The utmost existing is a desire for re-union on the basis of *their return* to the old faith.”

Brother Otter also wrote:—“I am more than astonished; I am in blank amazement. I have *not written* to the *Lamp*, and have not authorized any person to do so, and neither by thought or deed can it be said that I have in any way countenanced Renunciationism. On the contrary, it has been thought that I have been a trifle too bitter against it. I will allow brother Medicott to speak for himself. So far as I know, and I believe I do know, this heresy is as repugnant to the Tewkesbury ecclesia as it is to the brethren in this town.”—Brother Medicott afterwards wrote, in a first letter, that he had sent no intelligence to the *Lamp*, and could not understand the question now raised; and in a second (after seeing the paragraphs), that he had privately applied to Mr. Farmer for certain books, and mentioned certain matters as to Tewkesbury and Cheltenham, which were made use of in the *Lamp* as intelligence. The *Lamp* cannot be blamed for any intelligence sent to it, and to send to Mr. Farmer is to send to the *Lamp*. The mistake is in not standing absolutely apart from all who identify themselves with error that nullifies the truth.

#### AUSTRALIA.

WILD'S MEADOW (New South Wales.)—Brother John S. Hawkins reports that six who have escaped the sectarian and atheistical darkness of this neighbourhood, meet regularly in his house for the breaking of bread and the reading of the Scriptures.

#### CANADA

ORONO.—Samuel Martin writes: “About two years ago I joined the Church of England. About fourteen months ago I came to my present situation as carder in a small woollen mill; my master is a believer of the truth; he showed it to me, and very soon I saw the follies of Papal and Protestant Christendom, which results in my taking the *Christa-*

*delphian*. We meet with a deal of abuse, but we don't mind that, as we wait patiently for the day.”

TORONTO.—Bro. Ross reports the sudden death of brother Cove, on Oct. 15; also the loss, by brother Hall, of two sons (eight and ten years of age respectively) from scarlet fever.

WALKERTON (Ont.)—Brother Gunn writes: “Since my last report, we have been further encouraged by an increase of our number by baptism. On the evening of Saturday, Dec. 16th instant, we met at the house of Mr. Wagner, where, in a movable tank specially provided, the severity of the weather, several degrees below zero, forbidding the use of the river, we assisted the following young persons in putting on the sin-covering name, in which only is there salvation:—JANE ADAMSON (19), milliner; WILLIAM S. ADAMSON (21), and JACOB WAGNER (19), brickmakers, the daughter, son, and son-in-law of brother Thomas Adamson. Brother Ussher officiated at the water. These young members have been long in contact with the truth, and have not had the contest with inherent prejudices and preconceived opinions, arising from the teachings of the schools and divinities, the traditions and commandments of men, which many of us have had, and we hope for them a continuance in well doing, by which only, in addition to faith and obedience, can old or young attain to eternal life.”

#### UNITED STATES.

MOUNT FAIRVIEW (CAL.)—Sister Morris reports: “A little band of us (five in number, including brother Tomblins and wife, my father, J. C. Quinn, my husband, and myself) have settled here in one of those beautiful cantons in the southern part of California. Although we are but few in number, we try to prove faithful to the calling wherein we are called, looking unto Jesus the author and finisher of our faith. We do not forget the assembling of ourselves together; we meet every other first day for the breaking of bread and prayers.”

RICHMOND (VA.)—Brother Luford writes:—“Yesterday I baptised MOLLIE DAVIS into the sin-covering name, upon a very clear enunciation of ‘the faith of our father Abraham.’ She was for two years a member of the ‘Disciples Church,’ but learned she had not obeyed the Gospel until now. In the early summer, sister T. J. Hancock was baptised by me. She came several hundred miles (from Miss.) to render an obedience to the truth. Our meetings have a fair average attendance; peace and harmony prevail.”

# The Christadelphian.

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

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

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## CHURCH *versus* KINGDOM;

OR CAMPBELLISM AND EPISCOPALIANISM TWIN REJECTORS OF THE TRUTH.

BY DR. THOMAS.

(Continued from page 54.)

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Mr. Joseph Milner, and after him our imitative friend of Bethany, have quite a mean opinion—an opinion bordering on contempt—of the intelligence of the apostles before they were imbued with the Holy Spirit on the Day of Pentecost. We have quoted Mr. Milner's opinion: he speaks of them as "*feasting their imaginations* with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur." And then again, so intimately acquainted was he with what was passing in their minds at that time, that he adds, "principalities and lordships were, *in their fancy*, soon to be assumed in the room of fishermen's nets and boats!" But when the Spirit was effused upon them, then, says he, "we hear no more of *their dreams* concerning a temporal kingdom."

But Mr. Milner, as we have hinted, hath a faithful imitator of his discourteous and slightful notice of the apostles in our more discerning friend (Mr. Campbell), who in the first of his few essays on the Acts, says, "That they had not yet discerned the spirit, genius, and character of Christ's Kingdom or government, is manifested in *the question they propounded concerning the Jewish desire*, long cherished—that Israel might become the lords of the earth. Jesus condescendingly rebukes this error, and consoles them that they would ere long receive *new lights* and a new power from on high."

It may be as well to reproduce "the question," which our exegetical friend has not deemed it expedient to sound too often in his readers' ears, lest perchance they should come at length to fancy that there was more in it of a certain character than would be convenient to admit. The question the well instructed and intelligent disciples put to their Teacher, under whom they had studied the kingdom for three years and a half, was "LORD, WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?" The reader will observe that Messrs. Milner and Campbell admit that when the apostles put this question to Jesus, they had a Jewish kingdom before their minds; and that they expected when this should be established, Israel would be paramount over the earth. This is true. The apostles had no other kingdom in view. They were neither feasting their imaginations, indulging their fancies, nor dreaming, when they wished to know if the then present were not the time for the restoration of Israel's power and dominion. Is it not tantamount to a charge of incompetency against Jesus as an instructor of men, willing and desirous to learn, to say that after he had taught them daily for so long, the apostles were still ignorant of "the genius, spirit, and character of his kingdom or government?" That, after hearing his confession before Pilate that he was the King of the Jews, hearing him scoffed at on the cross as the claimant of Israel's throne, they were but day-dreamers, and fancy-sketchers! This is the teaching of our historian, and of his disciple, our hermeneutic friend, the Professor of Sacred History! Is it possible, O reader, that our Anglo-Saxon youth—mere wild colts of the opening wilderness—which frequent the schools and colleges of the Gentiles, and there lounge away their hours under the droppings of uninspired and very fallable essayists—is it credible, we ask, that these in a brief session or two shall be brought to "discern the genius, spirit, and character of Christ's kingdom;" while the apostles, men of mature and strong minds, though "taught of God" for three years and a half, were then after all only errorists, and dreamers, and unable to discern aright the subject of the kingdom! Reader, can you give in to such a self-glorifying conceit as this? Is it not more reasonable to conclude that the apostles were wide awake when they put the question, and that it is our logical friend who is fast asleep, talking in his dreams? That it was not they, but he who discerns not the genius, spirit, and character of Christ's kingdom?

The apostolic expectation of the restitution of all things to Israel he terms *an error*. He says that Jesus condescendingly rebuked it. We ask our somniloquent friend when and where? He gives us to understand that he did so in his reply. To the testimony, then. What saith the Lord? "*It is not for you to know times or periods which the Father reserved for His own prerogative: but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses, &c.*"—"Times or periods," *chronous ee kaairous*—time how long, and points of time. *Exousia* prerogative; and *dunamin* power. Now let any man whose mind is not spoiled by sky-kingdomism look narrowly into Christ's reply, and see if the fanciful construction of our reverend and learned professors and divines can be extracted from it. Torture the passage as you will, and you can not make it speak the language attributed to it by the rhapsodists. Jesus rebukes no error, he offers no consolation, and promises no new lights. He tells them simply, that "it was not for them to know *times or periods*;" that is, the how long, or at what particular or definite time, the Kingdom should be restored to Israel. He said, it was the Father's prerogative, or exclusive privilege, to know the times of restitution. He had not even revealed it to the Son, or angels in heaven (Mark xiii. 32); it was impossible therefore that their question about the time of the restoration of Israel's kingdom could then be answered. He had told them that they should preach the gospel of that kingdom to the nations. This, however they could not do, effectively until they were equipped for the work. He had opened

their "understandings that they might understand the Scriptures" (Luke xxiv. 45) of the prophets; and had empowered them by virtue of the authority he had received to remit sins; nevertheless they could not preach the Word to any purpose until they had power or ability conferred upon them to speak all languages, and to work miracles. Therefore he told them they should receive power, the Holy Spirit coming upon them, to enable them as his witnesses to perform the work. Their word must be confirmed of God, or men would not yield obedience to their proclamation. This was the necessity; and hence the promise of "power," not as consolation, or for comprehension, but for *ability to do* what must needs be done before the kingdom could be restored again to Israel; namely, to take out from among the nations a people to inherit it with Christ, and to administer its affairs in righteousness, when the time should come to set up the kingdom and throne of David in Israel's land. The conclusion, then, to which the testimony brings us, is to the direct opposite of our imaginative friend's, to wit, "that the apostles *had fully* discerned the genius, spirit, and character of Christ's kingdom or government, as manifested in the question they propounded concerning the long cherished Hope of Israel—that their kingdom might be restored again to them."

But to be a little more particular: whence comes it that seven days before Pentecost, while yet unendowed with power from on high, the apostles had so admirable an insight into the genius, spirit, and character of Christ's kingdom; and whence comes it likewise, that with the New Testament added to the Old, which the apostles had not at the time, historians of Christ's church, professors of Sacred History, college students, and those that patronize them, deny even the possible existence of that kingdom to which the apostles referred; and not only so, but lampoon and despise with bitter words those who believe that the apostles were enlightened, and perfectly rational, and that David's kingdom and throne will be assuredly restored to Israel as in the days of old.

The answer to the former point of this question is:

*First.*—That the restoration of the kingdom again to Israel by the Messiah, and to exist gloriously under him, was, and continues to be until this day, a long cherished hope created in the nations' heart by the Spirit of God speaking to them in the prophets, which were read in its synagogues every Sabbath Day.

*Second.*—It comes, because Jesus not only instructed them in the things of the kingdom in common with the people at large; but explained to them privately its mysteries, which were concealed from the generality.

*Third.*—It comes, because they had been preachers of the gospel of the kingdom with Jesus many months before he suffered, and it is not admissible that they preached about a kingdom, the genius, spirit, and character of which they did not understand.

*Fourth.*—It comes, because they saw that Jesus was put to death for claiming to be King of Israel.

*Fifth.*—It comes, because they were told by him, after his resurrection, that all things written concerning the Christ, in Moses, the Prophets, and the Psalms, must be fulfilled.

*Sixth.*—It comes, because before they put the question about the restoration of the kingdom again to Israel, Jesus had opened their understandings that they might understand Moses and the Prophets.

*Seventh.*—It comes, that Jesus had conversed with them forty days concerning the kingdom previous to their putting the question.

*Eighth.*—It comes, because Jesus promised to eat the Passover with them again in the Kingdom of God; and they were well aware that, that Jewish ordinance could only be eaten in Jerusalem, and not in heaven above.

*Ninth.*—It comes, because he had promised them as their reward for forsaking all and following him, that they should sit on twelve thrones, ruling the Twelve Tribes of Israel, which could only be in the Holy Land when the tribes should be actually there.

Other reasons might be added to account for the superior intelligence of the apostles over the moderns, at the time of putting the question; but these nine will suffice for the present. We will therefore dismiss this part of the subject with the inquiry—If the apostles did not discern the things of the kingdom aright till they were baptized with the Holy Spirit pentecostially, notwithstanding all their previous advantages, what possible hope is there for historians, professors, students, and patrons, who know nothing of the prophets, and receive not of the Holy Spirit at all? We pause for a reply!

We are unwilling to add any more immediately, lest we should inflict upon our theological friend syncope or apoplexy unto death. We perceive a faintness coming over him from the overwhelming character of the truth presented, which at his age might prove fatal, if respite be not accorded him to recruit. We cannot spare him from the scene of action just now. He is the flint provided to strike the steel that the sparks of truth may be caused to fly, and to ignite the tinder prepared of God. We may make him useful in this way, though we fail in converting him to the apostolic faith of the kingdom. We will therefore give him pause that he may recover breath, and perhaps yet live long to pour blessings instead of curses upon our head, that we have been so patient in enduring his naughtiness, and have at length brought him to see the error of his way, and to believe the gospel of the kingdom which is to be restored again to Israel.—*Herald*, 1852.

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### DAVID'S THE THRONE OF JEHOVAH'S TERRESTRIAL DOMINION.

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Much has been written on either side of the controversy in reference to Christ's session on the throne of David. The vast majority hold that Christ's sitting on that throne began when he sat down at the right hand of the Father. Premillennarians, on the contrary, hold that the session of Christ on the throne of David will not, in the true and correct sense of the prophecy, begin till "His appearing and his kingdom." The majority (the spiritualizers who make the word mean what it does not say—DR. THOMAS), identify the Father's throne with that of David: the premillennarians discriminate the throne of David as a throne plainly different from the Father's, and peculiarly belonging to the Messiah. What, then, is the testimony of the Scripture on the subject? In the first book of Chronicles, it is written, "Then Solomon sat on the throne of *Jehovah*, as king instead of David his father."—(1 Chron. xxix. 23.) And to the like effect it is written elsewhere, "Blessed be *Jehovah* thy God, who delighted in thee to set thee on His THRONE to be *king for Jehovah*, thy God."—(2 Chron. ix. 8.) These passages seem to remove all the difficulties of the question. David reigned under a theocracy, as the Viceroy or representative of *Jehovah*, the King of Israel; therefore the throne of David is, in these passages of Scripture, called *Jehovah's* throne. The words plainly import not the throne of underived sovereignty on which *Jehovah* was sitting in heaven, but the throne of representative or delegated sovereignty, which, in God's stead, David occupied on earth. The throne of the Father, as contradistinguished from that of David, means simply the throne of *Jehovah's* eternal, underived, and irresponsible sovereignty; and on the other hand, the throne of David means simply the throne occupied by the representative of *Jehovah* upon earth, a throne of sovereignty, derived, dependent, and responsible. There being, then, such a difference between the throne of David, and the throne of God in heaven, is it not as sound in theology as in logic, to make



a corresponding distinction? Yea more, is it not reasonable to accept that, in due time, when things are ripe for such a manifestation, the distinction as well as the difference will be made not less perceptible to the purged eye of sense, than it is now to the purged eye of understanding? Such an expectation is irresistibly impressed on the mind by many intimations of prophetic Scripture. Of these the two following are very explicit: "When the Son of Man shall come in his glory, and all the holy angels with Him, *then* shall he sit upon the throne of his glory."—(Matt. xxv. 31.) Do our opponents maintain that this is the throne of the Father let down from heaven to earth?—if not, they admit that at the time referred to, the session of Christ on another and distinct throne, will have its commencement: that other and distinct throne, we, following the example of the Scripture, designate by various names, and especially, in order to make its *representative* character, we designate it "the throne of David." Some of our opponents hold, in common with *us*, that the renewed earth will be, after the final judgment, (after the thousand years, or millennial period is expired—DR. THOMAS,) the abode of the redeemed, and consequently, the scene of Christ's personal and everlasting reign. That, where they are, Christ will for ever manifest his presence as the Son of Man, is a truth identified with all their hopes of glory. No Christian would venture to deny it. We ask, then, such of the brethren on the other side, as have been just now specified, if they believe that Christ's session "on the throne of his glory," which commences, as *they* say, on the day of final judgment, is to terminate as soon as the solemnities of that day are past? If so, on what throne do they expect Christ to reign for ever amidst his people on the renovated earth? Immediately after the day of judgment, shall "the throne of Christ's glory" vanish from the scene, and the throne of the Father being let down to earth, shall Christ's session on it then be resumed? We conclude this interrogatory argument by maintaining, on the ground of the text before us, that antimillennarians (who are unbelievers of the gospel of the kingdom.—DR. THOMAS,) must either believe the throne of glory on which Christ sits at the final judgment to be the Father's throne let down from heaven, or they must believe, in common with us, whom they oppose on this very point, that there are, indeed, two distinct thrones—one, on which Christ now sits at the right of the Father, and another on which he will not sit until "He come in his glory." If they hold by the former side of the alternative, they place themselves on the ground which cannot abide a scriptural examination; if they hold by the latter, they ought to treat what they regard as the premillennial theory of two thrones with a considerably greater degree of forbearance.

"The other scriptural intimation referred to on the subject is as follows: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."—(Rev. iii. 22.) The distinction here made is no mere rhetorical flourish; no antithesis employed simply for the sake of euphony, or to arrest attention. It intimates plainly that there is a throne which belongs to Christ and is peculiarly his own—a throne distinct from his Father's, and appropriated to the exercise of his delegated power. Were "his throne" identical with his Father's, then, according to the promise of the text, his victorious followers must yet be exalted to a place on the supreme throne of Jehovah, and so be invested with the majesty of underived and irresponsible government—an exaltation, which is not only impossible, but the very thought of which is blasphemous. There, during the course of the great anti-christian rebellion, Christ can wield his mediatorial power as well for the controlling of his enemies, as for the up-building of his elect. But the church, redeemed, as it is from among mere creatures, dares not aspire after the divine honor of session on the eternal throne of God. Its destined privilege is to sit on the throne of Christ, with

Christ its king, and to share with him in the exercise of his derived and representative sovereignty."

The above is taken substantially, though with some omissions and emendations, from the *Quarterly Journal of Prophecy*, which contains much truth, forcibly put forth, but at the same time mixed up with sectarian philosophy which "we cannot but disapprove and discommend."

DR. THOMAS.

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## A CHRISTADELPHIAN'S DREAM.

(Continued from page 70.)

---

And in my dream I sauntered thro' the camp—  
 Challenged at intervals  
 By th' angelic sentinels'  
 "Halt! and give the countersign!"  
 But having none, I gave  
 My name, my nation, and my *aion*,  
 Which passed me forthwith thro' the line:  
 And all seemed wrapped in sleep  
 But him who dreameth,  
 Kept by those bright ones who keep  
 Watch, without slumber or sleep.

---

"Come hither, friend," quoth one,  
 "And I will shew thee thro' the camp,  
 "And brand thy memory  
 "With sights and scenes unseen."  
 I thanked, and followed him  
 In silence, near a mile  
 Through streets and tabernacles,  
 When on a sudden turning to the left  
 He led me to a tent,  
 In which a lamp was dimly burning:  
 Stretched upon the cushioned floor  
 Slept faithful father Abraham—  
 And close beside him  
 Isaac, and Jacob, broad shouldered,  
 Bearded, and aged, like himself,  
 All stamped with one nobility.  
 How long my eyes did feast  
 Upon this patriarchal vision,  
 Time alone can say.—  
 My escort smiled,  
 And beckoned me away.

Another tent we entered,  
Appointed as before,  
And he whom God did bury  
Slept upon the floor  
In mighty grandeur,  
With calm and kindly face :  
" Oh Israel ! Oh Israel !" he murmured,  
(Whilst we withdrew apace),  
" Disturb him not, he needeth sleep,"  
For dreaming still  
He watcheth o'er his sheep.

---

Onward to another tent  
We hurried, and looked in,—  
And David, slumbering, whispered  
" Ah, my sin ! my sin !  
" Great God—forgive my sin !  
" Uriah ! forgive thy king !"

---

Opposite this regal tabernacle,  
Another like it, covers David's Son,  
But courtesy forbad our entrance ;  
Wakeful, he heaps reproaches  
On his intellectual head :  
" Oh, that one so wise  
" Should turn aside, at last,  
" Like broken bow,  
" And fall so low.  
" Oh woman ! oh wine ! misused—the tools  
" To steal away the hearts of fools,  
" And plant them ever  
" Down, down below !"

---

And as we move along  
On either side, a lengthy line  
Of Israel's wicked kings,  
With nightmare scared,  
Uneasy couch, and gritting teeth ;  
And many a groan and sigh,  
Companion of the tearful eye,  
Ascend from their sleep, on high,  
To God who dwelleth in the sky,—  
Too late !  
'Tis the day of reckoning.

---

" Good Sir, you shew me verily  
 " Scenes that sink into my memory,  
 " And bring up many a thought,  
 " For I am Bible taught ;  
 " I would see more, if you permit,  
 " Altho', in truth, I must admit  
 " The scenes are harrowing."

---

" These painful sights do greatly teach  
 " Far more than any man can preach ;  
 " If one had only realised how great,  
 " Before these words—Too late ! Too late !  
 " How painful, dreadful, wretched fate  
 " Doth stir the sinners while they wait  
 " Their turn to pass the judgment gate—  
 Too late ! Too late

---

" More shalt thou behold,  
 " Since thine eyes, tho' curious,  
 " Are not unholily inclined :  
 " The noble matrons, from whom  
 " Came Abraham's nations  
 " Enwrapped in balmy sleep,  
 " Demand, on either side of us,  
 " At present, undisturbed repose,  
 " And modesty forbids intrusion.

---

" The world doth little dream  
 " Of that which now surrounds thee,—  
 " Prophets, judges, kings, and people,  
 " Cast out from earth alive,  
 " Destined to rule it  
 " With an iron sceptre  
 " When Nazareth hath passed upon them.

---

" The world ; aye, the world, Sir !—  
 " And yet 'tis the mine  
 " From which saintly gems  
 " For the crown, be quarried,—  
 " Heaven cut, and polished."

---

“But who may this be, alas !  
“Writhing, despairing, as we pass,  
“Clutching, tearing at the grass,  
“Biting the dust ?  
“Not one of the just  
“I trow ?

—  
“Once noble, once mighty,  
“In stature great, and sightly ;  
“A bold, brave man ;  
“King David's enemy in life,  
“His sword his friend in death,  
“Headstrong wilfulness, his guide—  
“'Tis Saul, the suicide.”

—  
The angel touched the giant,  
And pointed to his couch ;  
He rose, and stretched his mighty frame ;  
He spoke the witch of Endor's name.  
“Silence, Saul ; this heathen call  
“Is disallowed in Israel's camp.”

—  
“Pardon, my lord ; I wist not  
“Where I was ; this cup of water  
“Cools my fevered brain,  
“Half mad, yet sane,  
“I'll sleep, and waking trust  
“In hope, in Him, who's just.”

—  
“Oh man, our hearts oft bleed  
“For those of woman's seed,  
“Who, breaking from angelic bands,  
“Towards sins' quicksands  
“Pilot their frail barque  
“To be engulfed.”

—  
Briskly we sped, the angel leading,  
And thus the summit of a hill we reach,  
Where stood a stately marquee,  
Well lighted, well furnished ;  
The gold lamps well burnished  
Filled with oil from Galilee.  
On the table, pen, ink, and paper,  
And books, not many, but locked ;  
For the secrets they held

Not e'en angels beheld,  
 For there ne'er was a duplicate key  
 In heaven, in earth, or the sea.  
 On entering, two stately forms  
 Arose, and did homage to my guide :  
 " Be seated, faithful friends," he said,  
 With gentleness ; and now I fancied  
 I had this graceful Angel  
 Before beheld, and heard  
 His voice in thrilling tones,  
 But where, and when, I pondered,  
 For on the curtain of my memory  
 His image I could not evoke.  
 His lithe, and well knit form ;  
 His auburn hair, and chesnut beard,  
 His clear and God-like eye,  
 Dazed me in its blaze of light.

He gently touched a silver bell ;  
 A noiseless messenger appeared  
 And made obeisance.

" Verily this Angel standeth high,  
 " For every man doth bow so low ;  
 His name before I leave I'll know,  
 For Jacob once was troubled so,  
 Or he shall bless me, ere I go.

" Care for this man, and on the morrow  
 " Unblock his way, and give him scope  
 " Throughout the camp."  
 " Fare thee well, until we meet,  
 " For meet again we shall."

I bowed myself, and thanked  
 Him for his courtesy, and goodness,  
 And as I raised myself, and turned  
 To leave his noble presence,  
 From his girdle he drew forth  
 A golden key, and laid it on the books.  
 I staggered back, for on his hand  
 There was a scar, I could not stand  
 A moment longer in his presence,  
 But fainting, fell upon the floor.

F. H.

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

### REFERENCE TABLE No. 148.

#### CHRIST AND HIS BRETHREN; OR PART AND COUNTERPART.

As Christ was prepared for his priestly functions by the acquaintance which he made with human infirmity, so brethren who also are called to be priests in the kingdom, may account that the various experiences they have of human frailty and need, are profitable preliminaries to the exercise of a merciful mediatorship in Messiah's age.

As Christ was crucified, so likewise "our old man is crucified with him," that in our case also "the body of sin might be destroyed."—(Rom. vi. 6; Gal. v. 24.)

As Christ died unto sin, so also are we likewise to reckon ourselves to be dead unto sin.—(Rom. vi. 11.)

As Christ now liveth unto God, so also are we to account ourselves as alive unto God through the Lord Jesus.—(Rom. vi. 10, 11)

As Christ, being dead, was buried, so also we are "buried with him by baptism into his death"—(Rom. vi. 4.)

As Christ suffered in the flesh, so also those who believe are to "suffer with him," that they may also "reign with him."—(1 Peter iv. 1; ii. 21.)

As Christ laid down his life for us, so ought we to lay down our lives for the brethren.—(1 John iii. 16.)

As Christ loved us, so are we also to walk in love one toward another.—(Eph. v. 2.)

As the children to be redeemed were flesh and blood, he also (that he might destroy sin and death, and, therefore, the devil) became a partaker of the same.—(Heb. ii. 14.)

As those who were "of the works of the law" were "under the curse," so Christ (that he might redeem such) was made subject to the curse.—(Gal. iii. 10, 13.)

As our Saviour humbled himself, and made himself of no reputation amongst men, and, finally, became obedient to the death of the cross, even so are we to "let this mind be in us which was in Christ Jesus."—(Phil. ii. 5-8.)

As the Son of God both suffered and died and rose again, so we are to have fellowship with his sufferings and to be made conformable to his death, that in the end we may also know the power of his resurrection.—(Phil. iii. 10.)

As Christ was meek and lowly in heart, so we, taking knowledge of him, are to make it our study to be like him.—(Matt. xi. 29.)

As Christ was raised from the dead, even so we should walk in newness of life.—(Rom. vi. 4.)

As Christ learnt obedience by the things which he suffered, so also in our case, "tribulation worketh patience, and patience experience, and experience hope;" and so, like our great Captain we are "made perfect through suffering."—(Heb. v. 8; Rom. v. 3; James i. 3; Heb. ii. 10.)

As the Lord Jesus was tempted, so also his temptations were in all points the like of those which encompass his brethren.—(Heb. ii. 18; iv. 15.)

As Christ was upholden in the day of his weakness by the power of the Almighty Father; even so it is God that worketh in us, to will and to do of His good pleasure.—(Phil. ii. 13.)

The great Captain of our Salvation and the many sons being all of one Father, he is not ashamed to call them brethren.—(Heb. ii. 11, 12.)

As Jesus was the seed of Abraham, the offspring of David, the Son of God, and a priest after the order of Melchizedek, so likewise, the believers are by him adopted into the family of God, the family of Abraham, the royal house of David, and are also (in the end) like him priests after the power of an endless life.

As Christ, submitting his will to the Father, said Thy will not mine be done, so also hath he taught us in the Lord's prayer, to say the same words, "Thy will be done!"

As the Lord Jesus, led to the slaughter, was like a lamb, dumb before his shearer, so we also in like manner are commanded to "resist not evil."—(Acts viii. 32; Matt. v. 39.)

As the Son of Man went about doing good, so likewise we are enjoined to do good unto all men.

As the upholding power of the Father does not render prayer the less necessary in our case, neither did it make it superfluous in Christ's case.

As the inheritance of the saints is to be the reward of obedience and well doing, so with Christ, he was anointed with the oil of gladness, on the ground that he had loved righteousness and hated iniquity.—(Heb. i. 9.)

As we are helped to the endurance of the cross by the prospect of the reward held out in the gospel, so Christ, for the joy set before him, endured the cross despising the shame.—(Heb. xii. 2.)

We are asked by the apostle to consider the part Christ acted out in enduring the contradiction of sinners, so that we, placed in similar circumstances by the truth, may be enabled to hold on without weariness and fainting.—(Heb. xii. 3.)

In his letter to the Laodiceans, Christ asks us to look at the parallel he institutes between himself and us, saying that the appointment to sit with him in his throne as the reward of our victory over the world, is even the same as when he himself overcame and sat down on his Father's throne.—(Rev. iii. 21.)

When Christ suffered, when he did no sin, when he was without guile, when he reviled not again, when he threatened not and when he committed himself to the righteous-judging Father, says the apostle in these things he "left us an example that we should follow in his steps."—(1 Peter ii. 21-23; 1 John iii. 7-10.)

#### REFERENCE TABLET No. 149.

#### EXPOSITORY SUMMARIES.

James iv. The following is an analysis of the subjects treated of in this chapter

1.—That wars and fightings are born of the warring desires of the flesh.

2.—That those who indulge in carnal strife to obtain that which they desire, do not attain unto the objects they purpose, because they do not ask God, or if they ask they ask amiss, desiring to possess only that they may consume it upon their own lusts.

3.—That if any called brethren are on terms of friendship with the world, or with those who obey not the truth, but obey unrighteousness, or do themselves act out the part of a worldling, that such are adulterers and adulteresses, and the enemies of God.

4.—That it is a true saying of Scrip-

ture that the spirit which dwelleth in us (naturally) lusteth to envy.

5.—That God resisteth the proud, but giveth grace to overcome to those who are humble-minded.

6.—That they only act a true and wise part who submit themselves to God, and who resist the devil and the enticement to sin.

7.—That the devil or the temptations to disobedience will flee away where steadfastly resisted in the strength which comes from God.

8.—That God will draw nigh to those who come near to Him.

9.—Those pursuing courses of sin are exhorted to wash their hands, while double-minded brethren who are striving to serve both God and mammon are counselled to purify their hearts and to turn their laughter into mourning, and to humble themselves before God in true repentance, that the Lord may lift them up.

10.—That because there is one law-giver who is able to save and to destroy, brethren are not at liberty to speak evil one of another, for that in so doing they become judges of the law, whereas they are but doers of the law in common with others, and not judges thereof.

11.—That a brother should not merely say, "To-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain;" but he should say, "If the Lord will we shall live and do this or that;" because indeed he knoweth not how long it may please God to spare his life, which at best is but as the vanishing vapour.

12.—That to rejoice in mere carnal boasting is evil; and that to him who knoweth to do good and doeth it not, that is sin.

James v.—The following is a synopsis of the teaching of this chapter.

1.—The first six verses appear to be a sort of raid upon the outer wickedness, in the midst of which the brethren had such a patience-trying experience of evil.

2.—The general and prevailing iniquity contemporary with James's epistle was of the same character as much that obtains now, viz., the rich and mighty oppressing the poor and needy, and withholding the just dues of labour performed; living in wantonness, pleasure and luxury, and the neglect of the cry of the helpless, and condemning the just, and smiting the unresisting righteous with the fist of wickedness.



3.—That the cries of the unrequited labourers, whose dues had been kept back by fraud, had entered into the ears of the Lord of Hosts.

4.—These miserable tyrants had but heaped treasure for the last days (of Judah's commonwealth). A time of howling and slaughter from the Lord was impending, in which their cankered riches and moth-eaten garments would avail nothing to save them from merited judgment.

5.—To strengthen the patience of the brethren in their waiting for Christ, the apostle asks them to behold the husbandman, and to consider with what long patience he waiteth for the precious fruit of the earth; added to this he assures them that the Lord's coming draweth nigh; and from these considerations he would have them establish their hearts in unshaken confidence of the event which should be to them as the latter rain and the yield of precious fruit.

6.—That because the judge standeth before the door, therefore, brethren ought not to grudge one against another, but to be charitable and hospitable.—(1 Peter iv. 8, 9.)

7.—That the prophets are our examples in suffering affliction and patience, and that those who endure are happy in the experience of the Lord's pity and tender mercy.

8.—The brethren are forbidden to swear at all, either by heaven or earth or any other oath; but are to let their yea be yea, and their nay, nay, lest they fall into condemnation.

9.—Those who are afflicted are recommended to pray, and such as incline to be merry are enjoined to sing Psalms.

10.—The anointing of the sick with oil by the eldership of the ecclesia, with a view to their recovery, belongs to the days when the Spirit was present amongst the brethren with its gifts of healing. Prayer and faith, however, remain with us as the privilege of saints at all times, to be employed for the recovery of the sick, the forgiveness of sins, and whatever else may be the need of the house of Christ, in whose name let all things be done.

11.—That brethren are to make confession of their faults and offences one to another; and also to pray one for another; since (as in the case of Elijah), the effectual fervent prayer of a righteous man availeth much: in which also we are helped in considering that Elijah was a man of like passions with us.

12.—James wishes it to be known to the brethren that if one err from the truth, and another convert the sinning brother from the error of his way, that said brother who secures his recovery will thereby save a soul from death and hide a multitude of sins.

REFERENCE TABLET NO. 150.

THE ORIGINAL

Springing waters and running waters are in the Hebrew (*Khaycem*) living water.—(Gen. xxvi. 19; Lev. xiv. 5, 6, 50, 51, 52; Num. xix. 7.)

They seek a country (Greek, *patris*, fatherland).—(Heb. xi. 14).

They shall abundantly utter (Hebrew, *boil-up* or *gush-out*) the memory of Thy great goodness.—(Psalm xlv. 7).

Strive (Greek, *AGONIZE*) to enter in at the strait gate.—(Luke xiii. 24)

My heart is inditing (Hebrew, to rush, swell, *boil-up*) a good matter.—(Psalm cxlv. 1).

Be patient (Greek, *long-patient*), therefore, brethren unto the coming of the Lord. Be ye also patient (Greek, *long-patient*).—(James v. 7, 8).

Holy and reverent (Hebrew, fearful, terrible) is His name.—(Psalm cxi. 9).

That women adorn themselves in modest apparel, with shame-facedness (Greek, reverence; the same word as in Heb. xii. 9), and sobriety.—(1 Tim. ii. 9).

They made them a molten calf . . . and wrought great provocations (Hebrew, blasphemies).—(Neh. ix. 18.)

Ye have brought hither these men, which are neither robbers of churches (Greek, temple robbers), nor yet blasphemers of your goddess.—(Acts xix. 37).

They that would destroy (Hebrew, annihilate) me are mighty.—(Psalm lxix. 4).

Whom God hath set forth to be a propitiation (Greek, *mercy-seat*) through faith in his blood.—(Rom. iii. 25).

Thou, O God, didst send a plentiful (Hebrew, freewill) rain.—(Psalm lxviii. 9).

Not slothful in business, or according to the Greek, not slothful but diligent.—(Rom. xii. 11). As to what the things are in which diligence is enjoined, these will best be learnt by reading the passages where the word *sponde*, here rendered business, is translated by the word diligence. They are as follow: Rom. xii. 8; 2 Cor. viii. 7; Heb. vi. 11; 2 Peter i. 5; Jude 3.

I waited patiently for the Lord. In the

original to hope faithfully, assuredly.—(Psalm xl. 1.)

Ye blind guides, which strain at a gnat and swallow a camel! (Greek, which filter or strain-out a gnat).—(Matt. xxiii. 24.)

How long ye simple (Hebrew, silly) ones will ye love simplicity (Hebrew, silliness)?—(Prov. i. 21)

Your riches are corrupted (Greek, made rotten).—(James v. 2.)

Seek ye out of the book of the Lord, and read; no one of these shall fail (Hebrew, no one of these but what is infalible).—(Isaiah xxxiv. 16.)

In which (epistles) are some things hard to be understood, which they who are unlearned and unstable wrest (Greek, screw up, strain) as they do also the other Scriptures, to their own destruction.—(2 Peter iii. 16.)

Thou wilt have a desire (Hebrew, intense desire, covet greedily) to the work of thine hands.—(Job. xiv. 15.)

Let your moderation (Greek, gentleness) be known unto all men.—(Phil. iv. 5.)

There shall be an handful (Heb., abundance) of corn in the earth.—(Psalm lxxii. 16.)

Which things have indeed a show of wisdom in will-worship (Greek, choosing).—(Col. ii. 23)

That maketh the morning darkness (Heb., morning dawn).—(Amos iv. 13)

If we have been planted together (Greek, united in one stock) in the likeness of his death, we shall be also of his resurrection.—(Rom. vi. 5.)

#### REFERENCE TABLET No. 151.

#### LAWS OF THE HOUSE.

##### *Affirmative.*

Follow God.—(Eph. v. 1.)

Follow Christ.—(Luke ix. 23; 1 Peter ii. 21.)

Follow the apostles.—(Heb. xiii. 7; Phil. 3, 17.)

Follow the patriarchs.—(Heb. vi. 12.)

Follow the prophets.—(James v. 10.)

Follow after peace and edification.—(Rom. xiv. 9.)

Follow after charity.—(1 Cor. xiv. 1.)

Follow that which is good.—(1 Thess. v. 15.)

Follow after righteousness, godliness, faith, love, patience, meekness.—(1 Tim. vi. 11.)

Seek wisdom.—(Prov. viii. 17.)

Seek for glory, honour, immortality.—(Rom. ii. 7.)

Seek judgment.—(Isaiah i. 17.)

Seek the Lord.—(Zeph. ii. 3; Heb. xi. 6.)

Seek the kingdom of God.—(Matt. vi. 33)

Seek God's righteousness.—(Matt. vi. 33.)

Seek others' well-being.—(1 Cor. x. 24.)

Seek the things which are Christ's.—(Phil. ii. 26)

Seek those things which are above.—(Col. iii. 1.)

Seek the truth.—(Jer. v. 1.)

Walk in newness of life.—(Rom. vi. 4)

Walk worthy of your vocation.—(Eph. i. 1.)

Walk circumspectly.—(Eph. v. 15.)

Walk worthy of the Lord.—(Col. i. 10.)

Walk honestly.—(1 Thess. iv. 12; Rom. xiii. 13)

Walk after the commandments.—(2 John 6.)

Walk in the truth.—(3 John iv.)

Walk in the light.—(1 John i. 7)

Walk in wisdom.—(Col. iv. 5.)

Walk in Christ.—(Col. ii. 6)

Walk in love.—(Eph. v. 2.)

Walk in the Spirit.—(Gal. v. 16.)

Walk in the good way.—(Jer. vi. 16)

Walk in the way of good men.—(Prov. ii. 20)

Walk in the steps of Abraham.—(Rom. iv. 12.)

Run with patience the race.—(Heb. xii. 1.)

Cry after knowledge.—(Prov. ii. 3)

Be steadfast, immovable, and abounding.—(1 Cor. xv. 58)

Be men in understanding.—(1 Cor. xiv. 20.)

Be kind one to another.—(Eph. iv. 23.)

Be ready against the coming of the Lord.—(Matt. xxiii. 44.)

Be wise as serpents and harmless as doves.—(Matt. x. 16.)

Be ye holy in conduct.—(1 Peter i. 15.)

Be faithful unto death.—(Rev. ii. 10)

Be watchful.—(Rev. iii. 2.)

Be of good courage.—(Psalm xxvii. 14.)

Do good unto all men.—(Gal. vi. 10.)

Do all to the glory of God.—(1 Cor. x. 31.)

Do all things decently and in order.—(1 Cor. xiv. 26.)

Do like the good Samaritan.—(Luke x. 37.)

Love righteousness.—(Heb. i. 9)

Remember Christ.—(Luke xxii. 19.)

*Negative.*

- Flee youthful lusts.—(2 Tim ii. 22)  
Flee covetousness and the love of money.—(2 Tim. vi. 10, 11)  
Flee fornication.—(1 Cor vi. 18.)  
Flee from idolatry.—(1 Cor. x. 14)  
Depart from evil.—(1 Tim. ii. 19.)  
Go not in the way of evil men.—(Prov. iv. 14.)  
Go not after other gods.—(Deut. vi. 24.)  
Be not idolators.—(1 Cor. x. 7.)  
Be not the servants of men.—(1 Cor. vii. 23.)  
Be not wise in your own conceits.—(Rom. xii. 16.)  
Be not a forgetful hearer.—(James i. 25)  
Be not unwise.—(Eph. v. 17.)  
Be not desirous of vain-glory.—(Gal. v. 26.)  
Be not partakers with the disobedient.—(Eph. v. 7)  
Be not unequally yoked.—(2 Cor. vi. 14)  
Be not children in understanding.—(1 Cor. iv. 20.)  
Stand not in the way of sinners.—(Psalm i. 1.)  
Sit not in the seat of the scornful.—(Psalm i. 1)  
Come out from idols and infidels.—(2 Cor. vi. 14-17.)  
Come out from Babylon.—(Rev. xviii. 4.)  
Forsake wrath.—(Psalm xxxvii. 8.)  
Forsake the foolish.—(Prov. ix. 6.)  
Avoid foolish and unlearned questions.—(2 Tim. ii. 23.)  
Avoid foolish questions and genealogies.—(Tit. iii. 9.)  
Avoid profane and vain babblings.—(1 Tim. vi. 20.)  
Avoid them which cause division.—(Rom. xvi. 17.)  
Avoid the path of evil men.—(Prov. iv. 15.)  
Walk not after the flesh.—(Rom. iii. 1)  
Walk not as other Gentiles walk.—(Eph. iv. 17.)  
Walk not in the way of sinners.—(Prov. i. 15.)  
Run not to riotous excess.—(1 Pet. iv. 4.)  
Hate iniquity.—(Heb. i. 9.)

REFERENCE TABLET No. 152

NATURE AS A REMEMBRANCER.

The rainbow reminds us of the covenants of promise.

The shining stars remind us of the reward of those who turn many to righteousness.

The sun reminds us of the Sun of Righteousness who is to arise with healing in his beams.

A morning without clouds is the symbol of the lustrous reign of him who is the light of the world.

The noonday brings to mind how the righteousness of the faithful will at last be made manifest before all.—(Ps. xxxvii. 6)

Bulls remind us of Christ's enemies.—(Ps. xxii. 12.)

Lions remind us of faithful Daniel.

The whale recalls Jonah to mind.

The serpent brings the first transgression before the mind.

The rock helps us to realise the stability of God and the immovability of the foundation we have in His promises.

The mule reminds us of those who have no understanding.—(Ps. xxxii. 9)

The hart panting after the waterbrook reminds us of David's yearning after God.

Clear shining after rain is the reminder of the time when God will fill the earth with His glory.—(2 Sam. xxiii. 4.)

The mowing of grass reminds us of the perishable character of mortal flesh.

Springtime revives in the mind the sweet hope of resurrection.

The great mountains tell of the strength of the Great Creator.—(Ps. xcv. 4)

Rubies speak of wisdom.

Gold tells of tried faith.

Sand tells of the promise of a multitudinous seed to Abraham

Wheat reminds us of the accepted who are to be gathered into Christ's garner.

Burning chaff helps us to realize the destruction of the rejected.

Fire tells of trial and perfection.

Thunder, lightning and storm bring to mind coming judgment.

Mire and dirt and the troubled sea is the fitting type of the wicked.

Milk reminds us of the sincere nourishment of the word.

Meat and drink remind us of the obedience Christ rendered to his Father.

Smoke and ashes bring to view the destiny of evil doers.—(Mal. iv. 3.)

Red clay takes the mind back to the earthy origin of our species.

Honey reminds us of the sweetness of the word of love.

Dogs remind us of those who are to be excluded from the kingdom.

Swine suggest the unwashed crowd who wallow in the mire of carnal wisdom.

The killed turkey suggests the fate which the Bible has long recorded of the political Turkey.

The hen with her brood under her wing recalls Christ weeping over Jerusalem.

The grave reminds of sin and mortality.

Salt remind us of Lot's wife and of the speech which is enjoined on saints.

The dove recalls Noah's ark and the other antitypical ark, upon which the Spirit Dove rested without measure.

Wild beasts and birds of prey tell us of the nations under human government.

A lamp reminds us of the sure word of prophecy and of the enlightening effects of a faithful walk amongst men.

The evergreen tells us of those who do the will of God who are to abide for ever.

The palm tree leads the mind forward to the victory gained at last over sin and death.

Corner stones and head stones bring Christ to view as the glorious Alpha and Omega of the Spirit's Temple.

Things lukewarm help home the thought, how with what spewing nausea, Christ will at last vomit out of his body, those who have acted a slack and indifferent

part towards his interests during his absence.

Firewood recalls Isaac to view, and the obedience which Abraham exemplified in not withholding his son and heir from the sacrifice commanded.

Ships keep before the instructed mind the merchant power, which is to place its steamers at the service of the Jews returning to fatherland.—(Isa. lx. 9.)

A key brings him forth to the mind with whom is the key of the house of David, and the keys of *hades* and death, who shuts and no man opens, and opens and no man shuts.

A door leads him forth to view who is the true way into the sheepfold.

Vapour reminds us of the vanishing character of human life.

Bread and wine helps us to remember Christ as our means of reconciliation and our hope of life and gladness.

The sheep refreshes our memory as to the meekness enjoined upon disciples.

The lamb reminds us of God's lamb slain for sin.

Thorns and thistles help to keep the curse in view.

The fragrant rose shews forth the gladness and fertility which is to come to the parched desert in the days of Christ.—(Isaiah xxxv.)

Narrow rugged paths set forth the way of trial with the few, which ends in life.

Things hot or cold remind us of the pleasure Christ has in saints who have an unwearying zeal for God.

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## SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLÉSIA, No. 82.

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*“Exhort one another daily.”—PAUL.*

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WE do well to come here to remember Christ. There is nothing to remind us of him in our daily surroundings: on the contrary, everything tends to hide him from our view. The sight of the eyes is blindness in this matter. The crowded thoroughfares tell us he is not a reality. The busy haunts of business—the bank, the exchange, the market, the docks, the warehouse, the workshop—seem to say he

is a myth. The quiet walks of life are no more reliable: the office, the house, the family, the laboratory, the garden, whisper that there is no Christ. Even nature in her silent proclamation of God tells us not the truth in this matter. She tells us in her majestic solitudes that there must be a Master somewhere, and a purpose equal to her greatness; but she speaks not of Christ as the answer to her

needs. If she only is our teacher, with all the great sky, the mighty mountain, the towering crag, the deep ravine, the thick forest and smiling plain, the opening flower and hum of insect life, the song of the birds and the lowing cattle, the beautiful landscape and the great and wide sea—she will but fill us with a sense of dreariness as of the emptiness of a majestic and splendid hall interior without an audience or entertainment.

To find Christ, we must seek him where he is to be found, and where, at present, God has appointed he should only be found. It hath pleased God by the foolishness (so esteemed of men) of preaching to save them that believe. Christ is presented to us in that preaching, and the preaching takes a variety of forms. The apostles are dead, but they preach to us in the words they have written, and in those words they preach Christ. That is, they speak of one of whom we should otherwise know nothing, and that ONE "the heir of all things" and disposer of all destiny on earth. That mighty personage was once on earth himself, expounding all "the things concerning himself" out of "Moses, the prophets, and the psalms." He is now absent "for a little while," and we hear not his voice, but he preaches to us in the ordinance delivered unto us, which we have met this morning to keep, and by which we "show forth his death until he come." The result of the preaching is to create in the mind a perception of his reality, from which springs "the conviction of things hoped for," and this is faith, without which it is impossible to please God. This faith is accounted to us for righteousness; God is pleased with it, and condescends to recognise it as righteousness in us, for Christ's sake, in whom his righteousness hath been declared in the condemnation of sin in the likeness of sinful flesh. This imputing of our faith for righteousness is justification by faith, in which we have "peace with God

through our Lord Jesus Christ," and are become "joint heirs with Christ" or "the glory to be revealed."

Now, the mere naturalist has no access to this "faith, in which we stand and rejoice in hope of the glory of God." He is simply a beholder, and, it may be, an admirer, of the beautiful features of nature as God has organised it, but without knowing God himself or sympathizing with the purpose of which nature is but the platform or raw material. He is, therefore, a mere passing object of nature himself, like the creatures he studies, and whose bones, perhaps, he collects. He is not a "son," but a slave; and the slave abideth not in the house, but the son abideth ever. He is of the "world," of which John says, that it "passeth away;" in contrast to which, he adds, "but he that doeth the will of God abideth for ever." The sons of God, who are not mere admirers of the works of God, but do His pleasure, will live for ever. This is God's purpose, and though not visible now, will in its due season become as obvious a fact as the stability of nature. Our concern is to belong to that most privileged order of men. In the promotion of this concern, we must be on our guard against mere naturalism. All of us have more or less a bias in that direction. Our native tendency as men is to remain ignorant of all things, and act in accordance with superficial appearances. To war against this tendency is to fight the good fight. Educationists are at war with it in a certain department; but their operations are too limited to secure lasting results. They are directed to knowledge of nature and the improvement of mortal life. The operation of the apostles, in which we may be comprehended by the study of their word, are directed to a knowledge of God and His purposes, and a consequent redemption from mortality itself at the last. It is here where the truly good fight has to be fought. This is the warfare in which we are engaged: to

bring the natural mind into subjection to the mind of God. The natural mind—the mind left to its own tendencies and resources—is, by the testimony of Paul, in which all experience concurs, “enmity against God: it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh cannot please God.”

The mind of the Spirit is exhibited to us in the word delivered to us by the Spirit through chosen men in ancient times, which word hath been “written for our learning.” Consequently, our aim must be to learn that mind, and to be subject to it in all things. To be subject to the word is to be subject to the Spirit. To have the spirit of the word is to have the mind of the Spirit. If we fail in attaining this mind, we fail in attaining the end of the gospel, and our salvation is not possible. We may know the gospel and be damned by it instead of saved. It has two sides: and is either a savour of life unto life or death unto death. It is better not to know the way of life, than knowing it, to trifle with it, or turn from the holy commandments delivered unto us. Its object is to create a zealous and peculiar people for Christ, whose zeal and peculiarity are due to the implantation of the Spirit of the word in all the fulness and fervour which are reasonable. In some, this mission is accomplished; in others it is not. The difference is visible on the principle stated by Paul: “They that are after the flesh do mind the things of the flesh: they that are after the Spirit, the things of the Spirit.” The Spirit in its moral power, dwells in the one class, and dwells not in the other: the mind of the other is pre occupied with other interests, affluities and schemes which choke the word and render it unfruitful. The reason is to be found in the fact that the one class submits to the operation of the agency God has appointed for bringing about the indwelling of the word; and the other does not. The one obeys the ex-

hortation of Paul, to “let the word of Christ dwell in them richly:” the other gives it no heed, but drifts on in the current of creature gratifications in the thousand matters that constitute “the present evil world.”

The agency which God has appointed for bringing about the indwelling of the word, is based upon the fact of human forgetfulness. There is a constitutional need for bringing to remembrance. Every man of reflection experiences this need. Even in human knowledge, the memory has constantly to be refreshed; how much more in the things of the spirit, for which there is not only no natural affinity, but to which there is a constitutional repugnance. We should make a great mistake if we were to rest on our oars at all. The achievements of the past are only valuable to us if we preserve our connection with them by means of an unbroken line of similar action. This refers to present profitableness and divine approbation: we must in many ways “endure to the end.” We know the truth it may be, but it does not follow that we can afford to let the study of it alone. Even as respects knowledge, the word of God is so constituted that we cannot become acquainted with all its teaching apart from daily reading and thought; but what shall we say as to the personal views, tastes, and affections which it is intended to engender? It is here where our greatest need exists. The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the daily reading and meditation of the testimonies of God. If we suspend this process—if we become lax in our attention to them, we shall as surely drift in the wrong direction as a boat set loose will drift down the stream. We shall slowly but surely come under the dominion

of the carnal mind, in all our sentiments; and "to be carnally minded is death."

We follow all the helps we can get in our struggle with this tendency that draws to death. No fear of going to an extreme. The danger of extreme is all the other way. Extreme in a spiritual direction (such as there is any possibility of running into), is self-corrective, because the commands of the Spirit, daily pondered, will remind the liable extremist that there are other duties besides reading the Bible, and studying the truth, and prayer; that there are duties in many things pertaining to this life which require attention, and which yet may be so performed as to be as much a doing of the will of God as any act in which we can engage. But the other extreme is not self-corrective: it binds its slaves in stronger and stronger fetters. The man who goes to an extreme in saving money, becomes more and more saving. The man who goes to an extreme in developing business, becomes more and more devoted to that object, and increasingly indifferent to everything else. The man who goes to an extreme in careful provision for family exigencies, becomes more and more careful and anxious, until the words of Christ, which tell us to be without carefulness, cease to have the least meaning for him. All these classes of extremists—and they are legion—sink at last into a state of spiritual turpitude, in which all sensibility is gone. The present world, which they have loved, has slain them, while they continue to think they are alive. They imagine their spiritual interests will take care of themselves; at all events, they can spare neither the time nor the money necessary for the promotion of them, and so precious life is wasted and thrown away, and the case of the fool with the barns enacted over again. The result is inevitable; the man comes to die, and awakes to the fact that he has lived a carnal and useless life; that he has laid up treasure for himself, and is not rich towards God. Or

Christ comes, and the same terrible disclosure opens to his eyes with still more staggering effect; for where will all the careful provisions and snug arrangements of this life be when the Redeemer stands at last in this latter day upon the earth? Everyone instinctively feels that in that day our personal affairs will have vanished into nothing; and that the only valuable possession will be the answer of a good conscience in being able to think that we have used life, in things few or many, as servants of the Lord Jesus Christ - as good stewards of the grace of God, and have not unfaithfully appropriated it to ourselves. In that day, even such an extreme as half a fortune given to the poor (Luke xix. 8), will be a prudent and pleasant investment, when a careful hoard for self and family will seem as a fire in the bones—a millstone burden that may sink the possessor to the depths of the sea. Prudence is reckoned all one way just now, because God is not in the reckoning. Men will praise thee when thou doest well to thyself. But when the true reckoning day arrives, men will return and discern between him that serveth God and him that serveth Him not. It will then be discovered that the faithful use of unrighteous mammon does not consist of its careful consecration to personal and family interests (in which all the faithless world shine conspicuous); but in using it as trustees for Christ in this day of his shame in the many ways he has indicated. "He that hath ears to hear, let him hear." Every man is his own judge at present, but the earnest competitor for Christ's approval will fear to be implicated in the unfaithfulness of any who teach or practise in opposition to his commandments, even and more particularly if such profess subjection to his name. The false maxims of a professor are more dangerous than those of the world, because those of the world have little weight, while disciples are apt to be influenced to their hurt by believers who

have not learnt the practical principles of the house of God. We must be on our guard, and take our cue from the word only. "If any man speak not according to this," we know how to estimate his sayings. Such care will only be offensive to the children of the flesh; the children of God delight to be measured by the word, and to be brought to its standard. They may appear inconvenient and even odious at present, but the end will justify their attitude.

One of our helps in the right direction is this breaking of bread. It is Christ's own appointment. Let us never neglect it. Let us never make the mistake of supposing we can do without it. We don't know what we need: he who appointed this knows all. People who stay at home don't know what they lose. The going out, the having the thoughts turned towards the things of God in a collective act, the seeing the brethren, and the going through the various exercises connected with the remembrance of Christ, are all quietly beneficial to an extent not known at the time; and continued from first day to first day, they have a powerful moulding effect on the inner man. They are like the sunshine and rain, which act slowly and invisibly on the grain in the field, yet with effects which become very visible at last on a comparison with those fields which have been exposed to drought and heat. The institution of the breaking of bread is based upon an exact knowledge of human nature and its needs. It helps to keep us in a healthful association of ideas, while it gives us the opportunity of a public acknowledgment of the Lord and the personal recognition of his despised friends. It is humiliating to the

natural man who has any position in the present evil world, and who, sooner or later, finds reasons for backing out. Blessed are they who love Thy law, nothing shall them offend. Let us be found walking diligently in this, as in all the commandments of the Lord, blameless.

The day is near at hand when it will be apparent to all men that such a course "hath great recompense of reward."—(Heb. x. 35.) We shall be called upon to take part in this feast of love in another way. They were no vain words which Christ spoke when he said he would drink the passover wine with them new in the kingdom of God. There will be a joyful sitting down of many from all points of the compass with Abraham, Isaac, Jacob and all the prophets. While this sitting down is, doubtless, to be taken in the general sense of inheritance, it is equally doubtless that this inheritance will include many joyous assemblies of the saints, in which, with angelic attendance, we shall be permitted to sup and commune with the Lord. The poverty and humiliation of the present phase of the work of God will then have passed away; the power and the glory and the unbelief and the scorn of men—so oppressive in their present ascendancy—will then be in the dust. God will be exalted in all the earth; and in this exaltation, every friend of his will participate with joy and strength. The terms of friendship are plainly revealed. Let us adhere to them with determination to the very end, that we may be of that happy number to whom will be addressed the words: "Come ye, blessed of my Father; inherit the kingdom prepared for you from the foundation of the world,"

EDITOR.



## HIS REAL TEACHING ON CHRIST :

*Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of  
"God-Manifestation."*

(CONTINUED FROM PAGE 58.)

### THE TERM "CHRIST" AND CHRIST IN THE PROPHETS.

THE Eternal Spirit (Heb. ix. 14) as Creator, is necessarily before all things, and is, therefore, the  $\theta\epsilon\omicron\varsigma$  "Theos" and the  $\Lambda\omicron\gamma\omicron\varsigma$  "Logos" of John i. 3, where it is testified that "all things were made on account of Him, and without Him was made not one thing that exists." This same Eternal Spirit was effluently in Noah, in Moses, in Daniel, and in all the prophets, in Jesus and the Apostles. One Spirit in these many persons. In the Mosaic system, the effluence of the Eternal Power was represented by "an oil of holy ointment," or "a holy anointing oil"—an unction that was not to be commonly used upon pain of death.—(Exod. xxx. 25; 1 John ii. 20, 27.) It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when "the diadem of the anointing of the oil of his *Elohim*" was said to be "upon him"—(Lev. xxi. 12). The holy anointing oil was not to be used apart from these, for "upon man's flesh," saith the law, "it shall not be poured."

The cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and of themselves differed nothing from that which was common. This principle of One in Many is thus foreshadowed in the law and the prophets, One Eternal Spirit power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth. "Thou" Eternal and Anointing Spirit art He in the Mighty Ones of Israel, the *Theos* and the *Logos*, Creator of the heavens and the earth.

The "Holy Anointing Spirit Oil" is styled by Peter in 1 Epis. i. 11, "The Spirit of Christ which was in the prophets," because "Christ" signifies "Anointed;" and the Spirit that was poured out upon Jesus and constituted him anointed also, anointed them; hence it was said of Abraham, Isaac and Jacob "touch not mine anointed, and do my prophets no harm" (1 Chron. xvi. 22). Speaking of the same Spirit, Nehemiah says, Thou gavest Israel Thy good Spirit to instruct them; and many years did Thou forbear them, and testifiedst against them "by Thy Spirit in Thy prophets," yet would they not give ear: therefore gavest Thou them into the power of the peoples of the lands," as at this day (*Phans. pp. 47, 48*).

To have taught the doctrine of only one *Eloahh*, as well as only one named *Yahweh*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a personal Christ, nor a multitudinous Christ, the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of *Eloahhs*.—Jesus said I am *Eloahh*, and my Father is *Eloahh*, and the children of God by resurrection, each one is *Eloahh*; and altogether we are thy *Elohim*, O Israel, and yet but one *Yahweh*. But the Jews repudiate such a God-name as this. It is incomprehensible to them, and, in their opinion, nothing short of blasphemy. It was so repugnant to their notions of things, that when Jesus taught it, "they took up stones to stone him," and declared that they did so because that he, being a man, made himself *Eloahh*, in saying, I am the Son of *Ail* (John x. 33-36). Like "Dr. de Lara," they objected to the idea of *Yahweh* having a son, and of that son being a man; and that consequently *Eloahh*, or God. Hence, when Jesus asked them, "What think ye of the Christ?" Whose son is he? They did not answer "He is the Son of God;" to have done so would have been to admit that he would be equal with God,

which they considered blasphemy. They, therefore, adhered to the fleshly view of the matter, and replied, "He is the Son of David." This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, "How then doth David in spirit call him *Adon* (Lord superior, ruler, &c.), saying, *Yahweh* said unto my *Adon*, sit thou at my right hand till I make thine enemies thy footstool? If David, then, call him *Adon*, how is he his son?" They could not answer this; no man, says Matthew, was able to answer him a word (chap. xxiii 41).

The point in this argument is a question of equality; and therefore of Deity, or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent, he would have been no more than a son of Jesse; and if simply David's son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premisses, upon what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, "they judge after the flesh." They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man, they have no conception of a Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same spirit from the dust; and therefore generated by the will and power of *Ail*, still less did they see that such a Son of Power should become a son by a spirit generation from among the dead (*Phans. p. 33*).

#### ORIGIN OF JESUS.

In our remarks on "Jesus," referred to above, we have spoken of the etymology of his name. We repeat, that it signifies, He shall be; and in the form *ani Yahweh* signifies, I, the Spirit, am He who shall be. The individual who was to be—he who was promised to Eve in Gen. iii. 15; to Abraham in Gen. xv. 4, xxi. 12; to Judah in Gen. xlix. 10; to David in

2 Sam. vii. 12-14; Isa. ix. 6, 7,—was the personage indicated by *Yahweh*, He shall be—styled in Hebrew, the Messiah; in Greek, the Christ; and in English, the Anointed. Now, the Spirit said by the prophets, I shall be he; and here, in the Apocalypse, we find the Spirit and Jesus speaking as one.

Now, "the Seed of Abraham," genealogically considered, must partake of Abraham's nature—must partake of flesh and blood. The Spirit, therefore, in effect said, I shall become flesh and blood. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that all things are out of Deity, who is Spirit. The Eternal power formed Adam out of dust. Spirit is the basis of all created things; and according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit, "for that which is begotten of the spirit is spirit;" begotten subsequently to the post resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates a conversion of spirit into flesh and blood, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God;" but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these it had only imparted strength for conception according to nature)—in that it operated germinatively upon the contents of Mary's ovarium; and caused an ovum, or "seed of the woman" to be deposited in her womb; here, as the spirit-germ of the second man, it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named Jesus, or He who should save—both "Son of God" and "Son of Man," which the first

Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal power from the substance of David's daughter.

Such was the babe Jesus in preparation for the sacrificial man. His germination was irrespective of the lust of the flesh,—the propensity was excited in the first Adam by his guilty companion, and of which Cain was the first fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not son of God; and, consequently, would not have answered to the testimony of the name.

To understand the *Yahweh* name, as exhibited in the writings of the prophets, is to "know the joyful sound," to believe the "gospel of the Deity which he had promised before by the prophets in the holy Scriptures," concerning His Son, the Christ, made of the seed of David according to the flesh, and constituted son of Deity in power according to the Spirit of holiness (Rom. i. 1-4); and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit—(Acts viii. 12). In the teaching of Jesus, "the name," "the gospel," and the kingdom of the Deity are interchangeably used.—(*Eureka*, vol. i. pp. 275, 276, 277).

#### GOD WITH US, AND ONE OF THREE THINGS.

The literal translation, then, is "Hear, O Israel! I will be our Mighties, is One I will be!" This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person who shall be; and if you ask Moses who that person is, he tells you in Exod. iii. 14-16 and vi. 3, that the person who shall be is that same One who, four hundred and thirty years before was known to Abraham as the strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the flesh. This answer is equivalent to saying that the subject of the proclamation to Isaiah is, "One who is and who was, and who is to come, the παντοκρατωρ, or strength of

*Ail*." He is, while Moses makes the proclamation; He was, in Abraham's time, and from an antecedent eternity; He shall be, when He comes as the prophet like unto Moses. Nothing short of this can be deduced from the words of Moses. Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation that, at some future time, He, the possessor of the Heavens and the Earth, the Most High, who admitted Abraham to his friendship, would appear in the midst of Israel; and that then, consequently, whatever His name might be called, He would be Immanuel,—God with us.

Now, for this result to be manifested, one of three things was necessary; either that *Ail*, the Eternal Spirit Himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation unveiled, or, that a portion of free spirit, emanating from His substance, should be embodied, constituting Holy Spirit Nature, or God veiled; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been God with Israel, dwelling in the midst of them. But the first alternative was impossible, for God unveiled in any nation would be its destruction; for Moses testified that *Yahweh* declared to him, "there shall no man see me and live;" and Paul, who taught the same doctrine as Moses, says: "No man hath seen, or can see Him;" and Jesus also bears the same witness, that "No one hath seen the Father, except he who is from *Theos* (Divine Power); the same hath seen the Father." (*Phaus*, p. 29).

#### I CAME DOWN FROM HEAVEN, &c.

This question has been answered by Jesus in John vi. The Jews had said, "Our fathers did eat manna in the desert;" as it is written, "He gave them bread out of the heaven to eat." But in reply to this, Jesus said, "Moses gave you not the bread out of the heaven; but my Father giveth to you the true bread out of the heaven. For the bread of the Deity is *He*, who, descending out of the heaven, giveth life to the *kosmos*." This was as much as to say, that the manna was representative of a life imparting agent from heaven; even the *Logos* speaking by Jesus. "In him," the *Logos*,

"was life," says John; "and the life was the light of men. The *Logos*, or spirit of Deity, was the manna or the true bread. It was this *Logos* who said, "I am the Way, and the Truth, and the Resurrection and the Life;" "I am the Bread of Life," or the Manna; "I came down from heaven;" "this is the bread which descended from heaven, that a man may eat thereof, and not die. . . . If any man eat of this bread, he shall live in the *Aion*; and the bread that I, the *Logos*, will give is my flesh, which I will give for the life of the *kosmos*." Thus spake the *Logos*, who was in the beginning the Deity. He promised to give His flesh for the sustenance of the *kosmos*. This flesh was the son of Mary and David, named Jesus.—(*Eureka*, vol. i. p. 311).

These sayings caused the Jews who heard them, to enquire, "How can this man have come down from heaven whose father and mother we know? and how can he give us his flesh to eat?" These enquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. "Ye cannot tell whence I come," said Jesus, "and whither I go; ye judge after the flesh." They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognise the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before;" that the Spirit claimed the cherub born of Mary as "His flesh," because it was prepared for Him (Ps. xl. 6; Heb. x. 5), and that he gave this flesh, which he calls "my flesh," for the life of the world; which flesh, Paul says, "through the Eternal Spirit offered himself without fault to God." Judging according to the principles of flesh thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven, concerning the Christ and him crucified. "Thy words were found, and I did eat them," says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests

the subject matter of the Father's doctrine, he eats and drinks it, and is "taught of God." . . . They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith." . . . "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us; otherwise not. . . . It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection; how then, says the man who thinks only after the flesh, can the Son of man ascend where he was before? This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be?"—(*Phans*. pp. 43, 44).

That burning and shining light, John the Immerser testified, that the Bridegroom, his friend, who is superior to all, "cometh from above," from heaven (Jno. iii. 31); and when he appeared, he said, "I came down from heaven to do the will of Him who sent me" (John vi. 33); and, again, "No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man, who is in heaven"—(John iii. 13).

Now, upon the same principle that it could be said that one "born of a woman and made under the law," who, during his life, never went further from Palestine than Egypt, died on the cross, was buried, and came forth thence on the third day—came down out of heaven, and was "the Lord from heaven;" upon this identical principle, it can truly be affirmed that "a multitude which no man can number," thousands of men and women coming forth from the earth, and who had never visited any other planet of the universe, were seen, as the Bride, the Lamb's wife, the New, the Holy Jerusalem, the Great City, "descending from the Deity out of the heaven."—(*Eureka*, vol. iii. pp. 686, 687).

## THE PAMPHLET ON PROPHECY AND THE EASTERN QUESTION.

ON the appearance of this pamphlet last month, the Editor sent a copy to Earl Beaconsfield, accompanied with the following note :

*Athenæum Rooms, Temple Row,  
January 19th, 1877.*

MY LORD,—By this post I send you a pamphlet on the Eastern Question, which ought not to be uninteresting to a man of your faith in Jewish destiny. Most pamphlets on the question deal with it in its human bearings only; this aims to exhibit it without fanaticism in its relation to the programme outlined ages ago, in those divine writings of which your illustrious nation have been the appointed custodians. Trusting you may not consider it beneath your attention in the midst of the weighty cares of your situation, I have the honour to remain, your faithful and obedient servant,

ROBERT ROBERTS.

To this the following reply was received :

*10, Downing Street, Whitehall,  
January 25th, 1877.*

SIR,—Lord Beaconsfield desires me to acknowledge the receipt of your letter of the 19th instant, sending him a copy of a Pamphlet on the Eastern Question.—I am, Sir, your obedient servant, J.F.DALY.  
ROBERT ROBERTS, Esq.

The following note was sent, with a copy,

TO MR. GLADSTONE.

*Athenæum Rooms, Temple Row,  
Birmingham, 19th Jan., 1877.*

RESPECTED SIR,—By this post, I send you a pamphlet (“Prophecy and the Eastern Question; or the light shed by the Scriptures of truth on the crisis that has arrived in Eastern affairs,”) which ought not to be uninteresting to a man of your reverence for God and faith in the Bible as His word. Most pamphlets on the question discuss it from its human side; this aims to exhibit its relation to the divine programme, in the execution of which, men and their affairs are instrumentally used. Commending it to your consideration, I have the honour to

be, your faithful and obedient servant,  
ROBERT ROBERTS.—Right Hon. W. E. GLADSTONE, Esq., M.P.

To this the following answer was received :

*Dunster, 24th Jan., 1877.*

SIR,—Allow me to thank you for your tract, which I shall read with great interest; for I have been struck with the apparent ground for belief that the state of the East may be treated of in that field where you have been labouring.—Your faithful servant, W. E. GLADSTONE.  
—R. ROBERTS, Esq.

Mr. Gladstone's letter was a surprise. No answer of any kind was looked for, and here was an express recognition of “the apparent ground” of the arguments set forth in the pamphlet. After turning over how this unexpected and most useful expression of opinion on the part of England's greatest statesman could be turned to the greatest advantage, the editor called on the editor of the *Daily Post* to show him the letter, and suggest its publication. The editor was not in the office, but the matter was laid before him by brother Hadley, who occupies a place on the reporting staff of that paper, and the result was the appearance next day of the following paragraph :—

PROPHECY AND THE EASTERN QUESTION.

MR. GLADSTONE'S OPINION.

Mr. Robert Roberts, of Birmingham, well known as a lecturer in connection with the Christadelphians, has just published a pamphlet on *Prophecy and the Eastern Question*. The pamphlet, which comprises fifty-six pages, is intended to show that the crisis which has arrived in Eastern affairs is an important part of the fulfilment of prophecies in the Old and New Testaments concerning events to transpire in the political world immediately before the second advent of the Messiah. Mr. Roberts vindicates the study of prophecy against widespread prejudices existing against it, and points out a variety of prophetic statements which may be applied with rather striking effect to events which have been transpiring in connection with the decay of

Turkey, the advance of Russia, and the improved circumstances of the Jewish nation. He urges that what may next be expected by the student of prophecy is a colonization of Palestine by the Jews under British protection, and after that, a campaign between England and Russia for the control of the overland route to India, in the midst of which the Messiah will appear to establish a divine political dominion upon the earth. A copy of the pamphlet has been forwarded by the author to the Right Hon. W. E. Gladstone, M.P., accompanied by the following note :—(Here follow the letters set forth above).

In addition to this publication in the *Birmingham Daily Post*, which tended so much to draw local attention to the pamphlet, Mr. Gladstone's letter had been telegraphed all over the kingdom through the Central News agency at Birmingham, to whom brother Hadley had handed it as an item of public intelligence. As the result of this, the matter was published in nearly all the leading daily papers in the country. The *Times* and *Standard*, the *Weekly Despatch*, the *Liverpool Post*, the *Leeds Mercury*, the *Manchester Examiner*, all the Glasgow papers, and one or two of those in Edinburgh, gave publicity to the following paragraph :—“Mr. Roberts, a Christadelphian lecturer at Birmingham, having sent Mr. Gladstone a copy of his pamphlet, showing that the present crisis in the East is a fulfilment of Scripture prophecies, and is likely to lead to the downfall of Turkey, the restoration of the Jews, the re-appearing of Christ, and the establishment of the millennium, has been favoured with the following reply :—‘Dunster, Jan. 24. Sir,—Allow me to thank you for your tract, which I shall read with great interest, for I have been struck with the apparent ground for the belief that the state of the East may be treated of in that field where you have been labouring.—Your faithful servant, W. E. GLADSTONE.’” This was such an advertisement as no available amount of money could have procured. Though containing no address, it supplied a clue which many have followed up. The result has been applications for the pamphlet from widely separated parts of the country.

The *Daily News* and *Telegraph* declined the paragraph. In this they shewed themselves gifted with a shrewder discernment than their contemporaries. It cannot be doubted that the recognition

that there might be something in prophecy about the Eastern Question was calculated to damage Mr. Gladstone's reputation amongst polished and unpolished sinners who constitute the political world, with whom no subject is in more mighty contempt than the subject of God and His purposes. A paper friendly to him, like the *Daily News*, might therefore consider it a friendly part to suppress the letter and hide his shame. But the prudence was unavailing in the presence of so wide a publication. And the rancour of some of Mr. Gladstone's foes quickly pounced on this new illustration of his dementedness. The following, from the *Edinburgh Evening News* (Jan. 27) is an illustration :—

#### MR. GLADSTONE AND PROPHECY.

“Mr. Gladstone appears, by letter of course, as the adherent of a new extravagance—as a believer, so far, in the present application of Scripture prophecies to the Eastern Question. A person named Roberts, editor of a Birmingham print called the *Christadelphian*, has written a pamphlet strongly coloured with the ‘peculiar crazes of his sect, in which he proves out of the Bible that Turkey is to be effaced, that there will be a great war between Russia and England, and that this will be followed by the millennium, and the restoration of Palestine to the Jews under British protectorate—from which last it may be inferred that in the struggle with Russia, this country is to have the best of it. Obeying the impulse natural to such a pamphleteer, the writer at once sent a copy of his effusion to Mr. Gladstone; and, of course, received a reply. In this the ex-Premier states that he has ‘read the tract with great interest,’ and ‘has been struck with the apparent ground for the belief that the state of the East will be treated of in the field where he (the *Christadelphian*) has been labouring.’ If this involved sentence means anything, it certainly implies that Mr. Gladstone has received these Chilistic notions into his open mind, and thinks that there is a good deal of truth in them after all. But it is without doubt an unprecedented experience for a prominent political leader to support in turn the cause of a few pig-headed local guardians of an American impostor, and of a crack-brained enthusiast; to go through, almost within as many months, the three phases of anti-vaccinator, spiritualist and millenarian.”

This ebullition of newspaper party acerbity is perfectly natural, and on the writer's premisses, legitimate and unanswerable. If prophecy ranks with Spiritualism, it is a poor indication of Mr. Gladstone's intellectual soundness that he should even appear to encourage the study and application of it; and the enquiry of another writer would even be justified—"Is his brain softening? Is his intellect gone?"—questions which are asked in connection with the following statements: "If anything is now clear, it is this, that Mr. Gladstone has raised an impassable barrier between himself and a return to power by his wild and almost maniacal proceedings on the Eastern Question. He has so thoroughly committed himself with Russia against Turkey, that it would be an act little short of insanity for England ever again to follow his lead. Russia means to have Constantinople and to make the Sultan her feudal governor. This means the annihilation of England in Asia, and this annihilation implies our political and commercial ruin. Mr. Gladstone is committed to this; we must, therefore, for ever have done with him."

But prophecy is not the nonsense which the newspaper retailers of this world's wisdom are in the habit of assuming it to be. It is the intelligible and truthful and useful disclosure of events known only to Him who has decreed them, and who has been pleased to reveal His purpose. Mr. Gladstone's recognition of their sterling nature in the face of the universal jeer, is only another evidence that the popular estimate of his character for penetration and courage is not without a true foundation. But, of course, Mr. Gladstone may have only intended to mean that the reading of the opening chapter of the pamphlet interested him as a fair *prima facie* case for consideration; and he may never think anything more about it. The enlightenment of men in high place is

not to be looked for till God unbare His arm in acts of visible interposition. Nevertheless, a purpose may be served by Mr. Gladstone's favourable remark which he did not intend, and which none of us have anticipated or known anything about. We must wait and see. Meanwhile, it is wisdom to make the very most of this opportunity of getting at the public ear.

A letter of brother Smith's on the subject will be read with interest, written before Mr. Gladstone's reply had been received. It is as follows:

19, North Richmond Street,

Edinburgh, Jan. 21st, 1877.

DEAR BROTHER ROBERTS.—It is with much pleasure that I have read your pamphlet, *Prophecy and the Eastern Question*. It seems like a last warning to the world, and no doubt is meant to be a means of preparing this country for the work God has been preparing her for. And if there are still some of his sheep to be taken out of Babylon, it will be instrumental in calling them forth.

It would be a good thing if some newspapers were to review it, even although they should speak disparagingly of it. It would bring it into notice. If you or the publisher, Pitman, were to send a copy to the *Scotsman* here, and if Pitman had an agent in Edinburgh through whom it could be advertised, it might get a wide circulation. Of course we shall try and dispose of all we can. In a short time I will be transmitting you some money, when I shall send 10s., if you would devote that small amount to sending a copy to one or two of the leading members of the Government, including Gladstone and Bright. Not that I expect to convert them. But they cannot read it without it leaving an impression on their mind which may be a means of bringing about a submissive state of mind, after the judgments of God are made manifest.

I was interested in the statement, that the truth has been 40 years before this generation. Forty is rather a striking number.

Another thing I have been thinking a good deal about, is the times in the last chapter of Daniel. It seems that Daniel's times refer more expressly to the East. The time, times and half a time, or 1,260,

when expired, all these wonders or times should be finished. The Mahometan system may be said to have first been established in the year A.D., 617 and if we add to that . . . 1,260

we have the present year . . . 1,877  
From the time of the King of the South pushing . . . 1832  
supposing that to be the end of the 1290

it leads us back to the year . . . 542  
a very remarkable year—the first of a great plague, which lasted 50 years, and depopulated whole provinces of the East.  
If we add to the . . . 542  
the 1335 of Daniel . . . 1,335

1,877

we have the same end. Should Turkey come to her end this year, those times might be worth consideration. Any way, we are evidently drawing very near to the resurrection, and the sighing and crying, How long? will come to an end in the transcendent glory, when it will be glory, glory to the Highest.—With brotherly love, yours,

CHARLES SMITH.

A letter from brother Sinclair, of Turriff, is as follows:

*Balmellie Street, Turriff,*

*Jan. 29th, 1877.*

DEAR BROTHER ROBERTS,—We are heartily glad that you have, amid your multifarious labours, found time to write a compendium of the events transpiring in the East at the present time, and what will follow after according to the testimony of the prophets, our Lord and his apostles. God doeth all things after the counsel of His own will amongst the councils and armies of the present heavens, and moves the minds of the people forming the present earth. He is influencing the rulers of Europe to agree and to do His will, that His people Israel may be set free from the thralldom of the Goyim to which they have been subjected for the last eighteen centuries. We are pleased at the project to secure the land by purchase to fill the empty exchequer of the Sultan—the land which the Deity covenanted to Abraham and his seed for ever. He is causing to dry up the fast failing waters of the Euphrates, and is pitting the Jew, the Turk and the Lions of Tarshish in hostile opposition to the combined

chivalry and strength of confederated Europe, preparing to stand on the mountains of Israel, to be finally swallowed up of divine judgment at the hand of the Ruler of Zion and his true chosen and faithful brethren in Spirit manifestation. Europe is at present travailing in birth till Israel be born a proper child, and cradled in Canaan to be nursed and watched over by Jehovah as in the days of old. During the present sorrows we expect to see Syria pass into the hands of Jewish capitalists, protected by the British lion; Egypt pass under the same *regime* at the same time. These being given for the emancipation of Israel, the Turkish power must die at the hands of her would-be friends. God has no longer need of it, being upholden after Israel is redeemed. This cannot be far off. Then we may look for the Lord's appearance in power and great glory, to call upon all who have been under law to him, to appear and give an account of the deeds done in their lifetime, and receive their wages as a return for labour done in his vineyard. Whilst he tarries, I am happy to see that so many of the brethren, amid much opposition, are bestirring themselves to exhibit their light before men, while a little time remaineth to gather the remainder of the promised ones of the Father into the all-saving name, before the door is shut. Also it gives great satisfaction to see that you are still able to wield a sharp sword with a strong hand when the love of many is waxing cold and iniquity on the increase. We approve of a *testimony unto them*, whether they will hear or whether they will forbear, leaving the result to be determined by the Judge of All. Your articles in the *Christadelphian* are as racy as ever; your selections from the Dr.'s writings well chosen; Jewish affairs and the events of the month peculiarly refreshing, seeing that we are looking for redemption in Israel. May you be enabled to continue at the plough till the Lord come, at the close of the day, to invite you home to supper and the joy that will follow.—Yours, in looking for the King of Israel in his glory,

W. SINCLAIR.

*Vineham, Muddiford,*

*near Barnstaple, Feb. 4th, 1877.*

MY DEAR BROTHER ROBERTS,—I have read the pamphlet on the Eastern Question with great pleasure. It is well



timed and suits the emergency, and will carry amazement to many who are puzzled over the present political and religious state of things. I think it likely that men must see in it more than they will like, perhaps, to confess at first. It is a good idea to send it to the clergy and others notable for their corruption of the divine records. It will testify against them and for Christ the King, and for us also who are feeble from manifold infirmities, as we are a scattered people—a few here and there—and not many anywhere. If sent to ministers and others in our own neighbourhoods, it will help to call attention to facts palpable to the senses of the readers, and challenge their corrupt teachings, and make us, I hope, feel a little strong thereby. Oblige me by sending six copies, post paid, to the enclosed addresses. Most of them are old friends of mine, when I was among the Plymouth Brethren, who now stand aloof, and would read nothing, perhaps, if they knew it came direct from me. Accept, dear brother, my kind remembrance, and believe me in *the* faith and hope enunciated in things written in the Divine word, as elucidated by the venerable Dr. and yourself.—Your brother in hope,

JOHN SANDERS.

#### A TESTIMONY TO THE PRINCIPALITIES AND POWERS.

The irate Edinburgh newspaper writer, referring to the sending of the pamphlet to Mr. Gladstone, attributes the act to "the impulse natural to such a pamphleteer." He does not define what the impulse is. If he did, he would spoil his sentence, which expresses a truth as it stands. The "impulse" is one which it is impossible for him to understand, and which he would scout with all the emphasis of his Gladstonian antipathies. It is an impulse which one comes to possess from a fellow-feeling with the one body in the apostolic age, one phase of whose mission is expressed in the following terms: "This gospel shall be preached in all the world *for a witness*;" . . . "For a testimony against them;" "He is a chosen vessel unto men to bear my name before the *Gentiles and kings*"

(Acts ix. 15). "*To the intent that now unto the principalities and powers in heavenly places might be known BY THE CHURCH the manifold wisdom of God*" —(Eph. iii. 10).

In our day, it is not possible to carry out the mission of testimony with the same effect. Ungifted with "the powers of the world to come," and walled-off from all the castes and walks of the world in church and state, the truth's friends can lift but a still small voice—feeble and unheard in the great clamour of tongues. But it is our duty as it is our privilege to do what we can. We belong to the same community as Paul and his fellow-labourers, and are engaged in the same work, though our surroundings differ so much from theirs. We can only get at the world by the press, and scarcely by that. Still, we ought not to neglect the doing of what is possible, because it is small: but rather contrariwise. We have a great opportunity at present. "The Eastern Question" absorbs attention; and most people will be willing to read a pamphlet which has received Mr. Gladstone's favourable attention. But they won't buy it, says one. Well, let us give it them to the extent we can afford. The brethren in Birmingham have done this in their community to the extent of a thousand copies distributed through the post among the clergy, ministers, and leading mercantile and professional men. Brethren in other places have done the same on a more limited scale.

It is proposed to go to head quarters, and carry the testimony before the rulers of Tarshish. This will be a costly enterprise. They are over 1,200 of them—Lords and Commons. To supply them all through the post cannot be done for less than £30. But £30 for a national testimony ought to be nothing to even Christ's poor brethren. We have done bigger things than this, by the grace of God, before. A brother gives £5 towards it,

another, £5; a sister, £2 6s.; a brother, £1; a brother 10s.; another 10s.

#### WHO WILL TAKE PART?

Another brother offers, if necessary, to

duplicate every contribution up to a certain amount; that is, for every £1, he will give £1. Who will take part? We wait the reply. EDITOR.

## The Christadelphian.

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

MARCH, 1877.

THE event of the month, so far as the affairs of the truth are concerned, has undoubtedly been Mr. Gladstone's favourable notice of the pamphlet on *Trophecy and the Eastern Question*. Particulars may be learnt from an article on the subject in another part of this number of the *Christadelphian*, where are also certain suggestions worthy of consideration on the part of all who aim to be faithful stewards of "the mystery of God." It will be a long time before we know the full effect of Mr. Gladstone's few words. We may never know till the day of disclosure, now at the door. It is certain that they have resulted in a very wide extension of the testimony for the truth, in so far as this may be involved in the circulation of the pamphlet in question; for many persons, in various parts of the country, have procured the pamphlet, who otherwise would never have heard of it, or thought it utterly unworthy of attention if they had heard of it. The brethren everywhere have turned the opportunity to very liberal account, in the advertising and sale of the work through local booksellers, and, in many cases, in its free distribution through the post to leading men. The entire circumstance is of a cheering character, and may prove the prelude to more cheering events still—events which will place in the hands of accepted brethren a more interesting and effective agency of arresting attention to the verities of Jehovah's word. Sooner or later this will be. Meanwhile, we do well, as the Lord's servants, to turn every, and, therefore, this most wonderful opportunity to the fullest account.

## SIGNS OF THE TIMES.

The Conference a failure and the plenipotentiaries gone from Constantinople, each to his several government, the question on everybody's lips is, What next? This is Russia's question to England and the other powers. A circular from Prince Gortschakoff, issued since the breaking up of the Conference, says: "After more than a year of diplomatic efforts . . . the Cabinets again find themselves in the same position as at the commencement of this crisis, which is, however, still further aggravated by the blood that has been shed, the passions that have been raised, the ruins accumulated, and the prospect of an indefinite prolongation of the deplorable state of things which weighs upon Europe, and justly preoccupies public opinion and the Governments. The Porte pays no regard to its former engagements, to its duties as a member of the European concert, or to the unanimous wishes of the Great Powers. Far from having made a step towards a satisfactory solution, the state of the East has become worse, and remains a permanent menace for the peace of Europe, as well as for the sentiments of humanity and the conscience of the Christian peoples. Under these circumstances, before deciding on the course which he may think right to follow. His Majesty the Emperor wishes to know what course will be determined upon by the Cabinets. . . . The refusal of the Turkish Government touches the dignity and peace of Europe. It is important for us to know what the Cabinets, with which we have acted in concert until now, intend to do in order to reply to this refusal, and to ensure the execution of their wishes."

### RUSSIA HELPED.

Russia desires to be quite sure that Turkey will find no allies in the impending struggle. The course of events has wonder-

fully aided her designs in this respect. so distinctly as to manifest the co-operation of God with her. Illustrative of this, the following sentences from the *Daily News* of Feb. 6th are interesting:—

“The proceedings of the Conference have the air of having been arranged with a single eye to the advantage of Russia. The difference between her position now and her position at the date of the Moscow speech is striking in the extreme. Now she has earned the reputation of having left nothing undone that could by possibility ensure peace. Then she was popularly supposed to be determined upon war with Turkey, whether Turkey gave her cause or not. Now she has given proof of a readiness to push conciliation to the verge of extravagance, and to be content with concessions which even her former critics have admitted to be insufficient. Then she was credited with having a cut-and-dried guarantee ready in her pocket, and with an intention of insisting on occupying Bulgaria, to the exclusion of any alternative suggestion, however promising. Now she has listened to the only alternative that Europe has had to offer; and if she takes action by herself after all, she will not do so until it has been proved that this alternative was powerless to effect its object. Then she appeared prepared to defy the other Powers rather than to consult them, and to take the most direct way to her object without regard to the possibility that the journey's end might be reached as quickly and more safely by another road.

“When she had once gone into Conference, she proved that she had come thither with no preconceived determination to resist everything that savoured of conciliation, by reducing her demands to a minimum which went below anything that the most compromising Delegate had ventured to propose. If she had used her utmost ingenuity to better her position before Europe, what other steps could she have taken than have now been taken for her?

These have been the antecedents of the Russian Circular. And now the Circular itself comes as the last—or, at all events, as the latest—stage in a long process. The Conference has proved that the Great Powers were unanimous in thinking that certain guarantees are indispensable for the protection of the Christian subjects of the Porte against oppression. Some, at least, of the Plenipotentiaries came to Constantinople with no desire to admit the necessity of any guarantees or to make any stipulations more stringent than the circumstances of the case and the tranquillity of Europe required. But upon the guarantees as finally settled all were agreed, and when the Porte refused to concede even this reduced version of the demands addressed to

it, it was the unanimous voice of Europe that it defied. Russia now reminds the Powers that when she acceded to their wish to take the matter out of her hands, it was on the assumption that they would be able to accomplish without war what she herself had been prepared to accomplish by means of war. In presence of their failure to accomplish anything at all, she asks them what it is they intend to do. By associating themselves with her in Conference, the Great Powers have recognised that the object which Russia has proposed to herself is a just one. In making that object their own they obtained the right to determine by what road they should approach it; but now that the road which they fixed upon has proved to be impassable, Russia has the right to ask of them whether they propose to approach their object by another road, or to give up the attempt altogether. In the event of her deciding to revert to the attitude indicated by the Moscow speech, Russia will enjoy all the advantages that belong to a power which has allowed every stone to be turned before coming to the conclusion that war is inevitable. She will assert that she draws the sword only because the Powers that have declared the situation intolerable have, at the same time, refused to resort to the only means which could have permitted it to remain in the scabbard.”

#### PEACE OR WAR?

Some who are easily impressed with present appearances, and particularly because they wish things to take a course in accordance with the appearance, imagine there will be no war. Their theory is, that the Powers having said their say to Turkey, who refuses to listen, and having gone home, there remains nothing for it but to accept the result and leave the Christians to their fate. This illusion is fostered by the talk of peace negotiations between Turkey and Servia. They overlook the fact stated by the military correspondent of the *Daily News*, “that it would be to the advantage of both Russia and Servia that the latter should make peace. This would prevent the Turks from occupying Servian territory until the Russians showed signs of moving that way, when it would be too late, while Russia would still have the right to regard it as Turkish territory in case she wished to operate in that direction.” The fact is we are going through a portentous lull—the sultry quiet that precedes the storm. Russia is cautiously approaching her prey. The

following newspaper extracts sets this in a clear light:

"The failure of the Conference has again opened the question of peace or war between Russia and Turkey, and we fear that the course of events tends much more directly to hostilities than in the other direction. The Turks are still full of confidence, even to boasting, and the Russians are quietly but steadily collecting on the banks of the Pruth an extremely well-appointed army of at least 250,000 men, supplied with all the instruments of modern warfare. With this spirit of defiance on the side of the Turks, and these formidable preparations on the part of the Russians, there is still too much reason to fear that the return of spring will bring on a great war between the two nations. The confidence of the Turks appears to be founded on a variety of circumstances which are well stated in the following extract from a *Times* letter, dated Pera, January 26th:—'The Turks seem to recover from the dismay with which, in spite of their affected exultation, the departure of the Ambassadors at first filled them. Midhat loudly and openly expresses his conviction that Lord Salisbury will be disavowed, and will have to withdraw from the (English) Cabinet, ousted by the ascendancy of Lord Beaconsfield; and that Russia, uneasy at the attitude of Austria and Germany, and hopeless of England's co-operation or cordial support, will have to retreat with disgrace from the position in which the hasty declarations of her Emperor, and the idle demonstrations of her mobilised armies have placed her.' Such are the expectations under the influence of which the Turks appear to be about to risk everything on the fortune of war, if the Russians will give them the opportunity, which the latter seem strongly disposed to do. Nothing can be grosser than these delusions, as far as the world has at present the means of judging. The Turkish Government holds the expectation that Russia will have to retreat from the position taken by the Emperor, and that the assembling of her armies is an idle demonstration. These delusions, as we believe them to be, were spread during the proceedings of the Conference by writers who wished to confirm the headlong tendencies of the Turkish Government, by undervaluing the strength and reality of the military preparations of Russia. We are now told by well-informed eye-witnesses that Russia has, in Bessarabia, on the north bank of the Danube, not fewer than 250,000 splendid troops, comfortably and warmly clad from head to foot, fine robust men, inured to fatigue and quite ready to march. The artillery, we are also told, is very fine—all the guns of the latest models; and the general temper of the troops excellent. In addition to this, the Russian

Government has collected a large army on the Asiatic frontiers of Turkey, and, according to very recent advices, the mobilisation of the Russian guards has been resolved on. All these steps point to the commencement of a great war in the coming spring; and as the Turks are also making great and formidable preparations, there is too much reason to fear that we shall not see peace again in Eastern Europe until the fortune of war has been decisively tried."—*Liverpool Mercury*.

"There can be no doubt as to the critical aspect which the Eastern Question is assuming. The failure of the Conference is not a settlement, and as Russia will not accept it as such, Europe will await with some anxiety the next development of this exciting drama. . . . What would happen if a couple of months hence Russia were to declare war against Turkey? . . . . When once war on the Eastern Question has begun there is no predicting the end of it. All superficial friendships and sentimental alliances will vanish into thin air, and each Power will stand by its own interests. Two or more, it may be, will be able to adopt a policy in common, and will become allies not from choice, but because they conclude that their alliance will be mutually advantageous. The attitude of the Government, therefore, is to be on its guard; to preserve peace, if possible, by using all legitimate efforts, but to take care to be free from all embarrassing entanglements if war should be declared. The firing of the first shot, if such a misfortune should occur, will clear the air in Europe, and we shall see the situation, not as it is presented by diplomatists, but in its true light, and the question which will rise to the surface instantly will have relation to the national interests. Can a war between Russia and Turkey be localised? Will the Austrian Government stand by while Russia invades Turkey? And in the event of such an invasion what will be the attitude of England? We anticipate a very rapid maturing of public opinion on the question if hostilities should begin. Would the country desire or permit a repetition of our Crimean experience? Or would we leave Turkey to fight her own battle, taking guarantees from Russia as to territorial acquisitions? A new vista would be opened out by a declaration of war, and even without the additional knowledge which would become available, it is certain that we cannot allege that the crisis has come upon us unawares. Whatever may happen we have been well prepared, and for any contingency the Government ought to be ready with a definite policy."—*Standard*.

"In case Russia has made up her mind to fight, she would not probably think of doing so for six weeks at least. The

condition of the roads in Roumania, and on this side of the Danube, is such that no army could make progress over them until the winter is nearly over. If Russia therefore intends fighting, it is obviously her interest to keep her intention secret, and to make the Turks believe that she does not until March. No conclusions against the likelihood of war can therefore safely be drawn, from the fact that almost every day brings us telegrams stating that Russia is unprepared and does not intend to fight. A merchant who arrived yesterday from Poti states that the preparations made there by Russia are immense. The Turks have sent a ship round to Batoum to lay torpedoes, to defend the harbours from any attack from Poti, and a considerable number of troops have been sent for the same purpose. The weakness of Turkey consists in the fact she will probably be attacked in not less than five separate points. The Russian army on the confines of Roumania is, as I have said, about 210,000 strong, with a reserve of 80,000, and railway accommodation that can bring down 6,000 men a day, with everything required for them. Russia has probably not less than 80,000 men near Poti. Roumania will probably furnish her with 60,000; Servia with 40,000. At the moment of entry into Turkish territory probably 20,000 Montenegrins would again be in the field, and shortly after in Greece, an army quite sufficiently strong to require 20,000 Turkish troops to look after it, would be in motion."—Constantinople correspondent of the *Daily News*.

#### THE GATHERING STORM.

The London correspondent of the *Liverpool Mercury* says:—"Foreign news is again very disquieting. The Russian armaments turn out to be much more formidable than has been so sedulously reported. The last vestige of Khivan independence has been destroyed by the abdication of the Khan of Khiva. The Prince of Montenegro has informed the Sultan that he cannot make peace with him direct and on his own account. Turkey is asking Servia to give guarantees of good behaviour, which it is almost certain Servia will not grant. The elections in Germany have been so unfavourable to the Empire, that it is highly probable that Bismark will attempt another war by way of diverting the people from domestic politics. The French and German newspapers are attacking each other with increasing bitterness, and there are many other signs that the animosity between the

two countries is increasing rather than diminishing. In fact the 'black spots' on the continental horizon were never more dark or more big than they are now. According to present appearances there will be little legislation done by Parliament during the coming session. M.P.'s will be far too much interested about foreign affairs to attend to sanitary, legal, or other needed reforms."

#### TROUBLE IN INDIA.

The same correspondent says:—"It would be interesting to know at a crisis like this what are our exact relations with Afghanistan. The *Bombay Gazette*, arrived by to-day's Indian mail, gives a telegram, dated Lahore, January 14th, which says that 'the British agent is directed to quit Cabul about the Bolan Pass affair. The Russian ambassador is well received by the Ameer, who is said to be allied with Russia.' I need hardly point out that it is a matter of extreme importance that the Ameer should not be under Russian control, and should not be on unfriendly terms with us."

#### WHAT WILL ENGLAND DO?

This is the question of the hour; nobody knows exactly. Parliament has met, and it is questionable from the utterance of responsible men whether the English Government has made up its mind. The situation is well represented in *Punch's* cartoon—*Russian Bear to British Lion*: "You have read my Circular; you know my intentions are strictly honourable; what are you going to do?" *British Lion*: "Blest if I know; ask the Government, and if they cannot tell you, you might try the Opposition." The published correspondence on the Eastern Question would indicate, however, that Turkey is to be left to her fate. The Marquis of Salisbury, in presenting the scheme of the Conference to the Turkish Government, said that in case Turkey rejected the scheme (which she has since done), "The position of Turkey in the face of Europe will have suffered a great change, and will be very perilous." The Porte is rushing upon dangers which will threaten the very existence of Turkey, and it will

have to meet those dangers alone. "Great Britain is resolved to give her sanction neither to bad administration nor to oppression; and if the Porte, through obstinacy or inertness, resists the efforts which are being made with the object of placing the Ottoman Empire upon a more secure basis, the responsibility for the consequences which will follow will rest solely on the Sultan and on his counsellors."

#### EVENTS IN TURKEY.

Since the departure of the Plenipotentiaries from Constantinople, Midhat Pasha, the inventor of the new constitution, and the friend of all the present reforms, has been arrested by order of the Sultan and sent as a prisoner out of the country. On this the *Daily News* remarks:—"After what has happened, even the most confiding and hopeful of political observers will find it difficult to believe in the stability of any system or policy at Constantinople. The ground is undermined, and no public man knows how soon it may give way under his feet. Until lately only servants of the State were in jeopardy, but within these twelve months, Sultans have been taught that they, too, are subject to dismissal, and the sense of uncertainty has increased. The most successful of conspirators, as we now see, enjoys no greater immunity than others, while intrigue follows intrigue, and plot succeeds plot with startling rapidity. In view of these changes, to talk of the good government of races and provinces in Turkey, as safeguarded by the character of a Government or the aims of a policy would be fatuous folly."

#### PROGRESS OF THE EUPHRATEAN EVAPORATION.

At the annual meeting of the Manchester Chamber of Commerce, on Feb. 5, the chairman pointed out how seriously it would affect British commerce if Russia were allowed to occupy Constantinople. His argument was that Turkey was a large buyer of British goods, which she admitted to her ports almost free of duty, while Russia was protective.—Mr. Jacob Bright, M.P., replied that if Turkey was a good customer, she was a dishonest one.—Mr. Hugh Mason energetically supported Mr. Bright's remarks. He quoted statistics to show that Turkish trade was dwindling. In 1873, Turkey's imports were £8,000,000; in 1874, £7,000,000; in 1875, £6,000,000, and the returns for 1876, when issued, would show a similar declension. He hoped they had heard the last of the enormous advantages which this commercial district derived from its connection with Turkey. He might perhaps for a moment forecast the future. In 1863 Russia gave freedom to 22,000,000 of her serfs or slaves. At this moment, the stronghold of African slavery was this very Turkey. Russia at this moment had railways extending 13,000 miles; Turkey had 1,000 miles. In whatever respect they looked at these two nations as civilised powers, there could be no comparison made except to the advantage of Russia. Now, internationally, he wished to cultivate the friendship of the most civilised powers, and not on any account whatever to waste the treasure and the blood of this country in propping up such a rotten and disgraceful State as Turkey in his opinion was. We carried on a great commerce with Russia: it was our fifth best market."

#### THE NO-WILL NULLIFICATION OF CHRIST'S WORK & MISSION.

THAT Christ had a personality, will, or character of his own, developed by trial, is one of the most obvious facts of his case as narrated in the gospels, and as depicted in all the allusions to him in the apostolic epistles. It is a self-evident necessity of the case. We never heard it disputed by any class of professors of faith in him. Whether it be the merc-manist, or the Trinitarian, or

the believer in the truth that Jesus was the exhibition in the seed of David of the divine character which had been spiritually ingained in his conception, and afterwards developed by growth and experience and nurtured by assistance from above; and afterwards the direct manifestation of the Father's wisdom and power by the descent and abiding presence of the Holy Spirit at

his baptism, we never until now met with the denial of his personal and independent volition except in the pages of a remote ecclesiastical history. It has sprung up now through a mistaken construction of the fact that he was God in manifestation. It has ensnared some whom we regret: at the originator we are not surprised. It is an obliteration of our Elder Brother; the eclipse of the captain of our salvation; the blotting out of "the mediator between God and man." As such, it is a serious interference with the truth—the substitution of incomprehensible phrases and embarrassing definitions for a glorious and practical fact: the existence and submission and love of our personal head and friend, with whom we hope shortly to be united.

In the intelligence from Sale two months ago, we were obliged to indicate the reservation arising from the acceptance of this error. Brother Birkenhead responded by requesting insertion of the following notice:

"The brethren and sisters at Sale wish it to be understood, that in relation to the doctrine of 'God-manifestation,' they believe that in accordance with Jehovah's statement to Moses, He caused a portion of His Spirit to become a flesh and blood body, in which He veiled Himself, and through which He manifested Himself from its birth, forward. The eternal Christ-power veiled in the flesh, and the flesh in which the Christ Deity dwelt was known to men as Jesus Christ, *was and is the true Deity*. The side which men saw was the flesh, which the indwelling and ever present Deity used for the purpose of His manifestation of righteousness or character, which character being produced by the Spirit or Eternal Christ-Power, was without spot, and 33½ years from the birth of the flesh, the flesh was given by Deity for the life of the world. Having provided and offered this spotless Lamb, which took away our sins, the body was again vivified and raised to Spirit nature, so that Jesus Christ, who was first God manifest in flesh, is now God justified in Spirit, believing that the flesh and blood body seen by men was prepared for the use of the invisible Deity dwelling therein (from the moment of its formation, and not simply from the immersion of Jesus), and whose intelligence, wisdom and power thus embodied, were manifested through the flesh in the various words spoken and actions performed, we understand all scriptural statements concerning Jesus Christ in harmony therewith, and give the glory therewith to the Eternal Spirit, Jehovah, while at the same time we honour the Son as we honour the Father, because the Son was the Father

in flesh-manifestation, His Spirit having become that flesh."

To this the Editor returned the following answer:

*Birmingham, 14th Jan., 1877.*

DEAR BROTHER BIRKENHEAD,—Your letter deals only with points of agreement. I should have been glad if you could be equally satisfactory as to the conclusions you draw from the premisses laid down. If you can say "yes" to each of the following questions our difficulty will be at an end:

1.—Had Christ, the manifestation of God, a will of his own, which he voluntarily subjected to the requirements of his Father who sent him?

2.—Did Christ undergo probation before exaltation?

I should feel unspeakable relief if you could answer these questions affirmatively. God forbid I should misrepresent you. It goes hard with me I assure you to be at issue with those with whom I have been in so much unity in the truth as with you; but you leave me no alternative if you cease to confess the truth in that element of it which you now call in question. Relieve me of my embarrassment by saying "Yes" to the questions. I will then know how to deal with the statement which you desire to be published.—Faithfully yours in the hope of present and future unity,

ROBERT ROBERTS.

P.S.—Love to all of your house.

*Sale, Jan. 15th, 1877.*

DEAR BROTHER ROBERTS,—Yours of yesterday is to hand, in which you ask me to give an answer to two questions. I will willingly do so, but must trouble you to write me again before I do it. The matter at issue is of the greatest importance, therefore we shall do well to avoid doing anything hastily, and we must strive to avoid misunderstanding. For these reasons I think it well that, in the words of the Dr., "The first thing we ought to do is to arrive at a distinct comprehension of what each one understands by the phrase *Jesus Christ*," and in addition to this also, what each one understands by the words "will," "voluntary" and "probation." As these words occur in your questions, I must ask you to write me again, when I will gladly answer you. This is certainly necessary, as they are all words having various meanings. (Here followed lengthy extracts from writings on the subject by Dr. Thomas and the Editor). Excuse me writing at such length. Please to give me the necessary assistance that I may know what you mean in the questions by the words "Christ," "the manifestation of God," "will," "voluntary" and "probation," and

I will immediately reply.—In the hope that we may all be found prepared to enter the presence of Jehovah's glory in Christ at his coming, and reciprocating your love expressed for us, believe me to remain, yours faithfully,

J. BIRKENHEAD.

*Birmingham, 22nd January, 1877.*

DEAR BROTHER BIRKENHEAD.—I have been too busy with a pamphlet on the Eastern Question and with the coming *Christadelphian* to answer your letter. In doing so now, I must be very brief.

1.—By "Christ" I mean that individual personage whom Paul describes as "the man Christ Jesus;" and of whom Peter says "God anointed him with the Holy Spirit and power."

2.—By "will" I mean individual volition or power of choosing according to the ideas before the mind.

3.—By "voluntary" I mean the exercise of this power.

4.—By "probation" I mean proof, trial, temptation.

I hope these definitions will enable you to say "Yes" to the questions I have propounded, and which I here repeat. 1.—Did Christ, the manifestation of God, have a will of his own which he voluntarily subjected to the requirements of the Father who sent him? 2.—Did Christ undergo probation before exaltation?

I would remark with regard to your quotations from the Dr. and myself, that while quoting one part of our statements, you leave out of account and object to other parts. This ought to suggest to you that your treatment of the Scriptures, which cannot stand up and speak for themselves as living writers can, may be of the same one-sided character. Hoping we may not be separated, I remain, with love to all, your brother in the hope.

ROBERT ROBERTS.

P.S.—I have no sympathy or connection with any who say Christ was a mere man.

In answer to this, a long letter was sent, from which we subjoin extracts sufficient to indicate the nature of the reply as follows.

*Sale, January 25th, 1877.*

DEAR BROTHER ROBERTS.—Your note came duly to hand, but great pressure of business has prevented me answering sooner, which, however, does not much matter, as it is too late for anything I may have to say to influence you in regard to putting or not putting my former communication in the February *Christadelphian*.

I regret that what you have further said in your last letter in explanation of terms used in your first one, is not such as we can heartily say Yes to. We may misunder-

stand you; but some of the expressions used convey ideas which we cannot endorse, while others are still indefinite.

The personage alluded to by Paul when he said "the man Christ Jesus," is certainly the one whom he, in the chapter following that from which the phrase is quoted, speaks of as "God who was manifested in the flesh," but, at the time he wrote was "God justified in Spirit," the same personage throughout. So also the personage whom Peter speaks of as being "anointed with Holy Spirit and power" is the same he speaks of as "our God and Saviour Jesus Christ." . . . You ask, "Had this personage a will of his own or independent volition? Independent of the flesh in which he was manifested? Yes. Independent of the Eternal Christ Power? No. Had he the power of choosing according to the ideas before his mind? Yes, as God unmanifested has; but that the Son could have chosen to do evil we do not believe any more than he unmanifested could have so chosen. The word "subjected" also implies the idea of "opposition" on the part of the will existing in the Son, which we cannot endorse for the reasons given above.

That in the living flesh and blood man, existed, as in us, impulses and natural inclinations, which required keeping within legal bounds, we fully recognise; but this was done by the eternal Christ Power dwelling in the Son, and constituting him Jesus Christ, or God manifest in flesh, and not by the good organisation of the Son as a man merely. I need scarcely say that after the Eternal Spirit, in accordance with the oracle, "I will be who I will be," became Jesus of Nazareth, there were steps of progression in the manifestation of himself. Just so much of his intelligence, wisdom and power were manifested through the body prepared" as he, the Christ Deity, thought proper, so that the Son spoke and acted according to the wisdom and power dwelling in him; so that while the Son, as a second intelligence, was ignorant of various things during the days of his flesh, he was at the same time as Jesus Christ, or the human and divine in combination—the *personage* by whom the worlds were made—the true Deity, whom to know is life eternal, and such we cannot recognise as having a volition independent of the Father.

The "subjection" of "the man Christ Jesus" to the requirements of the Father, was the result not of the good intentions of the human, carried out by the assistance of the Divine Spirit, but the result of the divine intelligence, wisdom and power of the Spirit, which was the directing and controlling power embodied. Without this we say "the man" would not have been "Christ Jesus"—in combination they were Jesus Christ.

To your second question, did "the man Christ Jesus" undergo trial, or temptation



before exaltation? we answer Yes, as Christ before he clothed himself with our sinful flesh, was tried, tempted and proved by the Israelites in the wilderness 40 years. So when he became "the man Christ Jesus," he was tried, tempted and proved by the Israelites again.

With reference to your remark that our quotations from the Scriptures may be as one-sided as those from the Dr.'s and your own writings, we would say that we can understand and harmonize all the statements of the Scriptures upon both the sides of this glorious subject, which, however, we are unable to do with the Dr.'s and your own; and while we can heartily endorse many things you both have written, there are others we cannot. The first we quote, because we believe them to be the exposition of Scripture; the others we leave alone for the opposite reason.—That you and all truly desirous of God's glory, with us, may then be accepted, with love from those associated with me, I remain, dear brother, yours fraternally,

J. BIRKENHEAD.

#### REMARKS ON THE FOREGOING.

The confusion apparent in the foregoing is the simple result of failing to distinguish between God and the manifestation of God. This distinction is visible in all the information we have of Christ or allusion to him. It is involved in the very fact that he is the Son of God. It is a distinction so constantly conspicuous in the New Testament, that we shall not cease to hope concerning our friendly correspondent, that in the continuous and contemplative reading of it, the distinction will so dawn upon him and those with him, as to compel them to recognise it and to throw down the barrier which the denial of Christ's voluntary obedience at present interposes.

The letter draws metaphysical distinctions between the Spirit that formed and fashioned the man Christ Jesus, and the flesh-nature in which the form was exhibited. It is this that creates the difficulty. It is an unscriptural way of dealing with the subject. We are not to speak of Christ as if he were a compound of two chemical substances; we are to look at him as a whole—the Word made flesh—the man Christ Jesus—the Son of God. If we do this, we can have no difficulty in recognising his independent volition and his individual distinction from the Father, to whom he was obedient. His manifestation of God and his individual

compliance with the will of God are facts, and they are consistent facts to those who take the subject in its practical New Testament form, without seeking to square it in its abstract elements. We ought not to distress ourselves with abstractions. They are beyond the range of the human intellect. It is facts we have to deal with, and the facts in this case are matters of testimony. We must receive all matters of testimony. It is a mistake to discard a testified fact, because we are unable to reconcile it with some other fact. It is a testified fact that Christ obeyed, that he obeyed for the joy set before him; that he was tempted; that though he were a son, he learned obedience, and with strong crying and tears, he made supplication to the Father, and was heard in that he feared (Phil. ii. 8; Heb. xii. 2; ii. 18: iv. 15; v. 7, 8.) To say that these things are not so because he was the Word made flesh, is to reason against the testimony. It is not for us to say what the effect of the incarnation of Jehovah's word must have been; it is ours to receive the testimony of what it was. The letter, under a wrong guidance, fails to do this, but makes use of the God side of Jesus to blot out the obedient and well-beloved Man of Sorrows. The letter makes the obedience of Christ the act of God in the Son, instead of the act of the Son to God. It does this from a fear that to say it was the Son's obedience, would be to say it was the obedience of the "man; merely." There is a wholesome fear of mere-manism; but it is misplaced here. You cannot have the obedience of a "mere man" where no mere man was. The man Christ Jesus was not a mere man, but the exhibition of the divine character by the means employed in bringing him into the world. After his anointing, he was the exhibition of the Father's power and wisdom, as well as character.

Take away the individual volition of the man Christ Jesus, and you destroy the beauty of this most blessed matter. This is done in the well-meant but misleading definitions of the foregoing letter. The answer to the second question, for instance, completely nullifies the fact of the Father's subjection of Christ to trial. It says Christ was "tried, tempted and proved" as God was "tried, tempted and proved by the Israelites in the wilderness for forty years."

Now, the testimony of Paul is that he was "tempted in all points *like as we are*."—(Heb. iv. 15.) The letter says he was tempted *like as God was*. Can God be tempted with evil? James says No.—(Jas. i. 13.) It is testified that Christ was faithful.—(Heb. iii. 2.) To whom was he faithful? According to the indiscriminating language of the letter, he was God faithful to himself or faithful to the Israelites. Paul's representation of the matter is, "He was faithful to HIM THAT APPOINTED HIM, *as also Moses was faithful in all his house*."—(Heb. iii. 2.) This is the completest condemnation of the No-will theory. It takes away Christ's faithfulness to God: it hides the Son of God and destroys the relation between our Elder Brother and our common Father. It is testified that the Father "scourgeth every son whom he receiveth." That Jesus was no exception is expressly testified in the declaration that "*though he were a Son, yet learned he obedience by the things that he suffered*."—(Heb. v. 7, 8.)

The writer cannot harmonise his theory with these testimonies. He says he can; no doubt he thinks so, but true discrepancies remain in logic, even if a man be not able to see them. The writer cannot reconcile what Dr. Thomas has written on the subject, and he finds the same difficulty in what the Editor has written. One of these writers is alive, and asserts harmony to exist where the writer of the foregoing letter sees contradictions. What does this mean, except that the latter is not accurately putting all parts of the subject together. An argument against the view that Christ is a mere man necessarily lays stress and emphasis on the divine side of the case; but there is no exclusion (though there may be no mention) of co-ordinate truth. Christ is the Spirit's work, but an argument to prove this is wrongly construed if it is construed to exclude the *Spirit's mode of doing the work*. This mistake has been made—we doubt not in good faith on the part of some. We are sorry for it, but we are not at liberty to partake in the error resulting from this mistake. We pray that God may restore unity among all who, in sincerity and truth, seek to do His will and to uphold the glory of his name in the earnestness and simplicity of childhood.

ERROR.

## ANONYMOUS LETTER ON THE SUBJECT.

An anonymous writer has printed and circulated a letter on the subject of the pamphlet, from which the following are

### EXTRACTS.

BRETHREN,—The theory advocated in a pamphlet on the subject of God-manifestation recently published, is an evidence that there are men in the ecclesias now, as in the days of the apostles, "who are ever learning, but never able to come to a knowledge of the truth;" and who merit the rebuke of the apostle, "when ye ought to be teachers ye have need that one teach you which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." It is deeply to be regretted that through the action of these "unstable souls," the ecclesias should be distracted by the discussion of a metaphysical quibble which savours of the jargon of the schools rather than of the truth, and which will retard the growth in spiritual things of those entangled by it. The effects of the controversy have already been disastrous; but whilst we mourn this we remember that the Highest Authority has said, "offences must come," and we can only reiterate the warning, "Woe unto that man by whom they come."

We endorse the opinion brother Roberts has expressed concerning the pamphlet, that "it is an incompetent manipulation of the divine word;" and we think the most cursory perusal of it must convince the reader that the champions of the theory advocated therein lack that essential qualification of the "workman that needeth not to be ashamed," the ability to "rightly divide the word of truth," and that their present action entitles them to a position among those "who strive about words to no profit." We have yet to learn that salvation depends either upon the discussion or belief of such speculations as those raised in the tract; if it does, very few of the poor of this world, for whom the gospel is specially designed, will stand at the last among the redeemed.

The present controversy is an illustration of the truth of the proverb, "History repeats itself;" for in the days immediately subsequent to the times of the apostles, when truth was displaced by error, and when, as had been predicted, men began to turn from the simplicity of the gospel to indulge in the various speculations which were raised by men of perverse minds, great distraction resulted from the discussion of the questions whether there existed in the Christ a human and a divine will, or whether the human was not altogether absorbed by the divine? and also whether the "human will of Christ sometimes acted from its own impulse, or

whether it was always instigated by the divine nature?" "Upon these questions," says Mosheim, "arose severe contests which divided the Commonwealth as well as the Church into two parties."—(*Mosheim's Ecc. His.*, Mundock's Trans., pp. 256-257.) "This controversy," he adds, "is a striking illustration of the fallacious and hazardous nature of every religious peace which is made to rest on ambiguous phraseology."—(*Mosheim's Ecc. His.*, Mundock's Trans., pp. 256, 258, sec. 10.) When it is stated that the above questions were preceded by a denial, on the part of some, that the body of Christ was mortal (or under the Edenic law), we have evidence from the past and present experience of the brethren that these "last days" of the Gentiles have seen the revival of two forms of ancient error.

The two writers are in antagonism to each other, and this proves that they do not understand the abstractions which they discuss. The very fact that certain desires existed which could not be gratified, and appetites which could not be indulged without sin, is evidence that the "impassive Jesus" of the pamphlet, is not the Jesus who "gave us an example that we should follow in his steps," in the fact "that though he were a son, yet learned he obedience by the things which he suffered." Moreover, "if the flesh was dead all the way through" we fail to perceive the relevancy of the contrast which the apostle draws between the first and second Adams. "As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." From this we learn that death was the consequence of disobedience or sin, which resulted from "the will of the flesh which existed as desires or appetites, obtaining the supremacy and not being subordinated to the will or law of God. Life is obtained through one, who "loved righteousness and hated iniquity," and who was successful in *subordinating* "the will of the flesh" to the will of God. This is the plain scriptural statement of the matter; but it is to be feared that the clouds of philosophical dust which have been raised will have disordered the mental vision of some, and thus prevent them perceiving the simplicity of the apostle's teaching; however, the application of the Spirit's eye salve will speedily restore such injured organs to their wonted clearness. We thank you, brother Birkenhead, for your admission, although we do not suppose that when you penned the words you understood their purport, or knew that in your admission you conceded the point at issue. We say, blessed be God "the will of the flesh" in our "Elder Brother" never became a controlling power in him, but your confession of his victory we heartily endorse; and we find consolation in the thought, while enduring this present evil world, that our "Great High Priest"

"Knows what sore temptations mean  
For he has felt the same."

And because "he was tempted in all things like unto his brethren" "he is able to succour" the toilers who are endeavouring to win a place in the kingdom of God. Herein is the true sweetness of his victory, and we are content to rest in the assurance that while fighting to win the stephan of an endless life, his loving heart is full of sympathy towards us, and his grace is promised to help us, because he has experienced the fierceness of the battle, and hence it is that he has given that heart-cheering promise which has oft infused renewed vigour into weary stragglers,— "To him that overcometh will I give to sit down on my Father's throne, even as I also overcame, and am set down with my Father on his throne."

"We believe," says D.B., "that Jesus Christ was the Lord of Hosts himself;" and if dogmatic assertion was proof, then the statement would be firmly established. But the proof has not been furnished, and until it is given we must reject the assertion as teaching, which is not warranted by the form of words "which the Spirit teacheth." Meanwhile we shall be glad to have answers to following questions:—

If the Jesus Christ of the New Testament was "the Lord of Hosts himself," the "Holy One of Israel that inhabiteth eternity," how could he be begotten?—(page 26.) How could he be son to "the Lord of Hosts?" How could he be inferior to his Father?—(John xiv. 28.) Would not the glory be equal, the majesty co-eternal? Are not the same things equal? How could the Lord of Hosts, who knoweth the end from the beginning, be limited in knowledge?—(Mark xiii. 32.) How could the Lord of Hosts be wiser than the "Lord of Hosts?" Yet Jesus Christ was ignorant of some things known to his Father.—(Acts i. 7.) If he was the "Lord of Hosts," why that wailing agonised cry from the cross, "My God! my God! why hast thou forsaken me?" Did God forsake the Lord of Hosts? Was "the Lord of Hosts crucified through weakness?" Did "the Lord of Hosts" die?" if he did, he was not the "King Immortal;" if he did not the definition is false; its originator is at liberty to seat himself on the horn of the dilemma he finds most comfortable. Christ *died* and was *buried* (1 Cor. xv. 3, 4,) and raised (Acts xiii. 37,) by "the Lord of Hosts," but, if Jesus Christ was "the Lord of Hosts himself" we are called upon to believe that "the Lord of Hosts" required to be perfected, "for Christ was made perfect through suffering." That he required to be made obedient, "for Christ learnt obedience by the things which he suffered." That he had "desires and appetites" which were in antagonism to his own law, for Christ's were

subordinated thereto; and finally we are gravely asked to believe that in Gethsemane's garden "the Lord of Hosts himself" prayed that "not His own will, but the will of the Lord of Hosts might be done." These considerations abundantly prove how far the Spirit's teaching is the theory under consideration. Another advance and its upholders will be landed in the mazes of Trinitarianism; even now the conclusion irresistibly follows from their premisses, that Mary was the "*Mother of God*," for she was the Mother of Christ, and Christ, say they, is the Lord of Hosts himself.

How startling is the following extract when we remember the source from which it emanates. "The Spirit of God, powerful and glorious, came down from heaven, was made flesh, and became a *Jewish* child, and thus left *its* glory and became poor, that by *his* righteousness and shedding of blood, *he* might remove the curses . . . and being raised from the dead, was received back again to glory, even the glory *he* had before the world was."

We could understand a Trinitarian writing in such a strain; but how a Christadelphian could do so, is utterly incomprehensible.

"The Spirit came," "the Spirit left," &c. The only "Eternal Spirit" recognised by the Holy Oracles is "the King Eternal," but He did not become poor; He did not leave His glory; He did not become a Jewish child; and, therefore, the exegesis given must be rejected. The "son of His love," made in all points like unto his brethren, "was content, for the joy set before him, to endure the cross, despising the shame," and, although in the form of God, humbled himself unto the death of the cross. There is apostolic authority for this, but there are no grounds for supposing that Paul meant that "effluent matter" "was rich but became poor." The teaching leads logically to the unscriptural dogma of a co-eternal Son: its upholders may deny this, but their denial will only prove that they do not understand the meaning of their own words.

Is it not evident from the foregoing that the pamphleteers do not perceive the distinction which the Scriptures maintain between "the Lord of Hosts" and "his servant in whom he delighted?" and, consequently, there is practically an entire obliteration of the "Man Christ Jesus," who, by loving obedience, wrought out the Father's will. Dr. Thomas taught not so. His language on the subject unmistakably proves that he is at variance with the theorists: "The 'grace of God' was upon Adam, and imparted to him much wisdom and knowledge, but still left him free to obey the impulse of the flesh rather than the divine will. This was the case with Jesus, who, in his discourses, always maintained the distinction between what he called 'mine ownself' and

the Father who dwelt in him by His effluence. 'The Son,' said he, 'can do nothing of himself,' and this he repeated in the same discourse, saying, 'I can of mine ownself do nothing.' He refers all the doctrine taught, and all the miracles performed, to the Father, whose effluence rested upon him and filled him. If this be remembered it will make the 'hard sayings' of his teachings easy to be understood."—(*Phanerosis*, p. 43.)

If Jesus had not the power to disobey, how can we understand his own words to the official of the High Priest: "Thinkest thou that I *can not 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?—(Mat. xxvii. 53.) This proves, beyond the possibility of cavil, that Jesus had the power to bring about certain things which would have resulted in the non-fulfilment of the Scriptures, and if they had been broken he would have sinned; he must, therefore, have had the *power*, though not the *purpose*, to escape from suffering and disobey. We think this cannot be controverted. The distinction will be clear to minds of ordinary discernment. We see no reason for believing that the great principle upon which God had promised to exalt men to glory and immortality, viz., perfection through trial, was violated or set aside in the case of Christ. The denial of this is mischievous, and we are prepared to resist doctrines which teach that the human was entirely absorbed in the divine. Whilst we firmly adhere to the "mystery of Godliness," and believe that God worked through Christ in a special manner, we are not prepared to endorse other "mysteries" which render it impossible to understand testimonies which teach Jesus Christ has been exalted to the Father's right hand, because in the exercise of his own choice he obediently passed through the valley of death.

Many portions of the letters manifest on the part of the writers a desire to be wise above what is written, and to not only speculate upon the *modus operandi* of Deity in the bringing of his Son into the world, but also to explain it as though they had been present at the operation. The history of the past, evidences the evil results which have flowed from such action. It is surprising that men cannot be satisfied with scriptural explanations instead of continually itching after fresh theories by which to explain the modes of Divine working: the invariable result is a "darkening of counsel by words without knowledge."

We regret the circumstances which have called it forth, but trust that the advocates of the doctrines combated will abandon their unscriptural position and seek again "the old paths." The doctrine advocated is not advance in knowledge, but the reverse. We admit that increased acquaintance with the

word should produce clearer perceptions of its teachings or growth in the truth, but this is very different to beginning in "second

childhood" to discuss what are the first principles of the faith into which we have been immersed.

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## CHRIST AND MOSES.

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LET us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ, or so like to Christ as Moses. If we cannot find such a one, then we have found him of whom Moses in the law and prophets did write, "Jesus of Nazareth, the Son of God." Moses at his birth was saved from the general slaughter of the infants of the Israelites, which took place by a tyrant's command and was afterwards compelled to flee into a foreign country to save his life. Moses, accredited by the signs and miracles which he was enabled to perform—the meekest of men—and the most distinguished prophet, whom the Lord knew face to face, was the deliverer of his people from Egyptian bondage. He was the lawgiver of Israel. He was their leader in their journey through the wilderness to the promised land; and, above all, the Mediator of that covenant which God made with them. When receiving the law, he fasted forty nights; and when he descended from the mountain, his face shone with the glory of God. In these and in many other respects, Moses resembled and prefigured Jesus Christ; with whom his parents were compelled to flee into a foreign land, to escape from a tyrant's slaughter of the infants in the place where he was born; who was meek and lowly, but approved by signs and miracles which God did by him. He is the great deliverer of his people from bondage. He is their lawgiver—the mediator of the new covenant made with the house of Israel—the leader and captain of their salvation, leading them through the wilderness, to the promised land of rest. In entering upon his work, he fasted forty days and forty nights. When he was on the Holy Mount "his face did shine as the Sun." Jesus Christ was the prophet whom Moses foretold God was to raise up like to him. "Moses verily was faithful in all his house as a servant, for a testimony of those

things which were spoken after, but Christ as a Son over his own house."

One thing further respecting Moses may be remarked. On account of his sinning against God, he was not permitted to enter the promised land, of which he was exceedingly desirous, and he earnestly besought the Lord on this account. The sentence, however, remained unchanged, and he was commanded to say no more on that matter. It was necessary that his death, as the mediator of that first covenant, should intervene before Israel could enter the land of promise; otherwise an important part of the typical resemblance between him and the Lord Jesus, as the mediator of the new covenant, could not have been exhibited. Through sin Moses forfeited this privilege; and, on account of sin, the death of their mediator is necessary, in order that the people of God may be put in possession of their eternal inheritance.

From this part of the history of Moses, Christians may derive a very useful lesson respecting the refusal of God to comply with his earnest prayer on this subject. In reference to spiritual things, they cannot be too importunate. This is the will of God, even their sanctification, and in this respect they may ask what they will and it shall be done to them. But as to temporal matters, they are very bad judges of what is the best for them. And were many of their petitions on that head to be granted, it would prove their ruin, or the granting them would be contrary to some of the great but unknown purposes of God. Moses, although he wrote of Christ, was not fully aware of the correspondence, in its circumstances, of the part he was acting with the history of the Messiah, which was intended "for a testimony to things which were to be spoken after" otherwise he would not have urged this request as he did.—Quoted by DR. THOMAS, in *Investigator*.

## THE JEWS.

*(Seraps from American Paper.)*

It seems to be a well-established fact that the last three or four years have witnessed a return of the Jews to Palestine from every quarter of the globe. The number going from Russia is entirely unprecedented. The Hebrew population of Jerusalem is more than double what it was ten years ago, and the movement is going on rapidly. Most of the city property is now in the hands of the Jews, who have gone there from other countries, and in a few years' time they will probably be the owners of the whole city.

There are halcyon days in Jewry. The children of Israel are finding a land of promise in England. Never has their New Year opened more auspiciously for them. They are at the top of the tree in most things. The Prime Minister, Lord Beacons-

field, was born a Jew, and is proud of his ancient Hebrew lineage. A Jew holds the high office of Master of the Rolls. Another one, well known here as a secessionist, is among the leaders of the Bar. Jews are at the head of the world of finance. Among the prominent in London social life, whose forefathers hailed from Judea, are Frances, Countess Waldgrave, a brilliant leader in the politico-fashionable world. Her father's name was originally Abraham—he was the famous singer Braham—and Mr. Hayward, the critic of the *Quarterly*. The Duchess of St. Albans is also of Jewish descent, being daughter of Mr. Bernal Osborne, whose name was originally Bernal, and so is the future Duchess of Richmond.

## INTELLIGENCE.

ABERDEEN.—Brother Anderson reports two immersions during the month, viz: Jan. 21, WILLIAM GORDON, painter, son of brother Gordon of Grantown, and Feb. 3, WILLIAM GAMMIE, a young man, never associated with any of the sects; also the death of sister Robertson, aged 88 years. She has been connected with the meeting for 21 years.

BIRMINGHAM.—During the month, the following persons have obeyed the truth: Mrs. SARAH JONES, over 60, formerly Wesleyan (her husband—dead for a number of years—was at one time connected with the truth in Birmingham); ANNIE WOOD (20), formerly neutral; MABEL RAYBOLD (about 20), clicker, formerly Wesleyan; LOUISA HUXLEY (18), sister in the flesh to brother Huxley; Mrs. THOMSON, wife of brother George Thomson.

The publication of the pamphlet on the Eastern Question, has obtained for the truth an unusually extended hearing during the past month. In addition to the large number circulated among the clergy, ministers, and leading men, large numbers of copies have been bought. The same has been more or less the case in other places. What it may lead to it is impossible to conjecture. Results are not our business: It is ours to do our duty as Christ's servants, without any anxiety or sanguineness as to results, leaving these to him in whose hand are the reins of the purpose of God: taking care only not to be slack-

handed or weak-hearted, doing heartily and with our might whatever comes to our hand in the way of opportunity to do.

A tea meeting of the brethren and sisters was held on Tuesday Feb. 13, with edifying results to all concerned. Tea meetings or any other kind of meetings among saints are not for entertainment, but for spiritual help in a social form. Hence the truth in its practical hopes and obligations is always in the ascendant on these occasions.

The Sunday evening meetings during the month have been occupied as follows:—Jan. 28th.—Question Night.—(Brother Roberts.) Feb. 4th.—Heaven upon Earth.—(Brother Shuttleworth.) Feb. 11th.—The Confusion of Tongues.—(Brother Roberts.) Feb. 18th.—The Christadelphians, their Origin and Controversy.—(Bro. Hadley.) Feb. 25th.—Question Night.—(Brother Roberts.)

BRISTOL.—Brother Coles reports the addition to the Bristol ecclesia of brother and sister Bardsley from Carnarthen (formerly of Dudley). They have been isolated at the former place for the past twelve months, but hope now to settle at Bristol, where they will be welcome to the brethren as fellow-helpers in the propagation of the truth. On the 31st ult. the brethren had a social tea meeting, to which they invited the interested strangers who had been attending their Sunday evening lectures, and upwards of 20 responded. There is a wide field in Bristol for the spread of the gospel of the kingdom. The contemplated debate between brother Roberts and the "Rev." Mr. Child, the Swedenborgian, has finally collapsed; the

latter writing to say "he has decided *not to debate*, having a great dislike to dealing with truth in that way, a dislike which (though overcome for the moment), has been revived by what he has since heard of Mr. Roberts."

**CHELTEMHAM.**—Brother Otter reports having had the pleasure of introducing another into the saving Name in the person of HENRY CURTIS (28), postman, who was immersed at the Baths on Jan. 24th.

**CREWE.**—Bro. Booth writes: "Through the kind assistance of a sister and some of the brethren, we have been enabled to make a public proclamation of the truth here, and it is pleasing to have to record that our efforts have been most successful. The audiences on each occasion were large, attentive, and apparently interested. The two first were delivered by brother Roberts, subjects, "The signs of the Times, or the Eastern Question from a Bible point of view," and "The great King, his coming and work as regards his friends, his enemies, and the world at large." The third lecture was by brother Shuttleworth, subject—"Heaven, the throne and dwelling place of God, but neither the present nor future home of the righteous." We had not advertised the first lectures in the local papers, so only had a very brief notice of them. However we acted differently with the third, and were consequently favoured with a report in the papers. Several questions were put at the close of the lecture, and the replies were received with applause. In fact, the signs are most encouraging here; the people seem quite stirred up, and very desirous to hear more of these things. Already has the seed sown begun to bear fruit, for on Sunday, the 11th, in the presence of brother Atkinson, of Kidsgrove, I had the pleasure of assisting Mr. J. LAWTON (28), to put on the sin-covering name in the Lord's appointed way. He made the good confession in the presence of brother Shuttleworth and brother Atkinson. He was much advanced in knowledge when I became acquainted with him, having received considerable light from a Mr. Lord, formerly a missionary at Altrincham, in connection with the Manchester Mission—(I mention this hoping that some of the brethren may hear of him), and when he heard the lectures, he was filled with joy at so clear an exposition of the truth, and gave himself little rest until he had acquired what knowledge was necessary to render his baptism valid. Others are now looking whether these things be so or not, and I pray the Lord to open the eyes of their understanding that they may receive the truth. The Wesleys here are in a very restless state, as brother Lawton had thrown in his lot with them, and he is now sowing the seed of the word amongst the flock. Arrangements will shortly be made for other lectures, of which I will send you a report."

**DALKETH.**—In the list of names appearing last month, "brother and sister Bateman" ought to have been brother and sister Balmain. It was a printer's error.

**DONISBORO.**—"Dear sir, will you please forward to me the monthly periodical called the *Christadelphian*, as I want all the information I can get upon the teaching of the Bible, for I have read your *Twelve Lectures* and the *Declaration*, and they have completely changed my views. I have been a member of the Baptist Church nearly 18 years and have always been a regular attender, but since I have read your works, I have made a dead stand and left off going altogether, and people are surprised, and say I am turned infidel. I have been able to refute that charge, by quoting what I believe from the Bible, but being an ignorant and unlearned man, I have to devote a great deal of time in searching out passages, to be able to answer their questions. I have hitherto been able to stand my ground against all my opponents, and it surprises myself, that I, a poor illiterate man, who has never had a week's schooling in my life, should be able to refute men who go about to preach the gospel. I sometimes have to tell them they are blind leaders of the blind; but there are some passages I shall want an explanation upon, such as the transfiguration and some others, which I hope to meet with in the *Christadelphian*." JAMES BRADFORD.

**DUNDEE.**—Brother Mortimer writes: "We are always keeping the truth before the people in this place, although making very little headway against indifference, superstition and prejudice. We invite the public to come and hear the truth proclaimed every week, in the five local newspapers, but how few care to give heed to the invitation. Yet there are always some inquirers, and so we persevere, not knowing what may prosper, this or that. The subjects of Sunday evening lectures have been as follows: The One Faith; The One Hope; The Body of Christ; The One Baptism into Christ; Christianity, the True and the False; Truth, *versus* Error; The Reign of Christ on Earth. We have had one addition to our small meeting (now numbering 21), by the removal and marriage of sister Ireland, now sister Gill, from Newburgh. She and brother Gill were united in marriage on Monday, 12th inst., brother Paterson, from Newburgh, officiating. I may say that the law of Scotland recognises all preachers of the gospel as qualified to conduct marriages. Consequently Christadelphians as preachers, (and I may say in truth, the only preachers of the gospel,) are all qualified to act as ministers of matrimony."

**GLASGOW.**—Brother Nisbet writes:—"I have to record the obedience of DUNCAN CAMPBELL (21). Our brother's mind was

never defiled by the traditions of the apostacy, an advantage which not many amongst those "called" in this age enjoy. He is the son of a brother Campbell, now several years deceased. We have lost two more by removal to Montrose, viz., sisters Johnston and Maxwell. The Ecclesia have secured another hall, to which they will remove in March. It is capable of holding between 200 and 300, about 100 more than the one we presently occupy can accommodate. The address is 111, Gallowgate. The lectures since December 17th have been as follow:—Sunday, December 24.—The Universalism of the Bible: all flesh shall come and worship before me.—(Brother T. Nisbet). 31st.—Christ.—(Brother Robertson). Jan. 7th.—The Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord.—(Brother Mulholland). 14th.—The Fall: the Redemption that is in Christ Jesus.—(Brother T. Nisbet.) 21st.—Do the popular Clergy preach the Gospel? 28th.—Christ's Re-appearance—not Death—the Believer's Hope.—(Brother Robertson). Feb. 4th.—What must a man do to be saved?—(Brother Common). Feb. 11th.—Does Resurrection precede Salvation?—(Brother T. Nisbet). 18th.—Jesus' Command: seek ye first the Kingdom of God.—(Brother Oowler).—I am desired to intimate that on Feb. 2nd brother John Leask and sister Sarah Hendry were united in marriage, as were also brother John Macpherson and sister Isa Leask. (Brother T. Nisbet and sister Granger have likewise had the happiness of being made one flesh—a fact which modesty suppresses in the foregoing report—Ed).

**HUDDESFIELD.**—Brother Sill reports that brother W. Sanderson has identified himself with the ecclesia as opposed to the no-will section. Brother Sanderson is of London, but visits Huddersfield occasionally, where he first received the truth. Brother Sill also reports the delivery of two lectures by brother Dixon, of Manchester, on Sunday, Feb. 4th—in the afternoon, on "Science and Religion, a plea for the Bible;" and in the evening, "Was Jesus of Nazareth the Jewish Messiah?" All who heard the lectures could not but be benefited by them, both brethren and strangers. There were very fair audiences.

Brother Joe Heywood, who has till recently been in sympathy with No-willism, writes to say that after a careful reconsideration of the subject, he has come to the conclusion that the truth of God-manifestation has been carried to an extreme by those who advocate No-willism, with the effect of shutting the man Christ Jesus out of the question altogether. He had thought that the Editor of the *Christadelphian* had left the position set forth in "The operations of the Deity." It was so represented to him. He now sees it is not so, and rejoices to be able to say "Yes" to the questions appear-

ing in the article "The No-will Nullification of the Mission and Work of Christ," on page 131 of the present number, with the definition of terms also appearing in the article. He adds: "Having misunderstood your position, I have opposed you. I am now convinced that it is possible to be so led away with one portion of the word that another portion, quite as important, may be excluded and overlooked, the result being schism in the ecclesias. We may be thankful that this is not done by yourself or the Dr. on this question. The Scriptures set forth our dear Saviour in all his weakness and yet in all the glory of the Father; and I, for one, am determined to resist all definitions of the Christ which cannot be understood when compared with the simple affirmations of the word."

**LEICESTER.**—Brother Gamble thinks it may interest the brethren, to know what has been done in Leicester by means of the book club. He sends the following statement of books obtained through it from its commencement, Dec. 6, 1874, to Jan. 7, 1877. Receipts, £54 10s.; books received by brethren as follows:—The *Christadelphian* for 1875, 3 copies; ditto 1876, 17 copies; ditto 1877, 10 copies; *Eureka*, I. 17 copies; ditto II. 11 copies; ditto III. 14 copies; *Elpis Israel*, 14 copies; *Hymn Book*, 8 copies; *Twelve Lectures*, 5 copies; *Life of Dr. Thomas*, 3 copies; *Index of Eureka*, 3 copies; *Bible Dictionary*, 3 copies; *Maps*, 4 copies; *Light Bearers*, 2 copies; *Bradlaugh Discussion*, 2. One each of the following: *Pictorial Bible*, *Sharpe's New Testament*, *Bible Epidemic*, *Gibbon's History*, *Chambers's Dictionary*, *History of Popery*, *Ancient History*, *Emphatic Diaglott*, *Eadie's Cyclopaedia*; book binding, 26s., miscellaneous works, £3 9s. 6d., 3 gifts, 31s. 6d.

**LIVERPOOL.**—Brother Millman reports the delivery of a course of lectures in the room in Gill Street, by brother Ashcroft. The audiences have not been so large as the brethren could have desired; but the interest shown has been very decided: The subjects have been as follow:—Dec. 17th.—Why I gave up the ministerial office and the profession of the faith as preached in the churches and chapels of the day. Dec. 24th.—Immortality: popular teaching on the subject shewn to be subversive of the Scriptures. Dec. 31st.—The gospel of the churches not the gospel preached by Jesus and his apostles and therefore powerless to save. Jan. 7th.—The hell of popular theology contrasted with the hell of the Bible. Jan. 14th.—Popular delusions concerning the reward of the righteous. Jan. 21st.—The state of the dead as accounting for the prominence given in the Scriptures to the doctrine of resurrection. Jan. 28th.—The danger of being guided by majorities in matters of religious faith and practice.



Brother Millman writes again, that these efforts to make the truth known have been attended with results for which they all feel thankful. Three have obeyed the truth. The first who rendered obedience was WILLIAM HEWITT (38), employed at the landing stage on the river; formerly Baptist. The next is HENRY CROSTON (42), out of business, formerly connected with the Free-gospellers, and an unpaid preacher among that body. He was attracted to our meeting room by a poster announcing the lectures, and, after hearing two or three addresses, he expressed himself thus to the writer: "Although I have been a preacher for many years, and a diligent reader of the Bible, I must confess that I never saw its true meaning or beauty till I heard these lectures by a Christadelphian." He was immersed on the 27th ult., and now, with us, rejoices in the blessed hope of our Lord's return. The third is HENRY COLLENS (31), book-keeper at the Mersey Docks and Harbour Board; formerly Baptist. Brother Collens has met with much opposition in his search after the truth, by his wife, who is a very amiable and good woman as an orthodox believer, but who thinks her husband has made a mistake in leaving what she believes to be the good old faith. He was immersed along with brother R. D. Robertson, and J. U. Robert on, both of whom had some little doubt as to their understanding of the truth, at their former immersion, and who considered it wise to be re-immersed. The lectures continue to be tolerably well attended. Brother Waite, of Stockport, lectured for us on Sunday last, the subject being "Prophecy and the Eastern Question," he having been invited to take brother Ashcroft's place for that evening. We have commenced a Bible class. It is held every Wednesday evening at 7.30."

LONDON.—Brother Elliot writes: "I have the pleasure to announce the obedience to the truth of Mrs. ELIZABETH STANLEY, the mother of brother Stanley, who was introduced by baptism into the saving name of Christ on the 17th of January last. The following are the subjects of the February lectures:—Feb. 4.—The Keys of Hell (Rev. i. 18); when they are to be used, and by whom.—(Brother A. Andrew). Feb. 11.—The Everlasting Punishment of the Wicked not Eternal Torments.—(Bro. A. Andrew). Feb. 18.—Death according to the Scriptures, contrasted with death according to modern theology.—(Brother T. Boshier). Feb. 25.—The Life of Joseph; his rejection and subsequent recognition by his brethren, a prefigurement of the first and second Appearings of Jesus Christ to the house of Israel.—(Brother J. J. Andrew).

MANCHESTER.—Brother Trueblood reports an addition, by the immersion, on the 11th inst., of JOHN FOSTER (31), ironmoulder, formerly a Primitive Methodist. Brother

Foster has attended the lectures for a considerable time with the result above mentioned. The lectures for the month have been as follow:—Feb. 4th Morning.—The Second Appearing of Christ; evening, The World to Come.—(Brother Wareham). Feb. 11th Morning.—The Mission of A.D. 31, and the Mission of 1877. Are they alike?—(Brother Sixsmith); evening, The Occupation of the Saints in the Future Age.—(Brother Kinsall). Feb. 18 Morning.—Our Lord's Appearing; and His Gift to His People.—(Brother Trueblood); evening, The Wages of Sin, and the Gift of God.—(Brother Hatton). Feb. 25th Morning.—"Until;" evening, "The Man Christ Jesus; his humiliation, temptation, and sufferings; his victory and consequent exaltation; the Lesson of His Life to those who desire to reign with Him in the Kingdom of God."—(Brother J. S. Dixon).

NEDDERTON.—Brother Briggs reports another illustration of the power of divine truth, as follows: WILLIAM THOMAS COWPERTHWAITTE (20), formerly connected with the Wesleyans, came to hear of the strange doctrines of the Christadelphians, and like the Athenians at Areopagus, said, May we know what this new doctrine whereof thou speakest, is? For thou bringest certain strange things to our ears, we would know therefore what these things mean? Having therefore been aided by oral teaching and by various works of the brethren, he came by searching and investigating, to see the truth, believe it and to give an intelligent confession of the truth. Having believed in his heart unto righteousness, and made confession to salvation, he was on Feb. 7th, aided in putting on Christ, by being baptised into his death; and has thus become Abraham's seed and heir of the promise."

OLDHAM.—Bro. Hatton reports: "Through the kind assistance of the Manchester brethren, we have been enabled to give two lectures here, though I am sorry to say that we have not had very good audiences yet; but with God's blessing, we mean to try again, and see if we cannot arouse the people to a sense of their danger, and also to show them the better way. The lectures we have had were, The Eastern Question and the Coming of Christ, by brother Dixon, of Manchester; and The Kingdom of God, by brother Wareham, of Manchester."

PETERBOROUGH.—Brother Royce reports the obedience of another believer in the Kingdom of God and the name of Jesus Christ:—Feb. 13, JOHN WILKINSON (31), formerly neutral. The lectures at Werrington are still very well attended, although there has been a slight falling-off. Our bill for this month is as follows: Feb. 11th, The People of God; 18th, The sure Mercies of David; 25th, Man Mortal; March 4th, The Second Advent.

**RADSTOCK (Somerset).**—Brother Veysey, of Taunton, having lectured on the 17th and 18th of December, at Frome, arranged for a meeting at brother Young's, amongst the colliers at Radstock. The room was filled—about 40 to 50 supposed to be present. Every other week meetings have been held, with much interest and hope of blessing.

**ROSEWELL.**—Brother Springleur writes: "I hail with delight the decision come to by a number of the brethren meeting in Dalkeith. Brother Stokes, who is zealous for the truth, informs me that for three years they endeavoured to hold a neutral position, which resulted in disputes amongst themselves, and finally came to the conclusion to make the stand now taken. Being my nearest meeting place, their step has cleared away what has long prevented me from meeting with them."

**STOCKPORT.**—Brother Waite writes: "We are much encouraged in our work in the Lord. We have good audiences, and a great deal of earnest investigation. We are just having a bath fixed in our meeting place, which will be constructed with the heating apparatus. We consider it will be much better than having to go to the public baths, which we have for a long while felt to be very inconvenient; for when there, we felt that we could not as we would, open our hearts in gratitude to God for honouring us in making us the instruments in His hands in drawing men to Him, through our Lord Jesus Christ. And moreover, the immersion of a believer into the saving name is a most solemn act: it effects a great change in the relationship of the individual; and due impression should be given at the time to that fact. We have often felt the lack of this (though we have invariably read a portion of Scripture and offered up prayer to our heavenly Father); but now we shall have full liberty; and surely if the angels in heaven rejoice over one sinner that repenteth from the error of his way, and turns to God, we who have 'watched,' should not fail to rejoice, and that right heartily, and give praise to Him who giveth the increase."

**SWANSEA.**—Bro. Randles writes: "Since my last report, we have had two additions by removal, viz: brother Jenkins and sister Long, from Mumbles. The truth continues to receive a good hearing, and we are much encouraged to persevere in the good work we have begun. The subjects have been as follows: Dec. 24th.—Refuge from the storm, or what must I do to be saved. Dec. 31st.—Immortality a conditional gift to be bestowed by Christ at the resurrection. Jan. 7th. 1877.—The promises made unto the Fathers. Jan. 14th.—Demonology. Jan. 21st.—The gospel preached by Jesus, *versus* the gospel preached in these days. Jan. 28th.—The ingathering of the Jews under the Messiah to the Holy Land. Feb. 4th.—The Kingdom of God, an element

of saving faith. Feb. 11th.—The Bible, nominally accepted, but really rejected by religious people. Brother Shuttleworth's visit on Sunday, the 11th, was greatly appreciated by the the brethren, and his discourse in the evening drew a full and attentive hearing.

**TEWKESBURY.**—Brother E. M. Osborne writes: "After many hindrances and delays which we have not been able to avoid, our new meeting room was opened on the 21st January, although rather in an unfinished state. It will comfortably seat 110 persons. We started with a monthly course of lectures by brethren Shuttleworth, Sulley, Bosher, and Phillips, and am pleased to say that the attendance has been very good, the hall being nearly full on each occasion, and much apparent interest seemed to be indicated in those present. Brother Bosher delivered a lecture on Gog and Magog and the Eastern Question, on Tuesday, Feb. 6th, when the hall was again filled. On Monday, Feb. 12th, brother Phillips favoured us with a lecture on the Second Coming of Christ and the end of the world. We hope the truth may eventually find an abiding place in some of those present. I have also much pleasure in announcing the obedience to the truth of Mrs. HOPKINS, of Wotton, formerly Independent; sister-in-law to Bro. Osborne, sen., who has for some months past been interested in the things of the kingdom. She was inducted into the name of Christ on Saturday evening, Feb. 10th, and on the Sunday following broke bread with the brethren of this place. I hope also before long to announce the obedience of one or two others; amongst the many who are interested."

So far, brother Osborne's communication. The brethren, in opening their new place of meeting, have issued the following excellent address to their neighbours:—

#### REVIVAL OF APOSTOLIC DOCTRINE.

The brethren of Christ in Tewkesbury, generally known as Christadelphians, in removing their place of meeting from the room in Barton Street to the more commodious building, recently erected in Nelson Street, purpose opening the new lecture hall with a series of discourses on the "First Principles of the Oracles of God," and most affectionately invite their friends and neighbours to the presentation of the truth to be then set before them; referring them to the published handbills for particulars of each successive address.

Thus introducing, in this more public manner, the ancient "Gospel of the kingdom of God" (Luke viii. 1), Christadelphians would remind the thoughtful and sincere, that they are but calling attention to what God has promised shall take place upon the earth at the return of His Son from the heavens, and in so doing, help to increase

the number of that people who will be prepared to meet Him (Luke i. 17).

The position, belief, and efforts of Christadelphians have been greatly misunderstood, and their complete separation from the religious systems around them has often been the object of pity or scorn; but this separation has been forced upon them by the numerous sects in their midst, whose doctrines they have been compelled to admit are quite at variance with the Scriptures of truth. (2 Tim. iv. 3, 4). Most gladly would many of them have continued in fellowship with the sects to which they formerly belonged, but that after a most diligent search for God's mind and purposes, in his only revelation to men, they have been obliged to tear themselves from their friends and associates, because they could not participate in "a form of Godliness," which ignored God's truth, being "not according to knowledge."

They now understand from experience what it is to belong to "The sect everywhere spoken against" (Acts xxviii. 22); but have resolved to stand fast by the truth taught by Christ and His disciples, even at the loss of friendship near and dear.

In love to their former associates and other respected and esteemed friends and fellow townsmen, they now take this, the first opportunity afforded them, of calling the public together, to hear a complete and general explanation of "the whole counsel of God;" and in doing it, would not attempt to hide the unpalatable, but essential item of the truth: a recognition of the complete mortality of man; as upon an understanding of this foundation and first enunciated doctrine of the Bible, rests a proper apprehension of the plan of God's redeeming mercy for sinful fallen man.

A recognition of this scriptural fact is necessary to all who attain to a "knowledge of the truth as it is in Jesus;" as the great work effected by Christ was to impart immortality to men and women found worthy after the resurrection from the dead; the condition of its bestowal being the exercise of a firm and intelligent belief in the good news, or gospel of God's kingdom, to be established in the hands of Christ and his resurrected saints on the earth.

These truths are the burden of the Bible, but misunderstood and disregarded by professing Christians; hence the necessity for those who wish to do God's will and receive his blessing, to separate themselves from all those who hold not these scriptural doctrines.—(2 Cor. vi. 17; Rev. xviii. 4.)

The readers of this are now respectfully invited to come and hear and judge individually for themselves (the weak minded only refuse to look at both sides of the question). If the work is human, and the

statements not "according to the law and the testimony," after hearing (but not from hearsay), refuse them; but if they are based upon revealed truth, and consequently are of God, a refusal of such a just claim upon serious attention will be attended with eternal loss.

Christadelphians seek "not yours but you." All seats will be free and no collections from the public ever made. Compensation is found in rendering service to fellow creatures, in endeavouring to communicate some portion of that happiness and peace which they themselves have found.

If thou seekest wisdom as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.—(Prov. ii., 4, 5.)

WARRINGTON.—Brother C. Roberts reports another addition to the ecclesia, which took place on Sunday last, Feb. 11th, viz., JAMES CROWTHER (37), wire drawer. Our new brother has been connected with the Baptists for the past twelve or thirteen years. He adds: "We still number nine in our ecclesia, as sister Wood has removed to the neighbourhood of Manchester. We commenced a series of lectures last month, which have been very well attended. The subjects have been for January 7th (by brother Dixon of Manchester), The Signs of the Times; Jan. 14th (by brother Waite, of Stockport), Birth, Life and Destruction of the Devil; Jan. 21st (by brother Hutton, of Oldham), Reasons why we are Christadelphians; Jan. 28th (by brother Booth, of Crewe), Resurrection (not death) the Gate of Eternal Life; Feb. 4th (by brother Shuttleworth, of Keighley), What is meant by the Kingdom of God, and the only Way by which Men can become inheritors thereof; Feb. 18th (bro. Waite, of Stockport), The Material and Mortal Nature of the Soul. Ancient deathbeds *versus* Modern Funeral Sermons; Feb. 25th (brother Booth, Crewe), The great Marriage Feast; the Invitation of the Guests."

WISHAW.—Brother Hodgson reports "I have much pleasure in reporting the obedience of Mrs. KAY and CHRISTINA KAY: the former is the wife of brother John Kay, and the latter his youngest daughter. Forty years ago, Mrs. Kay joined the Baptists, and her former immersion, together with sympathy for her old associates, have long been prejudicial to her apprehension of the truth and its requirements. These obstructions have happily been cleared away. Christina has been 'trained up in the way she should go,' and now, when she is grown, shows no inclination to depart from it. On Sunday, the 20th ult., they broke bread with us. Brother Kay has now the great pleasure of having his wife and family, consisting of three daughters, journeying with him—not

to a kingdom among the stars, but to that covenanted to Abraham and his seed."

#### CANADA.

SHERBROOKE (Que.)—The following letter appears in the *Sherbrooke Gazette*: SIR,—In your issue of last week, you have a paragraph referring to an "English sect calling themselves Christadelphians," the orthography of which should be Christadelphians. As a member of the sect, I beg to offer a remark on that paragraph. I have not seen the challenge you refer to, but I think instead of its issuing from the sect as a body, it must have come from an individual member only. Christadelphians, however zealous, do not generally approve of staking money, or appealing to the avarice of man in throwing out a challenge after the manner of betting, which too much pervades society, but are taught to avoid all appearance of evil, even though there may be no wrong in the act itself. In regard to their being "An English sect of moralists," I would say that this might mislead the public mind into the belief of their being authors of a code of morals distinct from the divine word. This is not the case, but, as the etymology of the name "Christadelphian" implies, they profess to be Brethren of Christ, and as Jesus endorsed "Moses and the prophets," so they believe all Scripture given by inspiration of God, beginning with Moses and ending with John in Revelations. As a further evidence of their not being simple moralists, but earnest believers in the Bible, there has just issued from the English press a "Report of a six nights' debate on the authenticity of the Bible," held in Leicester and Birmingham, between Mr. Roberts, editor of the *Christadelphian*, in the affirmative, and Mr. Bradlaugh, the leader of English atheists and editor of the *National Reformer*, in the negative. With regard to their non-belief in the dogma of the immortality of the soul, it is one of their first principles that life here, in all orders of creation, is wholly dependent on the all-pervading breath or free Spirit of Deity; and that life hereafter, usually termed "eternal life," can only be obtained by the resurrection of man through Christ Jesus, who is the "First Begotten from the Dead."—CHRISTADELPHIAN.

*Sherbrooke, Dec. 25th, 1876.*

#### NEW ZEALAND.

CHRISTCHURCH.—Brother Morgan writes: "It is my pleasing duty to inform you of the obedience of one more to the requirements of the gospel, namely, MARGARET

GALVIN (24), who was formerly a member of the Free Church. She has long been dissatisfied with that body, being in advance of them in many things; and having been a student of the Scriptures, the truth soon found an entrance into her mind and heart, and brought her into that childlike condition which is so acceptable to God, and which he requires before we can enter his promised rest. She rejoices greatly in having found the narrow way, and like most of those who have been adopted into the family of God, wonders how she could have been so blind, with the Scriptures in her possession. Her belief of and obedience to the truth gives us great joy, and stimulates us to continue steadfast in the faith."

#### WEST INDIES.

HAMILTON (Bermuda).—Brother Isaac N. Jones, late Worcester, Mass., U.S.A., transmits interesting intelligence from this unheard-of part of the world in connexion with the truth. He says he left Worcester in October last for a change of climate, and came here. Shortly after his arrival, he interested a gentleman on the signs of the times. The gentleman, he says, "invited me to his house. I spoke of the blessed promises which God had made unto Abraham and David, and the glory to be revealed in their fulfilment. This was new to him and his house. I was then informed that a Mr. Nelson, an Adventist, from Canada, had been here, and had succeeded in separating from the different churches about 30 men and women who met together to study the Word. But as their ideas were more the doctrines of man than God's, their advancement in divine thought was greatly impeded, having begun wrong. On Mr. Nelson leaving for Florida, they were left without a teacher, and honest and Cornelius like, they did the very best they could under the circumstances. I went to them and shewed them the more excellent way. My labour has not been without fruit. Last evening, about 8 o'clock, a Mr. (now brother) Keeney got a boat, and with his wife, a young lady friend, and myself, embarked for an island just opposite this town, and there I baptised him, his wife, and Miss Doe into Christ for remission of sins. The particulars are as follow: JOSHUA KEENEY (36), formerly Campbellite; MARTHA KEENEY (33), his wife, formerly neutral; and Miss MINNIE DOE (20), formerly Episcopalian. They now rejoice in the hope of Israel, and as obedient and intelligent children, have affirmed their allegiance to the God of heaven. There are others who are much interested in the truth, and will be examined ere long."

# The Christadelphian.

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

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

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## THE SO-CALLED LOST TEN TRIBES OF ISRAEL.

(From the *Herald of the Kingdom*, March, 1852.)

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THE *Occident* writes: "More than 2,500 years ago, the Ten Tribes of Israel were carried captive into Assyria. About a hundred and fifteen years after this, Judah and Benjamin were also carried away to Babylon. These returned, and some few Israelites of the other tribes with them; but as a nation, Israel was never restored. According to Esdras (2 Esdras xiii. 41—50,) they took counsel among themselves, and emigrated into a distant country, where never man dwelt; and the name of this country was Arsareth, at the distance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promises, not only respecting the restoration of Judah, but of Israel also. From these Ten Tribes not having been heard of for so many ages, and the improbability of such a people escaping the notice of all travellers, the generality have been induced to conclude that they nowhere exist as a distinct people, but have long ago been melted down among other nations, except those that united themselves with Judah and Benjamin at their return from Babylon. That they should still exist is certainly a very extraordinary circumstance, and should providence bring them forward by and bye to act a conspicuous part in the great scene which is now opening, it will doubtless excite great astonishment; but both the event and the surprise were foreseen and predicted by the prophets. They foresaw that the reunion of Ephraim with Judah would not take place till after the great dispersion, and their resurrection from the

long political death they were to suffer for their sins. Then are Ephraim and Judah to be one people again.—(Ezek. xxxvii. 16-22.) And Zion shall say, 'Who hath begotten me these? Behold I was left alone, these, where have they been?'—(Isaiah xlix. 21.)

"Independent of the prophecies, there is reason to conclude that this people does still exist distinct from other nations. The grounds for this conclusion may be seen in the second volume of the *Asiatic Researches*. That the reader may judge for himself, I shall take the liberty of quoting the extract which we find in the *Monthly Review* enlarged.—(Vol. x. p. 502.) The account is whimsical enough, but considering the number of ages since the carrying away of Israel captive, their corrupt state at that time, their miserable condition since, their ignorance of printing, &c., it affords as much proof as can be expected, at the first dawn of their existence. When we are better acquainted with them, their manuscripts, customs, &c., we may expect more light."

Thus much writes the Hebrew editor of the *Occident*. But before presenting our readers with the article from the *Monthly Review* he refers to, we shall produce an extract from the *Researches*.

"The Tribes of Israel," says Claudius Buchanan, "are no longer to be inquired after by name. The purpose for which they were once divided into tribes was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the author never heard that a Jew could make a sensible reply. The tribe of Judah was selected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah.

"While the author was among the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some that they had migrated from the Chaldean provinces, he was asked to what country he supposed they had gone, and whether he had ever heard of their moving in a great army on such an expedition. It will be easy, perhaps, to show that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them down to this time.

"Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein, he exhorts them to submit to the Romans, and expostulates with them in these words: 'What! do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Adiabene*? Besides, if they will come, the Parthian will not permit it.'—(Joseph. de Bell. l. ii. c. 38.) We learn from this oration, delivered to the Jews themselves by a king of the Jews, that the Ten Tribes were then captive in Media under the Persian princes.

"In the fifth century, Jerome, author of the translation of the Scriptures called the Vulgate, treating of the dispersed Jews, in his Notes upon Hosea, has these words: "Unto this day the Ten Tribes are subject to the Persian kings, nor has their captivity ever been loosed" (Tom. vi. p. 7); and again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes." (Tom. vi. p. 80.)

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country since that period, like the Goths and Huns to conquer nations?" Have we ever heard of their rising in insurrection to burst the bonds of their captivity? To this day, Jews and

Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the king. \*

"Mohammedanism reduced the number of the Jews (professing Judaism) exceedingly. It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven churches of Asia;" and we may believe that an equal proportion of Jews were proselyted by the same means. In the provinces of Cashmere and Afghanistan some of the Jews submitted to great sacrifices, and they remain Jews to this day: but the greater number yielded (forsook Judaism.—Ed.) in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact. † We may judge in some degree of the number of those who would yield to the sword of Mohammed, and conform, in appearance at least, to what was called a *sister religion* from the number of those who conformed to the Catholic religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his history that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Romanism, some of whom were priests and bishops. The tribes of the Affghan race are very numerous, and of different castes; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo, and some tribes are evidently of Jewish extraction.

"Calculating, then, the number of Jews who now inhabit the provinces of ancient Chaldee, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mohammedanism, or some form of it, in the same regions, we may be satisfied, "that the greater part of the Ten Tribes which *now exist*, are to be found in the countries of their first captivity."

In another place, Dr. Buchanan remarks, that Usbec and Independent Tartary are "the country which Dr. Giles Fletcher, who was envoy of Queen Elizabeth at the court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the Ten Tribes. He argues from their place, from the name of their cities, from their language, which contains Hebrew and Chaldaic words, and from their peculiar rites, which are Jewish. Their principal city Samarcand is pronounced *Samarchian*, which Dr. Fletcher thinks might be a name given by the Israelites after their own Samaria in Palestine. Benjamin of Tudela, who travelled into this country in the twelfth century, and afterwards published his *Itinerary*, says, "In Samarcand, the city of Tamerlane, there are 50,000 Jews under the presidency of Rabbi Obadiah; and in the mountains and cities of Nisbor, there are four tribes of Israel resident, namely, Dan, Zebulon, Asher, and Naphtali."—(Benjam. Itin. p. 97.) It is remarkable that the people of Zagathai (Great Bucharia) should be constantly called Ephthalites and Nephthalites by the Byzantine writers, who alone had any information concerning them. The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the head of the Indus, you will inclose the territories containing the chief body of the dispersed tribes of Israel."

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\* Joseph Emin, a Christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though the Anglo-Indian government interested itself in his behalf.

† Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See *Forster's Travels*.

The following is the extract from the *Monthly Review* reproduced in the *Occident* under the caption of

#### THE DESCENT OF THE AFFGHANS FROM THE JEWS.

"The Affghans call themselves the posterity of Melic Talut, or King Saul. The descent of the Affghans, according to their own tradition, is thus whimsically traced :

"In a war which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the Ark of the Covenant. Considering this the God of the Jews, they threw it into fire, which did not affect it ; they afterwards endeavoured to cleave it with axes, but without success : every individual who treated it with indignity was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At last they fastened it upon a cow, which they turned loose into the wilderness.

"When the prophet Samuel arose, the children of Israel said to him, ' We have been totally subdued by the Amalekites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God.' Samuel said, ' In case you are led out to battle, are you determined to fight ? ' They answered, ' What has befallen us that we should not fight against infidels ? That nation has banished us from our country and children.' At this time the angel Gabriel descended, and delivered a wand, and said, ' It is the command of God that the person whose stature shall correspond with this wand shall be King of Israel.'

"Melic Talut was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his search, he was greatly distressed, and applied to Samuel, saying, ' I have lost a cow, and do not possess the means of satisfying the owner. Pray for me that I may be extricated from this difficulty.' Samuel perceiving that he was a man of lofty stature, asked his name: he answered *Talut*. Samuel then said, ' Measure Talut with the wand which the angel Gabriel brought.' His stature was equal to it. Samuel then said, ' God hath raised Talut to be your king.' The children of Israel answered, ' We are greater than our king ; we are men of dignity, and he is of inferior condition. How shall he be our king ? ' Samuel informed them that they should know that God had constituted Talut their king by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

"After Talut obtained the kingdom, he seized part of the territories of Jalut, or Goliath, who assembled a large army, but was killed by David. Talut afterwards died a martyr in a war against the infidels ; and God constituted David king of the Jews.

"Melic Talut had two sons, one called Berkia, and the other Irmia, who served David and were beloved by him. He sent them to fight against the infidels, and by God's assistance they were victorious.

"The son of Berkia was called Afghan, and the son Irmia was called Usbec. These youths distinguished themselves, in the reign of David, and were employed by Solomon. Afghan was distinguished by his corporeal strength, which struck terror into demons and genii ; Usbec was eminent for his learning.

"Afghan used frequently to make excursions to the mountains, where his progeny, after his death, established themselves, lived in a state of independence, built forts and exterminated the infidels."

With this account we shall subjoin a remark of the late Henry Vansittart, Esq. He observes, that : " A very particular account of the Affghans has been written by the late Ha Fiz Rahmat Khan, a chief of the Rohillas, from which



the curious reader may derive much information. They are Mussulmans, partly Sunni, and partly of the Shiah persuasion. They are great boasters of the antiquity of their origin and reputation of their tribe; but other Mussulmans entirely reject their claim, and consider them of modern and of even base extraction. However, their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have been also reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins."

A specimen of their language (the Pushtoo) is added, and the following note is appended by the president: "This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the Ten Tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now, the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to Islam, they studiously conceal their origin. The Pushtoo language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hazareh, or Hazarel, which might easily have been changed into the word used by Esdras. I strongly recommend an enquiry into the literature and history of the Afghans."—From Bichen's *Signs of the Times*.

Besides these testimonies, we would add the following upon this interesting subject. In the sixth year of Hezekiah, king of Judah, and in the ninth of Hosea, king of the Ten Tribes of Israel, Samaria, the metropolis of Israel's kingdom, was taken by Shalmanezzer, king of Assyria. Having abolished the government, he next deported the inhabitants beyond the Euphrates into Assyria, "and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes."—(2 Kings xvii. 6.) This is termed "removing them out of Jehovah's sight."—(2 Kings xvii. 19.) Not that He could no longer see them, because "the eyes of the Lord are in every place;" but because the Scripture represents His eyes as resting on the Holy Land as they do not on any other country.—It is "a land," says Moses, "which Jehovah thy God careth for; the eyes of Jehovah thy God are always upon it, from the beginning of the year, even unto the end of the year."—(Deut. xi. 12.) Hence for Israel to be removed from this land, was to be removed out of His sight as beholding the land, and the things upon it. It may also be remarked in passing, that as to send the Ten Tribes into captivity was to remove them out of Jehovah's sight, so to bring them back into the land is for them to "live in His sight." Hosea, in speaking of their captivity and return, has this passage, which we present in the form following:

*Jehovah*.—"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

*The Ten Tribes*.—"Come, and let us return unto Jehovah; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up; and we shall live in His sight. Then shall we know if we follow on, to know the Jehovah (*eth-Yehowah*): His going forth is prepared as the morning; and he shall come unto us as the rain, the latter and former rain unto the earth."—(Hos. v. 15; vi. 1-3.)

But to return to the passage in Kings, which Gesenius translates thus: "And placed them in Chalchitis and on the Chabor, a river of Gozan, and in cities of the Medes." This is certainly to be preferred to the common version.

In this Habor, or properly *Chabor*, would seem to be a city or province watered by Gozan. "*By*" is not in the original, and Gozan appears to be a province or people, rather than a river.—(2 Kings xix. 12.) The root of "*Chalcitis*" is evidently in the Hebrew *Chatch*, converted into *Chalach* by the pointing of the Masorites. We like Gesenius' rendering, which cannot be improved. It makes the river to be the *Chabores*, which is regarded as the Chebar of Ezekiel. But we doubt the correctness of this. The orthography is not the same. Ezekiel's river is Kebar, or *Kor*, in the land of the Kasdim, or Chaldeans; while the other is *Chbor*, or Chabor, which empties into the Euphrates in the northern part of Mesopotamia. Ezekiel says he was "among the captivity by the river Kebar." There were two captivities at the time. He was with that in Chaldea proper at Babylon; and not with that in the Chaldea which had then acquired the name of *Aram naharaim*, Syria, of the Rivers, or Mesopotamia. Ptolemy in his Geography, v. 18, calls the region lying between the rivers Chaboras and Laocoras, by the name of *Gauzanitis*, Hebraically, *Gozanitis*; there is also a district in Medi termed *Gauzan*, between the rivers Cyrus and Cambyzes, which fall into the Caspian.

The region, then, west and south of the Caspian, and north-east of Samaria, was the first resting place of the Ten Tribes. Their sojourn there, however, was not permanent. If any dependence can be placed upon Esdras, which is very doubtful, after their transportation into Assyria, "they entered into the Euphrates by the narrow passages of the river," which "they passed over" dry shod. He says they journeyed "a year and a half" to Arsareth; they would therefore pass up between the Euxine and Caspian Seas, through the Asiatic Sarmatra, until their march would bring them to the Tanais or Don, or to the Rha, or Volga rivers, or to the isthmus between the two. There is no historian to inform us what counsel they took at this juncture. We can see, however, from the map, that whichever way they went, they would penetrate more deeply into the country inhabited by the Scythian aborigines of what is now called the Russian empire. The probability is that some ascended along the Volga and Don into Mesheck or Moscow, thus finding their way into Poland; while another party would cross the Volga and Ural rivers, and descend between the Caspian and Ural mountains into Independent Tartary, and in the course of time make their way into Afghanistan, and the farther East. In this way the Parthians, who lay on the east of the Caspian, and around its southern extremity, and thence to the Euphrates, would come to be placed between the Ten Tribes and the Holy Land, to which Agrippa alluded in his speech to the defenders of Jerusalem, as reported by Josephus.

The Ten are often spoken of as the Lost Tribes of Israel. We do not, however, regard this as appropriate. We believe that the multitudes of Israelites in Russia, Poland, &c., are the descendants of a migration from Assyria, whose communities have grown up to maturity, with the growth of the Muscovite nation. The greater part of the Ten Tribes are evidently regarded by the prophets as being in the country north from the Holy Land, for they make the exodus of Israel from the north, in their redemption by Messiah, as greatly transcending in celebrity the exodus of the whole nation from Egypt under Moses. "Go, and proclaim these words *toward the north*," saith the prophet, "and say, Return, thou back-sliding Israel, saith Jehovah." "In those days the house of Judah shall walk with the house of Israel, and they shall come together *out of the land of the north* to the land that I have given for an inheritance unto your fathers."—(Jer. iii. 12, 18.) So, also, another prophet intimates by the words, "Behold, these shall come from far; and lo, these *from the north*, and from the west; and these from the land of Sinim."—(Isaiah xlix. 11.) Again, "I will say *to the north*, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth"—that is "I will say to Russia, give

up; and to Egypt, keep not back; bring my sons from Affghanistan, &c., and my daughters from the farthest east." In another place, "Behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth who brought up the children of Israel out of the land of Egypt: but Jehovah liveth who brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them: and they shall dwell in their own land."—(Jer. xxiii. 7, 8.) "Ho, ho, come forth, and flee from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heaven, saith the Lord."—(Zech. ii. 6.) But we need not adduce more proof to show that the country north of the Promised Land is the great sepulchre in which the tribes are entombed—it is the amplest of the political graves in which the children of Israel are buried. But Jehovah has promised that He will open their graves and bring them up out of them, and thence into the land of their fathers. The north will not be disposed to give them any more than Pharaoh was in the days of old. The King of the North, by ukase in 1843, ordered all Jews to move from the frontiers of Poland into the interior, under pretence of preventing smuggling. But it will be all to no purpose. The ukase of Israel's King has been long since proclaimed, that "they shall come again from the land of the enemy to their own border," for "there is hope in their end, saith Jehovah."—(Jer. xxxi. 15-17.)—DR. THOMAS.

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### HIS REAL TEACHING ON CHRIST:

*Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of "God-Manifestation."*

(CONTINUED FROM PAGE 120.)

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#### "BEFORE ABRAHAM WAS I AM."

Jacob was the wall of Israel, and his sons the twelve gates, in the beginnings of things. Jesus and the apostles emerged from Jacob through these gates, being descended from Jacob in their line. But, said the Spirit in Jesus, "before Abraham was I am." He was "the Root" of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and Spirit, he was the offspring of these patriarchs. While, therefore, Jacob was a wall, enclosing the whole future nation in his loins, "the Root and offspring of David, and, therefore, of Jacob (*Apoc.* v. 5; xxii. 16), is the jasper wall, great and high, "in whom" is contained all "the Israel of the Deity."—(*Eureka*, vol. ii. pp. 303 and 304.)

THE ALPHA AND THE OMEGA AND THE AMEN.

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. xii. 1, the Alpha (or

Eternal Spirit) and the Omega (Jesus and the saints), the beginning and the ending, the one *Yahweh*, who is and who was, and who is to come, the Almighty. —(*Phans*, p. 73.)

I am the first and the last and the living one; and I was dead, and, behold, I am living for the aions of the aions.—Amen.

The Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof, styled by Paul "the mystery of Godliness," which he says is "great." We find it, therefore, introduced to the attention of the reader in such terms and phrases as God, Jesus Christ, He who is and who was, and is coming, the Seven Spirits which are before His throne, "the Father of Jesus Christ," "the Alpha and Omega, the beginning and ending, the Lord who is and who was, and who is coming, the Almighty," "I am the first and the last and the living one, and was dead, and behold I am living for the aions of the aions."

These are very remarkable, and apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of Himself in them as "I," and He saith of this "I" that He was the "First," "the Alpha," "the Beginning," "the Lord the Almighty." This is intelligible enough, and we readily comprehend that the Deity, the self-existing and first cause of all things, is meant. We also recognise in the terms the epithets bestowed by the Deity upon Himself in the prophets, and with a claim to them as His exclusively. But when we come to read the Apocalypse, we find the same terms applied to one who saith, "I am the First who was dead." This would very naturally suggest the inquiries—"Did the Deity, who is the creator and upholder of the Universe ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things? These are questions which obtrude themselves upon the thoughtful, in view of the Apocalyptic sayings.

Apart from revelation they are unanswerable, for "the world by wisdom know not the Deity." . . . There is, then, a mystery in the premisses, which, as the apostle saith, "without controversy is great." By "mystery" is meant a secret—a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally. Paul terms it "the mystery of Godliness." In particularising it, he shows that by "godliness" he means a visible manifestation of Deity, testified and believed by men. In specifying it, he saith of the mystery that it consisted, when revealed, of "Deity manifested in flesh, perfected in Spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory."—(1 Tim. iii. 16.)

Here is Deity set forth by implication in two states—Deity before manifestation and Deity in manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before he made Himself visible? Certainly He is. The nature of the medium through which the manifestation is made does not change the nature of that which is

manifested. Deity is Deity, though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh and constituting a manifested-individual, if that individual die and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the Divine essence; in other words, to make that Spirit which was before flesh, and exalt it to the Father, Deity may say, with the strictest propriety, "I am the first, who was dead," and yet, abstractly from the medium of manifestation did never die."—(*Eureka*, vol. i., pp. 87 and 88.)

These things (that followed) saith the First and the Last, who was dead and lived: Jesus when anointed with Holy Spirit and with power, after resurrection, is styled by Paul "the Lord the Spirit," "and the last Adam was made into a life-imparting Spirit;" for, as Jesus said, when in the flesh, "that which has been begotten out of the Spirit is Spirit."—(2 Cor. iii. 18; 1 xv. 45; John iii. 6.) Upon this principle the Spirit says "I was dead;" that element of the Spirit speaker, who had become Spirit, died; therefore, the become Spirit could say, "I was dead." Thus "the First" was dead, and lived by resurrection; and when all the saints shall have been begotten out of the same Spirit, and so also have become Spirit, the Spirit Speaker will have a still larger element of the once dead and lived, constituting him who spoke to John in Patmos "the Last," or "last ones," according to Isaiah.—(*Eureka*, vol. i. p. 221.)

"I was dead, and behold, I am living for the aions of the aions, Amen." This is from the Hebrew *akmain*, "faithfulness." The Eternal Spirit, both absolute and incarnate, is the "Amen." In the letter to Laodicea, the Spirit speaks, and, in speaking, says, "These things saith The Amen," and in this first chapter, the Amen says, "I was dead." But the Spirit never died, therefore, here it must be understood of the *Logos*, speaking from a body personal and *ex parte*, with whom He has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which, in Christ, are yea and within, Amen, unto the glory of

the Deity by us (2 Cor. i. 20), the Son of Man being constituted of firm believers of the promises, is styled *ὁ ἄγιος* the faithful One; hence all his constituents are *Elohai Amen*, "Mighty Ones of Faithfulness," being all of that principle, faith, without which "it is impossible to please the Deity."—(*Eureka*, vol. i. pp. 187 and 188.)

As the brain in the head has property in the body and calls it his, so the *Logos* in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones, so that they all become one flesh; which is a great mystery, says Paul,—“but I speak concerning the Anointed One and the ecclesia.”—(Eph. v. 22, 23.)

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, “the Omega,” the “Ending,” and “the who is coming” will be manifested,—the whole multitude will be “Deity manifested in Flesh.”—glorified flesh, which is Holy Spirit, or *πνευμα ἀγίων*, the divine nature at present common to Jesus, and the angels, and then participated in by the Saints; all of which is the development of the principle affirmed by him to Nicodemus, that that which has been born of the Spirit is Spirit. Here, then, is “a multitude which no man can number,” every individual of which is Holy Spirit flesh, glorified substance, “equal to the Angels;” the One *Yahweh*, and the One Name. When they all attain to this Omega state, there will be nothing lacking; the ending will be manifest.—(*Eureka*, vol. i. p. 153.)

#### THE SON OF MAN ON THE CROSS AND IN DEATH.

Between the two living manifestations was interposed the death state. In this state the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross “My Ail, my Ail, why hast thou forsaken me?” The effluent power by which he had taught and worked was withdrawn from him for some time before he died. The spirit no longer rested upon the cherub, yet that cherub continued to live as other men. In process of time he expired. He was, like the cherubic vail of the temple, rent in twain. It was no longer affirmable that “I and the Father are one,” but that “I and the Father are twain,” for

the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psal. xxxviii.—“*Yahweh's* arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh, its wounds stank, and its loins were filled with a loathsome disease: feeble and sore-broken his lovers and friends stood aloof from His stroke, which had consumed him and laid him low in a horrible pit.” This was the death state of the cherub. Will any one affirm that that body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned, and had it been left there, it would have crumbled into unprofitable dust.—(Psal. xxx. 9.)

But, in the wisdom of the Eternal substance, this could not be permitted. This flesh must be born again, and its ears opened—(Psal. xl. 6; Heb. x. 5). The Eternal sent forth His spirit, and “healed his soul” of that “evil disease” which his enemies said, “cleaved fast unto him, that lying down he should rise up no more.”—(Psal. xii. 48.) But the Eternal Power defeated their machinations, and proved them to be liars, for He turned the body into spirit and made it One in Nature with Himself—the Spirit Son of Eternal Spirit, equal in power and glory—GOD.—(*Phans*, p. 45.)

“Messiah, the Prince,” or High Priest, was “cut off” or covenanted, as the spirit had revealed to Daniel. But before he died, he cried with a loud voice in the words of Psal. xxii. 1, saying “Aili, Aili, my strength, why hast Thou forsaken me?” Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father Spirit had evacuated the son of David's daughter, who is styled in the Songs of Zion, “the handmaid of Jehovah—(Psal. cxvi. 16). The Son was, therefore, left without strength or power and consequently without God. Still he was suspended to the tree a living man, a man crucified through weakness—(2 Cor. xiii. 4)—and dying of his own volition in obedience to God.

. . . . But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father Spirit acknowledged as

His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or *ὑποστάσις*, hypostasis, of a new revelation—a new or further revelation of Spirit. The Father Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs, which Omnipotence alone could operate. This was Spirit-revelation through Mary's Son—"power manifested in flesh."—(*Eureka*, pp. 13 and 14.)

He "rose and revived" on the third day.—(Rom. xiv. 9.) He not only rose on the third day, but he revived on the same day. Rising is one thing, reviving is another, and two different words are used by the Apostle to express the different ideas. The Father, who is Spirit, had "forsaken" Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power; for "the dead know not anything" (Ecl. ix. 5, 10), and the Lord (*Yahweh*) is not the Deity (Ail or power) of dead, but of living ones, for they all live by Him.—(Luke xx. 38.)

When this corpse, named Jesus, opened its eyes, stood upon its feet, and came forth from the tomb, it "rose." At this point of time it was neither Lord nor Christ. The Father, who had forsaken him and left him to die, had not yet returned to him; for if he had returned to the corpse while in the tomb in causing it to stand and walk, that risen body, after coming forth, would not have said "I have not yet ascended to my Father." This was equivalent to saying, I am an earthy or natural body just come forth from the unclean place, and have not yet been "made perfect," "justified by the spirit," or "made a quickening spirit." The Father hath not yet clothed me with my house which is from heaven; so that that which constitutes me earthy and mortal is not yet "swallowed up of life;" therefore "touch me not" until I have been "constituted Son of Deity in power, through Spirit of holiness, out of a resurrection of dead ones."—(Rom. i. 4.) I am now simply Jesus born of the tomb, "of the earth, earthy," but when my earthiness of body is instantaneously "swallowed up of life," I shall be spirit. I shall be of equal and identical substance

with the Father, and by this anointing I shall become Christ, or the Anointed One, and "the Lord from Heaven."—(1 Cor. xv. 47.)

This anointing with spirit and power was the revival in a greater degree of the former relations subsisting between the Father and the Son. He had been "anointed with holy spirit and power," after he had been born of water. This did not change his body into spirit; it only invested the body born of unclean flesh, or "made of a woman," with the wisdom and power of the Father in Heaven, who discoursed and worked through it.—(John, v. 19, 30; vi. 38, 63; viii. 42, 58; x. 30; xiv. 10, 28.)

But when the body was anointed again with holy spirit and power, or "spirit of holiness," after it was born of the second unclean place, the tomb, it was not only endued and embued with wisdom and power as before, but it was itself transformed into an embodiment of eternal power, in which there is no weakness, corruption, or principle of death at all. It was the revived *ανεξήγησε*, as well as risen again, *ανεστη*. It became "the body of his glory," *το σωμα της δοξης αυτου*—(Phil. iii. 21)—"raised in glory" from the earthy body which is without honour, *εν ατιμια* (1 Cor. xv. 43) and forty days after, taken up in glory.—(1 Tim. iii. 16.)

Such was the model, or "Heavenly Man," whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief.—(*Eureka*, vol. iii. pp. 587, 8, and 9.)

Paul styles Jesus "made Lord and Christ," "the last Adam," and says, that as the saints have borne the image of the first Adam, so also shall they bear the image of the last.—(1 Cor. xv. 45, 49.) They shall be in nature like what he is now; but, in a moral sense they are required to be now like to what he was while on earth, "learning obedience by the things which he suffered." This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image, after his resurrection. It is divinely predestined, therefore, (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be conformed to the image of His son, that he might be

the First-born (or chief) among many brethren.—(*Eureka*, vol. ii., p. 146.)

JESUS ANOINTED CAME IN THE FLESH.

They affirmed that he came in another sort of flesh than that which is common to all men, in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in his bearing in his own body the sins of believers to the tree, when nailed thereon by the predestination of Deity. This, says John, was that spirit of Antichrist that should come. It was a dogma that had many advocates so early as Apostolic times. Its teachers repudiated the fellowship of the Apostles, and "went out from them because they were not of them." In denying the true nature of Jesus, they preached "another Jesus," and in so doing, denied that the Jesus whom Paul preached was the Christ; and, in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; "for whosoever denieth the Son, the same hath not the Father." "He is the Antichrist," saith John, "that denieth the Father and the Son," and "this is the Deceiver and the Antichrist." "He that abideth not in the doctrine of Christ hath not God;" of the true teachings of God manifestation he is wholly and necessarily ignorant.—(*Eureka*, vol. ii. pp. 76 and 77.)

BELIEVING ON THE CHRIST.

That justification unto life and glory in the kingdom of God, is predicated upon three things:

I.—Upon believing the testimony concerning Jesus Christ.

II.—Upon receiving the doctrine of the Eternal Spirit he delivered to the world, and

III.—Upon one so believing, yielding an assured and affectionate obedience to

the precepts he enjoins: "Thou hast," said Peter to him, "the words of eternal life, and we believe and are sure that thou art the Christ, the son of the living God."—(John vi. 6, 8.) In this, Peter connects the words and the personality of Jesus as the subject matter of faith. This is to "believe on Jesus"—to accept him according to his claims, and to receive his words as reported by those whom he commissioned to preach them. And this is the work (ordained) of God that ye believe into him whom *eis ov* He hath apostolised, or sent forth. "As my Father hath taught me," continues Jesus, "I speak these things, and if ye continue in My word ye are my disciples indeed; and ye shall know the truth which I have heard of God, and the truth shall make you free."—(John viii. 28, 31, 32, 40.) Hear all what he said on another occasion in regard to this matter. "He that believeth on me believeth not on me, but on Him that sent me," which is equivalent to saying he believes the doctrine I am sent to teach—doctrine which originates, not from me as son of Mary, but from the Eternal Spirit who sent me and who through His effluence, dwells in me, speaking through me and working by me. Therefore, he said, "If any man hear my words and believe not (those words) I (the son of Mary) judge him not." Who shall judge him, then? God, certainly; and because God's doctrine is not believed; for, says Jesus, "He that rejecteth me and receiveth not my words hath that which judgeth him; the word which I speak, that shall raise him in the last day. For I have not spoken of myself but the Father who sent me. He gave me a commandment what I should make known and what I should treat of." Nothing can be plainer, more intelligible, or emphatic than this; we may confess that Jesus is the Christ, the Son of God. . . . We must not only believe this, but we must also intelligently believe the doctrine which that Son was sent to teach the Jews.—(*Phans.*, p. 40.)

A CONTRAST AND ITS LESSON.

"I HAVE heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold now is the accepted

time; behold now is the day of salvation."  
—(1 Cor. vi. 2.)

"The time is at hand. He that is un-

just let him be unjust still, and he which is filthy let him be filthy still; and he that is holy let him be holy still. And behold I come quickly and my reward is with me, to give to every man according as his work shall be."

*Behold a contrast.* Can we learn its lesson? It is over 1800 years ago since Jesus of Nazareth declared in the synagogue of that place that he had been anointed to proclaim "the acceptable year of the Lord," and since then invitations to the marriage supper of the Lamb were carried by the apostles, not only to the "streets of the city," but to the highways and hedges of the earth, where were found the Gentiles in the flesh, the aliens from the Commonwealth of Israel, the strangers from the covenants of promise. For these centuries the word of God has cried, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." For centuries amid the thick gloom and darkness it may be said the voice has cried but feebly, but now for some years past, it has been and is still sounding in louder tones. It has reached our ears, and we have heard it gladly. The voice of Jehovah has called unto us saying, "seek ye my face," and our hearts have responded, "Thy face O Lord will we seek." Having confessed the faith, we have submitted to the ordinance required of all who would be joined to Christ. We are united in fellowship with one another as pilgrims journeying along the same road, as fellow-workers in the same heavenly city, professing to look for the day wherein the faithful labourer will receive an abundant reward. But, as we know, it will not be all of us whose feet shall stand within the gates of Zion; it will not be all of us to whom the Master will say, "well done good and faithful servant, enter thou into the joy of thy Lord." No, this glory,

and honor will alone be conferred upon those who now with fear and trembling work out their salvation. It will alone be given to those who now give diligence to make their calling and election sure. With gladness have we in days gone by met one another around the Lord's table, at the Bible class, at the social gathering. We have looked for brother so-and-so and sister so-and-so, and we have found them there except they have been kept away by some hindrance of business, or circumstances beyond their own control. But there will be a meeting around the Master's table, not with the symbols merely of his body and blood, but with the Master himself presiding. From that some familiar faces will be absent, may be the faces of some whom we have most respected. Where will they be? They will have stood before the judgment seat of Christ to hear from his lips the sentence of banishment: "I never knew you, depart from me ye workers of iniquity." Our place: whether in that glorious company of witnesses for Christ, who have lived and died from the creation of man until now, or amongst the weepers in outer darkness, depends upon how we act *now*. *Now* is the accepted time, *now* is the day of salvation. "Well, we have availed ourselves of the accepted time by becoming Christadelphians," it may be said, but it behoves us to frequently examine ourselves whether we be in the faith, to see that we be not hardened through the deceitfulness of sin; to see lest the cares of this world choke the word and we become unfruitful; to see lest any root of bitterness springing up, trouble us and thereby many may be defiled; to see lest any man fail of the grace of God. How is it with thee, my brother? How is it with thee, my sister? Notwithstanding thy faith and labour and patience, hast thou left thy first love? Notwithstanding thy testimony concerning God's purposes, art thou living in thy business, in thy home, in thine own heart,



in ways which are displeasing unto Him? Though thou comest to the meetings, art thou ashamed of Christ and afraid to confess him before men? Though thou bearest the name of Christadelphian, hast thou suffered thy faith to languish, thy hope to die, thy charity to become cold? Livest thou but in name My brother, my sister, delay not to return to thy first affection, delay not to repent thee of the besetting sin, delay not to banish thy fear and renew thy faith by earnest heed to the Holy Oracles. Now is the accepted time; now is the time to labour; now is the space to repent; now is the time to take thy lamp and furnish thy vessel with oil; now is the time to exhort one another; now is the time to awake from sleep. How long may this "now" continue? Behold the frailty of our life! Behold the signs in the horizon of our Master's coming! Even yet speaks his voice "seek first the kingdom of God and His righteousness," "strive to enter in at

the straight gate," "cleanse yourselves of all filthiness of the flesh and of the spirit," "perfect holiness in the fear of the Lord." Let us give heed while there is time, for soon, and we know not how soon, these exhortations shall give place to the proclamation, "He that is unjust let him be unjust still; he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.

Holiness becometh his house; without holiness no man shall see the Lord. There shall in no wise enter his city anything that defileth, neither whatsoever worketh abomination, nor maketh a lie; but they that are written in the Lamb's book of life. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates of the city. For without are dogs, sorcerers and whoremongers and murderers, and idolaters, and whatsoever loveth and maketh a lie.

J. J. HADLEY.

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 83.

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*"Exhort one another daily."*—PAUL.

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Our meeting this morning, and the meetings of all the brethren throughout the world, have a particularly interesting significance in the light of a certain parable spoken by Christ. The parable referred to the hostile attitude of the Jewish leaders, and the great body of Jewish people, towards himself. It was spoken to illustrate the real nature of that attitude from a divine point of view. A man's course may appear one thing to himself, and be quite another in fact, when wholly seen. Paul, destroying the disciples in zeal for the law, appeared,

in his own eyes, a righteous man, approved unto God; in God's eyes he was "kicking against the pricks;" that is, he was hurting himself and not those against whom he was fighting. So the Scribes and Pharisees thought themselves defenders of the kingdom of God in opposing Christ, whereas, they were in reality excluding themselves from any part in it when it should be established in its final form. To set forth this was the object of the parable, and also to intimate certain consequences, highly unpalatable to them, which would result from their action. It

is in those consequences that we are personally interested.

The parable is to be found in Matt. xxii. and Luke xiv. It is as follows: "A certain king . . . made a marriage for his son, and sent forth his servants to call them which were bidden to the wedding, and they would not come . . . Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot and take him away, &c."

It is not difficult to discern the leading significances of this parable. In the king we recognise God, who spoke to the fathers and wrought with them for the execution of His purpose: that purpose is represented as a marriage feast for His Son. A marriage feast is the most joyous occasion in human experience, and fitly though feebly represents the character of God's great purpose with the sons of men. His purpose from the beginning has been to spread a banquet of love and every good thing in the earth. His Son is the central object of this banquet. It is a marriage feast for His Son; but before it could be a glory and joy to Him, there must be a partner and guests. The provision of these is from the human race by invitation. The invitation was first sent to Israel after the flesh, who were chosen as the national basis of the purpose. But the bulk of them did not accept the invitation, for lack of understanding. They accepted it in a certain way. They con-

sent to be the Lord's people and rejoiced in the fact, but they used it for their own glory, and shut God out of the matter. They approached God with their lips but their hearts were far from Him. And therefore, after long patience, there came a time when the invitation was extended to another class.

It is here where our personal relation to the parable comes into view. Before Israel's rejection of the message, we were outside of its scope altogether—"strangers from the covenants of promise, and aliens from the Commonwealth of Israel." Till Paul's day, God suffered the Gentiles to walk in their own ways, and winked at the ignorance prevailing among them. This is testified.—(Acts xiv. 16; xvii. 30.) Our ancestry is altogether undistinguished from this point of view: we are the descendants of barbarians, who were without God and without hope in the world.—(Eph. ii. 11.) They had a hope and they had gods; but both were matters of imagination, and, therefore, are not scripturally recognised.

By the hand of Paul and his co-labourers, the invitation, which had been lightly regarded by Israel in their generations, was extended to the barbarians, and, therefore, to us. Here we are, this morning, a company of their descendants. We have not heard Paul's living voice, but we are none the less invited. The invitation, by Paul, has come to us. We have it here in our hands. We know from Paul's authority that that invitation was to survive his decease, and continue in force till the Lord's appearing. Consequently the fact of Paul's word having come to us in the understanding of it, is evidence of the invitation referred to in the parable having come to us. The servants of the parable are commanded to go out to the highways and hedges. We belong to the party of the highways and hedges, which is destined to furnish a considerable contingent of guests to the marriage feast.

Here comes an important practical question, to which the parable furnishes an answer. Shall we be accepted as the King's guests merely because we have answered the King's summons by the hand of the King's servants in the hedges and highways? Shall we enter the kingdom of God merely because we have believed the gospel and been baptised? Shall we be chosen merely because we have been called? The answer of the parable is in harmony with Peter's exhortation to make our calling and election sure, which implies possible uncertainty. What is that answer?

When the King came in to see the assembled guests, he found one without a wedding garment, and said unto him, "Friend, how camest thou in hither, not having on a wedding garment?" This shows that something was implied in the invitation that was not expressed in the first instance. The invitation was, "Come to the feast." The implication was, "Come in a fit state." The King's question shows that every guest, though freely invited from the highways and the hedges, was required to come in a fit dress for the occasion. The man might have said "I came because I was asked to come;" but the King's question shows that he regarded the acceptance of the invitation an acceptance also of the implied conditions. Now, let us come to the point. What are these implied conditions? What is this wedding garment? We ascertain from another figure of the same matter. The guests in their collective capacity are symbolized in the Apocalypse as a woman in white array—a bride in fine linen, clean and white. And concerning this white raiment it is added, "the fine linen is the righteousness of the saints."—(Rev. xix. 8.) In the parable this principle is illustrated in its individual application. Each applicant for a place at the feast, must possess the individual righteousness, without which no man shall

enter the kingdom of God.—(1 Cor. vi. 9, Matt. v. 20.)

Some escape this conclusion, deceiving their own selves by saying Christ will be their righteousness. Why wasn't he righteousness for the rejected guest? Why won't he be righteousness for false brethren who sow to the flesh, and to whom he tells us he will say "Depart from me, ye workers of iniquity?" If a man have no righteous fruits of the Spirit to present before Christ in the account we must all give at his judgment seat, when he judges the living and dead at his appearing and his kingdom, the fate of the ejected guest will be his. "Cast out the unprofitable servant"—(Matt. xxv. 30). Those who have to say they have no righteousness of their own, will find that Jesus will be nothing to them.

The sentiment that Christ's righteousness alone is to be the basis of our acceptance, is one of the countless and pernicious corruptions of clerical theology. It doubtless originated in the misapplication of a certain element of apostolic truth, namely that which informs us that all are under sin, and that our salvation is not of works; but through the righteousness of faith that is in Christ. Men have long ceased to perceive that this principle applies only to unjustified sinners, and not to those who have been placed in a justified or forgiven position, through the obedience of faith. Christ is righteousness for sinners in this sense, that God offers to forgive them for Christ's sake, and to grant them a co-heirship with Christ, of what Christ, as a manifestation of God, has achieved for himself. But when sinners become saints, they come into relation to a new principle. They are responsible to him as servants to a master, and he will judge them according to their works.—(Rev. ii. 23; Matt. xvi. 27; 2 Cor. v. 10; Gal. vi. 8.) If they bring forth fruits to the Spirit—(that is, do and be what the Spirit in the word requires) they

will receive everlasting life; and if they bring forth fruits to the flesh—(that is, be and do what the mere natural mind prompts a man to do) they will inherit corruption. So says the last testimony referred to. Hence it is that the Apostles dwell so incessantly and so emphatically, on the necessity for brethren to walk as saints, and to be on their guard against conformity to the world, lest any be hardened through the deceitfulness of sin—(Heb. iii. 13.) If we present ourselves to Christ as one of the guests unprovided with that raiment of personal righteousness which he requires, we shall assuredly be rejected, and no man can learn what that personal righteousness is, so as to have it in continual available remembrance, except by the continuous and preferential study of the word of Christ contained in the writings of the Apostles and Prophets. Apart from this, a man with even a complete theoretical knowledge of Christ may become so infected with the spirit of the world around him, which also exhales so freely from his own heart, that while professing the name of Christ he will walk in the flesh, having a name to live while utterly dead to the high things of God.

Most students of the word, in the early stage of their studies, fall into the mistake of supposing the "wedding garment" stands for baptism. If they pursue their studies to any practical effect, they, by-and-bye, get rid of this mistake. They remember that many baptised persons will be rejected at the judgment-seat, and that the most distinguished of the guests—"Abraham, Isaac and Jacob, and all the prophets"—have never been baptised; in which case, if the "wedding garment" stood for baptism, we should have the anomaly of guests with wedding garments turned out and guests without them allowed to remain. Besides, to what a cheap affair it would reduce the garment in question, and how out of harmony with the whole

spirit of the divine economy, which lays such stress on persevering well-doing as a qualification for acceptance, and keeps in a comparatively minor place mere ceremonial compliances. Baptism is only the first act of obedience on the part of a believing sinner, and is of a nature with the kind of righteousness which the Pharisees performed when they circumcised children, and kept the feasts—all very essential in their place, but not accepted at the hands of otherwise unrighteous men. The law of admission to the kingdom says: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall, in no case enter into the Kingdom of God."—(Matt. v. 12.) This is the righteousness typified by the wedding garment—"the righteousness of saints" in its fullness and ripeness, the unreserved and patiently-continued submission of enlightened men and women, in whose hearts faith fully dwells with purifying effect, working by love to the keeping of the commandments of God.

With this in view, the lesson of the parable is sobering and wholesome. It shows us that our mere acceptance of the gospel will not suffice to save us. It shows us that there must be a clothing of the inner man, with all those principles, precepts and affections which the Spirit has so abundantly stored for us in the word, and which we must procure from thence by diligent daily reading. These constitute the wedding garment, without which we are poor and miserable and wretched and blind and naked, even if we may be infatuated enough to suppose ourselves "rich and increased in goods and in need of nothing." The fact helps us both to understand and rightly estimate the Spirit's invitation, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and *white raiment that thou mayest be clothed*, and that the shame of thy nakedness do not appear."—(Rev. iii. 18.)

This Spirit-merchant has erected a house for the sale of his wares. In the Bible, he has spread them out to view, and cries at the street corners: "Unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things, and the opening of my lips shall be right things.—(Prov. vii. 4, 6.)

Those who respond to this call will experience the truth of the assurance that "Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness and all her paths are peace."—(Prov. iii. 13-17.) The experience of the goodness of divine wisdom begins even now in the constant satisfaction which springs from the answer of a good conscience towards God and towards man, and in the joyful hope of ineffable good, when the weary journey of this life shall have come to an end, as come it will. But what shall we say of that final

form of the experience which will be the lot of those who shall be declared by Christ to have overcome and kept his works unto the end? Language simply fails to define and imagination to conceive it. We can simply say with David "Oh how great is the goodness which Thou hast laid up for them who trust in Thee before the sons of men." The rebuke of His people will be taken away from all the earth. It will no longer be the portion of the Sons of God to endure the quiet scorn of those whose portion is in this life, who dwell at ease, and are filled with substance, whose eyes stand out with fatness, and who have more than their hearts can wish. The Sons of God will be an honour when the children of the flesh in all ranks of society shall have passed away, and become a mere memory. The Sons of God are in heaviness for a season: but when their warfare is accomplished—when the fight is passed, they will exchange the garment of praise for the spirit of heaviness, and in the vigour of an immortal nature, rejoice evermore in the great joy which is the appointed portion of the accepted guests at the marriage of the King's Son. Well may it be said, "Blessed are they who are called to the marriage supper of the Lamb."

EDITOR.

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 153.

### PARABLES.—HOUSE-BUILDING.

Matt. vii. 24-27. The following things are comprised in the teaching of this parable of wise and foolish house-building.

1.—That the evidence of wisdom must be sought for not so much in a man's knowledge as in his practice.

2.—That wisdom is action in conformity with the sayings of Christ, while folly is the absence of any earnest or consistent part

3.—That Christ's teachings make wise men or fools according to the response which they endure in those who hear.

4.—That the sayings of Christ are the standard of the virtues which commend men to him.

5.—That in this parable there is only

the difference of one word between whom Christ approves and saves, and whom he rejects and hands over to desolation; the one hears his sayings and "*doeth them*;" the other heareth them, and "*doeth them not*."

6.—That the man who puts Christ's sayings into practice is the only man who lays a good foundation for the time to come, and the only one who answers to Christ's definition of a wise man.

7.—That the neglect of Christ's institutions is serious folly, and exposes the foolhardy simpleton in the end to the perils of desolating flood and storm, which will overthrow his house which he thought so secure.

8.—That wise ways are strong ways, in which if a man entrench himself, he is immovably secure against wind and tide, with the good prospect of a quiet haven at last.

9.—That foolish ways are a foundation of shifting sand, which yield only the prospect of final discomfiture and destruction.

#### THE TWO SONS.

Matt. xxi. 28-32.—The following facts and lessons may be gathered from this parable.

1.—That the first son addressed was the publicans, harlots and sinners who were foremost to go and hear John's preaching.

2.—That these at first, priding themselves upon their Abrahamic ancestry, refused the stern invitations of John to reform; but afterwards repented, saying, "What shall we do?"—(Luke iii. 7-14.)

3.—That the second son consisted of the chief priests and elders, the Pharisees, lawyers and Sadducees (Matt. xxi. 23; Luke vii. 29), who were last upon the scene of John's preaching.—(Matt. iii. 7.)

4.—That these last professed acceptance and compliance with John's counsel, but failed to yield the obedience and bring forth the fruits which he enjoined.

5.—That the command to go and work in the Lord's vineyard was equal to asking them to put themselves in training for the kingdom of God.

6.—That the publicans and harlots of the community were more fit to go into the kingdom of God than their spiritual (blind) guides, the priests and elders.

7.—That the self-righteous Pharisees were disobedient to John's mission, rejecting the counsel of God against themselves; whilst the sinners of the nation abased

themselves in the presence of the divine testimony, and being baptised, became a people made ready for the Lord.—(Luke vii. 30.)

8.—That to do the will of God is the true and only introduction a man can ever have into the kingdom of God.—(Matt. xxi. 31.)

#### HID TREASURE.

Matt. xiii. 44-6.—The following are the component parts of this and the parable of the goodly pearls.

1.—That the kingdom is a hidden and undiscoverable thing, excepting to those who search for it as men search for silver and hid treasure.—(Prov. ii. 4; xxv. 2; Matt. vi. 33.)

3.—That the truth of the kingdom is a pearl of great price, of inestimable value, which every wise merchantman will be found in quest of.

4.—That the truth-seeking merchant having discovered the whereabouts of the precious treasure, will not hesitate to barter, if need be, all he has to obtain possession of it.

5.—That the selling of all that a man hath to obtain the kingdom, means the sacrifice of the present in faith of the future, and that it is only to be obtained at the cost of all that a man hath—consecrated and surrendered to the service of the Lord.

6.—That the finding of the kingdom of God as the hope of the gospel, will give great joy to all those who are able to appreciate its true worth, as compared with the vanishing temporalities of this present evil world.

#### THE NET.

Matt. xiii. 47.—The following is a synopsis of the teaching of this parable:

1.—That the kingdom of heaven, is comparable to going-a-fishing; in the particular that when the net is let down into the sea it fills with various kinds.

2.—That of the every kind of men caught in the gospel net, only one kind are finally admitted to the kingdom.

3.—That when the gospel net is full, the time will have arrived to draw to shore for the inspection, which will lead to the separation of the good from the bad.

4.—That the assorting the good into vessels is according unto the righteous the promised kingdom; and the casting the

bad away, is equivalent to the fiery judgment by which all the wicked will be finally exterminated from the house of Christ.

5.—That the drawing to shore is the end of the world, and the assorting of the fish is the judgment seat of Christ, where nothing will pass muster that is mangled or hath died of itself, but only good, sound, live fish, fit for food.

6.—That a life of carnal delight now, will bring at last renewed existence to make the acquaintance of shame and weeping, in the company of the rejected consigned to the second death.

7.—That the sea where the fish are caught for the kingdom is the many waters or nations of the earth, out of which is being separated by the preaching of the gospel, a people for the name and praise of Jehovah, in the day of their manifestation as His glorious sons.

REFERENCE TABLET No. 154.

THE WHOLE MAN IN RELATION  
TO THE TRUTH.

Eyes.—“He that hath a beautiful eye shall be blessed.”—(Prov. xxii. 9.)

Feet.—“Make straight paths for your feet.”—(Heb. xii. 13.)

Hands.—“Whatsoever thy hand findeth to do, do it with all thy might.”—(Ecc. ix. 10.)

Heart.—“Whatsoever ye do, do it heartily, as to the Lord, and not men.”—(Col. iii. 23.)

Head.—For the head “take the helmet of salvation.”—(Eph. vi. 17.)

Mind.—“Mind not high things, but condescend to men of low estate.”—(Rom. xii. 16.)

Life.—“Take no (anxious) thought for your life.”—(Mar. vi. 25.)

Strength.—“Thou shalt love the Lord thy God with all thy strength.”—(Mar. xii. 30.)

Soul.—“Commit the keeping of your souls unto a faithful Creator.”—(1 Peter iv. 19.)

Body.—“Present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.”—(Rom. xii. 1.)

Spirit.—“Let your adorning be the ornament of a meek and quiet spirit, which in the sight of God is of great price.”—(1 Peter iii. 4.)

Fingers.—“Bind wisdom’s commandments upon thy fingers.”—(Prov. vii. 3.)

Toes.—“Thou shalt take of his blood and put it upon the great toe of his right

foot. (Consecration of the Lord, of the out-goings and the in-comings.)—(Ex. xxix. 20.)

Ears.—“Bow down thy thine ear, and hear the words of the wise.”—(Prov. xxiii. 17.)

Bones.—“All my bones shall say, Lord who is like to thee, which deliverest the poor from him that is too strong for him.”—(Ps. xxxv. 10.)

Reins.—“The righteous God trieth the heart and the reins.”—(Ps. vii. 9.)

Breast.—“Put on the breast-plate of faith and love.”—(1 Thes. v. 8.)

Legs.—“The Lord taketh not pleasure in the legs of a man, but He takes pleasure in them that fear Him, and those that hope in His mercy.”—(Ps. cxlvii. 10.)

Neck.—“He that being often reproved hardeneth his neck, shall suddenly be destroyed.”—(Prov. xxix. 1.)

Hair.—“If a man have long hair it is a shame.”—(1 Cor. xi. 14.)

Speech.—“Let your speech be always seasoned with grace.”—(Col. iv. 6.)

Thoughts.—“The thought of foolishness is sin.”—(Prov. xxiv. 9.)

Affections.—“Set your affections on things above and not on things on the earth.”—(Col. iii. 1.)

Face.—“Make thy way straight before thy face.”—(Ps. v. 8.)

Bowels.—“Put on bowels of mercies, kindness, humbleness of mind, meekness, and long suffering.”—(Col. iii. 12.)

Lips.—“The lips of knowledge are a precious jewel.”—(Prov. xx. 15.)

Flesh.—“They that are Christ’s have crucified the flesh.”—(Gal. v. 24.)

Arms.—“Arm yourselves with the same mind” (as Christ.)—(1 Pet. iv. 1.)

Loins.—“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.”—(Luke xii. 35-6.)

Forehead.—“It was commanded then that they should not hurt . . . only those men which have not the seal of God in their foreheads.”—(Rev. ix. 4.)

Brains.—“The carnal mind is enmity against God.” (Literally the thinking of the flesh . . . brainflesh.)—(Rom. viii. 7.)

Back.—“No man having put his hand to the plough and looking back, is fit for the kingdom of God.”—(Luke ix. 62.)

Nose.—“Cease ye from man, whose breath is in his nostrils.”—(Isa. ii. 22.)

Mouth.—“Put away from thee a forward mouth.”—(Prov. iv. 24.)

Teeth.—“The Lord shall break the teeth

of the ungodly.”—(Ps. lvii. 4; lviii. 6.)

Tongue.—“Whoso keepeth his tongue, keepeth his soul from troubles.”—(Prov. xxi. 23.)

Cheek.—“To him that smiteth thee on the one cheek, offer also the other.”—(Luke vi. 29.)

Ancles.—“Thou hast enlarged my steps under me, that my ancles (Heb. *ancles*) did not slip.”—(Ps. xxxvi. 18.)

Tears.—“They that sow in tears shall reap in joy.”—(Ps. cxxv. 5.)

Shoulder.—“Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one *shoulder*.”—(Heb. *literally* ‘shoulder to shoulder.’)

Knees.—“Lift up the hands that hang down, and the feeble knees.”—(Heb. xii. 12.)

REFERENCE TABLET No. 155.

MIRACLES.

Jesus did not do many mighty works in Nazareth because of their unbelief. This shows us that the power of miracles entrusted to Christ was not so much for the convincing of infidels as for the confirmation of the word to those who feared God.—(Mark xvi. 20; Matt. xiii. 58.)

The following quotations will show that Christ’s miracles of healing were done in response to faith, viz.: “Thy faith hath saved thee.” “Thy faith hath made thee whole.” “And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer.” “O, woman, great is thy faith; be it unto thee even as thou wilt.” “Be not afraid—only believe.” “For this saying, go thy way.” “If thou canst believe, all things are possible to him that believeth.”—(Mark ix. 24.)

Christ’s miracles illustrated how easily all diseases are cured by the Spirit; and helps us to realise what hope we have in him as the Saviour of men.

The miracle of the loaves and fishes is a forcible illustration of Christ placed among men as the Bread of Life, as well as shewing forth his spontaneous compassion and kindly consideration for a hungry multitude, which a less tender hearted man might have treated as a matter he was not called upon to attend to.—(Mark vi. 34.)

Where divine power exists, as in Christ, there is nothing more staggering in a miracle than in the growth of a potato or

in the production of a field of wheat: these are but miracles of a larger order, and as much dependant upon the power of God as the other.

The miracles of Christ were not only exhibitions of power, but real works of goodness to men: hence the description—“he went about doing good.”

Christ’s miracles were unlike the jugglery of an impostor, in every sense: they were done without ostentation or supercilious ceremony; they were effected there and then, and upon the spot where he happened to be; and men and women everywhere leaping and praising God, testified to the reality of the cures, and to their recognition of God in all he did.

Jesus raises the dead: a very expressive earnest of his future mission as the resurrection and the life.

Jesus rebukes the wind and sea, and there is a calm, a good type of his future operations among men, when he shall “speak peace to the heathen,” and when he shall “rebuke many people,” and they shall learn war and military strife no more.”—(Isaiah ii. 4.)

Jesus gave sight to the blind: a beautiful illustration of his own character as the light of those who sit in darkness and the shadow of death.

Jesus cured the sick, the spiritual counterpart of which is—that he is the true Physician, set for the healing of all human woe; and for the bringing of health and cure to Israel and all the nations of the world, by the establishment of his divine kingdom and priesthood.

Jesus curses the barren fig tree: just a type of his withering words to those upon whom he finds no fruit at his coming.—(Mark xi.; Matt. xxiv. 51.)

Jesus healed the daughter of Abraham who had been bound of Satan eighteen years: a good exhibition of his mission to “destroy him that hath the power of death, that is the devil.”

Jesus cleansed the leper: fit type of his being the cleanser of men from all filthiness of flesh and spirit by the Word, and also of his being the appointed of God to “purify the sons of Levi,” and to purify unto himself a peculiar people, zealous of good works.

Jesus healed the demoniacs: a fitting expression of the province of his word and doctrine to cast out the demons of darkness and superstition, and to exorcise



men of error, and to give them to be "clothed and in their right mind."

Jesus turned water into wine: a good type of his power to make glad the heart by the doctrine of his kingdom and name.

Jesus heals the dumb, the deaf, the stammering tongue, and the cripple: a glorious earnest of the still more glorious time, when all men shall leap for joy, and shall lift their glad voices in all the earth to speak his praise, who shall yet deliver men from every ill.

Jesus heals the crooked woman: a forecaste of the power and energy by which he will, at last, make all crooked things straight and the rough places smooth, for the benefit of universal humanity.

As Jesus restored the withered hand, so also will he restore the blasted Jewish fig tree, and bring health and verdure to the desolate nation which now sits upon the ground.

REFERENCE TABLE No. 156.

SPRAY FROM THE WATER OF LIFE.

The various organs into which the brain has been divided are like so many kingdoms or cities, which the new man in Christ is required to take and subdue, like Joshua the wicked cities of Canaan.

As a man's works is the true measure of his faith, so also in the end they are the measure of his reward.

If a man would speak to others, there are four things he must observe to do, viz. :—

1st.—To speak as the oracles of God — (1 Pet. iv. 11.)

2nd.—To speak forth the words of truth with sobriety.—(Acts xxvi. 25.)

3rd.—That he himself be a living exemplification of all the precepts he enjoins upon others.—(Tit. iii. 8.)

4th.—That he be given to punctuality.— (1 Cor. xiv. 40)

There is a great tendency in men to take pride in keeping particular divine precepts to the exclusion of others, and to idolize

parts of the doctrine of Christ to the sacrifice of others; of such a course beware.

Some worship charity, some do homage to truth, some fall down before justice, others bow at the shrine of peace and unity, some lift up their heads in praise of prophecy, others prostrate in the presence of history. Such are all partial, not discerning that God is to be seen in all His works, which all praise Him and bring profit to the student, but every one in its own place. In a large house there are not only vessels of gold and silver, but also of wood and earth.

Christ lives for them that live for him.

In this cold evil world we must plough and sow: the reaping time will only bring sunnier days to those who have kept company with faith, patience and hope.

To be without God and without hope in the world is a miserable condition; but to turn aside from the holy commandment, after having been once enlightened, will bring a more sore and deplorable experience still, in which there will be weeping and wailing and gnashing of teeth.

For men to believe God, and trust Him, and obey Him, and wait upon Him in prayer and thanksgiving, is no more than is due from every creature He has made. This is the design of our being, and one which the Almighty will yet realise as the result of His completed work in Christ.

For men to try to persuade themselves or others, that they love Christ, while they regard not his commandments, is "deceiving and being deceived."

In the presence of Christ returned for the inspection of his house, men would then give houses or lands, money, energy or time, and all they ever had, if they could only secure his approval and the right to live. But it will be too late then. Christ asks men to *do it now*, in faith of his promise. The man who waits till he sees, is the man who believes in himself first, and then Christ when he can do no more for himself. Christ is not preparing any place for such; there is no wicket wide enough for them to pass into the kingdom.

## THE BIBLE TRUE;

OR,

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

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*"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.)

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THE INCONSISTENCIES OF "REV."  
INFIDELS.

"IN the last century, a band of able but unscrupulous writers appeared, whose object was to get quit of Scripture *in toto* by exposing its inaccuracies. Bolinbroke, Poland, Chubb, Morgan, worked hard at their self-appointed task of overthrowing "superstition." Most laboriously did they gather together the supposed absurdities and inconsistencies of Scripture in order to overwhelm the Bible beneath its own rubbish. But the book emerged from this deistical dust unharmed, and for two generations these objections have almost gone out of sight.

They have, however, within these few years been reproduced; and not by men, like those of the last century, philosophers belonging to no church, but by ministers of the "orthodox churches" of the land. These successors of the philosophical deists of a former age have gone over the same ground as their predecessors, and uttered the same accusations against

Scripture, though in more reverent words, with this exception, that the old assailants spared the gospels and the words of Christ, whereas their modern imitators have not scrupled to pronounce upon the inaccuracies and improprieties of 'Him that spake as never man spake.' In the nature, or rather the extent of inference, the new differ from the old; the latter made use of the supposed inaccuracies to disprove entirely the claims of Scripture; the former merely employ these inconsistencies to set aside its inspiration. But which of the two classes has logic on its side? Clearly that of the deists. If their premisses were correct, their conclusion was irresistible; and to stop short of it, is to give up the whole case. If the Bible be as inaccurate as the 'reverend' infidels say it is, then it has no claim upon our confidence or respect; it is then much less inspired than Herodotus, or Plato, or Milton, or David Hume, or Macaulay. We are very far indeed from

accusing all the questioners of some of the Bible miracles with entertaining such views; but, by a theory of miracles which assumes the inaccuracy of the Mosaic narrative, they are playing into the hands of the deists and semi-deists, and aiding them in discovering inaccuracies where even they did not expect to find them."—*Eclectic Review*.

“J.M.’s” OBJECTIONS TO THE BIBLE.

Paragraph No. v. deals with “the numerical discrepancies of the Bible,” viz., “700 Syrians” in 2 Sam. x. 18, are “7,000” in 1 Chron. xix. 18; “700 horsemen” in 2 Sam. viii. 4, are “7,000” in 1 Chron. xviii. 4; “40,000 stalls for horses” in 1 Kings iv. 26, are “4,000” in 2 Chron. ix. 25; “22 years” in 2 Kings viii. 26, are “42” in 2 Chron. xxii. 2; “the third hour” in Mark xv. 25, is “the sixth hour” in John xix. 4.

“J.M.” introduces these discrepancies in anything but a bold manner. He refers to the cause of them first, by way of lessening the force of the explanation after he has paraded them. He says “some” of them are “probably due to errors of transcription.” Why “probably?” Is it not manifestly so? If “4,000” in one case had been 25 in another, or 7,000 had been 1,860, the plea for substantial contradiction might have had some standing ground. But in all the cases, except the last, it is only the difference of one figure, and in most of them, a question of a cipher, showing it is a matter of clerical error. The readiness with which such an error might arise will be appreciated by those who know that in Hebrew numeration, the addition of a single perpendicular dash, called a “metheg” (not much larger than a dot), changes units to thousands. Thus the Hebrew letter ך stands for 50, while the same with a dot over it stands for 50,000. In an old MS., the dot might easily become obscured, or suffi-

ently dimmed to escape the notice of the copyist, and lead to a large difference. Again, many numerals resemble each other, and in the copying of MS. might easily pass one for another. Thus ך stands for 4, ך for 50, ך for 20 and ך 2. ך stands for 10, ך for 6 and ך for 7. In most MSS. the numbers are expressed in words; but it has not been always so, and thus an error arising from an obliterated dot, or from careless copying, would be easily perpetuated in words. It is a point on which no stress is laid by scholars. As Tregelles observes in a footnote on p. 38 of his pamphlet on the authenticity of Daniel, “In criticism, it holds good as a sound cannon that difficulties connected with dates and numbers, are not in themselves legitimate grounds for rejecting any document; because transcribers of *numbers* (just like modern compositors with regard to figures) were more habitually liable to err than in anything else. Few MSS. of any ancient work whatever are wholly free from errors in this particular.”

But, while not laying much stress on them, “J.M.” says these errors “show how largely the human element enters into the composition of the Scriptures and seriously affect their claim to be the Word of God.” The very reverse of this is the truth. The errors are errors of writing and not of composition, and the smallness of their number in such a mass of writing as there is in the Bible shows how very little “the human element” had to do with it, even in the matter of copying.

But why any copying mistakes at all? “J.M.” may enquire. Answer: God is not responsible for the mistakes of man, or to put it into a form directly appropriate to the argument of the objector, the Bible, as originally written by inspired men, is not responsible for the blunders of those who have copied it. But why does not God prevent their

blunders? Answer: inspiration was confined to the writers of the Bible; it did not extend to mere copyists. Had God so chosen, He might have laid His hand on every man, in all ages, who set himself to the transcription of the holy oracles, but He has not done so. He has done all that he considered necessary for the object in view, and He is the best judge of this. That the Bible is so complete and so free from error is a marvel suggesting divine supervision to a great extent; but the supervision was not extended to the absolute prevention of transcribers' mistakes. These mistakes, however, are few and self-evident; and any man who comes to the conclusion that they "seriously affect the claim of the Bible to be the Word of God," must be predisposed to such a conclusion. Such errors may have been permitted to exercise the minds of the candid lovers of truth, and to cause to stumble the man who prefers to cast the Word of God behind his back.

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

In our day Daniel is in many respects one of the most precious books of the Bible. The efforts of unbelief to get rid of it have been laborious and clever. That they are worse than unavailing, that they are strained, childish, absurd, and altogether unfounded, and that no book in the Bible stands commended on stronger grounds of confidence than the book of Daniel, is conclusively shown by Tregelles, the author of the articles on the authenticity of the New Testament. Most readers will be glad to hear the argument, of which we shall from month to month produce the principal portions, for the strengthening and gladdening of the hearts of the faithful. The following is a

#### FIRST INSTALMENT.

"In the third century we find that Porphyry, the Syrian of Bashan, *asserted* that this book was a forgery of the time

of the Maccabees; so that it would be a production, not of Daniel in Babylon, B.C. 507—538, but of some unknown writer subsequent to B.C. 164. The assertions of Porphyry have often been repeated with various modifications; and have of late been circulated in such forms as to render it of some importance to consider the subject pretty fully. Arguments have been advanced by two classes of persons: those who oppose revelation as such, and those that admit the revelation of God in many parts of His Scripture, and yet deny that *this book* forms a genuine portion of such revelation.

"It is to the latter class, or to those who may encounter their arguments, that I wish first to address myself in the following remarks; for although in many points the argument will apply (as I trust that I may show) to the thorough deniers and opposers of revelation in general, yet if such were the persons *especially* considered, the primary lines of proof might perhaps be carried to an extent that is needless in the general discussion of the present question. I assume that the New Testament is a divinely-bestowed and authentic communication of God's will and truth, and that its statements are therefore worthy of reliance. *This* gives a ground of argument common to all who have not rejected simple and clear results of evidence: some of the other proofs to be advanced will apply equally to objectors in general.\*

"At the time when the Lord Jesus Christ taught on this earth amongst his own people, the Jews, that nation possessed a collection of books which they regarded as sacred, believing that they had been given of God to their fathers

\*In proof that I do not shun the inquiry as to the grounds on which the books of the New Testament are received as genuine and authoritative, I may refer to my "Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament." BAGSTER and SONS, 1852.

as an authoritative declaration of His holy will. We know as a fact what these books were: they were the same that we now have in the Old Testament, written (with the exception of the few and short Chaldee portions) in the Hebrew language. In proof of *what* the sacred books of the Jews were in our Lord's days, it might suffice to refer to the testimony of Josephus, the contemporary of most of his apostles: that Jewish writer tells us what the Scriptures of his nation were, mentioning how they were divided (according to the then Jewish arrangement) into *twenty-two books*, of which he gives a particular description; we thus know that they answered to the *thirty-nine* books as they stand in our division—the Apocrypha forming no part of this collection of sacred writings."

"If, too, we take the Jews in their dispersions from the days of Titus, we find that, in whatever land they have been located, they have preserved the same collection of books, without addition or rejection, and have maintained their divine authority."

"When we turn to the New Testament, we find that our Lord and his apostles refer to the Jewish Scriptures as a collection, and that they speak in the strongest manner as to their authority. This is amply proved by the references which they make to the Scripture as a collection, or to the Scriptures as the body of holy writings. Thus, our Lord met his adversaries with a citation, to which he added, 'The Scripture cannot be broken.'—(John x. 35.) He appealed to the Old Testament in proof of his mission; 'Search the Scriptures . . . they are they which testify of me.'—(John v. 39.) He met the ignorant objections of the Sadducees with, 'Ye do err, not knowing the Scriptures.'—(Matt. xxii. 29.) He spoke of the Scriptures as so authoritative that they must be fulfilled.—(Matt. xxvi. 54.) So,

too, the apostles. St. Paul says, " whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."—(Rom. xv. 4.) He refers to the Old Testament as consisting of those Holy Scriptures in which Timothy had been instructed, and which, as being God's revelation, could make wise unto salvation, through faith which is in Christ Jesus. These Scriptures were "the oracles of God," which St. Paul teaches us (Rom. iii. 2) were entrusted to the Jews. They were the depositaries of the precious trust, and to know what were the writings contained in the collection, we have only to enquire what they held as such; for the collection is confirmed by all the sanction of our Lord and his apostles. This sanction, be it remembered, is not confined to mere dogmatic statements (though that would have been enough) but it extends also to the habitual use which they make of the statements of the Old Testament, on which they rest as being unquestionable authority. "The Holy Ghost saith' (Heb. iii. 7), is followed by a citation from the xc. Psalm. We are taught in Heb. x. 15, that 'the Holy Ghost is a witness to us, for after that he had said before,' and then follow words from the prophecy of Jeremiah."

"Thus, in direct statement, in allusion, and in practical use, do we find that the Son of God and his inspired servants have confirmed to us the collection of Jewish Scriptures as being possessed of divine authority. If, then, we can show that any particular book formed part of that collection, it will be enough to satisfy fully a Christian enquirer: such an one will not be deterred by difficulties which an objector might raise, for he will know that such difficulties can in no way invalidate the truth of what our Lord has taught. This general ground might suffice with regard to Daniel or any

other of the Old Testament books.

"With regard to Daniel, however, we can go yet further in the way of explicit statement. Our Lord in his prophetic discourse to his disciples in Matt. xxiv., says, 'When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand),' (verse 15.) What can be more decisive than this reference? Christ mingles his own predictions with a citation from this book, referring to Daniel by name, and giving him the high designation of prophet. This is authority to us in our use and reception of this book; so that we may, on this ground alone, cast aside every difficulty and objection as things of no weight when compared with the declaration of the Son of God."

"Beside this explicit statement, we find also in the New Testament frequent and clear allusions to the Book of Daniel. Thus, in the discourse contained in Matt. xxiv. in which Christ distinctly uses the Book of Daniel, He also (verse 30) speaks of "the sign of the Son of Man in heaven," and of those who "shall see the Son of

Man coming in the clouds of heaven, with power and great glory." In this the terms and statements of Dan. vii. 13, are adopted so as to embody them as part of our Lord's teaching. So, too, in verse 21, in mentioning the time of unequalled tribulation, he plainly alluded to Dan. xii. 2.

"On what ground did the High Priest and the council charge our Lord with blasphemy? Because of his application of a prophecy of Daniel to himself. Jesus had answered (Matt. xxvii. 64), "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Jesus and the Sanhedrim alike admitted the authority of the Book of Daniel: only they charged him with blasphemy in saying that he was "the Son of Man," of whom these things were written: this they considered to be a sufficient ground for condemning him to death, and on the ground of this application of the passage in Daniel, they did so condemn Him, saying, 'He is guilty of death;' and thus they delivered him to Pontius Pilate to be crucified."

(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. cxxxii. 13, 14.)

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

A COLLECTION of Biographical Sketches is announced to appear in monthly parts, accompanied by correct and faithful portraits of living Jewish celebrities. The series will be

issued under the title of "Eminent Jews of the Time," and will be followed by Biographical Sketches and Portraits of "Eminent Jewesses."

**RESTORATION, GRADUAL.**—On the occasion of the delivery at Norwich of a lecture on behalf of the Palestine Exploration Fund, Dean Goulburn, who took the chair, referred to the subject of the restoration of the Jews. The increasing number of Jews migrating to the Holy Land showed, said the Dean, that the Restoration, like most of God's great works, was to be accomplished gradually. He then referred to a recent sermon by the "Rev." Prof. Marks on the subject of "the Divine element of the Scriptures," the statements in which, he said, "showed that among educated and intelligent Jews in this country there was now a great stirring of mind, and there seemed to be a preparation of the way of the Lord in the hearts and souls of those people, and we must not be surprised if this stirring should so work and work that very soon—perhaps sooner than many expected—we should see a very great change in the moral and intellectual aspect of the Jews throughout the country."

**A JEWISH EXHORTATION SUITABLE TO THE TIMES.**—Mr. Mark Samuel, of Liverpool, thus appeals to his Jewish brethren, concerning the societies in process of formation among them: "It needs very little foresight to see that they are destined, under God's providence, to be a mighty power in Israel. Such a power has not existed among us since the dispersion of our race. I do not agree with the views usually expressed by the Board of Deputies, that we should sit still and let things go as they may, and abide patiently. Such were the views of our ancestors in Egypt, when they complained to Moses that he had done them a great injury by his interfering; but had he not persisted in his course we might have been slaves to this day. It is, indeed, a pity that there is existing still in this enlightened age such a feeling of enmity and jealousy among us. Josephus tells us that our eternal dissensions did more towards the destruction of the Temple and Jerusalem, than Titus with his armies did. Are we not all brothers, and do we not serve the one true God? therefore, why should we strive one against the other?"

**THE "SET TIME" AND ISRAEL'S NEED.**—The Editor of the *Jewish Chronicle* says: "We are weekly in receipt of letters from non-Jewish correspondents, who evidently take a deep and sincere interest in the future of the Jewish people, and who look for a speedy fulfilment of the prophecies in the Bible, referring to the restoration of the Jews to Judea. As a specimen of these communications, we publish the following, received from 'G. C.' 'I am deeply interested in many of the articles in your paper—deeply, very deeply, interested in the history of the children of Israel: for I believe the promises of God to Abraham are sure. Their very existence, after all the 1800 years of exile and trouble are a sufficient testimony, if there were no other.

But there is one thing I have never seen proposed in your columns in the reports of meetings or the suggestion of correspondents. If a political leader is needed, if a Prince of the Captivity is desired, oh! let there be a cry to God that He would send down His Spirit and raise up a prophet in your midst, to enlighten the nation with His own light and wisdom. For the last promise of the Bible is: 'Behold, I send unto you Elijah the Prophet, the promise to you who remember the law of Moses My servant.'

**ISRAEL HATED.**—As the time for the deliverance from Egypt drew nigh, the rigour of Israel's sufferings increased. So it seems to be in Roumania, where the Jews exist in large numbers. The bitterness of the feeling against them may be judged by the following, from a Roumanian newspaper, *Ghimpele*: "Ye Jews, we have no occasion to say whether ye are creatures of God or the devil. . . . But nothing is more noble and invaluable in you than gratitude. There exists no impudent calumny against the country in which you have gorged yourselves with money. There is no infamous attack on the Government, the army, and other institutions. There exists no unworthy knavery which you have not committed against the Rouman nation, to which you have not contributed generously and with all your heart. When you were most peaceable your cries were loudest. When we were most quiet, you were most outrageous, by insulting and reviling us as malefactors. We thank you for this friendship. We thank you with so much affection that if we could embrace you all, we should deposit you in the cemeteries of the country. You sully our army with caricatures, representing them as scavengers and stonebreakers. You, who have stoned the apostle Stephen—you take us for Jews, and depict us as though we killed you with stones. We thank you for this gratitude! . . . But do not think we shall let you go without interest, you who have impoverished us by interest. In due time, we shall reckon with you individually. Your God shall not protect you from the anger which you have excited in Egypt when He visited you with seven plagues. You have punished us seven times seven hundred fold, and trampled under foot. Your gratitude will be paid you with interest."

**ALARM IN SYRIA, LEBANON AND DAMASCUS.**—Mr. J. G. Saleeby (Dunoon, N.B.), writes to us:—"I am in receipt of letters from Lebanon, Damascus, and Beyrout, and I take the liberty of forwarding a few particulars, hoping you will give them as wide publicity as possible. My correspondents all agree in representing these

districts as in a state of the greatest excitement and danger, owing to the turn events have recently taken in the East and the fanaticism of the Mussulmans. A reign of terror has set in. The Mohammedans seem to have made up their minds to massacre the Christians, and this notwithstanding the presence in these districts of many European residents, and in spite of the influence of the British Consuls. Damascus is in a very sad state; the Christians there are fearing destruction every moment. They are kept by the Mohammedans within the city, not one being allowed to leave. The Patriarchs have secretly withdrawn, as also the American and English missionaries. 'This moment while I write,' says one of my correspondents, 'a report has reached me that the soldiers have massacred 50 Christians and wounded 150.' The report may prove incorrect to some extent, but it is sufficient to indicate the state of opinion throughout the country. A crisis has occurred. Men's hearts are falling them for fear. The state of affairs is the engrossing topic of conversation. The one text for discourse in the various places of worship is war. Everywhere the Mohammedans are speaking against the Christians, and the language employed is such as you find no equivalent for in the English tongue. 'Do your utmost,' my friends beseech me; 'do not stop, do not sleep, make it your one business; you are a subject of Queen Victoria, a citizen of a free country, do all you can for us in this our time of need.' I notice with pleasure that the German Government, after having been informed of the state of affairs, immediately called the attention of Turkey to the security of certain settlements, and at the same time ordered the *Gazette* to cruise along the Syrian shores. Let me express the hope which I trust will be re-echoed by yourself) that Great Britain will follow the good example of Germany, and throw her shield around her own subjects, as well as around the persecuted and endangered Christians of these once sacred lands."—*Daily News*.

**ISRAEL APPEALS FOR HELP.**—In a letter to the *Daily News*, the editor of the *Jewish Chronicle* gives a summary of letters from Roumania, containing almost frantic appeals for help in their present troubles. He says: "The violence used and the cruelties exercised by the soldiery employed in the work of expulsion were revolting. A Jew who in his despair penetrated into the house of the Mayor in order to implore his mercy was addressed, 'Be off, you wretch. I would tolerate seventy dogs but not a single Jew.' He then ordered his men to turn the Jew out. The poor man was then seized by his ears and hair, terribly beaten, and then cast out bruised and wounded all over, 'Whither shall we turn and call for help?' asks the correspondent. 'The nobles in the land

condemn us and abet our oppressors. To you, ye princes of Israel, ye who stand in the breach, upon you it is incumbent to save us, your brethren, from the hands of the destroyer; unto you, ye chief of the Society 'All Israel are allied,' we turn our eyes and seek help for our crushed and persecuted brethren. Look on us, take it to heart, and be strong; take counsel, devise plans to save us. And should you remain silent, who knows what other calamities may yet befall us? From times of old, when troubles came upon our people amidst any nation, they were only saved through the interposition of the tender-hearted and noble-minded pleaders of their people. Be you now our pleaders. Do what you can for us, and with God's help you will succeed. Another correspondent from the same district in Roumania gives a similar account of the atrocities of which the Jews are the victims. The flesh creeps, the blood curdles, and the hair stands on end when reading these descriptions. He writes: 'My heart bleeds as I see waggon after waggon passing laden with delicate women and children naked and barefooted, and the fainting parents trudging by their side, for the savage uncircumcised ones have first robbed their victims, and then driven them forth. Such a disaster has never before befallen our brethren in the district. Oh! hasten, hasten to our help. This is not a time to remain silent.'

**THE POSITION OF THE JEWS IN THE AUSTRIAN EMPIRE.**—Reviewing a new book, by Baron Henry de Worms, on *The Austro-Hungarian Empire*, in which Count Beust's part in the management of public affairs is the leading theme, the editor of the *Jewish Chronicle* says: "If Count Beust is glorified by Austria as her regenerator, he has earned the blessings of the twelve hundred thousand Jews of the Empire, whom he has liberated from galling servitude, which had weighed upon them from time immemorial. To an Englishman, who inhales the atmosphere of liberty from his birth, the exactions, vexations, and restrictions, prescribed by the Austrian law for the Jew would appear incredible were we to enumerate them. Suffice it that from the cradle to the grave the Jews moved in chains, the clank of which was ever in their ears, marking them out to their neighbours as men not to be trusted, branded by the State, inviting general contempt and hatred, lowering them in their own eyes, and destroying all self-respect. It is true the events of '48 brought the Jews considerable relief. But the reaction which soon afterwards took place, and which placed power entirely in the hands of clericalism, deprived them of the principal gains, and imposed upon them still more galling disabilities. Thus the Damocles' sword remained suspended over the heads of the Jews until the humanity and wisdom of Count Beust removed it, and we trust for ever. Ever since,



the lot of the Jews of Austria has been most gratifying. The Jews have gained a country to which they cling with filial attachment, while the country has gained a number of active and most intelligent citizens, who repay with their affections, enterprise, and patriotism, the maternal tenderness evinced for them. Never has minister been more respected and never a monarch more beloved than are Count Beust and the Emperor Francis Joseph. However, to return to the minister. The greatest boon conferred upon the Jews by this minister are the so-called confessional laws, which permitted all subjects in the cis-Leithan provinces to confess any religion they chose without thereby incurring any disability, and which restored the peace of mind to hundreds of Jewish families, whom dire oppression had driven into the Christian fold, but who in their hearts loathed the religion embraced not from choice but from necessity. Nor did he prove less humane to the Jews of Roumania. From a despatch addressed by the Count to the Austrian representative at Bucharest, reproduced by our author, we see in what plain and energetic terms he condemned the atrocities of which the Roumanian ministry was guilty. The fall of the Bratiano ministry at the time was, in a great measure, due to the language which he at the time held to them."

#### THE EASTERN QUESTION AND THE JEWISH PEOPLE.

We make the following extract from an article with this title, which appears in *Israel's Watchmen*, for March :

"But, after all, the question as between the Turk and Slav is not the 'Eastern Question;' only the preface to it. We at least in England are not in any way personally interested, whether the Turks rule in, or are banished from Europe. It would even be matter of indifference to us whether Russia held possession of Constantinople—if the question ended there. But it does not and cannot end, it only begins there. The real question is not about Constantinople, but about the East, and our next objective points are these three countries, so marvellously joined together in Holy Scripture (Isa. xix. 23), Egypt, Palestine and Assyria. Egypt is inhabited by its own people; so is ancient Assyria. But the most important of the three, the land of Israel, is tenantless, and will be so, till held by its rightful owners, the Jews. Politically, it is the most important, since through it will be 'the highway out of Egypt to

Assyria,' already partially traced out in the projected railway from Port Said to Jaffa; religiously, it is the most important; and really and in God's appointment, it is the most important, for He has clustered all prophecy around the land. The 'Eastern Question,' which began in the Crimean War with the dispute about the so-called Holy places in Jerusalem, will assuredly also end in Jerusalem."

"But one of the most remarkable circumstances is, that somehow the attention not merely of believers in the Bible, but of all men, is being drawn towards Palestine and the Jews. During the eighteen centuries of their dispersion God has, so to speak, forced the land and the people upon universal notice. He has scattered the people among all nations, but not suffered them to mingle with any; He has allowed them to be persecuted, but not destroyed. At this moment, in spite of strong counter-currents, the Jews are as distinct and separate as they were at any previous period of their history; despite the levelling influences of civilisation and trade, they stand out as probably the most prominent, intellectually and financially, in every country of Europe. This will be admitted to be an almost marvellous fact, nearly as marvellous as this other, that to this day the Old Scriptures are read in all our churches; the old Psalms chanted; and that all churches, so to speak, think, pray and speak mostly in Old Testament language. But if God has forced Israel upon universal notice, it has been for a most important purpose. Our presence, history and position has, in turn, forced the Word of God upon the attention of all men. As a nation, we are inseparable from the Word of God—unknown, non-existent without it. We are witnesses to the Word of God. We are a commentary upon the Word of God. We are a part fulfilment of the Word of God. We are evidence of the Word of God. We are pledges of the Word of God."

"And as with the people, so with the land of Israel. It has been the camping ground of nations; it has been the battle-field of races and of creeds. For centuries its liberation from Mussulman domination kindled the enthusiasm of Europe's knight-hood. Not only at that period, but much later, the Eastern Question, and then war against Turkey, really meant the liberation

of Palestine. And yet to this day the land is virtually without owners! But there is a circumstance even more remarkable than this connected with the land. There can be no question that, of late, though unobserved, it has been gradually set in order against the return of its owners. First, the increasing crowd of visitors of all nations has broken up the old prejudices and prepared the people for the arrival of strangers. Comparing the present with the past, we can speak of more than merely the dawn of civilisation in the country. Then, a complete change has taken place in the laws regulating the tenure of land. And now, strangest of all, a regular scientific survey of Palestine is being finished, which proves more thorough and complete than even that of our own country! All this without any interference on the part of, or even participation by the Jews themselves. All this, by others, called forth by circumstances which had nothing to do with the return of Israel to their land; and carried out without any regard to this eventuality!

"But the most remarkable fact remains to be told. The return of the Jews to their own land, although once more noiseless and unobserved, as the other events to which we have called attention, may be said to have already commenced. The statement will sound so startling, and the question involved is of such importance, that we feel bound to enter fully into it. We shall not make assertions, but offer evidence, and our testimony shall be taken, not only from most competent witnesses, but from such as shall not be liable to suspicion of religious prejudice. Our witnesses shall be a devout

Jew, an earnest Christian, and a man of science, whose competency in the matter will be universally acknowledged: all of them thoroughly familiar with the country, mostly from years of residence; and only the facts for which they vouch, not the inferences which they derive from them, shall be adduced. These three witnesses, so different in their religious views and training, but all so trustworthy and competent, are Sir Moses Montefiore, who has lately given us an account of his seventh visit and mission to Palestine; the Rev. James Neil, for some years the respected incumbent of Christ Church, Jerusalem, who has just published a little volume of great value and intense interest, on *Palestine Re-peopled*, and Cap. Warren, R.E., so long identified with the exploration of the Holy Land, and whose brochure supplies most important information. The conclusions at which these three witnesses have unanimously arrived may be thus summarised:—

1. Palestine is suitable for and capable of the support of a nation such as the Jews.
2. The political importance and the prosperity of Palestine if re-peopled by the Jews, would be very great.
3. Palestine is not only preparing, but ready for the return of the Jews.
4. The return of the Jews to Palestine, and their taking possession of the land, may be said to have already commenced.

"These conclusions, if really established, are such as to deserve and require our fullest consideration. Accordingly, the evidence upon which they rest must next claim our attention."

## The Christadelphian.

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

APRIL, 1877.

THE liberal response of the friends of the truth to the proposal to present a testimony to the British Parliament in the shape of the pamphlet on *Prophecy and the Eastern Question*, has ensured the execu-

tion of the project during the last month. Every member of the House of Commons and every member of the House of Lords has been supplied with a copy through the post, accompanied with a reprint of the newspaper notice and Mr. Gladstone's letter, by way of securing attention to the pamphlet. That they will all read it is improbable; that some (perhaps many) will is certain. But, whether or no, we have performed a great act of duty, which it is an honour to have had the opportunity of performing, giving a testimony for the pur

pose of God, to whom the earth and the fulness thereof belong, "whether they will hear or whether they will forbear." And it may be, that in the providence of God, it may fulfil some minor purpose in the great programme which is being slowly worked out in the earth, with all its multitudinous and involved details. In any case, it is a something to look back upon with satisfaction, however long or short a time may be permitted to us to work out our part in the great salvation which now is much nearer than when we believed.

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## SIGNS OF THE TIMES.

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THERE has been much talk of peace during the last month. The fact is attributable, not so much to any ground of hope afforded by the progress of events, but to the highly apprehensive state of the public mind, which rightly measures the tremendous nature of the calamities hanging in the air, and eagerly clutches at the slightest relief which the shifting (but not dispersing) clouds may suggest. Peace has been concluded between Turkey and Servia, but how little real consolation this fact affords to men surveying the situation in its entirety, may be learnt from the following extract from a letter from Constantinople, written by the correspondent of the *Daily News*: "The fact that peace has been made with Servia is considered rather to make against the Sovereign (Sultan) than in his favour. While negotiations were going on, the general impression among the Turks was that peace with Servia was somehow a guarantee for peace with Russia. Now, it is remarked on every hand that if peace had not been concluded, the Turkish army might have advanced on Belgrade, and by the capture of that city, have occupied a strong military position against an invading Russian army. The cry is now that peace with Servia is what Russia wanted; that the terms were too favourable to the conquered vassal, and that Russia has again succeeded in outwitting the Porte." Another writer in the same part of the world, writing from Pera, refers to the same point in this way: "If Russia is in

reality bent on war, and, at the same time determined to dissemble her intent till the hour for throwing off the mask has struck, nothing could be more natural on her part than to appear to dissociate her interests from those of such petty confederates as the two princes, who are only a burden to her in time of peace, and who would afford her no great aid in case of war. The only obvious and all-important fact in all this matter is that Russia is hurrying on her warlike preparations on her southern frontier with all her might. This attitude on her part may answer two distinct purposes, and aims at two different courses of action. One is to make ready to wage war against Turkey with the outbreak of spring; the other is to wear Turkey out and to bring about her dissolution and utter ruin by an armed peace."

Thus the peace with Servia, instead of being a ground of hope to such as desire peace, is presented to us an omen of the greater conflict that is hurrying on. The Turks themselves, it will be seen regard it in this light. In fact, they are sinking in the Slough of Despond, and public affairs in Turkey are rapidly advancing in the direction of exhaustion and anarchy. Thus writes the St. Petersburg *Vedomosti*, quoted by the correspondent of the *Times*:—

### ANARCHY IN TURKEY.

"While those important debates are going on in the British Parliament, on whose issue the question of peace and war depends, startling intelligence is flowing in from Constantinople. Notwithstanding the official declaration that Abdul Hamid is in perfect health, and has nothing worse than toothache to complain of, rumours of his impending deposition are steadily on the increase. We are assured that hostile factions have arisen in the Constantinople garrison. One party favours Hamid, the other Murad; a third supports Reschid, the younger brother of Hamid; while a fourth goes for Yussuf Izzeden, the son of the late Abdul Aziz. As regards Hamid, he is as little capable of governing Turkey as was his unfortunate predecessor. The real Sovereign at Constantinople, at this moment, is Mahmoud Damad Pasha, the brother-in-law of the Sultan, a person whose only title to reign seems to lie in his gigantic stature. Hamid is destitute of all authority, and he is generally believed to be at the brink of the grave. His lucid intervals are filled up with orgies, from

which the invalid Monarch emerges in a deplorable, shattered condition. He has no idea of what is going on around him, or what his own position really is. His brother-in-law is looking after him with a vengeance, for what purpose we do not know. There are those, however, who assert that he hopes to become a candidate for the throne himself. Ethem Pasha, the Grand Vizier, is no better off than his Sovereign. Subject to the intrigues of the harem, he daily awaits his deposition from office. Even the Turks are astonished to see him still in power. The fact is, there is nobody who cares to depose him, or he would have been sent to the right about long ago. Add to all this the growing poverty of the whole population, and we have as depressing a picture as can well be imagined. Indeed, there are no lack of symptoms indicating the approach of civil war and anarchy. In the event of a general rising at Constantinople, a contingency greatly apprehended at the Turkish capital, the first victims of popular fury will be the Pashas, who have so long been robbing and oppressing the people for their own base purposes. Foreign affairs are in a worse plight even than domestic matters. After a sudden spurt of courage, the Turks are getting more and more disheartened, and abandon all hope of preserving the Empire. Patriots wishing to stir them up to war against Russia are no longer listened to, the universal reply being that there is no hope, and that the sun of Turkey has set. The only active feeling amid the prevailing apathy is hatred of the leading dignitaries of the realm, and woe to all those turbaned Pashas when the people take the law in their own hands! As to the hope of Mahomedan support from Asia and Africa, formerly entertained at Constantinople, it no longer exists. Persia is anything but friendly, and, on the plea of a campaign against the hill tribes, has been concentrating troops on the Turkish frontier. England is greatly excited at the preponderance of Russian diplomacy at Teheran, and actually seems to fear that a Russo-Turkish war will be taken advantage of by Persia to annex the disputed border territory. The Shah is said to have expressed himself in favour of such a plan—a circumstance which would go far to account for England's anxiety to obviate a conflict. The English, we are well aware, have no particular leaning towards Turkey now that the immense sums they have advanced to the Porte are lost beyond recall; nor would they at all object to Russia exhausting her strength in a prolonged campaign, if this could be done without imperilling British interests. Moreover, though no foreign armies can touch England, war waged by other countries is a profitable business to her, and she would not object to a collision between the Eastern

European Powers. What England really fears is the imperilling of her position in India, in consequence of the Russo-Turkish campaign."

#### DISTRESS IN THE OTTOMAN EMPIRE.

So also a newspaper correspondent writing from Pera:

"In the meantime, in spite of the cares with which the necessity of giving the Midhat Constitution something like a practical development besets the Ottoman Government, one would say that its only business is to send soldiers, and yet more soldiers, to the Danubian frontier. Every nerve is strained, every farthing is lavished, to make ready as if for an inevitable contest. The Asiatic provinces have been for a long time drained of their able-bodied men. Muskets come in from America by hundreds of thousands, metallic cartridges by millions. All the trade of the country seems limited to the manufacture of clothing for the troops, which may make the country in that respect independent of foreign supplies. It is not easy to see, in the present uncertainty of affairs, how this fatal armed peace is to come to an end before the warm season brings the real schemes of Russia to maturity. It is perfectly fearful to contemplate how the demand for more men and more money may be met by the exhausted resources of this bankrupt empire, even for a few months, which still separate us from the earliest spring thaw. All the efforts to scrape together a paltry £3,000,000 (Turkish) loan from the long-suffering Galata bankers have been unavailing. The mere proposal to extend the circulation of paper money from £3,000,000 (Turkish) to £10,000,000 (Turkish) has sent up the price of gold to 170 and 172. The storekeepers at the Stamboul bazaars are so hard up for cash as to be willing to part with the wares at almost any price, while private families, brought to dire distress by the utter worthlessness of the shares of the public debt, and by the reduction of the salaries of all state servants to half their amount on account of the depreciation of the currency, are fain to prolong their subsistence by the sacrifice of any goods and cattle that may be turned into money, not sparing even the old furniture, the trinkets, and heirlooms endeared by domestic associations and time-honoured descent. It is easy for the Turkophiles to administer consolation to the suffering people by the reflection that the indefinite prolongation of the present uncertainty must be no less ruinous to Russia than it is to this country. But the game is by no means equal. A mobilized army of 200,000 or 300,000 men is not as heavy a

charge upon an empire which draws its recruits and its revenues out of a population of 80,000,000 as it is for Turkey, who can only muster the fighting portion from 12,000,000 to 15,000,000 of those hard-worked Mussulmans who monopolize the dear honour of fighting their country's battles. The contest is not between Turkey and Russia, but between half Turkey and all the Russians. Turkey must stake the whole of her forces where her adversary only engages one fourth of her army. Besides when the sheer despair of her subjects or the intrigues of evil-minded neighbours can raise new enemies in her rear in the disaffected provinces of Thessaly, Epirus, and Albania, in Crete, and possibly even in the Asiatic provinces, it is difficult to see how the devotion of the Osmanlis to the descendant of all the caliphs, and even the fanaticism of the Mussulmans for the cause of Islam, can in the long run bear up either against the labour and cost of so unequal a struggle, or against the wearying and dispiriting anxieties of its bare anticipation."

So also the correspondent of the *Daily News* :—

"There has grown up among the Turks an impression that the misfortunes of the country are due to the incapacity or insanity of the governing family, and there is talk on every hand of changing the dynasty. To those who know the almost sacred character with which the Sultan has been regarded, no fact could show more significantly the depth of hopelessness which is coming over the Turk. . . . The feeling against the Sultan is undoubtedly strong. Many circumstances have contributed to it. To him, as the absolute ruler, are not unnaturally ascribed the depression of trade, the starvation which the population, and especially the Turkish population, in Asia Minor are undergoing, the depreciation of wages arising from the large issues of paper money, and the other evils from which the country is suffering."

The *Times* correspondent says:—"It is obvious that we must look forward to the aggravation, not to the alleviation of these evils, inasmuch as the 150,000 daily expenditure, or more than one million weekly, which the mere feeding and supplying of the unpaid army must entail on the public Treasury, can only be kept at the cost of incalculable private distress, and one needs scarcely add that sheer want and misery in a wretchedly governed country like this

must necessarily breed such disorders and excesses as will rapidly convert it into an intolerable Pandemonium. Those who are comfortably lulling themselves to sleep with the idea that the demon of the Eastern Question has been laid for a season must prepare themselves for a rude awakening."

#### RUSSIA'S INTENTIONS.

Diplomacy has been hard at work during the month. A brisk correspondence has been going on between Lord Derby and Prince Gortschakoff, through General Ignatieff who has been on a visiting round to all the Capitals of Europe, finishing up with London, from which he has only just taken his departure. The object of the correspondence cannot exactly be divined, except that it obviously involves an effort on the part of the Bear to coax the Lion to join with the Bear in despatching the Turkey; or failing that, to muzzle the noble animal while she does the work herself. There has been a talk of Russia disbanding her army on condition of England signing a certain definition of the Eastern Question: but the latest news on this point shows how hopeless the situation is for those who, not knowing the purpose of God, desire peace. The St. Petersburg correspondent of the *Daily News* telegraphs, Mar. 21st:—

"Russia can only promise to demobilise under certain conditions. These conditions are, first, that Turkey should disarm first; second, that peace should be concluded between the Porte and Montenegro; third, that a moderate degree of order and tranquillity should be restored throughout the European provinces of Turkey.

As regards demobilisation, it is thought here that Turkey will probably object to disarm as long as Russia keeps a large force threatening the frontier. Russia will reply that she cannot disarm as long as Turkey keeps a large force threatening Montenegro. This is a threat not only against Montenegro but also against the whole Christian population. Turkey cannot disarm while the present state of anarchy continues in Turkey, but anarchy cannot cease without reforms. Reforms cannot be obtained without guarantees, and guarantees cannot be obtained without coercion. So we return always to the same starting-point. We are in a vicious circle from which there is no other escape."

The actual design of Russia or rather the part providentially assigned her, is

indicated by events rather than to be read in the political gossip of the hour. How little reliance is to be placed in the latter, and how completely Russia veils her intentions, are well illustrated in the following passage, in a letter from the St. Petersburg correspondent of the *Daily News*:

"If the Emperor and Prince Gortschakoff have decided upon any plan of action in case England, as is probable, absolutely refuses to make any promises on the question of coercion, they have succeeded so far in keeping that plan a profound secret. Nobody of the official world seems to be in a position to give even a reasonable guess as to what they will do when the answers to Prince Gortschakoff's Note have been received, although it is well known what those answers are likely to be. The Powers will in all likelihood decline to have any hand or share in coercion, and without committing themselves to any future line of action, throw the whole responsibility of the undertaking upon Russia, and leave her to decide whether the moment has come for a solution of the Eastern Question. With the responsibility of peace or war upon her shoulders, which will Prince Gortschakoff choose? is the question that everybody is anxiously asking, and which nobody is in a position to answer. As an example of the difficulty of learning anything from the official world, I may mention that having had occasion to talk on the same day with two men, both of whom are undoubtedly and necessarily in Prince Gortschakoff's confidence, one of them assured me that the Chancellor had given up all idea of war with Turkey, and was now only seeking a pretext which would enable Russia to demobilise without incurring ridicule. The other informed me with an equal air of conviction that Russia maintained exactly the same position which was taken up in the Emperor's Moscow speech, and that unless guarantees were obtained for the better government of the Christians, he would declare war against Turkey. It may be that both of these men thought they were telling me the truth, or it may be that both thought they were doing the contrary, but in either case it will be seen that the Chancellor has taken effective means to conceal his real designs."

#### THE DARKENING PROSPECT.

The real character of the prospect in its general and substantial features, is well defined in the following editorial remarks:

"If anything is clear, it is that a great

social revolution depends in the East of Europe. A struggle of races and of religions, involving an immense transfer of power, and perhaps even a shifting of population, has been in preparation slowly during the past century, and with wonderfully accelerated forces during the past five-and-twenty years. The Slavonic and Christian races have reached a point in their development, and the Ottoman Turks and the Mohanmedan renegades have reached a point in their decline, at which the substitution of the former for the latter, as the dominant element in the Balkan peninsula is inevitable. No one who can distinguish life from death, and growth from decay, can fail to see what is coming. Unhappily a change so vast as that which is now imminent comes usually in one way only. Seldom in the history of the world has a revolution so great as that which is clearly preparing in the South-East of Europe been peacefully effected. An ascendancy, four centuries old, of race and religion, and a despotism uniting within itself the special obstinacy and arrogance of a theocracy, an autoeracy and an oligarchy, are not likely to withdraw quietly. Such a substitution can scarcely take place by way of peaceable accommodation. The shock and convulsion of opposing forces, trying their moral strength in physical encounter, is almost inevitable. One of those crises of history is at hand in which the arbitration of the sword can scarcely be permanently avoided."—*Daily News*.

"Not even in the most critical moments of the Conference was the situation in Europe so grave as it is to-day. Then there was, at all events, a hope that the concert between the Great Powers, which had been so happily and unexpectedly brought about in the preliminary, might survive the departure of the Plenipotentiaries, and that if coercion should become inevitable, it would be exercised decisively by the associated powers upon the Ottoman Government, and would not take the shape of a war between a single nation of Europe and Turkey, with all the unfathomed possibilities of extension which belong to such a contest. That hope, after brightening for an instant at the opening of Parliament, has now become more remote than ever. But whatever be the precise distribution of blame, the facts that we are nearer a European war than ever, and that the possible dimensions of such a war grow even as we look at them, seem, unhappily, to be beyond contradiction. It is this latter consideration that makes the prospect so exceptionally serious. Englishmen have accustomed themselves to assume that it rested with them to determine whether a war between Russia and Turkey should be localised or not localised, and that, provided England gives no help to the Turks, a Russian invasion of

Turkey might mean to Europe no more harm than the Turkish invasion of Servia. The last few days have done much to drive out this agreeable delusion. Instead of a war in which Russia would merely undertake to execute the decrees of Europe at her own sole cost, we find ourselves, confronted by a possible war, in which the unfinished work of 1870 is to be carried out to its conclusion, and a sudden end be put to that process of restoration which has been watched with so much interest and sympathy. Even now it is hard to believe that Prince Bismarck can have in view a policy so cynically selfish. But an immense body of evidence of a more or less conclusive kind seems to point to this as a danger to be gravely apprehended, and the certainty that some such designs were in contemplation less than a year ago destroys the force of any *a priori* reasoning as to their impossibility. How tremendous a war of this kind would be; what a profitless waste of resources it would involve if Germany did not gain her object; what a dangerous alteration in the European equilibrium would be effected if she did gain her object: are matters which there is no need to insist on."

—*Daily News*.

"Neither to the English statesman of this, nor to those of the last generation, could the final break-up of the Turkish Empire seem a strange idea. The Duke of Westminster quoted in the House of Lords, on Tuesday, a remarkable declaration of the Duke of Wellington with reference to the escape of the Turkish Government in 1829. Speaking of the Treaty of Adrianople, the Great Duke said: 'There is no doubt that it would have been more fortunate for the world if the Treaty of Peace had been signed, if the Russians had entered Constantinople, and if the Turkish Empire had been dissolved.' But it is to be observed that the Duke did not contemplate this catastrophe as something the effects of which were to be abandoned to the one-sided action of any interested government. The Turkish Empire having been dissolved, the Five Powers were to enter into an engagement as to the disposition of the Turkish territory, and so war between the great European States would be averted, and the general balance of power not be seriously disturbed. The coercion of the Turks has been urged of late as a mild measure intended to avert the causes which would precipitate the dissolution of the Ottoman Power. The Government declares that it cannot entertain the thought of such a policy at present. But it is only at present that such a course of action is applicable. The policy of coercion may have its dangers, but the Eastern Question has now reached a stage at which no absolutely safe and easy method presents itself for adoption. We are shut up to a choice of evils, and prud-

ence counsels us to prefer the least.'"—*Daily News*.

"Probably at no point in its history has the question assumed more portentous dimensions than it does at the present time. All the materials have been gradually accumulating themselves during the last three or four years for a tremendous European explosion. Step by step the old way which leads to war has been followed—first the repudiation of treaties, next the picking of a quarrel, next the massing of troops, next the interchange of diplomatic documents, next the open declaration of an intention to go to war, next the mobilisation of the troops—already conveniently massed for the purpose—and then a conference—which has proved abortive. Does any man in his senses suppose that all these preparations have been made without a definite, a settled, and a deadly purpose? Does Russia strain every nerve to raise men and money and send her 200,000 or 300,000 troops to the Turkish frontier merely to overawe a scheming grand vizier? Not at all. We believe that from the time when Prince Gortschakoff sent out his insolent announcement that he intended to tear up the Black Sea Treaty, he meant to once more go to war with Turkey, and to do it on as favourable terms as he possibly could. He has succeeded in severing Turkey from the sympathy of the European Powers. He has succeeded in getting the signature of those Powers to the Russian demands. Is it likely that he will now retire into the background covered with the laughter, not only of the Turks, who have baffled him, but of all other European nations? Will he send back to their homes the thousands whom he has drawn from their daily labour to mobilise his armies? Will he be content to have spent his enormous loans in vain."—*Liverpool Mercury*.

#### THE ROMAN QUESTION STIRRING AGAIN.

To add to the perils and complications of the present fear-inspiring situation of Europe, the Pope has resolved upon attempting to recover his lost temporal power. The Roman correspondent of the *Daily News* thus writes:

"ROME, March 17.

"Few Papal Allocations have been so carefully compiled as that delivered on the 12th. For five months it has been in preparation, and all through its progress the opinions of the Apostolic Nuncios at foreign courts have been taken as to whether it was reasonable or not to hurl such a protest against the kingdom of Italy. France, Spain, Belgium, Bavaria voted it opportune; Austria alone

was of opinion that, amid the threatening issues of the Eastern Question, it would needlessly embarrass Italy, who had taken an important position in the difficulty.

"The belief that, for the present, war has been postponed, has induced the Vatican to disregard the counsels of Austria, and to launch the Allocution; and so, through the Latin of Monsignor Nocella, or the Italian of Don Pasquale de Francisceis, it has found its way into the leading journals of Europe. Its Ultramontane inspiration is but too obvious; it is, in fact, the manifesto of the *partito nero*, which at this moment is enlisting its adherents—priests, monks, Jesuits, laymen, and ladies—to create a Roman Question. From Florence have arrived at the Vatican various Jesuits charged with the instructions of the Padre Beckx, who, Chief as he is of the Order, has warmly counselled the project. The determination to effectuate it is therefore strong, nor will the attempt be abandoned even should the preliminary steps fall through. Indeed, the Pope himself has written autograph letters to the Emperor of Austria, to the Dowager Empress Maria Anna, aunt of the King of Italy, to the Dowager Queen of Bavaria, to King Leopold of Belgium, to Queen Isabella of Spain, and to the French President, Marshal MacMahon. Every day brings despatches from Padre Beckx, and I have positive assurances that he and his subalterns of the Order promise marvellous things—little short, in fact, of the speedy restoration of the Temporal Power. There is no doubt that steps in this direction have been long preparing. The Catholic clubs and the presidents of the societies of Catholic working-men in Germany and Austria have pledged themselves to cooperate, and have promised to engage, with every resource at their command, in the revival of the Roman Question.

"The Government of King Victor Emanuel cannot afford to ignore the movement. Even already the Vatican has received promises of support from Catholic powers, and it has persuaded itself that neither France nor England herself would be sorry to see the Roman Question once more in the foreground. Nay, it has obtained lists of volunteers prepared to serve under the Papal flag, and the progress of these secret enrolments is reported from time to time to the Ultramontane leaders in Rome. Money—should money be required—for that or kindred purposes is not lacking, enormous sums being deposited in France and England, the proceeds of the interest of continual encashments of Peter's Pence, while the offerings of the faithful, through private transmission and through public pilgrimages, increase annually in amount."

The Editor of the *Daily News* remarks thus on the subject:—"The Pope is a keen if not a judicious observer of events. He

apparently shares a very prevalent impression that Europe is on the eve of great occurrences which will severely test the strength of the leading Powers of the West, and he desires to have the forces of the Papacy ready for the struggle. Our Roman Correspondent yesterday described the remarkable Allocution delivered last week as a serious and well-considered attempt to resuscitate the Roman Question, which the world had agreed to regard as dead and buried. That the Holy Father, like Sir Stafford Northcote, desires to be understood to "mean business," is to be inferred from the fact that he has officially sent a copy of his first address to the various Powers. In this sense the Italian Government has regarded his action, and Signor Mancini, Minister for Public Worship, in a circular to the Procurators-General of the King, after characterising as excessive and violent the language used by the Pope respecting the laws and institutions of Italy, declares that "no Government can tolerate such an offence and such provocation." The Pope has used strong language towards the Italian Government on previous occasions without the King's advisers objecting to his thus relieving his burdened mind. But "this Allocution," Signor Mancini complains, "appeals to the Bishops to incite foreign Governments against Italy." There is no room to doubt that the vast organization of which the Papacy disposes is about to be employed in an energetic effort to complicate European politics by the strenuous assertion of claims for the subversion of that settlement of Italy which has been with justice hailed as one of the most valuable reforms of the age. The Pope regards the pilgrimage to Rome as "a clear and eloquent manifestation of the internal disquietude which reigns in the hearts of all Catholics on account of the unnatural condition of their father, a disquietude which will not cease, but will increase until the head of the Catholic world shall regain his full and real independence." The mere assertion of such a claim as this, incompatible as it is with the rights of the Italian State, might have been passed over; but when it is made formally, and is directly brought to the knowledge of Governments, and when the Bishops and Priests of France, Germany, Austria, and Belgium are exhorted to use every means to bring a pressure to bear upon their respective



Governments to compel them to favour the Pope's pretensions, the matter assumes another aspect. . . . The next war in the West will not be local or even national, but European. The Pope expects it, and some of his most eminent adherents, judging from the satisfaction which they find in predicting it, think it is unaccountably delayed. We trust that the prudence of Governments may expose their patience to a yet further trial, and that when war does come, it will be waged to defend some worthier cause than that of a Bishop seeking to rule by the terrors of the dungeon and the sword."

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#### ENGLAND AND EGYPT.

The Paris correspondent of the *Telegraph* says that a great change has taken place in public opinion in France towards Egypt, since it became known that the Khedive plotted Midhat Pasha's overthrow. A few months ago France would strongly have opposed England if the latter deemed it her interest to take possession of Egypt. Not a voice would be raised against such a measure now.

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#### ANSWERS TO CORRESPONDENTS.

J. Y.—Your friend's question whether an enlightened person intending to be baptised, but dying before he had the opportunity, is not one that need engage the serious attention of any. Nothing practical turns upon it. The Scriptures have made no provision for such a case; and any human thought on the subject would be mere speculation and, therefore, worthless. This much may be said, that the ways of God are always complete, and that therefore He may be relied upon to secure for the obedient the opportunity which the obedience requires. The great question is, what must we who are alive do to please Him; and on this point, happily, there is no uncertainty.

R. C.—It is better in the matter of marriage to dispense with the services of clerical imposture in every shape and form. Once upon a time, and not very long ago, it

would not have been possible to have done this in England. The law of the land required an ecclesiastical cognisance of the ceremony; and if such were still the case it would be a duty to comply, on the principle of "submitting to every ordinance of man, for the Lord's sake;" but now there is liberty. The civil registrar may take the place of the priest, which is a mighty improvement. A clear-seeing and a courageous man would avail himself of the escape thus provided from clerical arrogance and pretension. But it is not a matter in which to judge another; the law provides a choice of agents in the administration of matrimony, and it is a matter of taste as to which is selected. Doubtless, however, taste in such matters is a question of enlightenment; and the enlightened man will always withhold his countenance from the pretensions of darkness, when it is in his power.

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#### "BAPTISED FOR THE DEAD."

"There is some difference of opinion on 1 Cor. xv. 19. Will you tell us what you understand it to convey? Yours, &c., J. M. L."

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#### ANSWER BY DR. THOMAS.

The verse referred to reads as follows: "Else what shall they do who are baptised for the dead, if the dead rise not at all? Why then are they baptised for the dead?" If our reasoning, argues the Apostle, concerning the resurrection of the just in Christ being made alive by him be not correct, what shall become of those who are baptised into the hope of the resurrection of the dead? If the dead rise not at all their hope is perished, and themselves the hopeless non-existent atoms of the dust. And if this be so, why are they, who are now dead, at their baptism into Christ, baptised for the hope of the resurrection of the dead, if, indeed, as some of you say, the dead are not raised? But if the dead rise not, then let us eat and drink and be merry, for to-morrow we die and live no more! Be there no animal, then there is no spiritual birth; no death, no resurrection; no resurrection or transformation, no eternal life. This is the order, as necessary as links to a chain."—*Investigator*.

## THE BREAKING OF BREAD.

J.P.—In the Lord's absence, no one can personate him at the breaking of bread. The leadership of the presiding brother in the matter, is a mere matter of convenience, and not a personation of Christ. That he should, however, break the bread before handing it to his brethren is appropriate, because it was a "broken body" that the disciples were called upon to remember in the partaking of the bread. For this reason, it should be one piece divided among all, and not a number of pieces, like biscuits, as is the practice with some. As to the giving of thanks, it is a matter of indifference whether the presiding brother do it himself or call upon another. Whether he do it himself or call upon another to do it, the brother giving thanks for the bread or wine ought to see to it that he does so, instead of digressing into general petition, as some do for want of a recognition of what the occasion requires.

## THE LOST TREASURES OF THE TEMPLE.

B.W.F.—The statement in the second book of Maccabees ii. 4-7, that Jeremiah was commanded by God to deposit in Mount Nebo the most valuable treasures the Temple contained, viz., the tabernacle, the sacred ark, and, doubtless, the table of stone, is without doubt a myth. It savours of Jewish fable. It is excluded by every scriptural consideration; not to speak of Jeremiah's non-mention of such a matter. God allowed the ark to be taken by the Philistines (1 Sam. iv. 11); and approved of the brazen serpent being broken to pieces, when it became an object of idolatrous veneration (2 Kings xviii. 4). He also allowed the Romans to take the gold-covered table of show-bread, and the seven-branched candlestick and the trumpets of the sanctuary, as shown by the sculptured pictures on the bases of the arch at Rome, erected in honour of the victory of Titus on his return from the siege of Jerusalem. Why should He show more concern for the tabernacle and the ark at the time of the Babylonish captivity? The fact is, Jehovah took no pleasure in these things when His people departed from His commandments. They were nothing in themselves but common materials, wrought into a pattern by Divine direction;

and when the Divine object in appointing them was frustrated by Israel's corruption, they lost their importance, and became, like the brazen serpent, "a piece of brass," to be broken in pieces.

## A WRONG IMPLICATION CORRECTED.

C. C. M.—In the *Christadelphian* for December, 1876, appeared an answer to C. C. M., under the title, "Why did Christ pray?" C. C. M. writes to say that it was for the sake of others he put the question, and that the answer wrongly implies that he sympathises with the doctrines of no-willism. He put the question for the purpose of eliciting argument against those doctrines. His objection is to those who say that Jesus was Jehovah without qualification. "Your questioner," he continues, "believes that Christ was the manifestation of Jehovah, both by conception and anointing; that he was the first-born of Jehovah's handmaid, and not the first-born of Christ's handmaid; that while he was a manifestation of his Father's wisdom and power, he was the seed of the woman (Gen. iii. 15); the seed of Abraham (Gal. iii. 16) called in Isaac (Gen. xvii. 19); the Shiloh, unto whom will be the gathering of the people (Gen. xlix. 10); the prophet, like unto Moses (Deut. xviii. 15-19); the seed of David (Rom. i. 3; 2 Tim. ii. 8); the Son of God (Luke i. 35; John iii. 16); who was obedient unto death, on account of which He is exalted (Phil. ii. 8-9), leaving us an example that we should follow in His steps (1 Peter ii. 21). What your questioner does not believe is, that Jesus in the days of His weakness was consubstantial with the Father, or, that He was half human and half Divine in substance. I do not believe him to have been a hybrid or immortal, nor free in his life, nor devoid of a will of his own. I long for the time when the truth shall cease to suffer at the hand of its professed friends."

## ETERNAL LIFE, AND THE LAW OF MOSES.

W. S.—Your question, ("I understand that eternal life is the gift of God through Christ (Roman vi. 23), and not through the law. If the law could give everlasting life, what ne-

*cessity was there for Jesus to die? and why did He say 'Ye will not come to me that ye might have life?'* (John v. 40). *If the law could give life, why should they go to Him?")* has been answered several times already. Probably you are unaware of the fact. The answer is obvious to those who are capable of seeing apparently conflicting parts of the truth in harmony. It is Jesus who has said, "This (the law) do, and thou shalt live;" which, being an answer to the question, "What must I do to inherit eternal life?" is a definition of the doctrine in which you find a difficulty (Luke x. 25-28). It is Paul who has said, "The commandment was ordained to life" (Rom. vii. 10); consequently any reasoning on the subject that affirms the law was intrinsically incapable of imparting life to the keeper of it, goes in the face of the testimony. We have simply to ascertain how it comes to pass, if this were so, that Jesus is the way of life, and that no man can attain to the great gift except through Him. There is no difficulty about this; Jesus alone, of all the seed of Abraham, was obedient to the law, to which, like all other Jews, He was subject (Gal. iv. 4). None but He could say, "Which of you convinceth me of sin?" All others had "sinned, and come short of the glory of God." Consequently the law, which blessed only the man who "continued in *all things* which were written in it," could not bless any but Him. It was not life, but death to all others; but this was due to their disobedience, and not to the law; and their disobedience was due to what they were by nature; which explains Paul's statement, that "*the law was weak through the flesh*" (Rom. viii. 3). Jesus was obedient in all things, and therefore obtained the life predicated upon it. In God's kindness, what He obtained He will give to all who have faith in Him and are submissive to His commandments. Thus, "by one man's obedience many are made righteous" (Rom. v. 19). It is thus, "a gift by grace, through faith," and not of works. It is an express arrangement of Divine wisdom that all should, through their weakness, find the law to be death, which was ordained to life. Any scorn directed against this idea is directed against the testimony of God, as contained in Rom. v. 20-21; iii. 19; xi. 32; Gal. iii. 22; it is a scorn directed against the

wisdom and supremacy of God, in which every true heart will tremble to be implicated.

DELIVERY UNTO SATAN.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—(1 Cor. v. 5.)

"During last month's portion of the daily reading, according to the *Bible Companion*, I came across this passage and with it a ray of new light as to its meaning. There are certain passages (Eph. iv. 11, 12; Hab. xiii. 7; 1 Tim. v. 17; 1 Thess. v. 12, 13), which teach that the government of the ecclesias was vested in certain office bearers, in connection with whom the apostles had the care of all the churches, to settle matters of faith and to punish all offenders miraculously with disease and sometimes with death, for their sins. We have an instance of death by the apostle Peter, in Acts v. 10, and we also have an account of Elymas the sorcerer, receiving blindness from the hand of the apostle Paul.—(Acts xiii. 9, 11; see also 2 Cor. x. 6, and xiii. 2, 10.)

"The brother at Corinth had committed fornication, for which the punishment under the law of Moses was death (Lev. xx. ii.), but as that law had been repealed, the sentence of the apostle was: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan," *i.e.*, to some bodily disease which the Holy Spirit might inflict. This view is confirmed by the words of Christ respecting a certain woman, "a daughter of Abraham," whom he cured of an infirmity, which he described as *being bound by Satan*.—(Luke xii. 11-17). Again we have the apostle Paul speaking of *his infirmity* as a thorn in the flesh, *the messenger of Satan to buffet him*.—(2 Cor. xii. 7-8.) The object in punishing with a disease the brother who had sinned was, that the flesh which lusteth against the spirit, and which is enmity against God, "might be destroyed."—(Gal. v. 17; Rom. viii. 7.) And that the spirit, or the life, or the new man, which after God is created in righteousness and holiness of the truth,

(Eph. iv. 23, 24) might be saved in the day of our Lord Jesus." We learn that the punishment had a salutary effect, for in 2 Cor. ii. 7, 8, the apostle tells the brethren to forgive him that had sinned and comfort him, and confirm their love towards him, lest he should be swallowed up with overmuch sorrow. This view also gives light to 1 Tim. i. 20, where the apostle says he had delivered Hymenæus and Alexander unto Satan (some bodily affliction) that they might learn not to blaspheme.—W. BLOUNT, Dudley.

REMARKS.—There can be no doubt that Satan in scriptural use is often put for the evils resulting from the great adversary, "sin in the flesh," and therefore for disease which is one of the direct fruits of sin, notwithstanding the theories of "physiologists," who only dabble on the surface of vital phenomena, and take note only of facts, without enquiring their cause. But it is nevertheless a matter of doubt whether this was Paul's meaning in 1 Cor. v. The doubt arises from his direction to expel the offender. His concluding words on the subject are (verse 13), "Put away from among yourselves that wicked person." His reason for this command is expressed thus: "Know ye not that a little leaven leaveneth the whole lump?" Again, he found fault with some among them for not having of their own accord arranged "that he that had done the deed might be taken away from among them" (verse 2). All this goes to show that Paul's remedy was the removal of the offender, and that his desire for this was due to his anxiety lest the rest should be corrupted by the sinner remaining in their midst. He desired the extirpation of "the flesh" in the moral sense from the midst of the ecclesia, that "the spirit" might prevail unto their salvation in the day of the Lord Jesus. The expulsion of a brother from the midst of the assembly, and his casting into the outer darkness was certainly delivering him over to Satan, for all outside is Satan. This was the Satan who hindered Paul (1 Thess. ii. 18), and who practised "devices" against him (2 Cor. ii. 11). We must recognize the different applications of the same word, though the meaning is the same at the root. The person concerned in the Corinthian case was treated in accordance with the apostolic direction, to his great sorrow at the last. In

his second letter, Paul tells them to forgive him, "lest he should be swallowed up of overmuch sorrow" (2 Cor. ii. 7). If disease had been the punishment, cure would have been the remedy, but the remedy was receiving him back again. Of course it is not impossible that bodily affliction may have accompanied casting out.

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#### REV. XVI. AND THE EASTERN QUESTION.

"I am rejoiced to see the Eastern question rapidly developing. We have been following no "cunningly devised fables" these many years, while we have been expecting just what is now coming to pass before our eyes. You well remark in the last number to hand, "that it is after the Euphratean river is dry and the king of the north in the sick man's house," that the Lord comes. May I be free to express my convictions that the frog sign is after the events named also. I have for some time been of the opinion that the events of Rev. xvi. 12-14, are consecutive in their order. And that the going forth of the unclean spirits is simultaneous. That out of the mouth of the Dragon would be after Russia takes Constantinople, and consequently that power in possession of Constantinople is the Dragon. The Pope entered upon the false prophet phase after he lost his civil power in Italy, is the Latin beast, whose number is 666. I have serious doubts about the unclean spirits being declarations of war. It would seem their mission was to bring about an alliance of the kings of the earth instead of making war upon one another. I suggest that the demon spirits are the diplomats sent out from the three courts or mouths of the dragon beast and false prophet. Cardinal Antonelli's successor will be the Pope's demon, as he is the medium through which the Pope acts. He will be the "go-between," ruler, and ruled; which seems to be the Greek idea of a demon spirit."

W. O. S.

REMARKS.—There can be no doubt that the events of the sixth vial are consecutive; but it does not follow that the political Euphrates is entirely dried up before the frog-sign comes into operation. The drying begins before the tripartite frog-evolution, but

continues concurrently with that evolution up till the very development of the way of the kings of the East. This must be apparent to anyone reading the description of the events of the sixth vial in Rev. xvi. 12, 16, and comparing that description with the events as they have unfolded themselves. John sees the sixth angel pour out his vial upon the Euphrates, and tells us the result—a result which takes time. He then tells us something else that he saw under the same symbolic vial-pouring, namely, the going forth of three unclean spirits, like frogs to the kings of the earth. That the political operation thus symbolized was to be going on at the same time that the Euphrates was drying, during, at all events, the last part of the process, is shown by the fact, first, that the frog-operation affects another part of the earth, and second, that it terminates in a result identical with that to which the river-drying leads. The river-drying ends in “the preparation of the way of the kings of the East.” The frog activities lead to Armageddon, which is the same crisis in another phase. Therefore, although the Euphrates is the first to be affected by the sixth vial, it would be inconsistent with the features of the symbolism, to expect the Euphratean symbol to end before the frog-sing begins.

The accomplished facts of contemporary history are in harmony with this view of the matter. The Turkish power began to decline in a special and visible manner over fifty years ago. After this declension had been in progress for about thirty years, the political frogs made their appearance on the scene: the potential influence of French Imperialism, in the person of Louis Napoleon, the incarnation of the frog-nation by a national vote. So great was this man's influence in the councils of Europe for many years, that speculators were led to adopt a theory that he was the anti-Christ. This influence was of a positive order; that is, it took the initiative in all important diplomatic actions of the day. And this initiative was manifest more particularly at the three political centres mentioned in the symbolism of the vial; the dragon (Constantinople), the beast (Vienna), the false prophet (Rome). Louis Napoleon's policy acted powerfully and organically at these three political mouths, resulting in radical

and visible effects, which have vibrated through the European system: and those effects developed themselves in the very order of the enumeration adopted in the symbol; first Constantinople, second Vienna, third Rome. A French-caused determination emanated early in the reign of Louis Napoleon from Constantinople, in the shape of the Sultan's declaration of war against Russia. Five years afterwards, a similarly originated declaration proceeded from Vienna, in the Austrian declaration of war against Sardinia and her French ally. Seven years afterwards, a similar French inspiration issued from the mouth of the Romish false prophet.

The prophecy does not require that the frog-like emissions from the political mouths in question, should have a cementing effect on the nations of the earth. True, it says the effect is to gather them to the war of the day of God Almighty; but we must take this in the broad sense required by the large space of time covered by the symbolism. It presents the frog-spirits as the cause, and the nation-gathering as the effect, without exhibiting the details of the operation. It would be impossible to condense into a neater and more accurate symbol, the leading aspects of the European situation during the last thirty years or so of the latter days. Any discerning observer of European politics during the time mentioned, can see that French diplomacy operating on the three great centres of the European system, has roused the world from a state of comparative repose, and brought it to its present unparalleled condition, when all nations are armed and ready for the fray. The actual gathering to the Armageddon conflict is accomplished by another agency, as is evident from verse 16: “and HE gathered them together.” The frog-like spirits are to prepare them for the gathering and in that sense are spoken of as taking part in the process. We see their part accomplished before our eyes, and we see the Euphratean evaporation hastening to its completion at the same time. All, therefore, that the symbolism of the sixth vial requires by way of preparation for the Lord's appearing, is on the point of full accomplishment.

Our correspondent thinks that the demons of the symbol are the political go-betweens, or diplomatic emissaries. So far this is doubtless correct; but is not inconsistent

with the declarations of war referred to in the foregoing, being regarded as the spirits of these demons. The French diplomats were in all three cases the demons, and the policies or decisions emanating from the political centres at which they were influential, were their spirits adopted by the power owning the mouth in each case. Therefore they were frog-like spirits or emanations of these demons.

But there is another way of construing the demon symbol. A demon in New Testament use, is a spirit of madness in those who are lunatic or deranged. It would not be inconsistent with the facts of the case, to understand the symbol to mean, that a French-like or French-inspired spirit of political madness should officially emanate from the three powers symbolized by the Dragon, the Beast and the False Prophet. In this view, the demon would stand for political infatuation, and the frog-likeness for the French source of its inspiration. But this is a minor point not affecting the application of the prophecy.

Our correspondent's suggestion would ex-

clude the frog element of the symbol. He seems to suggest, that, because German victories have terminated French ascendancy, we are not to identify the frogs with France. This reasoning is not logical, except on the hypothesis (erroneous, as we have seen) that the demon-gatherer of the nations continue potential to the last. So far from the destruction of the French Empire being inconsistent with the view advocated in the foregoing, it was an event that Dr. Thomas continually pointed out for fifteen years must come to pass, in order that France (having fulfilled her mission in preparing the nations for the Armageddon war) might take her place as one of the ten horns in the last phase of the European body politic. French powerlessness, therefore, is itself one of the signs of the times; and we hope soon to see the end of the whole matter in that thief-like re-appearance of the Son of Man, spoken of in the fifteenth verse of the prophecy, when "the nations shall rush, like the rushing of many waters, and God shall rebuke them, and they shall flee afar off."

### INTERESTING REMINISCENCE OF BROTHER ASHCROFT.

THE *Liverpool Leader* of July 6th, 1872, had a sketch of brother Ashcroft as he was in the days of his clerical bondage. The article is headed "Rev. Robert Ashcroft, Independent Minister, Rock Ferry." First, there is a description of the new chapel, which is said to be a "building of the strictly ecclesiastical order, and in conformity with modern notions of taste, having a fine spire, which is a conspicuous object for miles around." Then there is a glance at the congregation, of which the remark is made, the congregation numbers between 500 and 600. "The aspect of the assembly is decidedly fashionable, which is, so far, an element of weakness for usefulness." This is in harmony with brother Ashcroft's experience; for even according to the orthodox standard of spirituality, he found matters painfully behind in a congregation of well-to-do people, many of them amiable, but all of them, more or less of the world in

precept and practice. Next the new pastor is delineated. We make the following extracts, in which the reader will recognize the features of a character worthy to be called to the unpopular fellowship of the narrow way.

"The pastor elect is the Rev. Robert Ashcroft, late of Bamford, who received a unanimous call from the church and congregation about eleven months ago, and already has enlisted their sympathies to an almost unlimited extent; while his outside popularity bids fair to outstrip that of most competitors in the neighbourhood. Mr. Ashcroft is a young man, not more than thirty years of age (written five years ago), stiff and solemn in demeanour, about five feet six inches high, with small white hands, finely-cut features, a forehead which is high rather than broad, brown curly hair, recently grown whiskers, a deep but not powerful baritone voice of limited compass, and keen small eyes, he impresses us as being a man of

business and refinement, who will methodically and judiciously make the most of powers somewhat above the average. At his age, and being a married man with a family, he can no longer be regarded as a youth—his style is formed, and what he now is he will, without much modification, be throughout life. [The writer of this sketch had not taken into account the possibility of such a revolution as the truth works in any man heartily receiving it as brother Ashcroft has done.—EDITOR.] Thus we find that though a former connection with the Wesleyans has not imbued him with Methodist fire, he is a systematical pastor, and arranges to call on each family in his congregation at least once in each quarter. As a preacher he is plain, practical and earnest; his conceptions are fresh and vigorous, and he seldom produces a discourse that is unprofitable to the attentive hearer. His voice is melodious, clear and pleasing in effect when he chooses to exert it, and his diction is faultless in precision and expression; but in manner he is tame and vapid (no wonder), except when occasionally roused by his subject; and he seems incapable of sustained energy. In doctrine he is orthodox to a fault, and often reveals his attachment to the forms of the Establishment, while, in fact, his preaching indicates a perfect horror of any of his hearers choosing any line of thought except that sketched out by himself, and toleration for modern opinions where they clash with authorised precedents forms no part of his creed. [This is only another way of describing opposition to wrong, which is very unfashionable.—EDITOR.] By no stretch of kindly criticism can originality of

thought be claimed for him [A man seeking to submit to the Word of God, even if in ignorance, does not aim to be "original." His aim is to be subject and make others subject to what it enjoins.—EDITOR]; and yet we see no reason in himself why he should not substantiate a claim to this quality. The ability is certainly not wanting; it is only warped. Could he but enlarge his sympathies to include minds of a different cast to his own, he would find himself in a freer atmosphere, and be better able to gauge the various phases of modern thought."

So thought the clerical critic, according to the school which is popular and which is fast eliminating everything distinctively scriptural from popular faith. "Gauge the various phases of modern thought!" What a swelling phrase for such a paltry idea. "Modern thought!" The thoughts of the world, the thoughts of the carnal mind, the thoughts of fools! To gauge the phases of such thoughts is an operation which a believer in God will leave to those who are of the world, "and therefore speak they of the world and the world heareth them;" except, indeed, that he may occasionally "gauge" the said "phases" by the Spirit's measuring line and show how short and insufficient and misleading are all phases of thought that diverge from the oracles of God. In this he will join Paul, who sought to "*cast 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.) To this work the subject of the foregoing sketch has been called, and for this work, the qualities described as faults are qualifications.—E.

## INTELLIGENCE.

ATHERTON (or CHOWBENT).—There is a movement here which may result in the introduction of the truth. The particulars are set forth in a tract sent us through the post. They principally concern a Mr. John Skelton and a new congregation (numbering 60 persons) formed by him under the title, "The Progressive Christain Church." Prior to this formation, Mr. Skelton was the superintendent of the Sunday School of the Wesleyan Church at Atherton (better known as Chowbent). Having imbibed unorthodox ideas "on the nature of the soul

and the future punishment of the wicked," he freely ventilated them. Some friends tried to reason him out of them. One brought him a copy of the *Methodist Magazine*, containing an article on "the eternity of future punishment." To this Mr. Skelton wrote a long reply, which was circulated in MS. among his friends, and shown to the ministers of the circuit. One of the latter preached a sermon in support of orthodox views, which had the result of deciding several against them. Mr. Skelton then issued a printed tract on "punishment

and reward." This brought a visit from the ministers of the circuit, but without any effect. One of them then circulated a tract against "annihilationism and universalism." Mr. Skelton followed this with a tract entitled "Truth Vindicated." After this, Mr. Skelton was cited to a "trustee and leaders' meeting," and expelled from the Wesleyan body after a twenty years' membership. Six others shared a like fate within a fortnight. On the Sunday following the expulsions, the seven had a meeting for Scripture reading and deliberation on what they called "the appalling circumstances of their situation." The result was a decision to form a body by themselves. They decided to build a chapel of their own. Meanwhile, they engaged the Town Hall and commenced regular meetings. In due time, the chapel was erected, and is now in regular use. The seven have increased to a congregation of sixty, who meet on the basis of progress in scriptural knowledge. They reject natural immortality; and it may be fairly hoped, that having sacrificed so much, they will not stop till they have attained to an entire knowledge and submission to "the things concerning the kingdom of God and the name of Jesus Christ."

**BIRMINGHAM.**—The subjects of lectures during the last month have been as follow: Mar. 4th, Body, Soul and Spirit.—(Brother Shuttleworth.) 11th, The Scriptural Narrative of Joseph.—(Bro. Hodgkinson.) 18th, The Priest Royal: Melchizedek, his position, who he was, his order and priesthood; Christ a priest after the same order. What this involves as regards the age to come. A glorious prospect for the world, though men despise it and perish.—(Brother Roberts.) 25th, Question Night.—(Brother Roberts.)

**CLEOBURY MORTIMER.**—Brother Betts reports the delivery of a public lecture in the Assembly Rooms, by brother Phillips, on "Nebuchadnezzar's Dream." There was a large audience, and much interest. Further lectures are in contemplation.

**CODNOR PARK.**—Brother King reports another addition to the little ecclesia here, viz., **JOSEPH HATTON** (30), coal miner, formerly neutral, who was immersed into the saving name, on Feb. 10th. Brother King adds: "As you are aware we have obtained a room at Ridding's, where we meet every first day to break bread and drink wine in commemoration of the death of our absent Lord, and to exhort one another to good works. We should be glad if any of the brethren who are passing this way would give us a call, as we are but an infant ecclesia. They might help to build us up in our most holy faith. The room where we meet is known by the name of Mather's School Room, where also we hold

public lectures on Wednesday evenings at seven o'clock. The lectures which have been given are as follow: Jan. 31st, The kingdom of God a divine cure for human misery. (Brother Boshier, of London.) Feb. 7th, The hope of Israel (brother Sulley of Nottingham.) Feb. 14th, The Signs of the times indicating the near approach of Christ." (Brother Richards, of Nottingham.) Feb. 21st, Christendom in the light of apostolic prediction. (Brother Sulley.) 28th, "The Constitution of Man." (Brother Richards.) March 7th, Life by Resurrection from the dead the way to attain thereto. (Brother Sulley.)

**DALKRITH.**—Brother Stokes reports that on the 3rd instant, **JOHN REID**, of Cousland was immersed into the Christ name. Bro. Reid formerly belonged to the "kirk." He was immersed in Nicholson Square Baths, Edinburgh, in presence of a number of the brethren there.

**DUDLEY.**—Brother Blount announces the immersion of **FREDERICK GEORGE REEVE** (29), police officer. He had been in attendance at the Sunday evening lectures and Week Night Bible Class for a few months, during which time he became intelligent in the Word. Sister Hester Reddall (22), fell asleep in Jesus Jan. 25th. The brethren had not the charge of her funeral, but were permitted to follow her to her temporary resting place (Netherton churchyard) where they sang by her grave the 145th hymn, brother Shuttleworth, of Birmingham being present.—Sister Collins has removed to 14, Hartington Street, Middlesborough, and would be glad to meet with the brethren there if they will make themselves known.\* Brother Blount further adds: "The Sunday evening lectures in the new hall have been all that could be expected. Hitherto the ecclesia has been obliged to hold their week-night meetings at a brother's house, against which there are objections, but (through the kindness of a brother and sister) a room has been provided for these meetings. It is capable of seating 50 to 60, and is comfortably fitted up with gas and comfortable forms with backs. Also a bath for immersions. The brethren purpose holding a tea meeting in this room on Easter Monday."

**EDINBURGH.**—Brother Grant reports the obedience to the faith of **JAMES ROSS** (22), compositor, who has attended the meetings regularly for the past few months. He put on the saving name on Tuesday, Feb. 27th, after a very satisfactory confession of "the things of the kingdom of God and the name of Jesus Christ." On the other hand, the brethren have lost, by departure to Queensland, sister Paterson, who sailed in Feb. to join her husband (brother John Paterson), who has been in Queensland for about a year. Sister Paterson was accompanied by her sister-in-law, sister Margaret Paterson,

\* See Sheffield.



Cumnock. Brother Grant adds: "A feeling has been prevalent of late in our ecclesia that we scarcely give the truth that publicity which we ought. This has resulted in our taking a hall in Leith, about two miles from our own, for a course of six lectures, to be delivered on the Sunday afternoons, the lectures in our own hall being in the evening. Three have been delivered, and the number of strangers who have attended has been very encouraging. We hope that some good may result, as Leith has been without a lightstand since the amalgamation of the Leith ecclesia with ours, some two or three years ago. We have disposed of nearly 1,000 copies of *Prophecy and the Eastern Question*. Elliott has sold about 330, and I have given him another supply of 100 to-day. Ogle and Murray have only sold about 150. We have sent 50 to Portobello, the same number to Dalkeith, a few to Haddington, Loanhead and Lasswade, while we have nearly disposed of the remainder amongst the brethren and the strangers who attend our meetings. We are still advertising regularly in the *Scotsman*."

GLASGOW.—Brother Leask reports: "On Sunday, March 4th, we met for the first time in our new hall, 111, Gallowgate, which will accommodate a greater number of people than our former one. It is in a busy thoroughfare, and I think will suit us very well. Brother Chas. Smith, of Edinburgh, delivered the first two lectures, the subjects being: Sunday, March 4th.—The great salvation, and on Sunday, March 11th.—Is heaven our home? A goodly number of strangers were present, but whether, like the noble-minded Bereans of old, they will search the Scriptures daily to see whether these things are so, remains to be seen. At all events we were much cheered ourselves by the visit, and we trust the words spoken will enable us to pursue our journey with renewed energy. The other lectures which have been delivered since last communication have been as follow: On Sunday, Feb. 25th.—The water of life, by brother Robertson, and on Sunday, March 18th.—The end of all nations as scripturally revealed, by the same brother. Regarding your proposed visit to Glasgow in April (8th to 15th both inclusive), I have been requested to intimate that the brethren here will do their best to put up any brethren from a distance who may be desirous of being present on that occasion."

HUDDERSFIELD.—Brother Sill reports the obedience (and addition to the ecclesia) of the following persons, who were immersed: MARY HEYWOOD (28), wife of brother Joe Heywood, formerly Campbellite; JAMES ALFRED TAYLOR (28), organ builder; and his wife, MARGARET TAYLOR (22), both of them formerly belonging to the Church of England. "These additions constitute a very valuable one to our small ecclesia, which

now numbers 15, and we are very much encouraged in our work. It gladdens our hearts to see that the seed sown is bearing fruit in due season, and that God is making use of us in the work of preparing a people for His name."

In accordance with the decision announced last month, brother Heywood has seen it to be his duty to stand apart from those who deny that Christ had a will of his own, and to identify himself with those who confess his voluntary and self-denying obedience, in which, as it is testified, "he pleased not himself." This has given great joy to the latter.

The remark last month concerning brother Saunderson, of London (for the form of which the editor is responsible), seems to imply that originally he sanctioned non-willism. This is contrary to the fact. He has from the beginning taken a right position on the question.

LEEDS.—Brother Andrew writes: "I have much pleasure in announcing the obedience to the truth (on March 7th) of two who have hitherto been "aliens from the commonwealth of Israel." Mrs. THORP, formerly Primitive Methodist, and MARY PATERSON (16), sister to our late brother Paterson. The former had her attention first directed to a portion of the truth about eleven years ago, when travelling to Southport, by a gentleman who sat next to her, and whom, she now thinks, must have been a brother, from his mode of setting forth the truth. The doctrine discussed was that of the immortality of the soul, and she thus became unsettled on this point, and afterwards, when reading her Bible, often thought the gentleman must have been right. Afterwards when our works came under her notice, she the more readily consented to read them on account of being unsettled on this doctrine; and that, of course, was the first point she enquired into, and having satisfied her mind in regard to it, she continued to progress in a knowledge of the truth until it resulted in her being baptised into the saving name. If the gentleman who introduced the truth to sister Thorp was a brother, she desires to thank him for having done so, as it was the means of preparing her to search into, and finally, accept it when again brought under her notice. "Cast thy bread upon the waters: for thou shalt find it after many days."

I have also satisfaction in stating that brother Willis returned to fellowship on March 11th, the matter that had, up to that time, been an obstacle to our fellowshipping him, having been amicably settled.

The subjects of lecture during the last month have been as follow:—Feb. 18.—The New or Heavenly Jerusalem, mentioned in the New Testament not a city in heaven, but a heavenly city to be set up on the earth at the return of Jesus Christ. Feb. 25.—

The Origin and Establishment of the Kingdom of God. Mar. 4.—The Death-State. Mar. 11.—The dispersion of God's people among the Gentile nations. Mar. 18.—Baptism essential to Salvation, appointed way of obtaining forgiveness of sins and uniting believers to Christ. Mar. 25.—The Restoration of the Jewish nation, and the blessing of the Gentile nations.

LEICESTER.—Brother Burton reports :—“We have added yet another to the number of those who are looking for the consolation of Israel. On Wednesday evening, Feb. 21st, at the close of our usual week-night meeting, we assisted by immersion, ELIZABETH GAMBLE (21), to place her feet in the narrow way that leadeth unto eternal life. This makes the fifth out of this family which has yielded to the call of the truth in Leicester. Our lectures have been somewhat better attended of late. Our financial strength has enabled us to do a little more in the shape of advertising. The course of lectures referred to in a previous number has been followed by another, viz. :—Feb. 25th.—The Spirit of God. March 4th.—Alleged proofs that the Kingdom will not be upon the earth. (Brother Yardley). March 11th.—Christians and the Bible.—(Brother Shuttleworth, Birmingham). March 18th.—Jesus the good Shepherd.—(Brother Weston). Up to the time of writing (March 12th), taking into account the inclemency of the weather, the lectures have been well attended. The “Leicester Pulpit” is the name of a series of articles appearing in a local print. The Christadelphians have been visited and a very fair representation given, with a report of brother Sulley's lecture upon the Jews and the Eastern Question.”

LIVERPOOL.—Brother Millman reports the obituary, on the 3rd of March, of LYDIA ANN DOBSON (25), wife of brother Dobson, formerly Church of England, but for some years neutral. She has been looking into the truth for a long time. For the last three months, brother Ashcroft has lectured every Sunday evening in our room at Gill Street. Those attending the lectures have paid marked attention, and some have been brought to a decision and have yielded to our Lord's commands by being immersed, and we have others who, by their attendance and enquiries, we hope to have united with us ere long. It has been very hard work for brother Ashcroft, because, as you know, he has had to change his residence, and, besides that, he has had to earn his bread by his new business. Nevertheless his addresses have been forcible and convincing, and we hope the seed sown will produce more fruit. Brother Ashcroft has invitations from other places, consequently he will not be able to continue his lectures regularly with us; he will, however, assist us all he can. As the summer is approaching, we may hope to be visited by speaking

brethren from a distance; and we shall always be glad to see them, and we will do all in our power to get hearers for them. The subjects for the last month have been as follow: February 18th, Baptism—What is it? Who commanded it? Have any of the clergy been baptised? 25th, The Pauline Doctrine, concerning Jesus Christ. March 4th, The origin, nature, and destiny of the Devil. 18th, The ordinances of heaven and earth—Are they to be perpetual?

LONDON.—Brother Boshier has suffered a sore bereavement through the sudden death of his wife, who was not in the faith, but hostile to it, though less bitter in her opposition latterly than at first. She was found dead in bed on March 8, while he was absent from home. She had had one or two strokes, but was in moderate health. Brother Boshier asks the brethren to pray for him that he may be sustained.

OLDHAM.—Brother Hatton reports that further lectures have been given during the months of February and March, namely :—Feb. 14th, Israel's Exile and Israel's Hope.—(Brother Dixon, of Manchester). 28th, Man; his origin, nature, and destiny.—(Bro. Empsall, of Raunsbottam). Mar. 4th, The Devil.—(Brother Dixon). 11th, The Mortality and Materiality of the Soul.—(Brother Waite, of Stockport). The lectures have been moderately attended and a growing spirit of enquiry manifested, but unfortunately, a stop has been put to our operations at present. A sect, styling themselves “Jesus only” (of the Moody and Sankey type), offered six shillings per Sunday more for our room than we were giving, and the proprietor without consulting us, let the place to them; so that at present we are without a place wherein to proclaim the truth. There are no other rooms, except one, and the present occupiers want £20 for the furniture, before they will let it to any one, which is an impossibility to us.”

PETERBORO.—Brother Royce, writing to brother Hodgkinson, states that he has sent a copy of *Prophecy and the Eastern Question* to Her Majesty the Queen, H.R.H. the Prince of Wales, and H.R.H. the Duke of Cambridge. He likewise sent one to Earl Derby with a letter, of which he has received an official acknowledgment. He says: “I had several copies of the *Eastern Question* on hand, and thought I could not do better than circulate them, as time is precious.

The lectures at Werrington during the

month have been as follow:—Mar. 11th, Faith, Hope and Charity.—(Brother Young). 18th, The Devil of the Bible.—(Brother T. Royce.) 25th, The things of the Kingdom of God and Jesus Christ.—(Brother Hardy). April 1st, What must we do to be saved?—(Brother J. W. Royce).

**SHEFFIELD.**—Brother Boler reports the immersion of ELLEN ELIZABETH BARRACLOUGH (23), formerly Primitive Methodist, sister in the flesh to brother Barraclough, of Heckmondwike. She put on the saving name on Monday, February 5th. She has been an earnest enquirer about five months. The number of the ecclesia has also been augmented by the removal of brother and sister J. Smither, from Middlesborough, formerly of Leicester. The few brethren that formed the small ecclesia at Middlesborough having all left that place, the money which they had in hand has been handed over to the Sheffield Ecclesia, amounting to 33s. 3½d.

The attendance of strangers at the Sunday evening lectures continues to be very encouraging. There is likely to be a discussion between brother Dixon, of Manchester, and a Baptist preacher, of Sheffield. The subject for debate is "Does the Bible teach that man has an immortal soul?" Should there be no hitch, the discussion will take place on the first Monday and Tuesday after Easter, in the Temperance Hall, Sheffield. It has been brought about through a conversation between brother Johnson and a fellow-workman of his, who told brother Johnson that he would find a man to disprove the Christadelphian doctrine on the nature of man. The subjects for the past month have been—February 18th, The spirits in prison (Brother Boler); February 25th, Hell—What is it, and where is it? (Brother Skinner); March 4th, Absent from the body, present with the Lord (Brother Boler); March 11th, The Slain Lamb (Brother Skinner).

**SWANSEA.**—Brother Messenger reports a visit (in the service of the truth) from brother Roberts, of Birmingham, who on the Evenings of Feb. 27th and 28th and Mar. 1st, lectured on Prophecy and the Eastern Question, in the Agricultural Hall. "The audiences," he remarks, "though good, were not all we wished and expected," but the very unfavourable weather no doubt had much to do with it. We have, however, much to be thankful for, as brother Roberts was instrumental in restoring order in the household of faith, where for some months past an unseemly division has unhappily existed, giving occasion for the truth and the friends of the truth being evil spoken of. At a meeting of the two sections, at the close of the last lecture, brother Roberts helping us to a proper understanding, a re-union was effected, and on the following Sunday Morning, March 4th, we met together at the Lecture Hall, Oxford Street, in union and

fellowship. A very impressive service we enjoyed, being 28 in communion. In the evening we met for the proclamation of the truth, at the Agricultural Hall, where the united meetings will in future be held. On Feb. 14th, brother Harding fell asleep in the hope of a glorious resurrection, being 82 years of age, and having suffered much and long from bronchitis. Many of the brethren attended his funeral on the following Monday, brother Lowe conducting the proceedings at the grave. Interesting subjects for lectures are advertised for four Sunday Evenings; brother Goldie took the first on Sunday, the 11th inst., being Christ's Conversation with Nicodemus, or the Two Births. The audience was fairly good, and very attentive, the subject being treated in a very instructive and telling manner. Sister Long is leaving us for Brecon.

**TEWKESBURY.**—Brother E. W. Osborne reports: "We have come to the conclusion of our second series of lectures in our new meeting room, known as the "Lecture Hall," and on the whole, they have been well attended. The subjects have been as follow: Feb. 18th, The Lord's Prayer.—(Brother Clement, of Bristol). 25th, The return of the Lord Jesus Christ to the Earth.—(Bro. Millard). Mar. 4th, The Bible and the Eastern Question.—(Brother Roberts, of Birmingham). 11th, Question Night.—(Bro. Phillips, of Birmingham). 12th, The Dreadful fourth beast of Daniel.—(Bro. Phillips).

On Mar 4th, on the occasion of brother Roberts' visit to us, the Cheltenham brethren availed themselves of the opportunity, and came over in the afternoon, and about 30 of us partook of tea together at the Hall: the first social tea meeting I may say amongst the brethren held in a public room in this town."

**WHITEBY.**—Brother Clegg reports the death of brother Coats, who fell asleep on Thursday, March 1st. A paralytic stroke had deprived him of the power of speech, but not of hearing and reason, and by signs he signified, to the brethren who visited him and his friends, that the consolations of the truth were equal to his affliction. He died in the hope of a speedy release from death. The whole of the brethren, with some hundreds of people, attended the funeral, on Sunday afternoon, at the cemetery. Appropriate portions of the Scripture were read and suitable hymns sung in the chapel. An anthem was sung, a short address delivered, and a prayer offered over the grave, by brother Winterburn, which concluded the service. Many of the people had had the idea that Christadelphians "bury their dead like dogs." Of this idea, they were dispossessed by what they saw, and discovered that we entertain hopes not less bright and glorious, and we trust will be led to discover more scriptural, than those they have hitherto been content to believe."

## AUSTRALIA.

WARNAMBOOL.—ALEXANDER MATHESON (30), formerly Campbellite, reports his having obeyed the truth on Sunday, Dec. 3rd, 1876. He is a native of Dunning, Perthshire, Scotland. The Campbellites, both in Melbourne and Warnambool, lament his repudiation of his former faith, but will give him no opportunity of canvassing the question with them. He says his only hope of them is, that in studying to confute what they regard as Christadelphian heresies, they may find evidence that they are the truth. (To A. M.: It is not true that David King has "publicly (or privately) shewn the Christadelphians to be in gross error." He lectured against them in his own place some time ago with the opposite effect, in the judgment of several who heard him. But as for discussion with the Editor of the *Christadelphian*, he has carefully avoided it on all occasions, though having had the opportunity given to him at least three times.—EDITOR.)

## BRITISH AMERICA.

WEST LYNNE (Manitoba)—Mr. S. C. Smith, farmer, writes some interesting particulars of his attainment of the truth. He had come to the conclusion, from his own reading of the Bible, that man was mortal, but did not see the truth in its positive features. He was regarded as an infidel by his neighbours. He thought himself alone in the world in his particular view. At last he met a man who said he had a book that taught the same, and lent it him (*Twelve Lectures*) which was a prize to him. At that time he was at Peterborough, Ontario. Times being dull in Eastern Canada, he decided on removing to Manitoba, where any man over 18 years of age can have 160 acres of land for ten dols. and a three years' residence. He finds this country a splendid one. But he has no company in the truth, and no one to baptise him. His wife is nearly convinced of the truth as well, and would join him in obedience. "Is it possible," he continues, "for you to send a man either from England or Ontario, or the States? I hope you will do it. I should like him to be here by the beginning of May. Let him come right here to settle and take up his land nigh me. Come straight to me at first. If he does not understand farming, I will help him along. We would be glad to see all that could come. There is a splendid opening and room for all. Just think, we lived in England 28 years and never heard the gospel preached." (Our corres-

pondent does not know the feebleness of the cause of the truth in our day. He will learn it by experience, if the Lord come not to cut short all experience. Meanwhile, the publication of his words may lead to the fulfilment of his desire. If we cannot get anyone to baptise him, let him and his wife baptise one another, and pray to God to accept the deed.—EDITOR.)

## UNITED STATES.

DUNDEE.—(Wis.) Brother Eastman writes that their little ecclesia, numbering five, have no one holding and advocating the truth nearer than twelve miles. The ecclesia consists of his own family and brother A. Brown whose addition, last spring, has been a blessing to them. They have decided to circulate *Prophecy and the Eastern Question* as the best way they can serve the truth in their circumstances.

LLANO.—(Tex.) Brother John Banta says the brethren here have decided to hold a fraternal gathering, to commence on the third Sunday in June next, at a bush harbour in San Fernando Valley, twelve miles north-west of Llano town. Provision will be made for brethren from other States, sending notice, who are not situated so as to bring their own camp equipage. A general invitation is given to all true Christadelphians. (To J. B. The question of how to deal with sinning brethren cannot profitably be discussed more than it has been. The example of the Novatians commended by Dr. Thomas, is doubtless scriptural; but you do not seem to observe that their objection to receiving back offenders applied only to those who did not accompany "profession of sorrow" with "amendment of life." Certainly if a man forsake not his sins, it is no use confessing them; but "he that confesseth his sins and forsaketh them shall have mercy" at the hands of God (Prov. xxviii. 13), and therefore ought to have it at the hands of his brethren. Any other treatment of such would be barbarous, and enough to exclude those guilty of it from mercy themselves.—EDITOR.)

TOPEKA (Kansas).—Sister Gunn writes from this place: "I find that some years ago there was a membership of our faith here. I have been here three years and have not been able to find one. I should be glad to know the names of any of them, either through the *Christadelphian* or privately. I am very lonely. I can get no one interested enough to study with me. My husband is still studying, but has not yet rendered obedience."

# The Christadelphian.

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

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

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## "ELPIS ISRAEL" AND ITS AUTHOR DENOUNCED AND DEFENDED.

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ON the publication of *Elpis Israel*, Dr. Thomas sent to Mr. Alexander Campbell a copy of that work. Mr. Campbell published the following notice of it, which may be called

### THE DENUNCIATION.

"Any one who wishes to peruse the most conceited, consequential and dogmatical treatise, based upon a hallucination, and a parody of the words *Elpis Israel*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky 'the big head,' probably unequalled in this century, making *the Hope of Israel*—indeed the Hope of the Gospel in full development—to consist in raising up again a throne of David in Palestine or Jerusalem, as if that throne had been vacant now for 1,800 years, or if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild and locate it in old Jerusalem, and there aggrandize the empire of the universe! But this only in passing, as one of the specimens of the power of the love of notoriety or of the marvellous, in wrecking and bewildering the human mind. We regard this development of the passion for notoriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world."

In reply to this, Dr. Thomas published the following remarks which may be described as

## THE DEFENCE.

While we were in England, our loving friend favoured us with one of his characteristic notices, in which he styled us "the erratic materialist and rather plausible sophist of no-soul memory." Previous to this, he announced us to the public as a "half-sceptic, half-christian, fit only for the society of Voltaire, Tom Paine, and that herd;" and now the climax is capped by proclaiming us as utterly worthless!—yea more, afflicted with one of the worst of diseases, if we rightly guess what in the "half-horse and half-alligator" country they elegantly style "the big head"—as an incurable leprosy, and therefore in our influence upon society "*worse* than worthless!" Really, when we look at ourselves in the manuscript before us, with this long handle to our name, we inquire of ourselves, is it possible that we are such a character as our sweet friend declares? Why, the most worthy candidate for penitentiary distinction cannot be worse than our unfortunate self! But, even supposing we be as wretched an outcast as our gracious friend affirms, we humbly suggest that it is not very agreeable to be published as such to all the world. Impartial judge as he is, in matters affecting himself, still it is not comfortable to be accused, condemned without a trial, or being permitted to show cause why sentence of death, should not be pronounced against us, and to be summarily executed. We don't altogether relish this nephew-of-my-uncle style of administering law, especially when we are to be victimised by it. It is bad enough in theory, and it is by no means better in practice. Our judicial friend, however bright the attribute of jealousy may shine in his celestial crown, has not displayed towards us an overflow of mercy—and he should remember that "mercy and truth meet together" in the true believer, and that "mercy boasts itself against judgment"—in the treatment he has dealt out to us these seventeen years. He has, or has had, thousands of

readers, to whom he has declared on the faith of a man aspiring to celestial honours and sublimities in the Milky Way, that we are every thing that is contemptible in faith, opinion, acquirements and character. This has been the general indictment, a sort of summary compilation of pestiferousness, by which a pre-judgment has been secured against us. The counts of the indictment have been predicated upon garbled extracts of very scanty dimensions, and on no extracts at all. Our disinterested friend out of kindness to us has had it all his own way, taking care for the good of the cause, that is, the cause of Origenic sublimities and the vested interests dependent thereon, that we should not be permitted to speak to his readers to whom he had written such creditable and delightful things concerning us! Hence, say what we might in our own paper, those to whom we were accused saw nothing of it, because they were not our readers, but his alone. This policy having been carried out for so many years has not failed to cause us to be esteemed by those who know us only by name, and as our ingenuous friend has misrepresented, as just such a worthless character as he affirms. We are said to be "hallucinated," "mad," "a devil," and many other things known, or supposed to be known, by like respectable appellatives. It seems strange, yet so it is; though we can produce several of the most *compus mentis* people in society, of good and honourable standing, who know us intimately, and readily testify that we are the very opposite to what our benevolent friend and his reflectors, who have no personal acquaintance with us, aver. But unfortunately, as soon as a respectable man testifies in our favour, the tables are forthwith turned upon him, and he is regarded as no better than ourselves! This is the way the Jews serve the witnesses for Jesus. So long as they are his enemies, their testimony is considered as credible and respectable; but so soon as the truth converts them into friends,

immediately they are set down as liars, and not to be regarded. Thus it has been from the beginning, and, we suppose, will be to the end. Error and errorists are essentially oppressive and tyrannical. The part of truth is to contend, protest, reason, testify and endure, until Christ shall come and “break in pieces the oppressor,” when the truth will prevail gloriously, and all its suffering friends rejoice together in his presence. It is a consolation to know that contemptible and worthless as we are esteemed by worldly-minded men, we cannot be more sovereignly despised than were Jeremiah, Paul, and his co-labourers by their contemporaries, who made them “as the filth of the world, and offscouring of all things unto this day.”—(Lam. iii. 45; 1 Cor. iv. 13.) Misery loves company; it is therefore very consoling when that company turns out to be the very salt of our groaning world.

But, be we ever so pestilent, that does not nullify the Kingdom of God as expounded in *Elpis Israel*. The building up of the kingdom and throne of David as in the days of old, is not disproved by declaiming against us or proving us to be as worthless as it is said. Our extreme worthlessness does not alter the testimony of the prophets and apostles, who both declare that Messiah shall restore them. Our friend likes to talk about logic, but what logic is there in reviling a book and its author in support of any opposite theory? But, we suppose, we must pardon our celestial friend the indiscretion of which we complain. He is, doubtless, in a super-excited state, and scarcely knows whereof he affirms. Some months ago, before he had read the book, he said that we had “proved all the apostles to be wrong in making the resurrection to eternal life the hope of God’s people, and, for it, had substituted another terrestrial paradise.” “True,” said he, “I have never read the new book, or the newly-discovered *Elpis Israel*, but am informed that it is that maintained by some Jews of the present day as a

substitute for the hope of the resurrection of the just.” He, afterwards, tells us what his hope is not: “It is not,” says he, “the literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the solar system.” But since telling his readers what he had done in *Elpis Israel* before he had read it, our intuitive friend has, probably, read it as a literary curiosity if upon no other grounds. Our critical friend says it affords “a demonstration probably unequalled in this century.” We believe he is right in this. We know of no other book that contains a similar demonstration of the truth. Our pathological friend calls it “a demonstration of a disease,” &c. He is excusable in this; for it is natural enough that he should style that a disease which demonstrates his sky-kingdom of David, his trans-solar new heavens and earth and his Origenic sublimities, to be mere “philosophy and vain deceit.” The reading of *Elpis Israel* has evidently transformed our ordinarily meek friend into a wide-mouthed vial of wrath. He calls the book hard names as well as its author, having no other arguments to bring against it. He finds that it does not even attempt to prove the apostles wrong in anything, and that it does not substitute a terrestrial paradise for the resurrection to eternal life; but that while it maintains that the promised “Paradise of God” is to be established on earth, it also shows that the dead must be raised to eternal life to inherit its good things for ever; and the living believers therein contemporary with its formation changed in the twinkling of an eye for the same purpose. Our sky-kingdom friend, we presume, is mortified to find that his informant led him into such an inconvenient error about our substituting one thing for another, when there is not a word of truth in the allegation. His honest and virtuous indignation, doubtless, would make his studio too hot to hold said informant. Still, the discovery of the imposition upon his credulity has not put our friend, ever great and

undogmatical, in a sweeter disposition towards our unoffending self. We sent him a present of the book all the way from London, studiously avoiding alluding to him or to his reformation in its pages; and endeavoured simply to show what the Bible reveals as the destiny of the earth and man upon it. But, instead of sending us a polite note, gratefully acknowledging our kindness and consideration of him, though so far away, our astonishing friend falls into a paroxysm of interjections, as the only defence he can offer against the overwhelming evidence with which *Elpis Israel* has assailed and demolished his entrenchments. There is nothing easier than to prove the truth of the things that excite his astonishment—that the hope of Israel and the hope of the gospel are identical; that the throne of David will be re-established in Jerusalem; that the Lord Jesus will sit upon it there; and there aggrandise the empire of the whole earth. These are truths which shine from the sacred page as the sun in the midst of heaven; and blind, very blind, yea, even stone-blind, must be the man who says, "I cannot see them there."

This short denunciatory paragraph suggests to us that our friend does not suspect the reason of the King of Israel's prolonged absence at the right hand of power. We will inform him. It is, *because there is no throne of David for him to sit upon*. Had this throne existed when he was on earth, or had all things been ready for its erection anew, Jesus would have remained upon earth and in Palestine to enter upon his reign, and to proceed in the work of aggrandizing his dominion until it should extend over the whole earth. But the then unknown time, the knowledge of which the Father reserved to himself, had not come to erect the throne; therefore he departed to remain in a far country until the time to put down the enemy should arrive, which is equivalent to setting up the throne and kingdom of the united Twelve Tribes of Israel.

Again, we perceive that he uses the

phrase "the universe" in an unscriptural sense when speaking of the chieftancy of the Lord Jesus. Universe is not used in speaking of Messiah. The universe comprehends all created things in boundless space. This is the Father's dominion, not Christ's. We have no where hinted the idea of the Lord Jesus aggrandizing the empire of boundless space from "Old Jerusalem." No such empire is promised to Messiah. The promise to him "Thou shalt have the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Jerusalem and Zion restored, and invested with their beautiful garments, are to be the seat of the government of Messiah and his brethren over this empire. The empire of the universe, ruled by Jesus in any Jerusalem, is one of the many fictions which compose the philosophical religion of our romantic friend; who, being a man of lively fancy and boundless imagination, delights to vary the monotony of terrene pursuits by ideal flights among the nebulosities of the Galaxy, even to the very jumping-off place of immensity, until by oft-repeated excursions, like fabulous relations oft-told, he comes to believe them real, and speaking as he believes, publishes them to his admirers as the first principles of the oracles of God! *Elpis Israel*, however, takes all this wind out of his sails. It tolerates no flights of the imaginations; but brings every high-flown speculation to the law and the testimony. But this is a test the article of our friend's creed cannot endure. Hence his restiveness in gear. But what doth it avail? It is hard for him to kick against the goads. His acceptance or rejection of Israel's Hope will make or mar his destiny for ever.

Our valiant friend will pardon us for saying that, with all his prowess, in fight he is the last man to deal "a death blow to Jewish infidelity." If he strikes Judah home on the personal identity of Jesus with the son promised to David; Judah strikes him into nonentity by saying,



"granted; but if Jesus is not to sit upon the throne of David in our ancient city, as you affirm, then he is not the Messiah of whom Moses and the prophets wrote; therefore we look for another." Judah and "the Church" are both infidel, our galactical friend among the number; the only difference between them is, the several points on which their unbelief is manifested.

In conclusion, the proof given by our demonstrative friend of the Lord's present occupancy of his father David's throne is, that "he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him." *All* crowns! Ah, then must David's be among them! But knowing how loosely our friend quotes the Word, we cannot admit the proof until we look for ourselves. We find that he has not quoted the text correctly. It does not say, "*all* crowns were upon his head," but it says "and upon his head *many* crowns." Many is not all, therefore David's may be among the missing. But we object to our friend's hermeneutical chronology, as well as to his philosophy. Jesus with many crowns upon his head is seen in a *vision which represents events* between the Battle of Armageddon, in which Nebuchadnezzar's Image is broken; and the complete subjugation of the

nations, or reduction of the Image-fragments to impalpable dust. The "many crowns," with David's among the number, are acquired by the victory of Armageddon; all crowns, when "the kingdoms of the world become our Lord's *and* his anointed's," at the final overthrow of the Beast, the False Prophet and kings of the earth, by the conclusion of the Post-Adventual war.

As to all authority in the sense of power in successful rule, being *now possessed* by the Lord Jesus, facts are against it on every side, whether we consider the state of "the church" or the world. Jesus said, all *exousia*, or power of doing as one pleases in heaven and upon earth, is given to me. He did not say this as proof that he was sitting upon any throne, but as the ground of *his* commanding the apostles to go and preach the gospel of the kingdom, and repentance and the remission of sins in *his* name. Though a king, and born to be king of the Jews, and to be the Prince of many kings and lords, his glorified brethren reigning with him over the whole earth, he has at present no kingly or political authority. If he have, we would like our inventive friend to tell us where, that we may go and live under its just, merciful, and benevolent influence.—DR. THOMAS, in the *Herald*, March, 1852.

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## THE PHILOSOPHY OF SPIRIT-RAPPING.

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A CORRESPONDENT wrote to Dr. Thomas as follows: "There is a religious deception practised in this country of which I never heard till a few weeks ago. It is called 'Spiritual Rappings.' I suppose you will know more about the delusion than I can tell you. About a week or ten days since, a few persons assembled at my employer's to perform the ceremony, in order to convince me, by ocular demonstration, that 'the spirits' do answer by raps and movements of the

article on which the necessary group of hands is placed. Accordingly four persons placed their hands on a small table, each one having their right hand above their neighbour's left; and care is necessary that the upper hand touch not the table. The question was then asked in the usual manner, 'If there be any spirit in this room let them signify it by a rap.' This was replied to by a sort of rap or jerk of the table. I am satisfied, however, that the farce is worked by

sleight of the hand on the top, and not by a spirit under the table. Being requested, I asked some questions. I first asked, if the spirit present were material or immaterial? If material, I wished the table to rise in one direction; if immaterial, in another. It accordingly arose in the immaterial direction. I then asked, if it were a something or a nothing? The table was raised, signifying that it was a something. I then asked, if it were a something, how many like it could sit upon the point of a needle? In answer to which the table was raised three times. I then requested it to make its appearance on the top of the table, if it were something? But nothing appeared, although many of the persons present were afraid they would see something. After those who could and did work the farce were done, my employer, myself, and other two, got our hands arranged on the table according to rule; and as we were unbelievers in such nonsense, we had to hold our hands on for twenty minutes before asking a question. We kept them on about three quarters of an hour, during which time a great many questions were put; but the table would neither rap, rise, nor move for us, our hands being too honest! While those who could were working the farce, I asked how long my brother Thomas had been dead? The table rose eight times. I then asked, how many years my brother William had been dead? Upon which it rose eleven times. This led me to remark, that it must surely be a lying spirit, for Thomas died in 1841, and William in 1835."

#### REMARKS BY DR. THOMAS.

Thus writes Mr. John Swan, a man of veracity, and a competent witness in a matter of fact. He does not believe in disembodied-soulism; and we suppose these table-tappings were played off as evidence in proof of its verity, and of the erroneousness of the doctrine which teaches immortality of the body to them only who are accounted worthy of the kingdom of God and the age to come, by a

resurrection from the dead. Disembodied souls and table-legerdemain assort well together. The more ignorant the spectator of the testimony of God, the profounder will be his faith in such creations of the fleshly mind.

But granting, as a fact, that the table rose without any cunning or deceit on the part of the operators—that their hands were perfectly honest, which our friend rather doubts,—how are its movements to be accounted for without recourse to superstition? Upon the same principle that a load-stone, or electro-magnet, lifts a piece of steel, or that the compass-needle is drawn to the north magnetic-pole of the earth. The sun, moon and stars, are magnets. The earth also is a magnet, and every thing upon it, animate and inanimate, magnetic, natural, or induced. Immensity is filled by spirit, which is all-pervading, and styled by philosophy, electricity, magnetism, and so-forth. Man is pre-eminently electrical; some men, however, more so than others. His electricity is generated mainly by the processes of digestion and respiration, which, from the nature of their substance accumulates intensely upon the brain and spinal column, which thus become magnetic by induction, and capable by the peculiarity of their organization of throwing off, by the system of efferent nerves, the electro-magnetism produced. The hands of four or more persons arranged on a table, form with the table an electro-magnetic chain or circle. They are then *en rapport*. The will and thoughts of the most powerful brain among them directs the mentality of the whole. They have strong faith, not in divine revelation, but confidence in the certain accomplishment of what they propose to do, because they have succeeded in the experiment frequently before. The divine teachings of the prophets are nothing to them, being ignorant of what they are. The spirit-answers to their questions by the bungling contrivance of electrical crackings, knockings, or thunderings

and table-liftings, or through clairvoyant seings and speakings, are mere reflections of the foolishness indoctrinated into them by preachers, and teachers, and the trashy literature they are educated by. A question is put. The most active and powerful brain immediately conceives an answer. That conception flashes through the other brains in the electrical circle. They all will to knock or rap. The electrical fluid is thrown off intensely towards the table; and in leaving them, and meeting with the negatively excited table—excited by the hands upon it—a rap, or succession of cracks, is the result; as many as the positively excited brains guess will meet the question. Table-lifting is on the same principle as table-tapping, dependent upon the united brains. The hands become strongly attractive, and the table is moved any way the theory of the operators require. It may not be possible to explain all the phenomena reported as proved facts by the laws of electro-magnetism, electricity, &c., because all the laws, according to which this subtle, universal and powerful fluid, by whatever name called, operate, are not known. Indeed, very few of them are known; for the science, or knowledge, of this great physical element of the universe is scarcely born.

In the case reported by Mr. Swan, the manipulators were immaterialists, or nothingarians. Had they believed that the nothings they call spirits were material or something, the taps would have been on the other side of the question. Their hands were, no

doubt, honest, but the thinking of the fleshly tables of their hearts were perverted by a mischievous and foolish theology. One anti-theologist in a circle would be enough to mar the experiment; for the circuit would be in an interrupted, and, therefore, unworking condition. Hence the raps and liftings could not be manifested with him in the chain, or circle, willing against them as sheer nonsense or slight of hand. We have seen many curious experiments in human electro-magnetism, biology, neurology, &c., several of which we have performed ourselves. They were all explicable, however, on electrical principles. The psychology of magnetism, that is *magnetic soulology*, exactly reflects the theology of the pulpits. It cannot rise above it; for the theology is the carnal mind's interpretation of divine and unseen things derived from its own propensities and imaginings. The two *ologies* stand or fall together. Neither of them speak in harmony with Moses and the prophets. Hence, all the spirits they start between them are lying spirits, and not to be believed, though occasionally they should happen to stumble upon the truth. The Spirit of God *always* speaks in harmony with the written word, and says neither more nor less than is written there. Hence the absence of all necessity that He should speak any more at all till the Lord comes to utter *His* voice, and to send forth the law from Zion, and the Word of Jehovah from Jerusalem.—(Isaiah ii. 3.)—DR. THOMAS, in the *Herald* for March, 1852.

## PROSELYTIZATION NOT NECESSARILY A GOOD WORK.

### CONVERSATION.

*Stephanus*.—Good morrow, Yohannes; whence come you after so long a time?

*Yohannes*.—From a short tour to the

west, whence I have just returned.

*Stephanus*.—What called you to the west just now?

*Yohannes*.—The usual object of my

journeying, that of "running to and fro," and contributing, according to my ability, to the "increase of knowledge" in this "latter day."

*Stephanus.*—You went to attend a meeting, then. I hope you had a "good time." I should like to have been there, but that would have been impossible; however, let me hear, was there any "good done?"

*Yohannes.*—You are right; I was sent for to attend a meeting in the Maryland Settlement, between the Rock and Mississippi rivers. Our meeting continued three days; but whether any "good" was done, I cannot tell, unless you explain to me what you mean by the phrase "doing good."

*Stephanus.*—I mean were any immersed, or proselyted to the faith?

*Yohannes.*—If that is the sum and substance of doing good, in a religious sense, when met in a general assembly, then I reply at once, that no good was done at all, for no one was immersed. But do you not think that good can be done at a general meeting of the faithful without adding to their numbers?

*Stephanus.*—I will not say that it cannot, though I have been taught to estimate the good done by the tens, fifties and hundreds added to the Church; but in this I may miscalculate. I would, therefore, like to hear your views upon this subject.

*Yohannes.*—Is it not the old frailty of religious sects and parties, Stephanus, to exercise themselves more in augmenting the bulk, than in refining the integrant particles of their several communities?

*Stephanus.*—I believe it is. The old Pharisees "compassed sea and land to gain one proselyte;" the Church of Rome, when corrupted, lusted after numbers, reckless of the quality of the converts, until they included the whole world within its pale; and the moderns, almost as infatuated, judge a man's usefulness by the multitudes he can shout, scare, sing or exhort into the several folds. It reminds me of drovers forcing their flocks and herds into the pens of

Smithfield Market; but, Yohannes, did not the apostles rejoice in the multitudes added to the Church in their day?

*Yohannes.*—They certainly did, and had good reason to do so. The cases, however, are not parallel. The apostles and their contemporaries addressed themselves to the understandings of their audience, reasoning with them, and enlightening them with truth, shining forth in their minds from "the word of life" with which they were instructed, and which was attested in their presence by the miracles wherewith the Lord confirmed it. It was accompanied by no frantic shouts, no terrific delineation of the fiery surges and "damned spirits of an endless hell," no singing of religious ditties, no besieging of a "throne of grace" with clamorous outpourings, no breathless and obstreperous exhortations to "get religion"—none of these devices accompanied their proclamation; but knowing the terrors of the Lord, they persuaded men; they reasoned with them of righteousness and temperance, and judgment to come; they reasoned with them out of the Scriptures, opening and alleging that the Christ must be a sufferer, must rise from the dead, and that Jesus was that suffering and risen Messiah; they announced to them the remission of sins by his name; and they promised that whosoever would continue obedient to his laws should be crowned with glory, honour, incorruptibility and eternal life, and share in the delights of the everlasting age at the resurrection of the just. Sometimes none, sometimes a few, and sometimes a goodly number accepted the terms of eternal life; but, Stephanus, was no good done when none received the Word?

*Stephanus.*—I will not say that. We do not reap a crop as soon as we sow the seed; nor need we expect men to believe and obey as soon as they hear the Word. They must have time to search the Scriptures and to reflect, that their faith may rest on the power of God, and not upon the word or devices of men. I confess

upon a review of the subject, I am somewhat sceptical of the genuineness of the wholesale conversions I read of in divers parts of this Union. Modern preachers seem to me to out-proselyte the apostle and themselves.

*Yohannes.*—I concur with you in this judgment, for certainly with *less* means the moderns produce *greater* results in proportion to their means. But whether all their proselytes be of good quality or not, to do good consists in something more than in getting people to be immersed. For at a general meeting, saints as well as sinners are convened. The Scripture exhorts the former to grow in faith, and in grace or favour, and to add to their faith and virtue, knowledge. The principle of growth in these is to accumulate knowledge; and as the acquirements of the fellow heirs of the kingdom are unequal, good is done when those who know less are instructed by those who know more. And happy is he who is not too conceited, or too prejudiced, or too proud, to learn.

*Stephanus.*—In that I heartily concur. There is a "covering over all the people, a veil over all nations," and the most enlightened are more or less

obscured in their perceptions thereby. We have much yet to learn concerning the one hope in all its various details, and he that shall throw most light on this animating theme, will, I admit, be doing much good, though he blaze not upon sheets as the proselyter of his hundreds or thousands of men and women. But you know, *Yohannes*, it does not sound as big to say, that A. B. taught the people to their edification and comfort, as that C. D. immersed 150 converts in three days.

*Yohannes.*—True. Proselytes are of many qualities, as of gold, silver, precious stones, wood, hay and stubble. The latter are soon kindled and speedily consumed—they abound in the moral as in the material world; but the gold, the silver and the gems are scarce, and durable as scarce—they are not proselyted by hundreds and thousands, but when brought over to knowledge and obedience of the truth, they shine as stars in the kingdom of God. I would rather make one such, than fifty of the wood, hay and stubble class, for greater will be a man's reward for a single gem, than for tons of such combustible fuel as this.—DR. THOMAS, in the *Investigator*.

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## HIS REAL TEACHING ON CHRIST :

*Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of "God-Manifestation."*

(CONCLUDED FROM PAGE 155.)

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### THE SPIRITUAL ROCK.

In Exodus xvii. the particulars of this strife are recorded. The question in debate was : "Is Yahweh among us or not?" This was affirmatively proved by his saying to Moses : "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," and by his doing what he said. Now, in all this there was a mystery hidden, which they did not see into, nor Moses, nor the Elohim

themselves, but which we may discern, for in the revelation of the mystery taught by Paul, referring to this strife in 1 Cor. x. 4. he says : "they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ."—The holy man *isk khasid*, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself, and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly

with their lips. In this way, it became a "spiritual rock."—Paul says "the rock was Christ," that is, it was representative of him. The holy man upon the rock was the elohistic representative of the Deity dwelling in light whom no man hath, or can see. (1 Timothy vi. 16.)—He spoke the words of the Invisible One by whose power placed at his disposal, water was made to flow. Hence, eternal and Almighty power pervaded the rock in Horeb, so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power, and as the same power was afterwards to be manifested in the nature of Abraham and thus become his seed, the rock became highly typical of Christ. Hence, the power of which the holy man or the rock was an expression, was Yahweh, or "he who shall be," first in Christ personal, or Jesus, and afterwards in Christ mystical, or the square of twelve. —(*Eureka*, vol. iii. pp. 314 and 315.)

#### JESUS OVERCAME, AND VOLUNTARY OBEDIENCE.

THUS, "Jesus of Nazareth," the king of the Jews, is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets . . . Had the second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail" for, though in all points, tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled and separate from sinners.—(Heb. ii. 10, 14, 16; iv. 15; v. 2, 7-9; vii. 26.) When he died, he was delivered from death and now lives for evermore. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did, and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom.

—(Psa. lxxvii. 18; Eph. iv. 8; 2 Tim. i. 10.) Having established his worthiness in the moral conflict with the world and the flesh, God accepted him as the most excellent of the intelligencies of His universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and loose its seals. . . . The Eternal Spirit then imparted to Jesus, after his glorification, the times and seasons, and mode and circumstances of his re-appearance upon earth; all of which constituted a revelation such as he had not yet been the subject of. It is a revelation of Jesus Christ very unlike the revelation of the Man of Sorrows, acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic, labouring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace, as a man, in fine, adjudged "guilty of death," and worthy only of "numbered with transgressors" and ignominiously executed with thieves.—(*Eureka*, vol. i., pages and 13.)

Another reason why the Word assumed a lower nature than the Elohistie was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of our Salvation in the bringing of many sons to glory. Now, these sons in the accident of birth are all "subject to vanity, with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and, of necessity, good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great

tribulation."—(Apoc. vii. 14.) Its promises are to those who overcome as their Captain has overcome, when it can be said his victory is apocalyptically complete."—(Apoc. xxi. 11, 15.) Hence, then, it became the Deity to make the Captain of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and, making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and heir of all things, yet he learned obedience by the things which he suffered, and, being made perfect, he became the author of Aion salvation unto all them that obey him.—Hebrews iv. 15; v. 8. Perfection (of character and substance) then, is the consummation predetermined by the Deity in his manifestation by Spirit in Jesus and his brethren. In his wisdom, which is "first pure," he requires perfection of character first, and as a recompense for this, he confers perfection of substance, or consubstantiality with himself—this was the order of the divine manifestation in the son of David's daughter; who is the great model after which the One Yahweh Elohist development is to be apocalysed. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say, I always do these things which please the Father, yet he said, "there is none good but the Deity," nor am I yet perfect. He testified his own imperfection in declaring that he could of his own self do nothing; that he must die; and that he would be perfected in the third day of his mission. Jesus, then, like all his brethren, is to be considered in two states, each state having a nature peculiar to it. In the former state, "he was crucified through weakness," but in the after state, wherein he now is, "he

liveth by the power of the Deity."—(2 Cor. xiii. 4.) In the former state, the flesh was "the filthy garments" with which the Spirit Word was clothed Zech. iii. 3), "the iniquity of us all that was laid upon him," "the soul made an offering for sin."—(Isaiah liii. 6, 10.) But, as he now is, the filthy garments have been taken away, "his iniquity has passed from him," and he is clothed with "change of raiment." His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy, his flesh has been transformed into Spirit, styled by Paul, πνευμα αγιωσυνης, Spirit of Holiness. That is, a nature in which there is no filthiness of flesh or spirit. It is, therefore, Holy Spirit nature, a nature generated out of the Free Spirit radiant from the Eternal Substance.—(Eureka, vol. ii., pp. 107 and 108.)

Some of the more important terms untranslated which occur frequently in these quotations.

*Ail* means strength, might and power; applicable to the Eternal.  
*Yahweh*, He Who Shall Be, first in Christ personal, afterwards in Christ mystical, or the saints.  
*Elohim*, organisations of the eternal power, whether angels or other created powers.  
*Ail Shaddai*, the strength of the mighty ones  
*Yahweh Elohim*, One in Many and Many in One.

DEDUCTIONS FROM THE FOREGOING EXTRACTS.—See also *Eureka* vol. i. p. 105.

- 1.—There is one eternal uncreated substance, which is essentially power, incorruptibility and life, dwelling in unapproachable light and unseen by mortal man, and who is also Wisdom—and out of whom are all things.
- 2.—From Deity, as the centre of the Universe, is intensely radiated spirit or power, which is all pervading and fills immensity and styled "free spirit," the ocean of life, in which we live, and move and have being. And when focalized under the fiat of his will, things and persons without limit, as to number or nature, are produced by means thereof, also intelligence is communicated.
- 3.—Jesus of Nazareth was the only

begotten son of the Deity, being a creation of the eternal power from the substance of Mary, or the word made flesh; at his immersion in the Jordan, he was anointed with Holy Spirit and therefore became Jesus the Christ, after which the Deity manifested himself in him, by the

truth he spoke and the wonders he performed. On the cross this spirit by which he had spoken and done so much, was withdrawn from him. By the same Spirit he was raised from the dead and changed to Spirit, and thereby became "the Lord the Spirit," and now lives for evermore.—BR. LAVEROCK.

## CHRIST IN TYPE AND ANTI-TYPE.

*Brother Messenger, of Swansea, reproduces the following, from notes made in his school days.*

### ADAM.

Declared a type of Christ in Rom. v. 14.

I.—*In his relation to God.* Son of God.—(Luke iii. 38.) Christ, Son of God.—(Luke i. 35; Mark i. 1; John i. 34)

Adam, Image of God.—(Gen. i. 27.) Christ, Image of God.—(2 Cor. iv. 4; Col. i. 15; Heb. i. 3.)

II.—*Headship.* Adam, Head of the old creation (Gen. i. 26); Christ Head of the new creation.—(Rom. v. 21; 1 Cor. xv. 45, 47.)

III.—*Authority.* Adam, dominion over the creatures.—(Gen. i. 28.) Christ, dominion over all things; prophetically, Psalm viii. 5, 9; actually, Matt. xxviii. 18; Heb. ii. 6-9.

IV.—*Marriage.* Eve was a type of the Church (compare Gen. iii. 20 with Gal. iv. 26; Heb. xii. 22), observe 2 Cor. xi. 2; Eph. v. 23-32; Eve taken out of the side of Adam while he slept (sleep being the image of death) Gen. ii. 21, and said by him to be flesh of his flesh and bone of his bone.—(Gen. ii. 23.) The Church formed out of the side of Christ (when asleep—*i.e.*, dead).—(John xix. 34.) The Church is said by Paul (*Ap.*) to be "of his body, of his flesh, and of his bones."—(Eph. v. 30.)

### ABEL.

Intimated to be a type of our Lord.—(Heb. xii. 24.)

I.—*In his character and office:* Abel righteous (Matt. xxiii. 35; Heb. xi. 4; Christ the righteous.—(James v. 6; Acts iii. 14, 15; Abel a keeper of sheep *i.e.*, shepherd (Gen. iv. 2); Christ, the Great and Good Shepherd—(John x. 14-16; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.)

II.—*In his offering.* Abel's offering typical of Christ's.—(Heb. xi. 4.) Both of the best (compare Gen. iv. 4; 1 Pet.

i. 19.) God accepted Abel's offering (Gen. iv. 4), and Christ's.—(Eph. v. 2.)

III.—*In his death.* Abel innocent; suffered death at the hand of his brother through envy.—(Gen. iv. 5, 8; 1 John iii. 12.) Christ innocent, slain by the Jews, his brethren according to the flesh through envy.—(Matt. xxvii. 24; Luke xxiii. 4; Matt. xxvii. 18.)

IV.—*In the effects of his death.*—Abel's blood cried for vengeance (Gen. iv. 10; Christ's blood cried for mercy.—(Heb. xii. 24.) Abel's murderer punished—a fugitive and vagabond. Christ's murderers scattered over the world (Luke xxi. 24), their punishment such as never was before.—(Matt. xxiv. 21.)

NOTE.—The ground which Cain tilled not yielding her strength (Gen. iv. 12), may point to the barrenness in which the land of Judea has lain since the rejection of the Jews—(temporary rejection).

### ENOCH.

Although Enoch is not expressly intimated in Scripture to be a type of our Lord, yet his remarkable position in the list of patriarchs—seventh from Adam—the number seven being ever a number of perfection,—his pre-eminent holiness—his prophetic freedom from death, and his translation in the body, shew such a clear analogy between him and Christ, that we can scarcely be wrong in reckoning him among the types of one who was perfect and all holy—the prophet who had life in himself, and ascended bodily into heaven. We may then consider Enoch typical.

I.—*In his personal character:*—Enoch was pre-eminent for faith and holiness, in the midst of an ungodly generation (Gen. ii. 22-24, and Heb. xi. 5, 6); Christ was also (Mat. iii. 17, and John viii. 29).

II.—*In his office:*—Enoch, a prophet of judgment. The first that prophesied of



coming wrath (Jude 14, 15); Christ, a prophet of judgment as well as of mercy (Mat. xvi. 27; xxv. 31-46; Luke xxi. 22-24; Rev. ii. 23).

III.—*In his translation*.—Enoch was translated, having obtained this testimony, that he pleased God. Christ was translated to the right hand of God, having obtained the testimony that he was the son of God, in whom God was well pleased (Acts i. 9; with which compare John xx. 17).

NOTE.—It has been thought worthy of remark, that Enoch was translated when he had lived only about one third of the then usual length of man's life, viz., 365; and that Christ ascended when he had dwelt amongst men 33 years, or about one third of the then usual length of men's life. Again, others have remarked upon the number of the years of Enoch's life corresponding with the number of days of the earth's revolution round the sun; and therein traced an analogy to him who is called "The Sun of Righteousness."—(Mal iv. 2.)

#### NOAH.

(Set forth as a type.—1 Peter iii. 19, 20, 21.)

I.—*In his personal character*.—Noah was just and (Gen. vi. 8, 9.) Christ did no sin.—(1 Peter ii. 22 and Gen. vii. 5, 9, 16.) Christ obedient.—(John viii. 29; John xvii. 4.)

II.—*As a Preacher*: Noah, a preacher of Righteousness (2 Pet. ii. 5); Christ, a preacher of righteousness.—(Ps. xl. 9; Matt. iv. 17).

III.—*As a Comforter*.—The name of Noah signifies rest. Christ: says "I will give you rest."—(Mat. xi. 21.) Of Noah it was prophesied: "He shall comfort us" (Gen. v. 29); and Christ applied to himself the prophetic words of Is. lxi. 1; Luke iv. 18, 21).

IV.—*As a Saviour and Judge*.—Noah prepared an ark to the saving of his house, whereby he condemned the world.—(Heb. xi. 7); Christ built his church (Matt xvi. 18); and added to the Church daily such as should be saved.—(Acts ii. 47.) And is ordained to be judge of quick and dead.—(Acts x. 42; Acts xvii. 31.)

V.—*In his sacrifice and its effects*.—Noah's sacrifice was costly; "every clean beast" (Gen. viii. 20); Christ's sacrifice precious (1 Pet. i. 18, 19); Noah's sacrifice acceptable to God (Gen. viii. 20, 21); Christ's sacrifice acceptable to God.—(Eph. v. 2.) God, well pleased with Noah's sacrifice, covenanted that He would not curse again the ground (Gen. viii. 21), and, by virtue of Christ's sacri-

fice, the primeval curse is, by covenant, removed from man.—(Rom. v. 10, 19; 2 Cor. v. 21.) Both covenants were confirmed by oath (Isa. liv. 9; Gen. viii. 22; Jer. xxxiii. 20, 25; Heb. vi. 17); and the rainbow appeared in both as the emblem of mercy.—(Ezek. i. 28; Rev. x. 1.)

#### THE ARK AND THE FLOOD.

As Noah was typical of Christ, so the instrument whereby Noah and his family were saved, are also typical of the instruments whereby Christians are saved; thus, 1.—The ark is a type of the multitudinous Christ. 2.—The waters which supported the ark, and cleansed the whole world, are typical of the waters of baptism. Peter (1 Pet. iii. 20-21) expressly declares that the waters whereby Noah was saved is a figure of baptism which doth now save us.

#### MELCHIZEDEK.

(Declared to be a type.—Ps. cx. 4; Heb. vi. 20 and vii. chapter.)

I.—*In his name*.—Melchizedek, "King of Righteousness" (Heb. vii. 2); Christ, "The Lord our Righteousness."—(Jer. xxxiii. 6; Jer. xxxiii. 16.)

II.—*In his position*. Melchizedek, King of Salem, i.e. peace." (Gen. xiv. 18; Heb. vii. 2); Christ, King of Jerusalem (Zech. ix. 9): Prince of Peace.—(Isa. ix. 6.)

III.—*In his office*. Melchizedek, King and Priest (the only one combined in his own person the two offices, which was, in other cases, the union contrary to God's will.—(2 Chron. xxvi. 18); Christ also King and Priest. Zech. vi. 13; Dan. ix. 24, 25; Melchizedek, a Priest continually.—(Heb. vii. 3; Christ a Priest for ever, having an unchangeable priesthood.—Heb. vii. 24; Ps. cx.; Melchizedek, a priest, not of the tribe of Levi; Christ, a Priest not of the tribe of Levi (Heb. vii. 13, 14.) *Melchizedek*, as a priest superior to the Levitical priesthood, for he received tithes from, and blessed Abram the father of Levi (Gen. xiv. 19, 20; Heb. vii. 4.) Christ also a Priest superior to the Levitical priests (Heb. vii. 11), as being made after the power of an endless life (Heb. vii. 16) by an oath (Heb. vii. 20-22), and holding a Priesthood which passeth not to a successor.—(Heb. vii. 23, 24.)

#### ABRAHAM.

Although Abraham is not mentioned

in Scripture as a type of Christ, yet doubtless he was so in a very remarkable point — namely *as an intercessor*; Abraham interceded for Sodom *unsuccessfully* as regarded the wicked, *successfully* as regarded the righteous, “just Lot” (2 Pet. ii. 7), being delivered in answer to his prayer (Gen. xviii. 23-32; Gen. xix. 29), Christ made intercession for the transgressors (Isaiah liii 12). He ever liveth to make intercession for them that come unto God by him (Heb. vii. 25), and who can be saved except through him? (Acts iv. 12.)

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ISAAC.

(Gen. xvii 21; Ps. lxxii. 17; Gal. iii. 16.)

I.—*In his birth*.—*Isaac*, the child of promise (Gen. xvii. 19), born contrary to nature (Gen. xviii. 11). *Christ* also the

child of promise (Gen. iii. 15), and born contrary to nature (Isa. vii. 14; Luke i. 31, 35). The fulfilment of the promise in both instances delayed—as regarded Isaac about 25 years (Gen. xii. 1-4; Gen. xxi. 5; and as regarded Christ, about 4,000 years) Gen. iii. 15; Luke ii. 7). In both instances the fullness of time made known by an angel (Gen. xviii. 10; Luke i. 26-37). *Isaac*, called by God Abraham’s only son (Gen. xxii. 2; Heb. xi. 17). *Christ*, God’s only begotten son (John i. 14, 18; John iii. 16, 18; 1 John iii. 9).

II.—*In his offering, and its attendant circumstances*.—*Isaac* was offered up by God’s command (the first, and excepting Christ the only human victim ever sanctioned by God; Gen. xxii. 2). *Christ* was offered by God’s pre-determination (Psa. xli. 6, 8; Heb. vi. 6, 7; Acts iv. 27, 28); the one offering which renders all others unnecessary. —(Heb. x. 10, 14, 18.)

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECOLESIA, No. 84.

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“*Exhort one another daily.*”—PAUL.

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It is profitable to remember that the basis of our meeting this morning, and of all the meetings we hold, and the basis of our hope concerning the future, is the work of the apostles in the first century. Keeping this distinctly in view, we are able to judge our position scripturally and to conform it to the right model in points where it may lack. As an ecclesia, or assembly of the called, we are acceptable to God through Christ, only in so far as we are what Paul laboured to make the ecclesias in his day.

He gives clear expression to his aim in this matter in the words found in 2 Cor. xi. 2: “I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ.”

Let us try to imagine ourselves members of the community to which Paul

addressed these words, and it will help us to realize our true position as brethren and sisters of the Lord Jesus. There was no drying Euphrates in those days; there was no Eastern Question engaging the universal thoughts of men, and stirring actively the hopes of those looking for Christ. The hope of Christ’s appearing was before the minds of the brethren, but not as a matter of imminent expectation. Paul told them plainly, in writing to the Thessalonians (2 Thes. ii. 2), that that day would not come until the development and manifestation of the man of sin power, symbolized by the little horn of Daniel’s fourth beast. They had therefore none of the excitements that belong to the hope of Christ’s speedy appearing. Their position was one of fidelity to Christ, based upon deeper and more lasting considerations.

The question we must address to ourselves is—Do we participate in their standing in this respect? Is our position one of “repentance towards God, and faith towards our Lord Jesus Christ,” without reference to the sensationalism of public events? It is to be feared that in some cases, at all events, the true answer would not be a satisfactory one. The nature of the times we live in exposes men more or less to the liability of being absorbed in the signs of the times from a merely political point of view, to the sacrifice of the real and lasting claims of the truth on their affections. There are, doubtless, cases in which the withdrawal of the political aspect of latter-day expectations, connected with Christ’s appearing, would leave the mind destitute of all interest in the purpose of God. It is for us seriously to examine ourselves on this point. Mere prophetic politicianism would be no qualification for association with Christ in the day of his appearing. The preparation of the bride for union with her Lord, consists of something much higher than acquaintance with the political symptoms of his approach. This acquaintance is, of course, a characteristic of true disciples living in our period of the world’s history; but it is outside the essence of true discipleship. True discipleship existed vigorously in the days of the apostles, when as yet the signs of the times in some of their details, had not been revealed. It is to this class of discipleship that we must conform, if the advent of Christ is to be of any advantage to us. This discipleship, while greatly interested in the signs of the times, is independent of them for its existence. Its life is drawn from sources deep and lasting as the universe itself. It depends not for its warmth and activity upon the transient phases of God’s political work among the sinners of the earth. The basis of its vitality and its love is broad as the whole work

of God, from the day that Adam left the garden in sorrow. It is substantial and deep as the history of Israel spread over the centuries to our own day. It is lively and real, as the power and wisdom of the God of Israel. And true and permanent as the Lord Jesus Christ, who is the only abiding fact in human history, though men see him not yet.

There is a present life in true discipleship which contrasts strikingly with the state of mind which lives only on the sensations of expectation. We see the features of this life reflected in all the writings of Paul and David by the spirit. God is an every-day fact in such a life. To thank Him and praise Him and trust Him, are its every-day exercises and luxuries. Christ is a reality in such a life, as the priest who ever liveth to make intercession for us, and who is able to save to the uttermost all those who come unto God by him. His mastership is recognised every moment, and wisdom sought in doing his commandments. Joy is experienced in the contemplation of his excellence, and sobriety and purification acquired in the realization of his holiness. Prayer and meditation in solitude, are the natural reliefs of a life based on these foundations, and the benefit of others in temporal ministrations, and the work of the truth its congenial expression. All pleasure following, and politician-mongering are alike foreign to its vital bent. It finds adequate sphere in the jog-trot monotony of every-day life, enduring as seeing him who is invisible, and “choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.”

The signs of the times, to a mind modelled thus after the image of the new man in Christ, afford gratification, but do not supply motive. The motive exists independently of them. It is drawn from the fact of God’s proprietorship of all things, and His purpose disclosed in the gospel, to glorify His name on the earth

and abolish all curse by Christ. Indications of the near approach of the fulfillment of this purpose, are reviving and stimulating to those who are the subjects of this motive; but they are not essential to its life or continuance. Abraham and all the prophets walked acceptably before God under its power, while seeing the day afar off; consequently, their true children are everywhere characterised by a patient and warm-hearted continuance in well doing, without respect to the tokens in the political sky.

In our conceptions of well-doing we must beware of being guided by popular standards, whether in religious or secular circles. Polite society embodies the mind of the flesh in its precepts and practices, and religious society, where it is to be found, is, as a rule, but the organic manifestation of superstition, originating in the long established apostacy from apostolic principles, which occurred in the first century. We must draw our inspiration from one source only. There is no safety outside the oracles of God. The well-doing that is acceptable to God, consists of the doing of those things He has required, and we cannot in our age learn what these things are otherwise than by the study of the book where they are recorded. We cannot learn them from the common talk and the current thoughts of society. Men have long since gone away from the Bible in this matter. In fact the world at large never have at any time received and practised Scripture principles. The beginning of things was barbarism, and the present situation of things is but the adaptation of barbarism to the new circumstances created by the state adoption of a form of Christianity. Some Bible principles are to be found in contemporary recognition; but these are only such as are common, more or less, to all forms of civilization. Not to steal and not to lie, are maxims which even

the Pagans delighted to honour. True Bible principles, go much higher and deeper than the so-called morality of popular discourse. They are scattered thickly all over the surface of Bible composition, and many of them are such as the most cultivated morality of the natural mind cannot receive. The keeping of the commandments of God, because they are His commandments, is a rule of action out of the reach of the natural man: yet it is the simplest rule in the household of God—one of the first of first principles. There is no safety for any of us apart from the adoption and practice of this simple principle.

There is however, one peculiar danger which has to be guarded against in the matter. It is illustrated in what has been read this morning from the words of Christ to Israel after the flesh. He told them they had made void the commandments of God through their tradition. He makes his meaning plain by giving an illustration. Moses had enjoined the reverence and support of father and mother. To this the Jewish Rabbis had not a word of objection. They boasted in the law, and therefore in all parts of the law. They did not dare to say parents were not to be honoured and maintained by their children. Nevertheless they took the pith out of the precept by adding to it a notion of their own on the subject. They taught that a man by a large gift to the Temple, might redeem himself from the obligation to maintain his parents, and thus they made void the commandment through their tradition.

This is the danger to which we in another form are exposed. Jesus has said "Ye are my friends if ye keep my commandments," and he gives us to understand that by these commandments he means those delivered by his apostles as well as those spoken by himself. Now there is not much danger of our objecting to any of the commandments of Christ in a direct and formal way.

We may, as the Scribes and Pharisees did with Moses, make a boast of Christ and our submission to him; at the same time like them we may make void the commandments we confess by the traditions we invent. This is not an imaginary supposition. Christ has forbidden us to resist evil, or recover again the goods that may be taken away from us.—(Luke vi. 30.) To this the traditionists do not object directly; but they say, duty to society requires the prosecution of the thief. The application of this doctrine makes it impossible that there can ever come a time for Christ's commandment to be obeyed. Consequently, it is a tradition making void his commandment. Christ has commanded the relief of all need that may come under our notice, and the Samaritan-like interesting of ourselves in the distress of those who have no claim on us. The traditionists say, "very good, a noble precept;" but in practice they hold that it is encouraging pauperism to entertain the cry of the needy, and that "every place should maintain its own poor." Consequently, when the opportunities arise for obeying the commandments of Christ, their tradition comes in to make it void, and they shut up the bowels of their compassion, and shutting their ear to the cry of the poor, depart to their inglorious comfort; forgetting to fear the time that will come, when it may be said to them "Thou in thy lifetime hadst thy good things, and thy brother his evil things; but now he is comforted, and thou art tormented." Again, Christ has forbidden the encouragement of friendship with the world, and declared the impossibility of retaining the friendship of God and the friendship of the world at the same time. The traditionist who loves the present world, comes in with a tradition to the effect that too much isolation of society narrows a man's opportunities of serving the truth, and that if the world can see

that we are good fellows, they will be more likely to listen to what we have to say for Christ. The obedience of this tradition draws a man into association with the lovers of pleasure, and a participation in their pursuits, with the result of a friendship which takes away all meaning from the words of Christ, making void his commandment.

Illustrations might be multiplied, but these must suffice on the present occasion. No form of disobedience is so dangerous as that which is proposed under the plea of doing good. It is an old doctrine, "Let us do evil that good may come." Paul himself had to oppose it in his day, and his verdict on its advocates is vigorous and unmistakeable: "whose damnation is just" Such apologists for disobedience are far more dangerous than those who oppose Christ out and out; for they may beguile the unwary to their destruction. A knowledge of Christ, and a profession of subjection to him will be of no ultimate value to us, if it turn out that through the power of our traditions we are living in daily disobedience of his commandments.

The course of obedience may be trying to the flesh and blood. It is intended to be so. No test of our faith could be more complete or beneficial than the command to do things contrary to our natural inclinations, and which there is no reason for doing but the simple one that they are commanded: but if the trial is heavy, the prize of victory is beyond our power to estimate. And our trial is only short at the longest. It will soon be over, even if we live the full age of man. A human life time is not even a tick on the clock of eternity, and when past, it is past never to return. Well therefore may we accept whatever portion of the suffering of Christ comes to us through the obedience of his commandments. Well may we say with him, "the cup which my Father has given me to drink, shall I not drink it?" If we suffer with

him we shall reign. Our light affliction which is but for a moment, worketh out

for us a far more exceeding and eternal weight of glory. 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.)

### CREATION OF MAN *versus* DEVELOPMENT.

"For my own part, both from a physiological and from a psychological point of view, I consider man widely separated from all the rest of organic life, and this for a great variety of reasons, some of which I will endeavour briefly to explain. Firstly, I assign to man an unique position in nature on account of his great cerebral development, in virtue of which he is enabled to command and to overcome all other animals, notwithstanding that so many possess greater physical power than he enjoys. In comparing the brain of man with those of the highest species of anthropoid apes, we are at once struck with this great and important difference, which, although it may be, and probably is, a difference of degree alone, and not

of kind, is, I think, sufficiently great to separate our own from every other known species. In a physiological comparison, too, of man with the apes, we are at once struck with the vertical direction of the face in the former. This you will understand when I tell you that the facial angle of man is usually about 75° to 85°, whereas in the Chimpanzee gorilla and other anthropoid apes, it is not more than 30° to 35°. Some smaller monkeys, it is true, have a facial angle of 60°, but these need not be referred to, as they bear no real resemblance whatever to our own species. Then, again, there is the erect posture of man, which at once disconnects from the Simian family, no species of which genus is able to assume that position without much inconvenience and pain. Nor must I omit to mention that

man alone possesses the great and important power of articulation, which, in itself, I think, a sufficiently important reason, even if there were no other, for separating him from the rest of organic life. Dr. Buckner, it is true, contends, that the "tones which apes are accustomed to utter exhibit a close approximation to the lowest primitive forms of human speech." But when we remember the thousands of different languages spoken daily by the human race, I think it will require a very great stretch of the imagination to believe that all these have been developed from the hideous howls and yells of monkeys.

. . . For these, therefore, and for many other important reasons, I demur altogether to the animal derivation of man; and I accept, in preference, the better known, more rational, more probable, and evidently correct account of the origin and creation of man given us in the book of Genesis. Let me also observe, before passing from this branch of the subject, that if the theory of the animal derivation of man be correct, we ought to be in possession of, at any rate, some remains of the intermediate species between *homo* and *pithecus*. Both Darwin and Huxley, and indeed all their followers, admit that there are great and important cerebral and other differences between our species and those most closely resembling it; and, such being the case, we have, I think, a right to ask for some evidences of the "missing link." Of these there are absolutely none, and as the *onus probandi* of establishing their case rests with the gentlemen to whom I have referred until they are able to produce some evidences of the "missing link," we are entitled to believe, supported as our opinion is by most conclusive evidence, that the chain has always been disunited."—(*Lecture by W. SALKELD ADAMS.*)

#### THE BIBLE AND THE FOSSILISTS.

The following amusing yet cogent remarks, are from a New Zealand paper, the *Independent Review* :—

"Captain Hutton is very strong on the question of Evolution. But before I go the whole hog with the captain I expect him to turn up fossils from the time that man was an oyster—up to his present stage—and to inform me whether he is going to evolve any higher. I will not be too particular, even supposing he has not got all the links; but I do expect that he will show me a fossil-man when he had a very short tail, say two inches, and I shall want to know whether he can inform me about the different tribes of monkeys on the earth at the present time, and whether their tails are likely to drop off under the process of evolution. A gentleman met me on the street the other day, and told me that he was astonished that a man holding extended views on things in general, as I did, should believe in the Inspiration of the Bible! Why, says he, they are finding fossils of man in the pre-Adamite earth. I told him that that was very likely, as the Bible says, that man was told to "multiply and replenish the earth," showing clearly that there had been a race of people before the present one. Ah! But, says he, look where it says that God gave Noah the rainbow as a sign that he would never flood the earth again; and, says he, there must have been rainbows before, as it is a natural phenomenon arising from the sun shining upon falling rain. I showed him by the Bible that it was impossible there could be any rainbow as there was no rain. "No rain!" says he, "Where do you find that?" I said, "In Genesis 2nd chap., 5th verse, where it says, 'For the Lord God had not caused it to rain upon the earth. . . . But there went up a mist from the earth, and watered the whole face of the ground.' There was no rain before the flood, therefore there could be no rainbow, the earth

being watered with dew. My friend was then going to leave, but I besought him not to be in a hurry, as I would like to enlighten him a bit. "Well," says he, what do you think of Colenzo's writings? Do you not think he shows up the Pentateuch properly?" "Yes, I do; but I think he shows up himself more, as he admits the validity of Christ, while at the same time he declares the five books of Moses to be fiction. If he denies the five books to be inspired, he must prove that Christ was an impostor; for the Scriptures of the New Testament say, "beginning at Moses and all the prophets, he expounded unto them the things concerning himself. Had ye have believed Moses you would have believed me, for he wrote of me." Therefore, the words suited to Colenzo and his followers are to be found in the words addressed by Jesus to the Jews—"If ye believe not the writings of Moses, neither would ye believe one though he rose from the dead." My friend left, and I have not seen him since.

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 170.)

"It is needless to refer in detail to the allusions to the book of Daniel found in many parts of the New Testament; it is sufficient to state this as a fact. . . .

"I should have thought that the statements of our Lord and his apostles were sufficient on these points; they are so, I fully believe, for every simple-minded Christian who rightly reverences their authority. Unhappily, however, such attempts have been made to invalidate this attestation as call for a passing notice. It has been said that our Lord and his apostles did no more in their allusions to Daniel, and in citing him by name, than express themselves according to the current opinion of the day; that they intended no more than a kind of *argumentum ad hominem*, a addressing the Jews who owned the authority of

Daniel, and that their words must be no more rested on in their literal force than those of a philosopher should be, who expressed himself in popular language, and spoke of the sun as rising or setting, words which, in his mouth, would not imply that he believed the sun to move and the earth to be stationary.

Such is the hinted doubt by which some would invalidate the plain statements of the New Testament. I reply, first, that the direct statements of Christ, and the allusions made by him and his apostles go far beyond the use of a current opinion; for the book of Daniel is used as an authority, so as to show what Christ himself regarded it to be. The use of Daniel, so far from being introduced as any mere *argumentum ad hominem* addressed to unbelieving Jews, is most markedly found when the Lord's own disciples are the persons addressed—persons whom he had to instruct by truth, not to confute . . . .

Besides, it is of importance to remember that our Lord, so far from accommodating himself to any of the false notions and opinions which were current amongst the Jews, his countrymen, re-proved them for the traditions which they had added to the Word of God, and the false opinions which they had introduced. To suppose, then, that He used words which would sanction an opinion of theirs, that Daniel was a prophet, unless this were truly the case, and unless his book were truly divine Scripture, is to introduce a thought utterly at variance with the whole character and course of our Lord's teaching and actions. How would he have said, "the Scripture cannot be broken," if he had not only sanctioned others in their use of a spurious book as being Holy Scripture, but had also so used it himself? How could he in that solemn hour, when he was judged before the high priest (in accordance with God's purpose that one man should die for



“the children scattered abroad”), have taken his title and his attributes of glory from this book, unless he had intended his church to be taught and guided by what he then said and did?

“On these definite grounds may we hold fast the book of Daniel as being divinely-inspired Scripture, a book to which our Lord has directed our especial attention, and from which he drew those statements of his divine attributes and (yet unrevealed) glorious kingdom, which were made the grounds of his condemnation by men. This species of absolute proof ought to carry a conviction of absolute certainty to the minds of all who acknowledge the divine authority of the New Testament.

“While these proofs are conclusive, it is at the same time right to show, as a matter of fact, that the opinion that the book of Daniel was written in the Maccabean period is *per se* untenable. The proofs of this point are to be stated, not as though they could be needed to confirm the conclusions already arrived at on the highest possible authority, but simply to show how far removed are the theories of objectors from the facts of the case, and how such may be refuted even on their own grounds. This may disarm objections: it might lead opposers to see that the only reasonable ground which they can take on such a subject, is the same which has been already reached on the authority of our Lord and his apostles.

“It is certain that at the Christian era the book of Daniel was commonly received by the Jews as the prophecy of God in Babylon, written about five centuries and a half before. Of this the New Testament and Josephus are sufficient proofs. How fully the rulers of the Jews received it, is shown by their charge of blasphemy against our Lord for applying its terms to himself. Had this book been one of doubtful authority or obscure origin, they could not have

thus regarded the use which he made of its contents.

“Had the Jews, then, any proofs that this book belonged to a period anterior to the Maccabean? Could this be shown irrespective of the revelation through our Lord Jesus Christ? The Jews most certainly knew that they were the depositaries of the Scripture of God, and thus they would at once have rejected such a notion as that they had added a book, professedly containing divine revelations, to the sacred writings of Moses and the other prophets, when that book, so far from having been written by a prophet in the captivity, was of comparatively modern date. The Jews at the Christian era must have known whether Daniel pertained or not to the Maccabean period; for that age was not so far removed from the time of our Lord as to be sufficient to introduce uncertainty in a matter of such public importance and notoriety, as the introduction and reception of a book as part of the Holy Scriptures. Melancthon thus states the connection of the two periods,—‘Simeon, who embraced Christ as an infant, saw, when a young man, the elders who had seen Judas Maccabeus.’ Had the book of Daniel, then, been a spurious composition of that age, it must have still been well known as a fact.

“But we can go farther back: some time in the interval between the birth of our Lord and the days of Judas and his brethren, was written the first book of Maccabees, which has been transmitted to us in a Greek version. In this we find the prophecy of Daniel used as a well-known and accredited book. In chap. i. 54, the writer says of Antiochus Epiphanes, that ‘he builded the abomination of desolation upon the altar,’—a use of Daniel as manifest as when we read similar words in the New Testament. In chap. ix. 27, the writer says, ‘There was great tribulation in

Israel, such as was not from the time that no prophet appeared amongst them;’ thus using a phrase and thought taken from Daniel xii. 1. In various places there are expressions in the Greek of the first book of Maccabees verbally identical with the real lxx. of Daniel; for instance, ‘and many shall fall down slain’ (ix. 40, and elsewhere), is literally found in Dan. xi. 26, of that version.

“Thus it is evident that the author of the first book of the Maccabees received Daniel as the inspired writing of the prophet in captivity in Babylon: that he considered that various portions of it were fulfilled in the Maccabean age, is equally certain from the use which he makes of the book; and he clearly expected that these statements which he makes would be received by his readers, the Jews in general. Whatever, then, may be the time in which this author lived, the book of Daniel had previously obtained its currency as an accredited book.

“If it had been a forgery of the days of the Maccabees, intended to encourage the Jews in their contentions with the Seleucidæ, would not this author have been aware of the fact? He shows a close acquaintance with the events which he records, and even speaks of some of them so much in the way of allusion and mere indication, as to presuppose that, in the age in which he wrote, the events were yet familiar. And so they well might be, for when did this author live? He carries on the history to the death of Simon, the last-surviving brother of Judas Maccabæus, B.C. 135; and then alludes to some of the actions of his son and successor, John Hyrcanus, B.C. 135-107, referring for the rest to the book of his high-priesthood. Hence it seems as if John Hyrcanus was still alive when this author wrote, otherwise some allusion to his death and successor might have been expected\* We may thus, I

\* Several parts of the book exhibit a

believe, regard this book as older than B.C. 107. Those who think it more recent, consider that it was but a little subsequent to the death of John Hyrcanus; so that even on that supposition it belongs to a period but little removed from the Maccabean wars which it records.

“Judas Maccabæus purged the temple and instituted the Feast of Dedication (which our Lord vouchsafed to observe), B.C. 165—that is but fifty-eight years prior to the death of John Hyrcanus. Simon, the survivor of the brethren, died B.C. 135, which leaves an interval of but twenty-eight years on to the time of the death of his son. Thus, if the book of Daniel were a Maccabean forgery, it must have been written but fifty-eight years, at the utmost, before the death of John Hyrcanus; and must have come into general use and reception within twenty-eight years of the death of the last of those brethren while his son and other contemporaries were yet alive.

“All this would present many difficulties to be solved, even if it were supported by evidence, which it is not. We should have to suppose that the Jews were exceedingly lax and careless as to what books they received as authoritative

different tone of thought from that which prevailed amongst the Jews after the Asmonean high-priestly princes had assumed the diadem and the kingly title. Thus, in ii. 57, Mattathias says, “David by his mercy obtained the inheritance of the throne of the kingdom for ever.” Immediately after the death of John Hyrcanus, his descendants forgot that the crown of Israel could only belong to the house of David: his son Aristobulus (B.C. 107-6) assumed the name and diadem of king, and thus transmitted the title and power to his brother Alexander Jannæus (B.C. 106-79); the contentions of whose sons, Hyrcanus and Aristobulus II., led to the taking of Jerusalem by Pompey (B.C. 63), and to the rise of the Herodian family. The last of the Maccabean house who bore the kingly title was Antigonus, son of Aristobulus II. (B.C. 40-37), the great-grandson of John Hyrcanus: he was executed at Antioch, by order of Marcus Antonius, like a common malefactor, by the licitor’s axe.

Scripture, whereas the fact was notoriously the reverse; it was because of their adherence to Scripture that they suffered under the persecution of Antiochus. We should have to explain how the Jews in Jerusalem were persuaded by some unknown author that this book which he had written was an ancient work, and how it could have been thus

introduced to their attention. There would be other difficulties behind; for there were still Jews in Babylonia (as well as in other countries) with whom those of the Holy Land had intercourse as we see in Josephus) from time to time; how could they be brought to receive this book as an ancient prophecy if it had indeed been a recent forgery."

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### THE JEWS AND THEIR AFFAIRS.

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"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.)

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AMONG the ten deputies elected in Constantinople to the new Turkish Parliament, there is a Jew, Mr. Adjiman, the second director of the house of Camondo. He is described as a very able and popular man, with as much heart as intellect.

BEQUEST TO JERUSALEM.—Dr. Tobler, who lately expired at Munich at the age of 75, bequeathed his large library to his country, on condition that the German Consulate at Jerusalem should place it at the disposal of the inhabitants of the Holy City as well as of the visitors, forming a literary nucleus capable of extension.

JEWISH PROMINENCE.—The great prominence to which the Jews have of late years risen is not a little significant. The virulent hatred with which they were at one time regarded, not only in England but also in other countries, has almost, if not entirely, died out, and it is remarkable to notice how, as a race, they are adapting themselves to times and circumstances. Perhaps no people can look back upon so long a history of oppression and persecution endured at the hands of almost every nation under the sun. They have as a race been like "a toad under a harrow," but happily a change has taken place, and now they have risen in the social

scale, and honourable positions and posts of distinction are being occupied by them both in this and other countries. The Jews have been indeed a "hissing and a by-word," but now they are assuming an attitude of great importance, and their future promises to be much brighter than their past.—*Western Morning News*.

THE JEWISH PHENOMENON.—The *Saturday Review* says: "The Jew was persecuted for his religion and his nationality alike. He was not a rebel, for he had never rebelled. He was not a heretic, for he had never belonged to the fold that persecuted him. He could not recant, because he had never wandered from the true doctrine into errors. 'He was the King's bondman, with whom the King might deal as he pleased, and with whom the people, in any moment of popular outbreak, deemed they might deal as they pleased also.' He was a common enemy, because he was a stranger wherever he sojourned, because he was the traditional enemy of Christianity, and because, being debarred from owning or tilling land and having all his wealth in gold and silver, he lived by lending it and exacting usury. This has all passed, and Jewish persecution is now a matter of history alone and of shameful remembrance. The son of a Jew literatureur

rules England, and the daughter of a Jew leads the world of British fashion. A Jew controls the destinies of Europe by holding in his hands the sinews of war. The Jew is the monarch in the great banking capitals of the world. His domination is equally supreme in the world of art, taste, and culture. In literature, philosophy, romance, music, and the drama, he stands unchallenged. Of music he is the supreme ruler,—in composition, in singing, in playing, in directing and in managing. Wherever we turn, the Jew appears, shaping, moulding, and influencing the world's progress. As the *Saturday Review* says: 'The phenomenon is one of the strangest in all history; the more it is thought of, the more its thorough strangeness comes out.'

#### JEWISH DESTINY AND THE PRESENT EVENTFUL PERIOD OF THE TIMES.

From the report of a lecture on "Jews, by the Bishop of Huron," reported in the *Daily Spectator* of March 7th (acceptably received from some unknown sender), we make the following extract:

"From the part the Jewish nation has already played in human affairs, we might reasonably, and without the guidance of sacred Scripture, conclude that they are reserved to fulfil some high and momentous purpose. Their present condition, their national identity in their long dispersion, is a phenomenon which, unaided human reason is utterly unable to explain. In the light which the Bible has shed over the future history of the Jewish people, all becomes clear and plain. The mere examination of the unbroken chain of prophecy respecting the restoration of the Jews to their own country and national policy which pervades the whole Scriptures, would of itself form a series of lectures. The lecturer had only time to glance at one or two prophetic passages on this question. The first was the Third Book of Moses, in which the most magnificent promises are made to Israel as long as they remained faithful and walked in the way of their God. On the contrary, chastisement the most dreadful, shall fall on them should they forget the mighty and merciful hand which delivered them from the slavery of Egypt. After this terrible threat comes the consolatory promises of returning favour: 'Then shall they confess their iniquity;

then shall their uncircumcised hearts be humbled; then will I remember my covenant with Abraham, Isaac and Jacob, and I will remember this land.' Another prophecy was found in the Third of Hosea, and which announces in a matter not less precise, that the children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image, without an Ephod and without Seraphim—that is, for a long time Israel should see himself deprived of his political existence and should lose his Levitical worship, without, however, ceasing to exist, and without falling into idolatry. If we unfold the annals of this people, we find that for about eighteen centuries these two prophecies have been fulfilled in all their details and with a frightful accuracy. The dispersion of the Jews among the kindreds of the earth is a palpable fact, a fact which has not its equal in the history of any other nation; and what is not less amazing is that in spite of dispersion this people exists. In whatever country they draw out their existence, however different may be the character, the manner, the customs, the religion or the idolatry of the nations among whom they dwell, there they remain, separate, as it were isolated, mingled with the nations, without being confounded with them—everywhere they form a people apart. They have been for 1,800 years without a political state, without a king or prince, not without worship of every kind; but their worship is a mere shadow of the Levitical worship, and is destitute of the sacrifice which forms its essence. If with regard to the Jews, the past full of glory, and the present full of woe, have been exactly foretold, we have a sure guarantee that whatever relates to the future of this same people shall also have its same accomplishment. And is it not a generally admitted fact that we are living at a very eventful period of time? It cannot be denied that, politically speaking, we are living in a volcanic atmosphere, which is accompanied by a very prevalent feeling throughout the world that some great change is at hand. In this state of anxious uncertainty, if we ask sagacious statesmen to suggest a remedy, or provide some sure defence against these apprehended dangers, they can make no reply; they

are constrained to confess the present state of the political world, especially the Eastern portion of it, confounds alike the philosopher and the politician. . . . Empires and dynasties had been swept away, but when the trumpet sounded, ten millions of Jews would start at the summons and say, "Here are we." After referring to the intensity with which the present Eastern crisis was watched by all interested, the lecturer said the Jews are also eagerly looking for the dawning of the day, when the redeemed of the Lord shall come to Zion with singing, and the God of Egypt shall be forgotten in the God of their mightiest and everlasting deliverance. Behold Palestine, that land which, since her children and only rightful heirs went forth from her bosom, has literally been no man's land, for the land is Israel's. Nation after nation has in time subdued it, and no nation has been able to retain it in possession.

The East has been and still is the great European Question. A fearfully sanguinary war, I mean the Crimean war, has already been the consequence, the original cause of which may be traced to a dispute about the rights of the holy place, in the land of the Jews to whom it belongs by right of inheritance and by patent from the Most High. Russia, France, Austria and England, each in their turn say:—"Let no man touch it. Among them all the land is waiting! What waits it for? Jehovah having kept the land for the people, He is preparing the people for the land, ready to govern. After alluding to the fulfilment of prophecy, the lecturer remarked that the Jews were at no period in the annals of their wonderful history so ripe to assume regal and constitutional powers as at this time. In every point of view, they possess the elements of a nation. They number nearly 11,000,000. They are prominent in commerce and wealth, and in literature, and in the arts and sciences, they are pre-eminently high. They possess their share of influencing and shaping the destinies of the world. It is also an acknowledged fact that the Jew is at this moment the great banker of the world. You will find him in the European capitals, the representative of wealth and learning, in whose presence the very men that have trod and crushed and maligned him, crouch that they

may gain his assistance and influence. They are regarded with a mysterious interest that tells they are the men of destiny—people bow down and recognize a power stronger than dynasties, mightier than armies, and more lasting than governments of the world. How is the Holy Land desolate? The lecturer then asked—whence is it that the country which boasted the noble cities of Antioch, Palmyra and Sidon, is now reduced to such a state of desolation that the traveller may stand upon the plains and count with his naked eyes the ruins of more than twenty-five cities? After picturing in graphic language the boundless fertility of soil, the multitude of natural resources of the land, and referring to the untenanted shelters of its past greatness, the lecturer asked—is it likely, while a land is in that condition, and the people are not permitted to be mixed up with the nations, that our expectations of national and territorial restoration of the Jews will be in vain? Nay, verily. We believe from what has taken place, and from the sure word of prophecy, that the command has gone forth. The restoration is at hand. It is a prevalent opinion, both among orthodox Jews and Christians, that at no distant time the Jews will be restored to their own fatherland, with restored national life. By what species of human means they will be restored to this, it is not for us to say. But of one thing we are sure: what God hath promised He will surely fulfil. The hour, I believe, is fast approaching, even in human calculation. It needs but a word—a development—during the present Eastern conflict, and Israel is free to return, and the land is free to the Jews."

## THE PROSPECTS AND PROGRESS OF THE JEWISH RESTORATION.

The *Jewish Chronicle* denies the truth of the statement that Turkey has offered the Holy Land for sale. There is something, however, going on, and out of which the report may have arisen. It affects the future position of both the land and the people, as Jews. A change in these is likely to come out of the events now in progress in the East, as a mere matter of human probability. It is satisfactory, however, to see something

more than probability. The *Examiner*, in repeating the rumour of an understanding between the British Government and Russia on the basis of "the independence and integrity not of Turkey, but of the Suez Canal," intimates that it may lead to the realization of the dream of Deronda's friend. "To protect the Canal from the danger of an attack through Syria and Palestine, in the event of Russia's seeking an extension of territory in Asia Minor, it is proposed—so the rumour goes—to erect Palestine into a Jewish Kingdom, guaranteed on the model of Belgium."

#### THE MONTEFIORE SCHEME.

Meanwhile, the Montefiore scheme, arrested by the unsettlement of Turkey, is stirring again. The *Jewish Chronicle* publishes a letter from B. Hirsch, of Halberstadt, a Jewish gentleman of great influence, who has just returned from a journey to the East. He says: having returned from his journey he hastens to endorse a letter he wrote two years ago, unchanged in its general purport. He says: "The conviction is gaining ground that the alms-system in Palestine must be altered in the direction pursued by the Testimonial Committee." He continues:

"Last week I had an opportunity of seeing the Rabbis Schreiber at Cracow and Isaac Ettinger at Lemberg; even these gentlemen who command strong forces for Palestine, concurring in most points, and Würzburg and Amsterdam are not precisely opposed to us, I even hope to have them on our side. Germany and Galicia send about £15,000 p.a. to Palestine, Galicia alone about £4,000—through Ettinger. My family owns at Jerusalem a house for dwellings for the poor since about 15 years. Last autumn we bought land for about £400. I have still about £500 in hand for its cultivation, but we have not laid it out yet. It is to be in memory of my poor father—we wish to see first what will be the best mode of dealing with the money."

The letter referred to and endorsed in this communication, was written two years ago, at the time of the Montefiore contribution, but not published. It is now published in the *Chronicle*, along with the foregoing letter. The following are extracts:

"If a thorough reform is to be effected we must try to occupy a strong position in the Holy Land. We must be able to tell the people there: Now all lies in our hands; you must submit to our advice—else there will be no hope for you from Europe. An

Executive Commission (agents of a Central Committee) consisting of at least two persons—salaried of course—must be sent there from Europe. They must be honourable and practical men, and should at the same time be imbued with a true Jewish spirit, for it is only thus that they could rouse confidence in the hearts of the people of the Holy Land. They must both take an interest in the study of the Holy Law, and one of them must also have a sufficient knowledge of the Talmud to enable him to judge for himself concerning an individual's qualifications as a **למדן**, as well as concerning the Torah, so that he did not rely entirely upon the judgment of the **און ישראל בני**. The European agents must be introduced to their office by several gentlemen of position in Europe, who should examine with them the difficulties upon the spot, and there give them their special instructions.

The object must be to foster a good sound Jewish state of things, in order to elevate the moral standard of the people as well as to bring about a continual increase in their prosperity. Our point of view is rather an elevated one, but if it be pursued with a will and with energy and with the simultaneous aid of many powers, we may be able to approach somewhat nearer to our object.

Briefly, the means proposed are as follow:

(1), Restriction of the Halukah (alms-giving) as before mentioned; principally to be distributed to actual **בני הורה** (Students of the Law) and those who are animated by real earnestness to become so, with a certain allowance to those in a state of transition. (2), Primary instruction as far as it is required for the purpose of practical life, without encroaching upon a rather comprehensive instruction in the Torah. (3), Promotion of mercantile and industrial activity analogous to our apprenticeship system. (4), Assistance in the shape of loans for business and trade purposes, also for encouragement of practical agriculture, the latter however only on a moderate scale at first. The agents will not only have to tender prompt advice to all those who apply for it in Europe or in the Holy Land, but they ought to do all and everything calculated to promote the prosperity and welfare of the community. (5), Management of the benevolent institutions, hospitals, orphanages, improved dwellings at moderate rent; promotion of the study of the Torah by those who devote themselves to it exclusively, as also by those engaged in trade, with the latter particularly on Sabbaths and Festivals and in leisure time on weekdays.

But all these things require considerable capital. The task of the European Administration is therefore of a twofold nature: I.—To procure a large capital by means of a thorough yet dignified agitation,

to the exclusion of such **משלחים** (messengers) who travel outside the organisation on their own account: *a.* in order to form a Reserve Fund, *b.* to provide the means for all current expenses and assistance. II.—To institute a properly organised central management, working vigorously towards the attainment of the object necessary for the Holy Land.

It is only possible to arrive at united action if we abandon the system of separate nationality now prevailing with respect to the agitation in Europe. There should no longer be any such divisions with respect to the Holy Land as English, French, German (nay, North - German, South - German, Dutch-German), Polish Jews or committees for private purposes, such as pilgrims' dwellings, hospitals, &c.; but the Jews of Europe as a body ought to be united in their endeavours towards bringing about the mental and physical improvement of their brethren in Palestine. Why should not our sole nationality—so far as the Holy Land is concerned (the only point of common interest left to us)—be Jewish?

Why should not we be able to rid ourselves of special nationality on this common ground—assisting our European brother according to his aspirations—without regard to nationality? Why should we classify the Palestinian Jew according to his or his parents' birthplace? Let us be Judeo-national for Palestine.

If we show strength, if we arrange conferences in several places with the present managers of movements in the Holy Land, all such persons would, I hope and trust, make common cause with us and devote their experience and influence to the new organisation. If these objects are perhaps a little ideal, we must, at all events, use our best endeavours towards their realization by degrees. In the first instance there should be laid down regulations which should result from mature deliberation. These regulations must clearly indicate the principles henceforth to be acted upon. The leading feature of the regulations should be: Benevolence to be exercised for the mental and physical improvement of our brethren in the Holy Land; the preservation and cultivation of sound Jewish principles according to the tradition:

**חסדו עסרדדאי יפה הלאו**  
I believe that even a Reformer, desirous of working for the Holy Land, would never wish to educate Reformers for Palestine, but would rather desire to maintain for our national country Judaism, keeping henceforth to law and tradition."

#### JERUSALEM REVIVING.

Mr. Thomas Cook, the celebrated organiser of tours, writing from Jaffa, March 20th, addresses a long letter to the *Times*, in which

he speaks as follows on Jerusalem:

"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new block of buildings that everywhere meets the eye. Along the Jaffa road, and on both the north and west sides of the city, extensive buildings are in course of erection; and even within the walls, near to the reputed Tomb of David, another large group of tenements is being built. On inquiry I found that these new buildings are designed as homes for Jews of different nations; the buildings are erected by 'societies,' to be let in tenements of two rooms each. The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments on principles similar to those of English building societies. Until a recent date the Jews in Jerusalem had their 'quarter,' as in many Continental cities; but they have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or outside the city walls, and to locate themselves wherever they can find residences. This freedom is causing a great increase to the Jewish population of the humbler classes. Of course, Jerusalem presents no attractions to the great merchants and financiers; there is no Bourse on which operations in stocks can be effected, nor is there any lucrative trade to attract the mercantile classes; but there are in the world plenty of the Montefiore class, who will readily contribute for the rebuilding of Jerusalem as a home for those who wish to live and die in the city of their forefathers, rich in history and tradition and around which the strongest sentiments are clustered. Never did the 'Jews' wailing place' present scenes such as are now witnessed. On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones or even to touch the wall with the fingers appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. Were the Turk willing to dispose of the Temple Harem and the Mosque of Omar, who will say that another Temple might not be built and the ancient ritual restored? It

has been rumoured that the Jews are buying up the land extensively, but of this I could get no certain information. The Agricultural school near Jaffa has several thousands of acres under cultivation, and it is said the young people work on the land better than they did a few years since, and Jaffa presents evidences of change akin to those of Jerusalem. The old city wall on the north side has been razed and a new street of shops, for Jews chiefly, is being erected. In these movements 'prophets' and 'seers' find scope for prediction of coming events, on which it is not the object of this communication to speculate."

To a similar purport is the following: "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries of Europe. In Jerusalem, and its neighbourhood particularly, every plot of ground for sale, is eagerly bought by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in their matter if the leaders of the Jewish community throughout Europe undertook it with some degree of vigor? A republic or a sacerdotal government might thus be established in Jerusalem, nominally under the Turkish still, but really under the guarantee of the great Christian powers of Europe—a govern-

ment which might be of incalculable benefit to Palestine, in which scarcely a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."—*London Times*.

In an article, in *Israel's Watchman*, on "The Social and Political Condition of the Jewish People in 1877," J. Alexander writes as follows:—"The Jewish population in the Holy Land has so steadily progressed of late years, that at Jerusalem it outnumbers at present the Christian and Mohammedan populations taken together. The city contains 13,500 Jews, 7,000 Mohammedans, and 5,000 Christians of all denominations. It appears that the largest number of Jews comes from Russia. Owing to this emigration, trade and industry are considerably developed. The influx of strangers is so great, that there is now in the Holy City a scarcity of accommodation within the walls, so that long rows of cottages have been built outside the walls, laying the foundation, as it were, of a new Jerusalem. European and Christian ideas have also become prevalent in Jerusalem, and a number of Jews have clubbed together to form building societies, on the plan so generally followed in England, Germany, and other countries of Europe. No sooner are these houses or tenements built than they are occupied. Many Jews have also commenced farming lands in different villages of Palestine. As many as twenty-nine students are now trained on the Jewish Model Farm at Jaffa, established under the auspices of the 'Alliance Israelite,' to instruct youths in agriculture. The late visit of Sir Moses Montefiore has given a fresh impulse to this movement."

## The Christadelphian.

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

MAY, 1877.

"BLESSED are all they that put their trust in Him." The truth of these words is felt in its full force at such a time as this, when

the thickening portents of the time of the end obscure the air, causing "distress of nations with perplexity, men's hearts failing them for fear, looking at the things coming upon the earth." They are akin to those words of comfort, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Every such trustful soul finds appropriate response to this sentiment in the words, "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 "peace of God passing all understanding," filling the heart and mind, is a substantial solace in the midst of circumstances that are calculated to fill the minds of men with fear. Trade is bad; work is scarce; things are dear; the pinch of the times is severely felt by large classes in the community. Many thousands are out of employment. In America they are estimated at over a million; and in the midst of this gloomy state of things the nations are preparing for a gigantic struggle, the extent, duration, and effects of which they alike regard with uncertainty and dread. It is perfectly natural for such statesmen as Lord Derby to strain every point to keep the peace, but it is in vain. There is a bridle in the jaws of the people causing them to err: the world is being divinely wrought up to the crisis symbolised by the last woe, from the confusion and destruction of which a new order of things will emerge, with Christ at the head of the whole kingdoms of the world, purified and subject to God.

#### THE CRY OF THE FALSE PROPHET IN THE STORM.

Victor Hugo, the high priest and false prophet of atheistic republicanism in France, has been lifting his voice amid the gathering storms of the political aerial. He recently addressed an immense assembly in Paris, and his speech has been extensively published. He pleased his audience well. Besides "many rounds of applause," we are told "a crown of real price" was thrown to him "at the close of his performance," and "he was loudly cheered by the populace outside as he went to his carriage." What was it that secured to him a treatment so different from that accorded to the sorrowful wearer of the crown of thorns? Did he speak to them of the wickedness of Paris, and the righteous judgment of God revealed from heaven against all unrighteousness of men? Oh! no. There are no rounds of applause and crowns of real price to preachers of such things as these, (not as yet, but there will be in God's own time

—now near). The audience, we are told "immensely enjoyed the idea of Paris being the light of the world!" Did the speaker actually fulminate such a piece of blasphemy? So it appears. The report of his speech makes him say: "He had a profound belief in his country. For three centuries the light of civilization had blazed from Paris. He did not believe the world would change its torch. His belief being filial was impassioned, but being also philosophical, it was deliberate. He too greatly respected the people to conceal the truth from them." No wonder French children of the devil cheered at this: this is the kind of worship that is sweet to their taste. The worship and service of the creature is easy and pleasant to the Hugos and delightful to their auditors, who reward them heartily with rounds of applause and crowns of real price. Then, too, he preached peace in the midst of the gathering storms of war. "Kings, he said, were thinking of war; the peoples of peace. Lyons was a glorious city, with no superior but one, and it might be also said that France was born in Lyons. Lyons was the point of intersection between ancient Italy and modern France. The Lyons operative was a thinker, and there was a link between Jacquart and Voltaire. Lyons was the first of French cities, for Paris was something else and something more. Paris was not only the capital of France, but of humanity and the world. Lyons represented labour; Paris, enlightenment. He then alluded to Marseilles as the continuance of Greece as Lyons was of Italy. Bulgaria had been assassinated by Turkey. His conviction was that the struggle between war and peace could end in favour of the latter. The approaching Universal Exhibition of 1878 was a communion of nations, an act of fraternity, signifying progress and harmony. 1870 was an ambuscade of Prussia; 1878 was the peaceful reply of the French people. War would be routed by peace. Peace was the baptismal name of the twentieth century. He believed, though he was not blind enough to ignore the redoubtable crisis going on, that peace among men was a hopeful reality."

Since the utterance of those words, peace has been routed by war, and the conten-

plated Exhibition of 1878 is said to have been postponed in consequence. So much for the voice of the false prophet and the mockery of applause which his words elicited. The natural foil to his words is to be found in the following description of the state of Europe by a member of the Spanish Cortes:—"Cultivated and religious Europe arms and arrays more than five millions of soldiers, or as many in number as the whole population of Belgium; annually expends in war about three hundred millions of pounds sterling; and if to this we add three hundred and fifty millions of pounds interest upon national debts, chiefly contracted for war purposes, we have an amount of more than six hundred and fifty millions per year, or, say, nearly two millions a day, as the sum which Europe in these latter years dedicates to secure her own extermination and destruction. And as it is impossible to estimate the cost of pauperism in Europe, it is well to remember that in England and Wales alone £150,000,000 have been expended under that head within the last twenty-five years. The deaths occasioned by the different wars which have occurred during the present century in Europe, Asia, Africa, and America, exceed in number the whole population of London, and it is absolutely impossible to calculate the myriads of millions which these wars have cost, and destroyed. And absorbed as we are in our preparations to resist wars between nations, we never imagine we are by such a system exposing ourselves to provoke a social war of classes, and we forget the existence of more than five millions of destitute poor who afflict the heart of civilized Europe with piteous lamentations—five millions of labourers who deeply and keenly feel the consequences of resolving international conflicts by means of force and enormous war imposts, and who might in their turn determine to attempt the employment of force, and in their brutalized desperation devastate with the firebrand of socialism the achievements of many generations."

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**"PREPARE WAR."—A NEW INFERNAL MACHINE.**

"Peace," says M. Hugo, is "the baptismal name of the twentieth century." What a

ghastly refutation of his views is found in the following description of a new infernal machine said to be invented by the wearer of a "white choker," popularly supposed to be heaven's emissary of peace: Speaking in the House of Commons on Monday night, Lord C. Beresford said—"By far the most formidable—he might even call it the most awful—weapon of maritime warfare was the Whitehead torpedo; and it was this which threatened to change the character of naval warfare. It was a body 14ft. in length and 16in. in diameter. It was made in three pieces—the head, which contained a bursting charge of 360lb. of gun-cotton; the balance chamber, which contained a contrivance for setting it so as to remain at any depth it was wished to travel under the water-line; and, lastly, the air chamber which contained the engines and the compressed air to drive them. Their length was 19ft., the diameter 18in., the appearance being exactly that of a cigar pointed at both ends. The head or foremost end contained the pistol or detonator which exploded the charge. The after-end supported the screws—a right and left-handed screw—which propelled the torpedo and were made of the finest steel. The air chamber was tested to 1200lb. on the square inch, although for service it was only loaded to 800lb. The Whitehead torpedo could be made to go at the rate of 20 knots for 1000 yards, and at any depth that was wished from 1 foot to 30 feet. It could be set to explode either on striking an object or at any particular distance under 1000 yards. It could also be set so that if it missed the object aimed at it would go to the bottom and explode on half-cock, or come to the top on half-cock so as to be recovered, as it had buoyancy enough just to float on the surface of the water when not in motion. It was fired by what was called an "impulse tube," which, out of a frame fitted to a port, discharged the torpedo into the water. It could be fired above the water, but would at once go to the depth it was set for, and then go straight to the object, no matter how fast the ship from which it was discharged was going, or how fast the object aimed at might be sailing or steaming. In fact it could do anything but speak. It was calculated to make a hole on bursting of 70ft. area, and there was no doubt that if one of them hit a ship of any sort or description at present

on the water she must at once proceed to the bottom."

### A TRUTHFUL SPEECH WITHOUT HONEY.

It is so common for public speakers to smear over their speeches with hypocritical compliments, or at least to deal in uncalled for, undeserved, imbecile, untruthful and dishonest praise, that it is refreshing, once upon a time, to meet with the outspoken truth, even if it lack the right flavour and miss the mark somewhat. Of this character is the following, from a Manchester paper, of the substantial truthfulness of which there is every reason to be persuaded, even as applied to many places besides Bolton:—

"STRANGE UTTERANCES OF A MINISTER.—On Sunday, in the Temperance Hall, Bolton, Mr. J. K. Applebee, the well-known public lecturer, addressed the congregation of the Free Christian Church in that town, as their minister for the last time, prior to sailing for America. Mr. Applebee addressed his hearers as 'Ladies and gentlemen,' and said he did so advisedly. If he had addressed them as 'Dear friends,' or even as 'Friends,' or as 'Dearly-beloved brethren,' he would have used words which would not have been correctly expressive of the emotion he felt. He was a friend and a brother to the veriest worm that crawled, yet when the worm misinterpreted the meaning of its worming life, and made his higher life uncomfortable, then, without any remorsefulness, he proceeded to do execution on him. This was what he was about to do to-day; but as people ought to be polite, even to worms, he addressed them all present, worms included, as 'Ladies and gentlemen.' On the whole he had come to the conclusion that Bolton was a most unpleasant place to live in. There was nothing lovely either about it or its inhabitants. Its people were as cold and cloudy, as muggy and as unsympathetic, as coarse and as boisterous as its own skies were cold and cloudy, muggy and unsympathetic, coarse and boisterous. Some of his congregation, he feared, were past praying for; anyhow, he had taught them the wholesome lesson that if prayers were to do

them any good they must be their own prayers and not those of a spiritual doctor, called in on an emergency to pray officially. Did they think that he was going to leave his fireside, forsake the company of Homer, Shakspeare, and Milton and all other worthies of historic time, to listen to their imbecile tittle-tattle, and to sip the dishes of dirty scandal they were so fond of brewing? If he did not speak the truth when he said he would go from their midst with honesty unimpaired and honour untainted, might his right hand lose its cunning, might his tongue cleave to the roof of his mouth; and if there be a hell, might the light of his soul go out in the blackest smoke of it!"

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## SIGNS OF THE TIMES.

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THE EASTERN QUESTION IN FULL  
CONFLAGRATION.

THE LAST ATTEMPT AT PEACE  
A FAILURE.

RUSSIA RESOLVES ON WAR—MOVE-  
MENTS OF THE ARMIES.

TURKEY'S PERILS AND ZION'S  
PROSPECTS.

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At last, the storm which has been visibly gathering over the world for the last two years is on the point of bursting forth. In all probability, before this meets the eye of the reader, Russia, already practically at war with Turkey, will have formally made her declaration to that effect; and the immense northern hosts which have been gathering since October on the Asiatic and European frontiers of Turkey will be hurled on the decaying fabric of the Ottoman power, with results which it will be extremely interesting to watch in view of the nearness of the time to favour Zion.

The outbreak of war has been greatly accelerated by the events of the last month, and by the very measures upon which many were founding hopes of peace. When "the

Protocol" was signed, the peace party—that is, those who desire to be let alone in their God-ignoring enjoyment of the things of this life in which their souls delight; those who wish public events to favour the making of money for undisturbed consumption in the pleasures of the natural man, were jubilant, and uttered a defiant challenge at the expectations of those who desire the arm of Jehovah to be unbared in the execution of His declared purpose—the exaltation of His name, the rescue of His people, the destruction of the governments, the establishment of the power of His Christ in all the earth, and the deliverance of all mankind from the debasing institutions and arrangements of the present evil world.

#### “EUROPE PROTOCOLLED INTO WAR.”

Such was the description of the recent negotiations employed by Mr. Harcourt, M.P., in the debate on the Eastern Question in the House of Commons. What is this protocol on which such sanguine hopes were founded, and which was destined to dash these hopes to the ground as soon as raised? It will be interesting to briefly follow the history of the transaction in its bearing upon the terrible crisis which is searing the politicians of the world, while having on another class the effect which Jesus prescribed when he said “When ye see these things come to pass, lift up your heads, for your redemption draweth nigh.”

It will be recollected that Turkey rejected the project recommended to it by the Constantinople Conference of the Powers for the better government of the Christian provinces of the Turkish empire. On the occurrence of this event, the Powers withdrew their representatives, and Russia addressed to them a circular, asking them what they intended, in the new circumstances, to do. While the Powers were deliberating on the answer to this question, General Ignatieff, the Russian ambassador to Turkey, was sent on a personal mission to the various governments, but particularly to England, to ask them to delay their answer to the Russian circular, while Russia submitted to them a new proposal, which Russia thought less likely to endanger the agreement among the Powers which had been arrived at in

conference. This was the signing of a joint document (known in diplomatic language as a protocol), which Russia should prepare, setting forth the points in which the Powers agreed. Count Schouvaloff, the Russian ambassador in London, stated to Lord Derby that in the Russian view, this would be the course “best fitted to secure the maintenance of general peace.” The Emperor, he said, was sincerely desirous of peace, but not of peace at any price; and after having gone to the expense of getting 500,000 soldiers ready for war, to enforce Europe’s demands on Turkey, he could not be expected to send them back without obtaining some guarantee for the improvement of the condition of the Christians in Turkey. Such a guarantee, he considered, would be furnished in the joint signature of a document defining Europe’s sense of Turkey’s duties, and their recognition of the necessity for joint deliberation, as to what should be done in case she did not comply with Europe’s wishes. The Russian draft of this document was then submitted, but it was found to be rather too strongly worded for Lord Derby’s taste. There were several meetings of the ambassadors over it; several alterations were suggested. These had to be sent to St. Petersburg, and instructions received. At last the document was brought into a shape acceptable to all, and it was signed—to the great joy of a limited party, and the grave apprehensions of liberal politicians, who saw in it only another step towards the precipice, inasmuch as it armed Russia with a European sanction in her demands on Turkey, and made it impossible that any of the Powers could interfere with her in case she went to war. The document is as follows:

#### THE PROTOCOL.

“The Powers who have undertaken in common the pacification of the East, and have with that view taken part in the Conference of Constantinople, recognise that the surest means of attaining the object, which they have proposed to themselves, is before all to maintain the agreement so happily established between them, and jointly to affirm afresh the common interest which they take in the improvement of the condition of the Christian populations of Turkey, and in the reforms to be introduced in Bosnia, Herzegovina, and Bulgaria, which the Porte has accepted on condition of itself carrying them into execution. They take cognisance of the conclusion of peace with

Servia. As regards Montenegro, the Powers consider the rectification of the frontiers and the free navigation of the Boiana to be desirable in the interest of a solid and durable arrangement. The Powers consider the arrangements concluded, or to be concluded, between the Porte and the two principalities, as a step accomplished towards the pacification which is the object of their common wishes. They invite the Porte to consolidate it by replacing its armies on a peace footing, excepting the number of troops indispensable for the maintenance of order, and by putting in hand with the least possible delay the reforms necessary for the tranquillity and well-being of the provinces, the condition of which was discussed at the Conference. They recognise that the Porte has declared itself ready to realise an important portion of them. They take cognisance specially of the Circular of the Porte of the 13th of February, 1876, and of the declarations made by the Ottoman Government during the Conference, and since through its representatives. In view of these good intentions on the part of the Porte, and of its evident interest to carry them immediately into effect, the Powers believe that they have grounds for hoping that the Porte will profit by the present lull to apply energetically such measures as will cause that effective improvement in the condition of the Christian populations which is unanimously called for as indispensable to the tranquillity of Europe, and that having once entered on this path, it will understand that it concerns its honour as well as its interests, to persevere in it loyally and efficaciously. The Powers propose to watch carefully by means of their representatives at Constantinople and their local agents, the manner in which the promises of the Ottoman Government are carried into effect. If their hopes should once more be disappointed, and if the condition of the Christian subjects of the Sultan should not be improved in a manner to prevent the return of the complications which periodically disturb the peace of the East, they think it right to declare that such a state of affairs would be incompatible with their interests and those of Europe in general. In such case, they reserve to themselves to consider in common as to the means which they may deem best fitted to secure the well-being of the Christian populations, and the interests of the general peace.

Done at London, March 31, 1877.

(Signed) MUNSTER, BEUST, L. D'HARCOURT, DERBY, L. F. MENABREA, SCHOUVALOFF."

To this were appended declarations by England and Russia—the first by Lord Derby, that in case disarmament did not result from the Protocol, the document

should be null and void; and the second, by Count Schovaloff to this effect:—

"If peace with Montenegro is concluded, and the Porte accepts the advice of Europe, and shows itself ready to replace its forces on a peace footing, and seriously to undertake the reforms mentioned in the Protocol, let it send to St. Petersburg a special envoy to treat of disarmament, to which his Majesty would also, on his part consent. If massacres similar to those which occurred in Bulgaria take place, this would necessarily put a stop to the measures of demobilization."

#### TURKEY AND THE PROTOCOL.

As soon as the Protocol was signed, it was sent to Constantinople for Turkey's acceptance. All then depended upon her action in the matter. Would she take it in good part, or would she reject it? The *Daily News* correspondent at St. Petersburg telegraphed: "War may still be avoided, perhaps, if the Porte shows a desire to avoid war; if it makes peace with Montenegro; if it accepts the Protocol; if it sends as ambassador to St. Petersburg a *persona grata*; if it agrees to demobilise and send home the hordes of Asiatic savages, Circassians, and Bashi-Bazouks collected from the farthest corners of the empire, which it dignifies with the name of army; if it succeeds in doing this without causing more massacres; if it shows the will and the power to put a stop to the fearful outrages and atrocities occurring all over the country; if it shows any capacity to replace anarchy by order, law and justice; if, besides all this, it can show the probability that the Turkish Empire left to itself will not go to pieces before the summer is over; if it can do all this by the middle of April, then Russia can demobilise and peace may be considered certain. Therefore peace is not quite impossible. How probable peace is may be judged by the reports of fresh atrocities and outrages, which are beginning to find their way into the Russian papers, and are exciting public opinion. The Turks are determined to leave no stone unturned—no means untried to bring about their own destruction. The cessation of these outrages and the punishment of the authors of the massacres, Shefket Pacha and Toussouon Bey, would allay Russian feeling and make peace comparatively easy. These simple acts of

justice the Porte will not accomplish, not even to prevent a Russian invasion."

The same correspondent (Mr. Macqahan, whose reputation for sagacity and accuracy has been established by his letters on the Bulgarian massacres), wrote as follows, on the impossibility of Russia disbanding her army, even if Turkey were to accept the Protocol. His remarks are interesting, as showing the inevitable nature of the crisis, and the utterly exhausted state of the Turkish Empire:—

"Supposing these questions to have been settled diplomatically by means of the Protocol, or by any other means, and I still do not see how it is possible for Russia to disarm. This mobilisation has been a very expensive affair; it has already cost Russia the price of a campaign, and if we take into account the loss to the country by the disturbance of commerce and trade, by the almost complete suspension of business, the loss has been something immensely more. Suppose Russia were to demobilise to-morrow, what guarantees could she obtain that she would not be obliged to mobilise again before six months? The Turkish Empire is in a state of complete anarchy and dissolution; with an insurrection still raging in three provinces of the Empire, with insurrections preparing in two more, war with a small but resolute and determined neighbour, bankruptcy, with probably less than half the ordinary amount of agricultural produce to depend upon, with a whole civil administration in a state of disorganisation, the provincial Pachas and Governors paying not the slightest attention to the orders of the central Government, the central Government without power and authority to enforce its orders, with a large and discontented population in the capital, having already successfully made two revolutions and now getting ready for another, I do not think that the most hopeful friend of Turkey, not even Sir Henry Elliot himself, would like to give surety in a heavy amount that the Turkish Empire will not go to pieces before the year is out, even supposing Russia were to disarm and retire from the Turkish frontier to-morrow. Should Russia demobilise she would probably have to remobilise before midsummer, and spend another hundred millions—a sum which she cannot afford to throw away for nothing. Before disarming, therefore, she must have a guarantee that the operation will not have to be repeated within the next few months. She must have a guarantee that the Ottoman Empire shall not go to pieces for at least two or three years longer. Where is this guarantee to come from? who is to furnish it? The only thing that could have furnished this guarantee was the project of the Conference. This project

England refuses to execute. Therefore there is no guarantee that Turkey can last; therefore Russia cannot demobilise with the almost certainty of being obliged to recommence the business before the summer is over. It is all very well for England, who has no expensive army eating up her revenues, who at most could only be expected to send her fleet from Malta to the Bosphorus, to say to Russia, 'Wait and see what will happen. Who knows?—perhaps the Turks will reform; give them another year.' Russia cannot wait another year with her present army on a war footing, and she cannot afford to disarm now and mobilise again at the end of a year. It is a simple question of arithmetic. She reaps all the disadvantages, all the inconveniences, all the expense, all the evils of war, without any of its advantages or any of its glory. As to the prospects of Turkey executing the proposed reforms, anybody who has the slightest knowledge of the Turkish history during the last twenty years and the present condition of the country, the acts of Turkish officials and the ordinary course of Turkish proceedings cannot have the least hope on the subject.

"The collapse and break-up of the Ottoman Empire is inevitable and imminent. If this collapse comes without previous understanding among the Powers, a general scramble is inevitable, and this means a European war. It is impossible of course to know what are Lord Derby's plans, and what means he has in view for the promotion of these plans, but it is a curious fact that in Russia the conduct of the English Government is regarded with astonishment and alarm, and they are beginning to believe that England is really trying to bring about this collapse, this scramble, and, as a result, a general European war. Such indeed is the logical conclusion to be drawn from the position of the English Government. It is acknowledged on all hands that the prolongation of the Ottoman Power depends upon the institution of reforms, that the Turks are unwilling to execute these reforms, incapable of executing them if they were willing, and that if they are to be carried out it must be done by outside pressure. Even Lord Salisbury admits that there is not the slightest hope of the execution of the measures recommended by the Conference, which is equivalent to saying that there is not the slightest hope of the prolongation of the Ottoman Power, unless these measures are carried out with the aid and under the supervision of Europe. England refuses to assist in carrying out these measures, she refuses to force the Turks to carry them out; that is, she refuses to do anything to prolong the existence of the Ottoman Empire, while pretending she is trying to avoid war. Perhaps Lord Derby

does not want the prolongation of the Ottoman Power, perhaps he foresees its immediate downfall, and is prepared to profit by it; but this without a previous agreement with Europe means European war, and this agreement Lord Derby refuses to make. The logical sequence is irresistible. If Lord Derby is prepared for this, if he is trying to bring it about, then, indeed, his conduct is logical and consistent; but if, as he says, he is trying to avoid war, his whole course from the beginning of the Eastern troubles has been a mistake. A war between Russia and Turkey can only be prevented by one thing, the execution of reforms in Turkey, and Lord Derby refuses to take any measures for the execution of these reforms. A European war can only be prevented by the European concert being kept up; Lord Derby apparently does all in his power to prevent this."

#### THE KERNEL OF THE QUESTION.— DRIED EUPHRATES.

"I must still adhere to my original opinion, expressed when I first came here, which was that in spite of the well-known peaceful inclinations of the Emperor, and his determination to avoid war at almost any price, he would still sooner or later, and in spite even of any temporary settlement, real or apparent, be driven to it by the logic of the situation, and the force of events would be too strong for him. In saying this I do not refer to the efforts and the pressure of the peace party, which, although still a force, is not the active factor it was three months ago. I referred only to the force of events and of circumstances, and to the simple logic of accomplished facts. That may be summed up in two words—the condition of Turkey. This is the key to the present crisis, the real obstacle to peace, the stumbling block in the way of the diplomatists, and until the condition of Turkey is changed for the better, all the diplomatic fictions in the world will not prevent war. That people who have no knowledge of the situation should believe in the probability of peace being permanently preserved by this paper-fiction called a protocol is not to be wondered at, but that Lord Derby and Lord Beaconsfield, who have every means of obtaining information, should believe it seems inconceivable. It only shows that they have never understood—that they do not even yet understand—the real causes of the present situation and the present crisis."—*The same Correspondent.*

#### TURKEY'S REJECTION OF THE PROTOCOL.

Immediately after the despatch of the protocol to Constantinople, rumours began to circulate to the effect that Turkey would reject it *in toto*. Contrary rumours were set afloat at the same time, and the public mind was tranquilised by a telegram sent out from the *Times* office to the effect that Turkey was going to do as she was bid. The matter was at last set at rest by the reception and publication of Turkey's answer *in extenso*. The answer was a lengthy document, and written with the usual dignity and oiliness of diplomatic documents. It filled a full column of close type. In a sentence, it rejected the Protocol. After pointing out that Turkey had set out in the path of reform by the adoption of a parliamentary system of government, the circular says:—

"Unfortunately a new fact occurred in the interval, and the extraordinary armaments which have been proceeding for the last few months throughout Russia, by compelling the Porte to take defensive measures, not only did not allow it to effect a complete appeasement of the public mind, but at length brought about a state of things full of peril. The Sublime Porte must do itself the justice to state that it has neglected nothing which might dispel doubt, allay uneasiness, and allow for the most delicate susceptibilities. Having but just overcome the long and severe trials in which revolutionary intrigue had sought to involve all the provinces of the Empire, it was natural that the Porte should only wish for repose, and that it should have no other desire than to apply itself without delay to the productive work of its internal regeneration. Hence the Porte can only the more deeply regret seeing this constant object of its wishes every day become more distant; while, at the same time, the heavier demands which were sought to be imposed upon it, left no alternative but to call for more onerous sacrifices from its populations, to exhaust its finances by heavy and unproductive expenditure, and to consider before all else how it might avert a conflict which was calculated to disturb profoundly the peace of the world.

"It is natural that the Great Powers should have felt anxiety at this state of things. The Sublime Porte, for reasons which require no explanation, has hitherto avoided officially calling the attention of the Powers to the situation, assuredly the gravest of all. But the declarations by which their Excellencies Lord Derby and Count Schouvaloff preceded their signature of the Protocol, now afford the Porte also an opportunity of representing to the friendly

Cabinets the urgency of terminating so dangerous a complication, the issue of which the Porte has no power to delay much longer."

After answering the Protocol in detail, the circular concluded as follows:

"No consideration can arrest the Imperial Government in their determination to protest against the Protocol of the 31st March, and to consider it, as regards Turkey, as devoid of all equity, and consequently of all binding character. In the face of hostile suggestions, unmerited suspicions, and manifest violations of her rights—violations which are at the same time violations of international law—Turkey feels that she struggles at the present moment for her very existence, strong in the justice of her cause, and with confidence in God, she declares that she ignores what may have been decided without her, and against her, determined to keep the place which Providence has thus assigned to her. She will not cease to oppose to those attacks which are directed against her, the general principles of international right and the authority of the great European compact, which binds the honour of the signatory Powers of the Protocol of the 31st March, which last has no legitimate validity in her eyes. She appeals to the conscience of the Cabinets, which she is justified in considering as animated towards her with the same sentiments of equity and friendship as in the past. Immediate and simultaneous disarmament will be the only efficacious means of obviating the dangers in which the general peace is menaced. The answer which the Imperial Government has just made to the declaration of the Ambassador of Russia, gives the Powers a fitting opportunity to bring about this result which surely they would not seek to obtain by persistently imposing on the Ottoman Empire sacrifices of right and honour to which she will not consent."

The Turkish circular was handed to Lord Derby by the Turkish Ambassador in London. Lord Derby thus describes what passed, in a letter written April 12th:—

"Having read this document, I expressed to His Excellency my deep regret at the view which the Porte had taken of a proceeding, the principal object of which had been to extricate Turkey from a position of extreme embarrassment and danger. I thought it unnecessary to enter on any further discussion of a step which had been adopted by the Porte after full consideration, and which could not now be retraced. I said, however, that it did not seem to me clear, from the language of the despatch which he had placed in my hands, whether the Porte would or would not consent to send an Ambassador to St. Petersburg to treat on the question of mutual disarmament.

"Mnsurus Pasha stated that his Government were not prepared to adopt any such measure, and he further expressed an opinion that matters could not be settled in a satisfactory manner unless the Powers consented to annul the Protocol.

"I pointed out, in reply, that the divergence between the views of our two Governments appeared so wide as to render discussion useless, and I said I did not see what further steps Her Majesty's Government could take to avert a war which appeared to have become inevitable.

"The Turkish Ambassador answered that the attitude of his Government was simply defensive, that they did not desire war, but that they would prefer it to the sacrifice of national independence, which appeared to them to be involved in the acceptance of the Protocol."

#### RUSSIA RESOLVES ON WAR WITH TURKEY.

Turkey's answer left Russia no alternative, and the movements preparatory to war are in progress. The *Daily News* St. Petersburg correspondent telegraphs:

"Russian diplomacy has said its last word. Now it is the turn of the Russian army to speak. The season is still unfavourable. The roads in Roumania are impassable. It will be some days yet before the army can move. Meantime some people hope that the Porte will yield before Russia is ready.

"The date is not yet fixed for the departure of the Russian Embassy from Constantinople, but the members are packing up. I believe no ultimatum will be delivered by Russia when the moment comes, but the Emperor will issue a manifesto, and the army will move. I have not been able to learn that a note has been sent to the Powers yet. It may not be sent for some days still.

"The war feeling here is intense. There never was such a popular war as this will be. It was Russia's calmness about it which deceived many people. We have no brag, no bluster, no excitement in the streets, no processions in the French style, no singing or shouting; but quiet resolution is depicted on every face and manifested in everybody's language. This shows how deep is the feeling.

"The *France* gives the following as the exact words of the Czar at a dinner to the officers of the Guard on April 11th:— 'Gentlemen, my dear brother Nicholas has written to me in words of good sense. The



matter is decided. I yield to the wishes of my people, and my duty as a Christian. You will go under his noble guidance to fight for the Greek cross in the land of the Bulgarian martyrs, and I shall remain here to pray the Most High to bless the arms of holy Russia.'"

#### VIRTUAL COMMENCEMENT OF HOSTILITIES.

The *Scotsman* thus summarises the situation:—

"The substance of the news relating to the Turkish crisis is, that while no actual declaration has been made, a state of war virtually exists between Russia and Turkey, and the outbreak of actual hostilities may be expected at any moment. The Turks are rapidly concentrating all their available troops on the line of the Danube, and Abdul Kerim Pasha has already left Constantinople to assume the chief command. They have also commenced the construction of a bridge, so as to take possession of the Roumanian fortress of Kalafat, in order to secure the defence of the river at that important point. On their part the Russians are also completing their preparations. Troops are being massed on the northern side of the Pruth, bridges have been prepared, and new telegraph lines have been constructed through Roumania. From the newly mobilised districts reinforcements for the Army of the South are being hurriedly sent forward, and the Emperor is expected shortly at the camp at Kischineff, while the Grand Duke Nicholas was to hold a great review there yesterday. Similar preparations are being made on both sides in the Caucasus, and it is expected that the Turkish Minister of War will go to Erzeroum to take the command. The Russian press is unanimously crying out for war, and the popular feeling in Constantinople is no less strong for an energetic resistance. It is not expected that hostilities will be immediately recommenced between the Turks and Montenegrins, unless the latter should endeavour to prevent the revictualing of Nicksies."

#### THE MILITARY PROSPECT.

The *Daily News* writes thus of the prospect connected with the outbreak of hostilities:—

"After the issue of a declaration of war, or

possibly of some less decisive manifesto by the Imperial Government, the Russian troops will advance into Roumania, where preparations have been made to receive them, and the invasion of the Sultan's territory will have begun. Moldavia and Wallachia have witnessed the transit of successive Russian armies to the Danube in the wars of that Empire with Turkey. The passage has often been one of extreme difficulty on account of the badness of the roads. These, however, being now cared for by a Government much stronger than those of the Hospodars, are in as good order as unfavourable weather permits. Supplies, moreover will be abundant, as both corn and cattle are cheap and plentiful. In 1828, when a Russian army passed through what is now Roumania, on its way to the Danube and the Balkans, its generals incurred the hostility of the peasants by their method of obtaining provisions. They not only took enormous quantities of corn, hay and oxen at low prices, which they had fixed themselves, but requisitioned the services of thousands of able-bodied men, whom they took with them across the Danube to minister to the wants of the army by cutting hay. The Russian Government will not let its officers make so great a mistake this time; it has hitherto treated that of the Principality with consideration, and may be expected to act towards it as an ally. The Roumanian army here consists of 60,000 well-disciplined men. It is not likely that these will be required to do more than defend their own country; but it may be that the plans of the Turkish Commander-in-Chief will involve, more or less violation of the Roumanian territory, and, in such a case, the troops of the Principality might come into collision with those of the Sultan. In another respect, that of communication, the Russian Commander-in-Chief will find his passage across Roumania immeasurably more easy than it proved to any of his predecessors. As we showed on Wednesday in the notes accompanying our map of the Russian position and the Turkish lines of defence, there are railways extending from Kischeneff, the present headquarters, to Jassy, and thence to Galatz, Bucharest, and Giurgevo, on the Danube. The Kischeneff line, which crosses the Pruth at Skuljane, is united with the important town of Odessa, at present occupied by one of the army corps mobilised to operate against Turkey. It would be difficult to exaggerate the importance of these communications, which Russia is about to use for the first time in a war against Turkey, by which troops can be moved, supplies drawn, losses repaired, and wounded sent back. The Roumanian towns of Jassy, Galatz, and Bucharest possess great resources, and would be eminently suited for the establishment of depots.

"The war would, however, only begin in earnest when the Danube was reached by the Russians in force, and this in any case must be an affair of weeks. It is reported that the Turks have begun to prepare for that event, by throwing a bridge over the Danube at Kalatat."

#### ENGLAND'S POLICY IN THE IMPENDING CONFLICT.

The Beaconsfield Government has striven to keep things as they are. This was an intelligible policy in view of British interest in the stability of Turkey and the peril involved in any attempt to establish a new order of things on the Bosphorus. But now that Turkish overthrow is a likely event, the British Government are compelled to consider what should be their action in that event. It is here where Providence is pressing England into her latter-day position in Egypt and Syria. The *Daily News* thus writes on the subject:

"Separated therefore, as we probably now are, by an interval of only hours or days from a war between Russia and Turkey, the question, What is to be the attitude of England towards the combatants, becomes one of immediate importance. It is easy of course to answer that we shall be strictly neutral. Unfortunately it may not be so easy for England to do nothing when the Eastern Question at length presents itself for its long delayed settlement. Our interests, real and supposed, are too closely intertwined with the affairs of South-Eastern Europe to make it certain that we shall be able under all circumstances to pursue a policy of entire inaction. In so far as those interests shall be threatened by any turn that the war between Russia and Turkey may take, it will be the plain duty of the English Ministry to protect them. The point that the Great Powers will have to consider, if Russia is really about to put out her whole strength, is not how the Ottoman Empire may be saved, but how to make the best arrangements for defeating the possible ill consequence of its fall. Let us assume, then, that the movements of Russia make it probable that her intention is to occupy Constantinople, and that the English Government have made up their minds that such an occupation would be prejudicial to English interests. It might be the business of England, in the case supposed, to hold Constantinople as the trustees of Europe. It might conceivably be right to seize Constantinople for her own possession. But under no circumstances would it be right for her to hold it in order to give it back to the Turk. Our Govern-

ment might have no clear idea at the moment as to the real solution of the Eastern problem, and they might merely retain Constantinople until it should be settled whether it would be best to make it over to Greece, or to set up some independent government there, or they might have a clear idea that the true solution of the Eastern problem lay in such a direction, and then they would retain Constantinople as a guarantee that the eventful settlement should take that direction. Either course would keep English interests full in view; either course would avoid even the semblance of giving any aid to Turkey. The same thing may be said of what is perhaps the more probable contingency of its being thought necessary to occupy Egypt or Crete. We have no objection to either step if it should appear that English interests require it. But then it must be made clear that the occupation is not to end in presenting the territory again to the Turks. To do this would be to consult English interests at the expense of English honour, and to show that we were willing to build up an Empire, not on the prowess of English soldiers, but on the sufferings of Turkish subjects.

#### TURKEY'S PERILS AND ZION'S PROSPECTS.

The co-operation of Persia with Russia becomes more and more a visible element in the situation. Persia has concentrated an army on the Turkish frontier, and is said to have made a demand on Turkey for the rectification of the Persian frontier at Bagdad. Captain Burnaby has written a letter for *Mayfair*, dated from Horj, in Persia, in which he states that he has ascertained there is a secret alliance between Russia and Persia. Greece also demands a northern extension of her territory at Turkish expense. Greece has massed 60,000 men on the Turkish frontier, while insurrection is preparing in the Greco-Turkish provinces of Epirus and Thessaly, and also in Crete. Austria has also concentrated large numbers of troops on the Bosnian frontier of Turkey, intending it is said to occupy Bosnia when the Russian troops cross the Pruth. Roumania (or the old provinces of Wallachia and Moldavia, fused into one since the Crimean war), is in open alliance with Russia, and is preparing to co-operate with her in the attack on Turkey.

Thus Turkey is environed with enemies on all sides, added to which, she cannot

raise money enough to procure the supplies necessary for the conduct of war. Her end has come undoubtedly. We, at last, seem to be entering on the series of events that lead up to Armageddon. They have come about by a perfectly natural course of circumstances, but this does not prevent us seeing the divine hand at work. Events might easily have turned many ways leading in a different direction to that which they have taken. Angelically supervised at the turning points, they have run into the channel prophetically marked out beforehand, and we are permitted to watch the stupendous drama with faith in the divine manipulation and hope in the divine manifestation which is to establish a new order of things. To persons alive in the days of Vespasian, the patriotic rebellion of the Jews and the resultant war appeared in the perfectly natural order of events, yet it was the means, divinely guided, of bringing about the appointed perdition of reprobate Israel. The time has arrived for the rescue of Jerusalem from the downtreading of ages, and we see a *furor* about Christian sufferings opening the way in a perfectly natural order of events. The drying of the political Euphrates is preparing the way of the kings of the east; and at some early point in the consequent commotions, these kings will be prepared, by resurrection, judgment, and organization, for the part they have to perform.

### THE PROBABLE COURSE OF EVENTS.

Events have reached a point at which it is natural to indulge in some anticipations with regard to the course they will probably take in relation to that most blessed hope of Christ's appearing, apart from which these events would not only be devoid of interest, but would be positively appalling to contemplate. Minute details are not revealed, but enough has been made known to enable us to approximate to a somewhat more or less definite conception of the remaining items of the latter-day programme—already so largely realized.

That Turkey will speedily be overthrown, is not only the universal expectation of politicians, but an event required by the plainest requirements of the prophetic word. There seems nothing to prevent it even to such as read the designs of providence only in what they can see; the event seems inevitable. The interposition of Britain might stop the way; but the opposition of Britain has been effectually neutralized by the events of the last twelve months. Lord Derby has formally and finally declared in the House of Lords (April 19th) that England will not interfere, except for the protection of British interests when they shall seem to be imperilled by the course of events.

Much, humanly speaking, depends upon the events of the campaign now commencing. If these are favourable to Turkey, there would probably be a further arrest of Russia's advance, which scarcely seems possible. If, as seems certain, victory attends the Russian arms, Turkey, attacked simultaneously in Asia and Europe, must quickly collapse, and then will probably occur that interference of England hinted at by Lord Derby. England would inform Russia that a continuance of her aggression would bring England into the field against her, and a settlement upon the new basis established by Russian triumph will be demanded. That this settlement should involve the restoration of the Turkish Government, is a scarcely possible event in Europe at all events. Turkish authority might be continued in the remoter Asiatic provinces (though its total extinction is a more probable event); but as regards the Mediterranean and European portion of the Empire, dismemberment and distribution are, on all hands, accepted as in such a case, inevitable. This would mean a division of Turkish territories between Russia

and England, and England's share would, of course, include Egypt and Syria.

Supposing this settlement to be effected by treaty, to which England, in the presence of the immense and victorious hosts of Russia, would find herself compelled to submit, an interval of peace might be expected to ensue, during which the situation that leads the Russian armies to the mountains of Israel, would develop. This situation includes a return of the Jews to Palestine on a considerable scale. This work has already begun as we know, and, as may be seen from our Jewish intelligence of this month; but Turkish supremacy in the Holy Land is a great obstacle in the way. There can be no security for life or property under such a government; consequently, while the Sultan reigns, all the schemes for the Jewish re-settlement of the Holy Land, which have been in preparation for years, must remain, more or less, ineffectual to a great extent; but with the substitution of British for Turkish supremacy, the case would be entirely altered, and the Montefiore and other schemes, already begun, would develop with rapidity, and lead to the formation of that unwall'd settlement "in the midst of the land" which forms the immediate object of Gog's desire when he comes like a cloud to cover the land.

The removal of the Turkish Empire is therefore the great desideratum of the time, which we may possibly see accomplished before the year is out. Pending events are intensely interesting from this point of view; but the supreme question is, when may the Lord be expected in the earth? If after the overthrow of Turkey, a peaceable settlement of the Eastern Question is effected between Russia and Great Britain, it may take an interval of one, two, three or more years before the Russo-British incompatibilities ferment to the next and final collision, which

brings Russia to the mountains of Israel to be smitten of the Lord.

But there may not be such an interval. The pending storm, once let loose, may roar on to its climax. Russian victory may lead to Russian arrogance, and the refusal of any settlement with England except upon her own terms, which England might find herself compelled to refuse. England may have to take the field against her, and in self-defence, may occupy Syria and Egypt. In either event it will take time to bring Russia to the mountains of Israel, the Armageddon conflict.

But what of the hope of the saints meanwhile? Must they see the land of Israel brought back from the sword, and the people dwelling safely in the midst thereof, and Gog coming as a storm against the mountains of Israel before they can see their Lord? This is a question not admitting of a precise answer. So far as what is revealed is concerned, they may or they may not have to wait till these events are in large part accomplished. One thing is certain, the Lord has arrived and sent for, and judged them, before Gog is smitten on the mountains of Israel; for it is revealed that they are with him when that event occurs.—(Joel iii. 11; Zech. xiv. 5; Rev. xvii. 14; xix. 14, 19; Ps. cxlix. 5, 9; Dan. vii. 22; Jude 14, 15). We have nothing to guide us as to how long the gathering of the saints to Christ takes place before the destruction of the Gogian armies. We have merely the general indication expressed in the phrase "at that time"—(Dan. xi. 1, 2; Rev. xi, 18) "the time of the end," &c.—(Dan. xi. 40). But this is sufficiently vague to express any time within a few years of the terminal catastrophe. Therefore, although it may be a few years before events focus themselves in the land of Israel for the culminating crisis, we may not have to wait those few years for

the Lord's arrival to judge his house. The judgment of his own house will take time. How long a time we know not; therefore, in the particular sense, we know "neither the day nor the hour when the Son of Man cometh." Suffice it that the appointed signs tell us he is

at the door, whence arises great force to Christ's exhortation: "Take heed that your hearts be not overcharged with surfeiting and drunkenness and the cares of this life and so that day come upon you unawares." "What I say unto you, I say unto all, Watch."

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## INTELLIGENCE.

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**BIRKENHEAD.**—Brother Ashcroft writes:—"I have to report to you the following instances of obedience to the truth; viz:—**SAMUEL ASHCROFT** (25), banker's clerk, my brother in the flesh, until recently organist at the Congregational Church, Rock Ferry. In this capacity he received an annual stipend of £40, which he has been enabled cheerfully to forego 'for the hope of Israel.' He was never in membership or sympathy with the religion of the churches, having always failed to perceive any sense therein. His obedience is the result of protracted and thorough investigation of the things most surely believed among us, and has been a joyful occurrence to his sister-wife and the rest of us. Our former acquaintances were sorry to lose him, his musical talents being of a very high order. They are comforted however, in his successor, who comes direct to them from a similar post at one of the Roman Catholic Churches, where musical sounds are required to reach a standard of excellence that is not generally attained among Congregationalists. The other cases are those of **CATHERINE EMMA YEARSLEY** (21), wife of brother Yearsley, formerly Episcopalian, and **JAMES WILLIAM PICKUP** (27), clerk, also formerly Episcopalian. Sister Yearsley and brother Pickup both witnessed a good confession in the presence of numerous brethren and sisters, who were convinced that the candidates had become sufficiently enlightened to enter the water. We trust they will now so run that they may obtain. There are others in whose affections the truth is rapidly establishing itself, and whose obedience it will afford us joy to record.

"We have not yet been able to secure a

room in Birkenhead for lecturing purposes, but hope shortly to obtain what we want. Our operations we think will prove more effective if they have a suitable centre."

**BIRMINGHAM.**—During the month there have been seven applications for immersion, not as yet decided on. One brother has been taken from the ecclesia by death—brother Peploe. He had been ailing for a considerable time. He was laid in his resting place for a short time on Sunday, April 22nd. On Good Friday, there was a very large tea meeting of the brethren and sisters. The meeting was preceded by a day's ramble in Sutton woods, by over seventy of the brethren and sisters. In the goodness of God, the day was fine. The ramble was according to programme, and therefore was thoroughly profitable as well as enjoyable. The principal feature of the programme was the reading on the hill-side in the woods, of the daily Bible three-chapter portion by the *Bible Companion*—each chapter being read and commented on by a different brother. This was followed by the singing of a number of anthems. The meeting in the evening was especially enjoyable. On Thursday, April 5th, the usual quarterly meeting was held, at which the routine reports of business were submitted and approved. The lectures for the month have been as follows: April 1st, The Church of Christ and its sure foundation; The Church built on the rock *versus* Churches built on sand.—(Brother Hadley.) April 8th, The glorious things spoken of Zion.—(Brother Shuttleworth.) April 15th, Was the Death of Christ substitutionary?—(Brother Shuttleworth.) April 22nd, King David.—(Brother Hodgkinson.) April 29th, Question Night.—(Brother Roberts.)

**CHELtenham.**—Brother Otter writes, April 11th: "I have much pleasure in notifying you that on March 24th, **EDWARD FOWLER**, (28), of Viney-hill, near Blakeney, rendered obedience to the truth in the way appointed, being immersed at the public baths here on that date. Brother Fowler had previously

been in connection with the Baptists for nine or ten years. There are now three in the truth at Viney-hill. Brother Fowler was led to look into the truth through the published address of brother Ashcroft. I have further to inform you that we have just been greatly cheered by the obedience of the Cheltenham station-master, Mr. J. V. BENDALL, and his WIFE. The event took place at the baths on the 6th inst. We have been looking for it for some time past, and are now thankful it has occurred. We expect our brother will be of great use to us. He is the station-master at the principal station in Cheltenham, Midland Railway. Brother and sister Bendall were formerly Independents."

COLESHILL (Warwickshire).—Bro. Killick writes (April 13) as follows: "Since brother Leeson fell asleep, we have been literally but 'two or three' here, meeting together on the first day of the week, in the name of the Lord, to break bread. We have no one meeting with us now but brother John Black, who resides more than two miles away; consequently our meeting is composed of but three persons, brother Black, my sister wife and myself. Having been unable to obtain a suitable place in which to set forth the truth publicly in Coleshill, our testimony has been hitherto of a very limited and private nature. Several persons who have had books from us, and apparently become much interested in the truth, have gone to other places, so that we have lost sight of them for the present. The publication of your pamphlet on *Prophecy and the Eastern Question*, however has been the means of opening to us a 'door of utterance' to the people of this neighbourhood; an opportunity which we have hailed with joy, and which, as far as we can see, could not have come to us in any other way. Having a small fund in hand, the result of our little meeting, we resolved to appropriate some of it to the purchase of copies of the pamphlet referred to, and to offer them gratis to the people of this neighbourhood. Accordingly I sent the following letter to the editor of the *Coleshill Chronicle*, a paper which circulates well hereabouts:—'To the editor of the *Coleshill Chronicle*. Sir, in view of the present critical state of Eastern affairs, it may not be uninteresting to some of your readers to know that Mr. R. Roberts, a lecturer well known in Birmingham, has written a very interesting pamphlet of 56 pages, on *Prophecy and the Eastern Question*; or the light shed by the Scriptures of truth on the crisis that has arrived in Eastern affairs. Copies having been sent to the Earl of Beaconsfield, Sir Moses Montefiore, The Right Hon. W. E. Gladstone and other public men, the

author has received from Mr. Gladstone the following reply (here follows Mr. Gladstone's letter). Allow me to state that the pamphlet may be had of Cornish Brothers, New Street, or of the author, Athenaeum Rooms, Temple Row; but I shall be glad to supply any of your readers with a copy gratis and post free on application. I am, sir, yours faithfully, C. Killick. Coleshill, Feb. 7, 1877.' This letter was published on the 10th Feb. last, but after the lapse of a month, thinking it would be well to call attention to the pamphlet in a more prominent way, on the 10th March, I inserted the following letter and advertisement in the same paper."

"THE PAMPHLET BY MR. ROBERTS ON PROPHECY AND THE EASTERN QUESTION.—*To the Editor*.—Sir, Kindly permit me to explain, through the medium of the *Chronicle*, that the reason why many persons experienced some delay in obtaining copies of the pamphlet by Mr. Roberts on 'Prophecy and the Eastern Question' was because the first edition of 4000 copies was sold out within three weeks of its publication. A second edition of 10,000 is now ready, and copies may be had as before—see advertisement on the front page.

#### THE ADVERTISEMENT.

"Gratis and Post Free to the Inhabitants of Coleshill and neighbourhood, a Pamphlet of 56 pages, by Robert Roberts (of Birmingham), on *Prophecy and the Eastern Question*; being an Exhibition of the light shed by the Scriptures of Truth on the matters involved in the crisis that has arrived in Eastern affairs, showing the approaching Fall of the Ottoman Empire; War between England and Russia; the settlement of Syria by the Jews under British Protectorate; the Appearing of Christ; the infliction of Divine Vengeance on Mankind, and the setting-up of the Kingdom of God. Apply to Mr. C. Killick, Coleshill."

The advertisement was inserted at the top of the first column on the front page, where it appeared four weeks in succession. By the end of that time about 60 persons, mostly of good education, had obtained copies, and many had expressed themselves to me as much interested. Having thus inserted the thin end of the wedge we thought we ought not to stop at this, but offer something further. I therefore inserted the following letter and advertisement, which appeared on the 8th instant:—'LECTURE BY THE AUTHOR OF 'PROPHECY AND THE EASTERN QUESTION.'—*To the Editor*.—Sir, Having received many expressions of appreciation from readers of the pamphlet by Mr. Roberts, on *Prophecy and the Eastern Question*, I am induced to offer another small work, in the shape of a lecture, by the same author, which is appropriate to be read as a sequel to the former. See advertisement on the front

page. I am, Sir, yours faithfully, C. Killick.—Coleshill, April 5, 1877.' The advertisement was as follows:—'A Lecture, by the Author of *Prophecy and the Eastern Question*, &c., on The Kingdom of God in Relation to Human Affairs. Gratis and post free of Mr. C. Killick, Coleshill.' This advertisement is to appear three times. The result up to the date of writing is, that we have put in circulation 67 copies of the pamphlet, and several copies of the lecture. We intend to offer in the same way other small works on the Truth, and are in hopes that we shall presently be able in some cases to bring to bear that powerful battery of *Twelve Lectures*, which is so effective for the casting down of 'imagination and everything that exalteth itself against the knowledge of the Deity, and bringing into captivity every thought to the obedience of Christ.' Of course, whether the fruit of our effort will be little or much, we know not; for 'it is God that giveth the increase; but we feel confident that it will not be *nil*.' The publication of these facts in the *Christadelphian* may be of use in the way of showing to brethren situated like us, how they may bear a good public testimony to the truth, where lectures are impracticable."

CREVE.—Brother Booth reports two more additions to the little flock in this town. SARAH ANN LAWTON (32), wife of brother Lawton, and SARAH ANN EVANS (34). Both were formerly earnest members of the Wesleyan body, and now rejoice that they have been called from darkness to light. "We have made two more public efforts in the Co-operative Hall here, but neither were successful so far as numbers were concerned. On Thursday evening, March 29th, brother G. Waite lectured on Immortality, but we had chosen the wrong night (Good Friday following), and few came. On Thursday evening, April 5th, I lectured on the Gate of Life, when there were more present. The attention was good, and a few more are searching. We keep sowing the seed and watch prayerfully for the increase."

CUMNOCK.—Brother Haining reports the death of sister Paterson, an aged sister, of unusual intelligence and esteem among the brethren. She resided for some time in Edinburgh. Brother Haining reported the event on February 12th, but his letter containing particulars appears to have slipped out of sight.

DERBY.—Brother Bannister reports that the Derby brethren held their first tea meeting in the Round Room, and were gladdened by a visit from brethren C. Meakin, Smith and Hardy, from Birmingham. Two further additions to the ecclesia have recently taken place, viz., JOSEPH COLEBOURN (29), employed in the Post Office, and being the fourth from that establishment, and TOM MILLBAND, about the same age. Having seen the truth

recorded of the way of life, they are now in that way—even The Christ. The effect is intelligent joy and satisfaction. We now number nineteen. Our sister Burley has left Derby, to be school teacher at Hartlepool, where she is a lonely Christadelphian. Our younger brethren are becoming useful helpers. A discussion has been held for three evenings at our room. A Mr. Jackson stating that "The Spirit of Man Lives and is Conscious After Death." Brother T. Meakin denying from Scripture. We hope to have one added to the Lord as the result."

EDINBURGH.—The subjects of lectures during the past month have been: April 1st, The Kingdom of God; April 8th, Baptism: Is it essential to salvation? April 15th, Britain identified in prophecy, and the work assigned her to do; April 22nd, The confession of faith; April 29th, The broad road and the narrow way.

The subjects at Leith have been: February 25th, The gospel of the kingdom of God; March 4th, The nature of man: Is man immortal? March 11th, Is the heaven of the clergy God's heaven for the righteous? March 18th, Has Abraham received the reward of the inheritance which God promised to him? March 25th, The restoration of Israel; April 1st, Prophecy and the Eastern Question.

FROME.—Brother Hawkins reports the obedience of HENRY YOUNG (23), coal miner, son of brother John Young. This is another result of the recent efforts of the brethren here on behalf of the one faith. Others are interested, and the brethren hopeful.

GLASGOW.—Matters of import have transpired here during the month, but there is no report to hand at the time of getting intelligence ready for the printer. Perhaps the brethren are looking to the editor for a record, as he has been an eye witness of the matters referred to. In brief, bro. Roberts, of Birmingham, spent about nine days in Glasgow, arriving April 7th, and leaving April 16th. During that time he spoke six times—four of which were to the public, twice on two Sundays, and twice during the week. The Sunday lectures were in the City Hall, an immense place capable of holding some thousands. The week day lectures were in the saloon or hall, a place holding three or four hundred people. The town had been placarded with unusual enterprise: five hundred posters, in bold letters, were staring everywhere from the walls, informing the busy Glasgow public that four lectures would be given on "The purpose of God in the earth as revealed in the Bible." The first night proved of unfortunate selection, being the Fast Sunday, a day when the Scotch conscience peculiarly constrains its possessors to attend the Kirk, even if absent all the rest of the year. Notwithstanding

this, about 800 people came together on Sunday, April 8th, to hear of "The Responsibilities of the Race, in relation to Judgment past and present: storms ahead." On Wednesday, April 11th, there was a nearly full house to hear of "Confessions of Faith: their Place in the Scriptures, and their Position in Modern Systems; and Individual Duty in the present Time of Transition." This subject had reference to a controversy which is engaging public attention to a large degree in Scotland. The national confession of faith has been impugned by three or more ministers of the national religion, and a proposal is under discussion whether it ought not to be altered, so as to bring it into harmony with science and Scripture. The discussion will do good in one way. It will shake confidence in the established creed, and dispose the people to enquire what is the truth, rather than what is the accepted standard. Its usefulness in this respect was pointed out in the lecture, and appeal made to exercise independence of judgment, and to go to the fountain head of truth (the scriptures) in the settlement of the important question raised. On Friday, April 13, there was again a full house, to hear of the great coming political revolution, in which Jesus will be manifested as conqueror and king. On Sunday, April 15th, it was computed that 1500 people assembled to hear of the present situation in Europe as bearing on the revealed signs of the approaching end of the present dispensation. There was a good hearing on all occasions. Results are not the concern of servants whose place it is to work faithfully (oftentimes in the dark) while it is called to-day, knowing that God will work out His own purpose, perchance by our hands, if we yield ourselves instruments of righteousness.

There were goodly assemblies of brethren at the table on both Sundays, including several from Edinburgh and other places. At one of them, three who had accepted Renunciationism were received back at their own request, on the repudiation of the same. The Renunciationist meeting is now extinct in Glasgow, and one or two of the surviving members are feeling their way to a return to the position from which they were unwittingly seduced. A sister just become so, was received on the same occasion. Particulars will probably be furnished for next month. On the Sunday afternoons there were tea meetings of the brethren, at which profitable addresses were delivered.

HALIFAX.—Brother C. Firth writes: "We are glad to report that after something over a year and eight months of uncertain quarters, the truth in Halifax has again found a resting place, where it can lift up its head without any fear of being turned into the street at a moment's notice, for which we are truly thankful; hoping at the same time, the day is far distant when

it will again have to seek other refuge from the dogmatical assertions and vain philosophy of such teaching as No-Williamism or any other Ism, contrary to the true tenor of the word. Our present place of meeting is situated in Regent-place, King Cross-street, at which the brethren and sisters partake of the ordinance which our Great Exemplar left us, at half-past two p.m., and in the evening, we proclaim the gospel of the kingdom to all who avail themselves of the opportunity afforded them. Our present room is large enough to accommodate from one hundred and fifty to one hundred and sixty comfortably. The brethren have been at considerable expense in getting the place made suitable for the purpose in view. We commenced to occupy the new place on March 18th. On that occasion we had breaking of bread at 10.30 a.m. Brother F. R. Shuttleworth, of Birmingham, was placarded through the town to lecture twice—afternoon, 2.30 p.m., Subject: Body, Soul, and Spirit: when the audience was only moderate. In the evening, 6.30, the subject was "Heaven upon Earth," when the audience was considerably increased. Great attention was given to the speaker, who kept them rivetted to the subject. On Sunday, March 25th, brother Robert Ashcroft, of Birkenhead, gave two lectures—afternoon: "Why I gave up the ministerial office and the profession of the faith as preached in the churches and chapels of the day." Evening: "The danger of being guided by majorities in matters of religious faith and practice." The attendance on both these occasions was good. In the evening, the room was completely filled, and all were pleased with what they heard. Brother Ashcroft seems a man of sterling character and will, no doubt, be useful in many aspects of the truth, should the Lord delay his coming. On Sunday, April 1st, brother J. S. Dixon, of Manchester, gave two lectures—afternoon: "Science and Religion; a plea for the Bible." Evening: "The Eastern Question and the speedy Return of Jesus Christ." The place was again filled, every available chair being occupied. Brother Dixon, though so young in years, seems to have a considerable grasp of the things of God, and has attained a fair ability for lecturing and defending the faith once delivered to the saints. We have a number interested, who will, probably, yield obedience before long, as they have been attending our meeting for months."

LEAMINGTON.—Brother Sharp reports that on Thursday, March 22nd, JAMES FISHER, formerly connected with the Plymouth brethren, was immersed upon a confession of the truth. There are eight believers, meeting together in Leamington, brother and sister Hearn from Warwick and six in Leamington, viz., brother and sister Corbett,



sister Summers, brother Fish, sister Sharp and brother Sharp. They meet to break bread, on the first day of the week at brother Corbett's, 21, George Street.

LEEDS.—Brother W. H. Andrew writes: "It is with pleasure that I announce the following additions to our number: On March 18th, HANNAH HOLLINGS (20), wife of brother Hollings, formerly Primitive Methodist. On April 5th, MARGARET ANN THORP (68), for 45 years a member of the Wesleyan Methodist body; MARY SUSANNAH BROWN (29), daughter of the above, formerly neutral; and JANE FULLER, daughter of brother Fuller, formerly Church of England. The case of sister Thorp is a striking instance of the power of the truth to convert an enemy into a friend. At the first she opposed it most strongly, but conscientiously, believing it to be error and not truth; but, as has so often been the case, the strong opposition resulted in the truth gradually working its way until all opposition was overcome, and the assertion she had once made, that she would 'never become a Christadelphian,' had to be reversed. It is with regret that I announce the death of brother Wilson, who fell asleep on March 20th, after over three months' illness, from which he suffered very acutely."

LONDON.—The lectures for April have been as follow: April 1st.—The weeping scenes of the Bible, past and future.—(Brother J. J. Andrew). April 8th.—Peace or war?—(Brother A. Andrew). April 15th.—The doctrine of the Trinity.—(Brother J. C. Phillips). April 22nd.—Jacob and Esau; or, Bible election *versus* Theological Predestination.—(Brother J. J. Andrew). April 29th.—The second appearing of Jesus Christ; when and what for.—(Brother Thos. Boshier).

MANCHESTER.—The subjects of lecture during March have been as follows:—Mar. 4.—Jesus Christ and him crucified.—(Brother Wareham). Evening.—Christendom Apostate.—(Brother Empsall). Mar. 11 (Morning).—Christadelphian Expectations and the Eastern Question. (Evening), The Land of Israel and the Eastern Question. Mar. 18 (Morning).—The Children of Israel and the Eastern Question. (Evening), The King of Israel, Jesus Christ, and the Eastern Question. Mar. 25 (Morning), British Politics and the Eastern Question. The Coming Contest between England and Russia. Evidence of the speedy return of Jesus Christ. (Evening), The Solution of the Eastern Question, and the Establishment of the Kingdom of God. The great Salvation, and how we may obtain it.—(All by brother Dixon).

MONTROSE.—Two brethren having recently removed to this place from Glasgow, arranged for the delivery of a lecture by brother Gill, of Dundee. The lecture was given on March 15th, in the upper room of the Assembly Hall. It is the first time the

truth has been proclaimed in Montrose. The following notice of the effort appeared in the *Dundee Courier*:—"THE IMMORTALITY OF THE SOUL—A HEATHEN FABLE.—This was the subject of a lecture delivered by a Mr. Gill on Thursday night in the upper room of the Assembly Hall, and which was largely attended. The major proposition which the lecturer endeavoured to prove was that soul and body were simply a unity and became extinct together, but when the appointed time arrived the saints would be raised again to life and reign on the earth, but there was no reigning above as popularly believed. This doctrine was not allowed to pass unchallenged, and accordingly Mr. Alexander Webster, tax gatherer, a gentleman of no mean theological ability, brought before the lecturer the instance of the thief on the cross and requested him to reconcile that with the views which he had propounded. This he attempted to do by transferring a comma to another part of the verse bearing on the subject. Mr. Clark, cabinetmaker, a man of considerable subtlety, pointed out the case of Lazarus and the rich man, and put several other searching questions. To these Mr. Gill replied, but Mr. Clark expressed himself dissatisfied, as the questions had been evaded and not answered. Independently of the merits of the dispute into which it is not our province to enter, it will be exceedingly gratifying to all Montrosians both at home and abroad, to see that their native town still maintains its high reputation for theological acumen, and we venture to say, and that in no boastful spirit, that we could find hundreds within the burgh able to discuss the mysterious doctrine of the camel going through the needle's eye as profoundly as it was argued by Messrs. Wauch, furnishing tailor, and Jeanes Batter, the weaver." On this brother Gill reports: "The report is fair for an outsider. There were few questions asked. The man who asked about the thief, afterwards said he would like to hear more about the indefinite future I spoke of. I therefore went more fully into the things of the kingdom. As I believe it is the first time the truth has been proclaimed there, I endeavoured to show them as much of the truth as I could, so I spoke two hours to very attentive listeners. Montrose is thirty-five miles by rail from Dundee."

MUMBLES.—Brother Michael reports the removal of sister Thomas to Brecon, where are now brother Baker, late of Swansea, and sister Thomas's daughter. He also desires it to be notified that the following are not in fellowship with the ecclesia: Walter Winstone and wife, Thomas Behemia and Morgan Rees, sen. The intimation would have been made before, but that hopes were entertained of things coming right.

NEWBURGH.—Bro. Hepburn, in writing

says: "I may mention that I have made a formal offer to the Newburg Public Subscription Library, of books of large size advertised in the *Christadelphian*. I have described them as 'Theological Works,' all neatly bound in cloth or leather, and for the most part compiled by the late Dr. Thomas, the representative of the body of Christians, commonly known as Christadelphians. I trust I shall be successful in this undertaking, which I shall not know until it is brought before the committee. If successful I intend so to arrange as to get them put in a prominent place, with the words printed over them in showy letters, 'Christadelphian Works.' I may also say that I have furnished the resident clergymen of this district with the 'Eastern Question.' It was sent, accompanied with a short note, by post, in recommendation of the pamphlet, and a wish that it might create a something more than mere interest. One whom I met shortly after said he was not surprised at those things cropping up at present, as they always do so on critical occasions, and that the writer of the pamphlet tried to make Scripture prophecy to bear out the present state of matters. To this I replied, that the author had not written the pamphlet to suit the exigencies of the times, like one or two I could mention, but had merely given a summary of views that have been promulgated for the last 40 years. I then referred him to Nebuchadnezzar's image, but he did not give me much opportunity."

**NEW PRISLIGO.**—Brother Ferguson reports the obedience of JAMES KNOX (27), formerly connected with the Plymouth Brethren. He was immersed January 13th, and on the 11th of March, he was followed in the same act of obedience by his wife, ISABELLA KNOX (27), formerly of the Established Church of Scotland; and Mrs. JEAN FRASER (39), formerly Baptist, but for a long time neutral. The ecclesia now numbers 11. Brother and sister Ross from New Deer, seven miles distant, occasionally meet with them.

**PETERBORO'**—Brother Royce reports: "We have had another addition to our little flock in the person of my beloved and only sister after the flesh, ELIZABETH ROYCE, always a believer and worshipper of God by His word, but not according to knowledge. She put on the saving name on the 21st March. This to me is an unexpected blessing for which I thank God, and trust that we shall be united in the Spirit-birth."

Brother Royce refers to and repeats a former letter of intelligence, apparently overlooked in the editorial preparations for last month. This communication is as follows: "I have to report the obedience (on Feb. 14) of EMMA WOOLLARD (30), the wife of brother Woollard, formerly member

of the Independent Chapel in this city. MARY ANN ELIZABETH ROYCE (30), the wife of brother J. W. Royce, also put on the saving name on the 19th inst., formerly neutral. REUBEN SMITH (26), accepted the righteousness of God on the 22nd inst., formerly neutral. It is the old yet blessed story, with the three that having found the narrow way they could not rest, until they had entered into that path by the door of the fold. Having entered, I trust they will run the race with patience, and obtain the promised reward. I hope our Father will account us worthy to suffer with Christ, that we may also reign with him."

**RIDDINGS.**—Bro. King writes of another addition to the little ecclesia, meeting at Ridings, viz., JAMES ALLEN (26), miner, formerly belonging to the United Methodist Free Church. He put on the saving name March 24th. He has had a knowledge of the truth for some time, but has been kept back from obeying it, by his parents and supposed friends, who have done all they could to try and dissuade him from the step he has taken. The matter has cost him no little anxiety of mind. His father, a good father, has been a Methodist class leader for a number of years, and it was a great trial to brother Allen to go against his wishes, the more so as his act has virtually concluded him under sin, being out of Christ. But having received the truth he could not do otherwise than obey it, which has made him free, and he can rejoice in the liberty of the children of God by faith in the anointed Jesus. The lectures since the last intelligence have been as follow: Wednesday evening, March 14, The Devil: What do the Scriptures say about him?—(Brother Hodgkinson, of Peterborough.) March 21st, The Earth, not Heaven, the abode of the Saints.—(Brother Richards, of Nottingham.) March 28th, Death and Hell cast into the lake of fire.—(Brother Burton, of Leicester.) April 4th, The One Faith, is it now in the Earth.—(Brother Sulley of Nottingham.) April 11th, The One Hope of One Calling.—(Brother Richards, of Nottingham.) Erratum: brother Hatton, reported last month, should have been Tatton.

**ROCK FERRY.**—See Birkenhead. Brother Ashcroft having transferred operations to Birkenhead, will not be further heard of in connection with Rock Ferry.

**SCARBOROUGH.**—Brother Kidd writes: "Our ranks are thinned again by the death of sister Sarah Green, on the 9th inst., aged 62. She has been ailing, and I may say failing, ever since the death of her daughter, our sister Eliza, three years ago. About a week prior to her death, she expressed to brother Walker that she thought she would soon be with Eliza, not in the orthodox sense, because she was better informed in the word than to have that notion. The

ecclesia was taken by surprise at the event, as her death seemed to be quite as sudden as that of Eliza. We advertise our lectures in two local papers, yet we cannot arrest the attention of the Scardeburghians, which is very trying to some of the sanguine brethren."

SWANSEA. — Brother Messenger writes: "Since my report last month, four candidates for 'glory, and honour, and immortality, and eternal life,' have entered the 'narrow way' leading thereto by immersion, after severally making an intelligent confession of 'those things most surely believed among us.' ANNE BAKER (18), and JOHN FOLMER (18), both formerly neutral, were immersed March 16th; ROBERT GALE (28), formerly Wesleyan, March 18th; and ALFRED NICHOLAS (30), formerly Baptist, March 30th. On Good Friday we had a very nice and successful tea party at our Oxford Street room. Several strangers who have shown an interest in the truth were present, and, we trust, benefited by the addresses given during the evening, in which we were assisted by brethren from the Mumbles, and brother G. A Birkenhead, from Cardiff. Our Sunday evening lectures have been: March 18th, Death of Scripture contrasted with Death of Modern Theology; March 25th, The Keys of Hell and Death—(Rev. i. 18); April 1st, Earth not Heaven the future abode of man, by brother Shuttleworth, Birmingham, who also addressed the brethren in the forenoon; April 8th, The burning up of the world—is it a divine purpose or a human theory?"

#### CANADA.

TORONTO.—Brother D. P. Ross reports as follows: "Death, the great enemy, has paid us another visit and taken from us our aged brother Alexander Milne, at the advanced age of 99 years, 10 months and 15 days, an age not usually attained in these degenerate days by any one. He enjoyed remarkably good health, even up to the last, having walked down to his mill, a distance of three-quarters of a mile, a few days before his death, and was able to shave himself the Sunday before. About three years ago he used to attend our meetings very regularly, frequently walking from his residence, about nine miles from here, in the morning and returning in the evening. He has left two sons and two daughters, thirty grandchildren and fifty great-grandchildren, of whom his son William (who was 'the baby' when he arrived in New York in 1801) and wife are partakers in the hope of Israel. Brethren Mason, Grady and myself represented the brethren at the funeral, which was largely attended by the neighbours. Brother Mason addressed the assembly and read 1 Cor.

xv., 1 Thess. iv., and other portions of Scripture, shewing what was the hope and expectation of our deceased brother."

The following notice appeared in the papers:—"Mr. Alexander Milne, of York Township, has just died at the great age of 100. He was born on April 17th, 1777, in Forfarshire, Scotland; emigrated to the United States in 1801, and was a weaver in Oyster Bay, Long Island, for twelve years. He then removed to Pleasant Valley, Dutchess County, to superintend a woollen mill, and having taken out a patent for bleaching, moved to New Mills, New Jersey, to put it in operation. Acting on the advice of Consul Buchanan, of New York, he moved to Canada in 1817, and took up land in the township of York, where he resided until his death."

#### NEW ZEALAND.

DUNEDIN.—Brother W. W. Holmes explains that the Christadelphian books admitted to the Dunedin Library, obtained access there through his unaided exertions. He mentions the immersion of a Mrs. Smith, of whom he reports interesting particulars. He says, "She was on her way six years ago to be immersed in Dunedin, when she happened to meet her husband, who is a dissipated character, and vowed he would murder her if she carried out her intention. On that occasion she went home in a fright. At last she resolved, and privately became obedient. She has been studying the truth for ten years, but her husband took a delight in marching her off to the Church in his pompous way. Mrs. Smith was travelling companion with the Empress of Russia—Nicholas's wife. When she told her husband plainly she had become a Christadelphian, and had just met with us twice, he told her if she left her house on the Sunday, it would be the last time she would get the chance. Since then we have been deprived of her company. The Deity will make way for her escape. I have also much pleasure in announcing the immersion into the Christ of ROBERT BROWN, formerly Presbyterian (45), mining surveyor, and lately following the farming trade. He was from Australia, but had been lately, for twelve months, in Christchurch, Canterbury, where he met with the truth at the hands of a Renunciationist. On his way back to Australia, he sought out brother John Campbell, who sent him to me. His time was short—two days. He made a most excellent categorical confession of the one faith, and being immersed by me, he went on his way rejoicing, over the briny deep." Brother Holmes concludes by reporting the death of sister Murray, wife of brother G. S. Murray, of whom he

speaks as having been of the salt of the earth.

**INVERCARGILL.**—In a letter to brother Shuttleworth, sister Mackay says: "There is a certain amount of revival of interest amongst those professing the truth in the surrounding district, and great facility is offered here now for making it known, if only there were labourers. Amongst so scattered a population, with no railways, it is difficult to reach the people. One good thing I must tell you—we have, although but a small town at present, two daily papers in Invercargill, and both editors are willing to insert letters or articles bearing upon various aspects of the truth; they announce our meetings, and give a report of them. Some years ago this would not have been tolerated. I need not tell you of our labour; you know just exactly what everyone, who loves the joyful sound themselves, will do to make it known to others. Long and wearisome journeys, in often stormy weather, are thought little of, whenever an opportunity offers to expound the Word of Life. We have some very intelligent brethren amongst us, who have drank deeply from the pure fountain. Our new brother and sister Laing, here, are well grounded in the faith. If the distance could be bridged over really, as it is often in thought, and we could see you all sometimes, I would like New Zealand as well as home, but I may not say to you, come, even if there is time. I don't know what Britain would have done, but for the immigration, which has gone on the last fifty years. This will be a good country under the righteous government from Zion.\* As it is, Vogel (the Jew), has impoverished it for many years, through his wasteful expenditure of borrowed money. My advice to the brethren generally would be, Don't come here, unless you have a little money, which you could invest in land: and a general knowledge of farm labour. We note, with feelings of sorrow, the death of one and another of those who hoped to be alive at the coming of the Lord. Last week a beloved sister, a Mrs. Murray, was laid in the dust near Port Chalmers, in the hope of a speedy awakening. The thought would express itself, 'Lord, if thou hadst been here!' &c. Yet a little while, and the last enemy will be destroyed. A little son was born to us last September. We have called him William Frank: the latter name is for you, and our earnest desire is that a double portion of the spirit of his namesake may be his."

#### UNITED STATES.

**FARMINGTON (Delaware).**—Brother George

Edginton having moved to this part from Pa., is anxious to meet with any brethren who may be living near.

**MECKLENBURG AND LUNENBURG (Va.)**.—Sister Anderson, of Goochland, Va., referring to an item of intelligence published from her a short time back, says: "You did not comprehend my badly-written letter, relative to the immersions in Mecklenburg and Lunenburg, two adjoining counties. There were forty baptised into the saving name of Jesus, most of whom were children of our brethren and grandchildren of brethren who walked with Dr. Thomas, and took sweet counsel together—yea they were some of his devoted friends who stood by him in time of trouble and need. They with him now sleep in Jesus. From a recent letter from one of our sisters in Lunenburg, they have in Goodhope Meeting House a large Sunday school, numbering 90 scholars. May God bless their efforts, and cause many of them to turn to the Lord, and seek salvation in God's appointed way. Paul says the gospel is God's appointed way, means or power of salvation. —(Rom. i. 16). May God bless your labour of love to all His people."

**HARVARD (Ill.)**.—Brother Wood writes: "By our locating here, since our return from our visit in England, the ecclesia is increased by myself and daughter. It now numbers eleven members, and there is a good prospect of an increase soon. The brethren are meditating meeting in a public hall as soon as it can be arranged. Our meetings at present are in private houses, but still the interest of the stranger has been attracted somewhat. We use all the efforts within our reach, instant in season and out of season, to spread the truth to the best of our abilities."

**ROCKSPRING (Missouri)**.—Brother Murphy writes: "The brethren of Christ meeting at Rockspring, number seventeen—eight brethren and nine sisters, and scattered over an area of ten miles. Although so few in number, we seldom ever meet the same day, showing truly that we are a broken and scattered body, to remain so till we are united to our Head, who we hope shall soon appear to the joy of all who love his appearing. We are looking anxiously to the East and to the Eastern question for the fulfilment of prophecy. The great mass here are against the truth. The Campbellites again have become courageous against us. Having found a Goliath of their faith, they have thought an evil thought to vanquish the truth with him. He came out upon the serpent side, affirming that man had an immortal soul; but fearing proof would be made that the soul that sinneth could and should die, he shifted to spirit."

# The Christadelphian.

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

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

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## "ELPIS ISRAEL" AND THE NATURE OF MAN.

THE DOCTRINE OF HUMAN MORTALITY VINDICATED AGAINST IMMATERIAJISM.

A correspondent having read *Elpis Israel*, thus wrote to Dr. Thomas on behalf of himself and several others: "We feel much indebted to you for your valuable hints on many subjects in which the 'Christian world' is confessedly astray; for your lucid exposition of the Millenarianism of the New Testament; and, generally speaking, for the third part of *Elpis Israel*. Yet we cannot, really, get over the things contained in the first. Much of it is really new and startling to your readers: yet, in our experience, as well as that of others, it must lead to good results. We allude chiefly to your remarks on the nature of man.

"We will, then, first reproduce here in brief a few passages from your work, as sources of information from which we gather your ideas of the constitution of man. In your view of the matter, animal life seems to be a combination of three elements: first, the body formed of clay; second, the vitalizing principle, or *neshemet el*; and third, the *ruach*, or spirit, generally found in combination with the foregoing. With regard to the body, you say, on page 32:

"But at present we have to do with animal or natural life, which is all the life the fleshly sons of the first Adam can boast of. Enough, however, I think, has been advanced to show the scriptural import of the text already quoted, that 'the Lord God formed man, the dust of the ground, and breathed into his nostrils the breath of lives; and Man became a living soul.' The simple, obvious, and undogmatic meaning of this is, that the dust was first formed into *clay*, which was then modelled by Jehovah Elohim into the form of the soul called 'man,' as a potter shapes the substance of his vessels. Thus, Elihu said to Job, 'I also am formed out of the clay'

(Job xxxiii. 6) ; and again, 'We are the clay and thou our potter ; and we all are the work of Thy hand.'—(Isai. lxiv. 8.) The fashioning of the clay being accomplished in all its component parts, which, in the aggregate, constitute man : that is, the dust being animalized, and then organically developed, the next thing was to set all the parts of this exquisite mechanism into motion."

With respect to the *neshemet el*, you say on page 33:

"This (the setting the parts into motion) was effected by the inrush of the air through his nostrils into his lungs, according to the natural laws. This phenomenon was the *neshemet el*, or 'breath of God,' breathing into him; and, as it was the pabulum of life to all creatures formed from the dust, it is very expressively styled, 'the breath of lives' in the plural number. Some imagine that Jehovah Elohim placed his mouth to the nostrils of the yet clay-cold man-soul prostrate before him, and so breathed into them. Be this as it may; of this, however, we are without doubt, that God breathes into every man at his birth the breath of lives to this day; and I see no scriptural reason why we should deny that He breathed it into Adam as He hath done into the nostrils of his posterity, namely, by the operation of the natural or pneumatic laws. Hitherto man, though a soul formed from the ground, has been inanimate; but as soon as he began to respire, like the embryo passing from fetal to infant life, he 'became a living soul,' not an everlasting, but simply *nephes chayiah*, a living breathing frame."

With regard to the *ruach* or spirit, on page 30, you remark :

"From these testimonies it is manifest that the *ruach*, or spirit, is all pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost depths of the sea, in the darkness, in the light, and in all things animate, and without life. It is a universal principle in the broadest, or rather in an illimitable sense. It is the substratum of all

motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals of all species breathe it; but it is not their breath: yet without it, though filled with air, they would die."

"Thus from the centre of the earth, and extending throughout all space, in every direction, is the *Ruach Elohim*, the existence of which is demonstrable from the phenomena of the natural system of things. It penetrates where the *neshemet el*, or atmospheric air, cannot."

Such, we think, is man generically considered by you—first, made up of dust; second, vitalized by atmospheric air, combined with which is third, the *ruach* or Spirit, an unknown something existing everywhere, and in which is the source of motion. As such, then, there is no difference between him and the inferior animals, being all made of dust vitalized in the same way. Proofs of this are found everywhere through your first part of *Elpis Israel*, particularly on pages 28, 33. But specifically there is an essential difference; in other words, you consider that specific difference is the superior phrenological development of man above the inferior animal. The following extracts clearly show this: on page 33 you remark that

"Man differs from other creatures in having been modelled after a divine type or pattern. In form and capacity he was made like to the angels, though in nature inferior to them."

Again, on page 34, "Seth was also 'in Adam's own likeness.' While image, then, had reference to form or shape, 'likeness' hath regard to mental constitution, or capacity. From the shape of his head, as compared with other creatures, it is evident that man has a mental

capacity which distinguishes him above them all. Their likeness to him is faint. They can think; but their thoughts are only sensual. They have no moral sentiments, or high intellectual aspirations; but are grovelling in all their instincts, which incline only to the earth. In proportion as their heads assume the human form, in the same ratio do they excel each other in sagacity; and, as in the monkey tribe, display a greater likeness to man. But, let the case be reversed; let the human head degenerate from the godlike perfection of the Elohim, the standard of beauty in shape and feature; let it diverge to the image of an ape's, and the human animal no longer presents the image and likeness of the Elohim; but rather, the chattering imbecility of the creature most resembling it in form. Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so-forth."

This view you further explain when speaking of the serpent's qualities on page 72.

"And what use," you inquire, "should we naturally expect such a creature would make of this faculty? Such an one, certainly, as its cerebral constitution would enable it to manifest. It was an intellectual, but not a moral creature. It had no 'moral sentiments.' No part of his brain was appropriated to the exercise of benevolence, veneration, conscientiousness, and so forth. To speak phrenologically, it was destitute of these organs; having only 'intellectual faculties' and 'propensities.' Hence its cerebral mechanism, under the excitation of external phenomena, would only develop what I would term an animal intellectuality. Moral or spiritual ideas would make no impression upon its mental constitution; for it was incapable from its formation of responding to them. It would be physically impossible for it to reason in harmony with the mind of God, or with the mind of a man

whose reasoning was regulated by divinely-enlightened moral sentiments. Its wisdom would be that of the untutored savage race, whose 'sentiments,' by the desuetude of ages, had become as nothing."

Again, on page 79, you remark that

"The serpent had propensities and intellect, and so had the woman; but her mental constitution differed from his in having 'moral sentiments' superadded to her propensities and intellect. By the sentiments she was made a morally accountable being, capable of believing and able to control and direct her other faculties in their application. The propensities enabled a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so forth; intellect enables it to do these things for the gratification of its sensations; but when, in addition to these, a being is endowed with the sentiments of conscientiousness, hope, veneration, benevolence, wonder, &c., it possesses a spiritual or sentimental organization, which makes it capable of reflecting, as from a mirror, the likeness and glory of God. The appropriate sphere of the propensities is on things sensual and fleshly; while that of spiritual or sentimentalized intellect, is on 'the things of the Spirit of God.'"

Now, thus far, we think we understand and agree with you, at least, that man's body, vitalized by the atmospheric air, &c., is mortal or subject to death; but we are at a loss what to say with regard to his thinking part, or what is usually called the mind. We earnestly hope that you will favour us anew with your views on this subject. We are, we confess, immaterialists; and we have ever considered that the Scriptures countenance this doctrine. We are willing, however, to revise this as well as other things. We will state our difficulty as distinctly as we can.

"To proceed, then. The three elements which have been already referred to, are called by you 'the flesh.' Now when on page 114 you

say that the flesh thinks, we are at a loss to know to which of the three elements you allude, since one of them must do so, seeing they are essentially different. Again, on page 80, you quote Paul's phrase to *phronema tees sarkos*, 'the thinking of the flesh,' as proof that the brain thinks, or is the thinking substance. If we are to take this expression absolutely, there is an end to all reasoning in the matter. The brain truly is flesh or matter. Doubtless, then, the matter of the body thinks. But motion at least takes place in thinking. Now in treating of the *ruach* (which is certainly not the brain) you say, on page 30, that it is 'the substratum of all motion,' whether in animate or inanimate creations. Now we are anxious to know, how these two statements can be reconciled. Besides we would know also, what you would make of the next clause of the same verse, to *phronema ton pneumatos*, 'the thinking of the Spirit.' If the apostle's *sarx*, or flesh, be a substance, so must his *pneuma*, or spirit be; for they are contrasted as causes of certain results. Here, then, are two thinking substances in man. We apprehend, however, that the apostle is here speaking, not so much of the thinking substance, as of the channels or media through which thoughts are effected. His idea may be paraphrased thus:—just as water takes its qualities from the bed it flows over, so are the affections and thoughts tinged by the fleshly or by the spiritual medium through which they must proceed before they are represented by the action, which action always depends for its moral nature on the state of the affections, &c. In another place (Matt. vi. 22), it is said, *ho luchnos tou soomatos estin ophthalmos*, 'the light of the body is the eye.' Is not this a passage of similar construction to the one you quote? If so does it not prove any thing else than that the eye is the medium through which we see? But, must not your next clause on page 80, modify your absolute expression 'the brain thinks.' The brain, you say, is

termed by Paul, the fleshly tablet of the heart. So indeed it is. We know, however, that the tablets to which Paul referred, served the same purpose as our slates, or sheets of paper, do now. It was on them that the ancients wrote. In the same way the heart's tablet is written upon the heart, and therefore cannot be the heart itself; but only the medium through which the heart acts.

But again, we are at a loss to know why you fix upon the brain in particular as a corresponding expression for the apostle's *sarx*, or flesh. The only proof you allege, as far as we can see, is that contained on page 114, where you say, quoting the same language, to wit, "The apostle says that the flesh thinks, to *phronema tees sarkos*, that is, the brain thinks, as all who think are well assured from their own consciousness." Now we would inquire, is not this abandoning your own principles of reasoning, and resorting to the wooden swords of the schools, against the use of which you caution your reviewers? Assuredly I am conscious of thinking; but I am far from being conscious of the thinking of my brain. Besides, we would like to know if there be not in the New Testament a corresponding expression for the Old Testament word *ruach*? One would think that if life and immortality were brought to light in the New Testament, some discoveries might be made there in things which are mysterious in the Old. Are the *ruach* and the *pneuma* not identical? They are certainly both similarly translated, and for anything that we can see, they are synonymous in their meaning. Thus in 2 Kings iii. 17, and in Jonah iv. 8, the word *ruach* is translated 'wind.' Now I need not quote the passages in the New Testament where *pneuma* is thus rendered. From testimonies of this kind we are not entitled to say, that they both denote the same agent? We must confess that we do not like your definition of the word Spirit. You appear to us to confound it with spiritual body. The Swedenborgians



pursue an opposite course, and with the most unblushing effrontery, declare that the immaterial part of man is what Paul means by 'spiritual body!' Does the truth not lie between you? I must, however, acknowledge that your notions of the *ruach* have shed a flood of light on many passages of the Scripture, which hitherto were an enigma. Yet, I think you will see cause to modify them. In such passages as 'Holy men of God spake as they were moved by the Holy Spirit.' What are we to make of the Spirit's individuality?

"Your views, too, of the Elohim are worthy of all praise. There is only one passage on which we would like to hear your opinion.—Deut. iv. 4. Is the word *Elohainoo* dual or plural? We certainly can see no objection to translate the phrase Jehovah Elohim by the corresponding one in English, Lord of the Rulers, understanding by the rulers, the angels or spirits into whose hands are committed the affairs of this present world during the current ages.

"By-the-bye, one good Christian brother is much displeased because you say on page 114, that "the body of Jesus was as unclean as the bodies of those he died for." He cannot see how the texts you quote as proof can have any connection with the body of Jesus, namely: John iii. 6, and particularly Psalms li. 5. Perhaps you would drop a hint on this matter."

#### DR. THOMAS'S REPLY.

The writer of the forgoing epistle who speaks for others as well as himself, has very fairly stated what he and his friends conceive to be the views set forth in *Elpis Israel* on the constitution of man. He speaks of his being regarded there as a compound of three elements. I should allow this to pass as admitted, if I did not apprehend that the reader might misconstrue the sense in which I admitted the use of the word element as expressive of the views I hold. I do not admit the use of the

word in its chemical sense. I do not mean by element that which cannot be reduced to anything more simple than itself. I admit that the *ruach* is strictly elementary—a principle that, however it may be diluted, or modified in its manifestations, cannot be resolved by analysis into more simple or elementary matter. But this cannot be said of the body of man, and the *neshemet el*. The apostle styles the former "vile body," which is strictly true; and this villanousness is attributable to its non-elementary, or composite nature; its constituents being incompatible when the combining influence of the *ruach* is withdrawn. The *neshemet el*, or atmospheric air, styled in Scripture "the breath of God," is also compound, consisting of oxygen, nitrogen, and some carbon. It is evident therefore, that a living man cannot be scientifically said to be compounded of three elements; nor can animal life be said to result from a combination of only three. Elements, then, must be taken with grains of allowance. The subject is animal life, or the life of an animal. Without the animal, of course, there can be no animal life. In this sense, therefore, we may admit that the animal is a constituent or element of the life, or existence. But drain from it its blood, and though the body remain undecomposed, there will be no life, though *neshemet el*, or air, and *ruach* or spirit may abound. Blood, air, and spirit are the elements, or constituents, by whose affinities alone motion is produced in the organs of the body, through their operation upon the nervous system, which is composed of the brain, spinal chord, and sympathetic, and other nerves. This notion is so subtle as to be almost imperceptible, perhaps quite so in the matter of thought where no læsion exists; at other times very obvious. Motion is the effect of the operation of two forces. It is therefore a duodynamic effect, and in common parlance, called life; which, more strictly speaking, should be applied to the forces, or to that which develops

or sets the forces free, than to the ordinary phenomena so styled. *Nephesh hawbahsahr baddahm hiv*, "the soul of the body (is) in the blood itself." *Nephesh* is the Hebrew word for soul; and *bahsahr* for body or flesh; *dahm* is blood and *bad-dahm* in the blood. There can be no mistake, therefore, about the above rendering. Theologians may speculate about the body's soul till they lose themselves in immaterialism beyond the skies; we believe Moses, who was God's interpreter of truth, that the soul of man is in his blood. Jehovah, speaking to him, is very explicit upon the subject—*nephesh*, says he, *kol-bahsahr dahmo be-naphsho hoo*, 'the soul of all flesh (is) its blood for the soul thereof.' And again in the same verse, *nephesh kol-bahsahr dahmo hiv*, 'the soul of all flesh (is) its blood itself.' It is soul makes atonement for soul; hence, it is written in the law, *haddahm hoo bannephesh yekaph-pair*, 'the blood it expiates for the soul.'—(Lev. xvii. 11-14.) When, therefore, the blood of Jesus was poured out from his cross-suspended *bahsahr*, or body of flesh, the words of the prophet were fulfilled, *heerah lammahveth naphsho*, 'he poured out his soul unto death;' and again, *im-tahsim ahshahm naphsho*, 'verily, his soul thou shalt cause to made an expiation.'—(Isaiah liii. 10, 12.) Soul is sometimes used for body or flesh as well as the sense above written; as *lo-thaazov naphshu le-sheol*, 'thou wilt not leave my soul in the grave.'—(Ps. xvi. 10.) But to return.

It is manifest that the corporeal element of animal life is blood; and that consequently it may be received as an axiom in psychology, that where there is no blood there is no living soul. This compound fluid it is, which, acted upon by the air and electricity of our atmosphere, and permeating the minutest tissues, and diffusing itself everywhere throughout the body, is the divinely appointed source of human life. It matters not how much 'immortal soul' may be imagined to exist in the body—yea, it may be saturated with it—yet, unless the

brain be duly supplied with arterial blood, there can be no 'thinking of the flesh,' nor can anything be inscribed on the tablet of the heart; and if withheld a sufficient length of time, motion would cease in all the organs, which would be death. Blood, air, and electricity, then, are the matters from which life is kindled in 'all flesh.' They are necessary to constitute life; hence they are the elements of life, and in this sense I am willing to tolerate the word in the statement of what I am supposed to teach is revealed in the Scriptures concerning the constitution of man.

I am supposed to say that the *neshemet el*, or air, is "the vitalizing principle." This is not an exact representation of my view of the matter. I regard no one natural simple element as the principle of life. Oxygen alone, diluted or undiluted with nitrogen, nor *ruach* or pure spirit, nor blood, separately considered, is the principle of life. It requires all three to vitalize flesh such as sin's body is composed of. Chemical decomposition is the beginning of life, as observed in the phenomena of digestion. By this process, added to respiration, living blood is generated, and becomes soul or life of the heart, liver, lungs, brain and all other parts of the body, which are collectively styled "sin's flesh," and sometimes simply "flesh." It is the immortal-soul theory that vitalizes the body by a single principle—a physiology well befitting the science of old Egypt, but worthy of no respect, since many have run to and fro, and knowledge has been increased.—(Dan. xii. 4.) A child lives by the life-development of its material flesh; an existence which is continued after birth, not by being born with an immortal vital principle hereditarily derived, or by the inrush of an immortal spirit with its first breath, but by the same process that continues in being "the soul of all flesh," from man to a mouse. Let the reader take the following remarkable phenomenon as an illustration of creature-formation and animal life, the result of a due combination of

principles according to some unknown existing law to which matter has been subjected in the wisdom of God.

#### ELECTRICAL CREATURE FORMATION.

"A great deal of discussion has lately taken place in the scientific world in reference to certain experiments of Mr. Crosse, an amateur philosopher of Somersetshire, England, who was said to have created insects called the *Acarus Crossei*. It was a mistake, however, to suppose that Mr. Crosse claimed the creation of the insects, for he only alleges that he has been enabled to develop insects under the most singular circumstances. Our Consul at Liverpool, Mr. F. F. Ogden, has recently visited the house of the philosopher, and, in a letter to *The National Intelligencer*, gives this account of what he saw :

"I own to utter incredulity until I had the opportunity of a thorough examination of the process and a full explanation of the means. No room was left for doubt. No delusion, no self-deception, no favorite hypothesis to be carried out, had any influence in the result. On first witnessing the result, Mr. Crosse would not believe his own senses. He locked up his laboratory and took a long walk in the open air to assure himself that he was not laboring under some illusion. On his return he beheld the actual living insect in various stages of its formation. The apparatus was prepared for the purpose of producing crystals from the silicate of potash.

"A tabulated retort, with its long end plunged in a glass dish of mercury, has a platina wire passing through it, connected with a negative pole of a weak galvanic battery. Through a neck in the retort, hermetically sealed, another platina wire immersed in the caustic solution, communicates with the positive pole. The bulb of the retort is two-thirds filled with a most carefully prepared caustic solution of silex and potash. Pure black flints and caustic soda, after being subjected to a white heat,

are pulverized and melted into a glass, which is soluble in distilled water. In this solution no animal life can possibly exist, nor can there in the mercury. The whole was then placed upon a shelf for constant inspection. A gelatinous substance was first observed to have formed around the bottom of the positive wire. Then No. 1 made its appearance, gradually expanding into Nos. 2 and 3, when flexible filaments were observed. No. 4 began to show animal life, and, after one hundred and forty days' watching through all its changes, the perfect living insect crawled up the wire!—not singly, but in sufficient numbers to dispel all doubt, if any could have existed, and prepared for another stage of life. Like our mosquitoes, that merge from the element in which they are produced, and are drowned in it if they return, any unfortunate straggler that missed his hold immediately perished. The *Acarus Crossei* is now known as a distinct species."

Here is the formation of living animals from materials in which animal life could by no possibility have previously existed. A great outcry was raised against Mr. Crosse by the religious when the phenomenon was first announced in the British journals. He was denounced as an atheist for revealing the fact that a physical law existed by which living creatures were producible by galvanism. Mr. Crosse did not affirm that galvanism was the creator; nor did he claim to be the contriver of the law, but simply the discoverer of its existence. But superstition and fanaticism are without reason as they are regardless of Scripture. Mr. Crosse has doubtless stumbled on the verge of a great fact—on the principle according to which Jehovah Elohim form living souls from the dust, and waters of the sea. The *ruach*, like the galvanism in the above process, directed by superhuman intelligence, is formative and life enkindling, no matter what the substance operated upon may be; so that, as John observed, 'God is able of these stones to raise up children to Abraham.' He employs means in all He

does by himself and others. These means are laws to a vast extent completely hidden from His creatures. The law of soul-creation from the dust is known only to Jesus of all the sons of men. The law exists though hidden; and awaits its application by him for the resurrection of the dead. Jesus, as God's representative, will re-create their souls from their original dust by God's Spirit.—(2 Cor. iv. 14.) 'God,' says Paul, 'shall make alive your mortal bodies by His *ruach*,' *pneuma*, or spirit.—(Rom. viii. 11.) He will not require the mechanical contrivance used by Mr. Crosse to bring the formative *ruach* or spirit into formative and life-enkindling contact with their dust. His spirit-directing finger is enough for this. He wills it, and it is done; not without law, or contrary thereto, but in harmony with latent physical principles whose *modus oper-*

*andi* is known only to Him that appointed them. The formation of a living soul from dust, called Adam; and the reproduction of ever-living souls from mortal dust, by resurrection, are demonstrated to the infidel to be possible by Mr. Crosse's insects. He admits the formation of these by the positive and negative forces of galvanism applied to a solution of calcined silicate of potash and soda in condensed steam, or distilled water.—This is wonderful; and the resurrection of the dead is but a similar wonder on a grander scale. That the dead will rise is a matter of testimony; that they can be raised, is demonstration; and how? no one is stumbled at who can trace the 'worm Jacob' to his manhood, the *Acarus Crossei* from animal nonentity, and believes that 'all things are possible with God.'

(To be continued.)

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## THE COMPILERS OF THE OLD TESTAMENT SCRIPTURES.

(Extracted by Dr. Thomas from the Works of Sir Isaac Newton.)

WHEN Manasses set up a carved image in the house of the Lord, and built altars in the two courts of the house, to all the host of heaven, and used enchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of Essarhaddon, King of Assyria, and carried captive to Babylon: the Book of the Law was lost till the eighteenth year of his grandson, Josiah.—(2 Chron. xxxiii. 5, 7.) Then Hilkiah, the high priest, upon repairing the temple, found it there (2 Chron. xxxiv), and the king lamented that their fathers had not done after the words of the book, and commanded that it should be read to the people, and caused the people to renew the

holy covenant with God. This is the book of the Law now extant.

Then Shishak came out of Egypt, and spoiled the temple, and brought Judah into subjection to the monarchy of Egypt (which was in the fifth year of Rehoboam); the Jews continued under great troubles for twenty years, being "without the true God, and without a teaching priest, and without law; and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity."—(2 Chron. xii. 2-4, 9; xv. 3, 5, 6.) But when Shishak was dead,

and Egypt fell into troubles, Judah had quiet ten years. And in that time Asa built fenced cities in Judah, and got up an army of 580,000 men, with which, in the fifteenth year of his reign, he met and overcame Zerah, the Ethiopian, who had conquered Egypt and Lybia, Troglodytica, and came out with an army of 1,000,000 Lybians and Ethiopians, to recover the country conquered by Sesack.—(2 Chron. xiv. 1, 6-9, 12.) And after this victory, Asa dethroned his mother for idolatry, and he renewed the altar, and brought new vessels of gold and silver into the temple; and he and the people entered into a new covenant to seek the Lord God of their fathers upon pain of death to those who worshipped other gods; and his son, Jehoshaphat, took away the high places, and in the third year of his reign sent some of his princes, and of the priests, and Levites, to teach in the cities of Judah; and they had the Book of the Law with them, and went about throughout all the cities of Judah, and taught the people. This is that Book of the Law which was afterwards lost in the reign of Manasses, and found again in the reign of Josiah, and therefore it was written before the third year of Jehoshaphat.—(2 Chron. xv. 3, 12, 13, 16, 18.)

The same Book of the Law was preserved and handed down to posterity by the Samaritans, and therefore was received by the Ten Tribes before their captivity. For when the Ten Tribes were captivated, a priest of the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria "in the manner of the God of the land" (2 Kings xvii. 27, 28, 32, 33); and the Samaritans had the Pentateuch, or Five Books of Moses, from this priest as containing the law, or "manner of the God of the land," which he was to teach them. For they persevered in the religion which he taught them, joining with it the worship of their own gods; and by persevering in what they had been taught, they preserved this Book of

their Law in the original character of the Hebrews, while the two tribes after their return from Babylon changed the character to the Chaldean, which they had learned at Babylon.—(2 Kings xvii. 34, 41.)

And since the Pentateuch was received as the Book of the Law by the Two Tribes and by the Ten Tribes, it follows that they received it before they became divided into two kingdoms. For after the division, they received not laws from one another, but continued at variance. Judah could not reclaim Israel from the sin of Jeroboam, and Israel could not bring Judah to it. The Pentateuch, therefore, was the Book of the Law in the days of David and Solomon. The affairs of the tabernacle and temple were ordered by David and Solomon, according to the Law of this Book; and when David, in Psalm lxxviii. admonishes the people to give ear to the law of God, he means the law of this book. For in describing how their forefathers kept it not, he quotes many historical things out of the books of Exodus and Numbers.

The race of the kings of Edom, before there reigned any king over Israel, is set down in the book of Genesis, (ch. xxxvi. 31); and therefore that book was not written entirely in the form now extant, before the reign of Saul. The writer set down the race of those kings till his own time, and therefore, wrote before David conquered Edom. The Pentateuch is composed of the Law and the history of God's people together, and the history hath been collected from several books, such as were the History of the Creation, composed by Moses, (Gen. ii. 4); the Book of the Generations of Adam, (Gen. v. 1); and the Book of the Wars of the Lord, (Num. xxi. 14.) This book of wars contained what was done at the Red Sea, and in the journeying of Israel through the wilderness, and, therefore, was begun by Moses. And Joshua might carry it on to the conquest of Canaan. For Joshua wrote some things in the book of the law of God (Josh. xxiv. 26), and, therefore, might write his own

wars in the Book of Wars, those being the principal wars of God. These were public books, and, therefore, not written without the authority of Moses and Joshua. And Samuel had leisure in the reign of Saul, to put them into the form of the books of Moses and Joshua, now extant, inserting into the book of Genesis the race of the kings of Edom, until there reigned a king in Israel.

The book of the Judges is a continued history of the Judges down to the death of Samson, and, therefore, was compiled after his death, out of the acts of the Judges. Several things in this book are said to be done "when there was no king in Israel," (Judg. xvii. 6; xviii. 1; xix. 1; xxi. 25); and, therefore, the book was written after the beginning of the reign of Saul. When it was written, the Jebusites dwelt in Jerusalem, (Judg. i. 21); and, therefore, it was written before the eighth year of David.—(2 Sam. v. 8; and 1 Chron. xi. 6.) The books of Moses, Joshua, and Judges contain one continued history down from the creation to the death of Samson. Where the Pentateuch ends, the book of Joshua begins; and where the book of Joshua ends, the book of Judges begins. Therefore, all these books have been composed out of the writings of Moses, Joshua, and other records, by one and the same hand, after the beginning of the reign of Saul, and before the eighth year of David. And Samuel was a sacred writer (1 Sam. x. 25), acquainted with the history of Moses and the Judges (1 Sam. xii. 8, 9, 10, 11, 12), and had leisure in the reign of Saul, and sufficient authority to compose these books. He was a prophet, and judged Israel all the days of his life, and was in the greatest esteem with the people; and the law by which he judged the people was not to be published by less authority than his own, the law-maker being not inferior to the judge. And the book of Jasher, which is quoted in the book of Joshua (Josh. x. 13), was in being at the death of Saul.—(2 Sam. i. 18.)

At the dedication of the temple of

Solomon, when the ark was brought into the most holy place, there was nothing in it but the two tables, (1 Kings viii. 9); and, therefore, when the Philistines took the Ark, they took out of it the Book of the Law, and the golden pot of Manna, and Aaron's rod. And this and other losses in the desolation of Israel by the conquering Philistines, might give occasion to Samuel, after some respite from those enemies, to recollect the scattered writings of Moses and Joshua, and the records of the patriarchs and judges, and compose them in the form now extant.

The book of Ruth is the history of things done in the days of the Judges, and may be looked upon as an addition to the book of the Judges, written by the same author, and at the same time. For it was written after the birth of David (Ruth iv. 17, 22), and not long after, because the history of Boaz and Ruth, the great grandfather and the great grandmother of David, and that of their contemporaries, could not well be remembered above two or three generations. And since this book derives the genealogy of David from Boaz and Ruth, and omits David's elder brothers and his sons, it was written in honour of David, after he was anointed king by Samuel, and before he had children in Hebron, and by consequence in the reign of Saul. It proceeds not to the history of David, and, therefore, seems to have been written presently after he was anointed. They judge well, therefore, who ascribe to Samuel the books of Joshua, Judges, and Ruth.

Samuel is also reputed the author of the first book of Samuel, till the time of his death. The two books of Samuel cite no authors, and, therefore, seem to be originals. They begin with his genealogy, birth, and education, and might be written partly in his lifetime by himself, or by his disciples, the prophets, at Naioth in Ramah (1 Sam. xix. 18-20), and partly after his death, by the same disciples.

The books of the Kings cite other authors, as the book of the Acts of Solomon, the book of the Chronicles

of the Kings of Israel, and the book of the Chronicles of the Kings of Judah. The books of the Chronicles cite the book of Samuel the Seer, the book of Nathan the Prophet, and the book of Gad the Seer, for the acts of David; the book of Nathan the Prophet, the prophecy of Abijah the Shilonite, and the vision of Iddo the Seer, for the acts of Solomon; the book of Shemajah the prophet, and the book of Iddo the Seer, concerning genealogies, for the Acts of Rehoboam and Abijah; the book of the kings of Judah and Israel, for the acts of Asa, Joash, Amaziah, Jotham, Ahaz, Hezekiah, Manasseh and Josiah; the book of Hanani the Seer, for the acts of Jehoshaphat; and the visions of Isaiah, for the acts of Uzziah and Hezekiah. These books were, therefore, collected out of the historical writings of the ancient seers and prophets. And because the books of the Kings and Chronicles quote one another, they were written at one and the same time. And this time was after the return from the Babylonish captivity; because they bring down the history of Judah and the genealogies of the kings of Judah, and of the high priest, to that captivity. The book of Ezra was originally a part of the book of the Chronicles, and has been divided from it. For it begins with the last two verses of the books of Chronicles, and the first book of Esdras begins with the last two chapters thereof. Esdras was, therefore, the compiler of the books of Kings and Chronicles, and brought down the history to his own time. He was a ready scribe in the law of God; and for assisting him in this work, Nehemiah founded a library, and "gathered together the acts of the kings and prophets, and of David, and of the epistles of the Kings concerning the holy gift."—(2 Mac. ii. 13.) By "the acts of David," I understand here the two books of Samuel, or, at least, the second book. Out of the acts of the Kings, written from time to time by the prophets, he composed the books of the Kings of Judah and Israel, the Chronicles of the Kings of Judah, and the Chronicles of

the Kings of Israel. And in doing this, he joined those "Acts" together, in due order of time, copying the very words of the authors, as is manifest from hence, and that the books of the Kings and Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense, there they agree in words also.

So the prophecies of Isaiah, written at several times, he has collected into one body. And the like he did for those of Jeremiah, and the rest of the prophets, down to the days of the second temple. The book of Jonah is the history of Jonah, written by another hand. The book of Daniel is a collection of papers written at several times. The latter six chapters contain prophecies written at several times by Daniel himself; the first six are a collection of historical papers written by others. The fourth chapter is a decree of Nebuchadnezzar. The first chapter was written after Daniel's death; for the author saith, that Daniel continued to the first year of Cyrus; that is, to his first year over the Persians and Medes, and third year over Babylon. And, for the same reason, the fifth and sixth chapters were also written after his death; for they end with these words, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian." Yet these words might be added by the collector of the papers, whom I take to be Ezra.

The Psalms composed by Moses, David, and others, seem to have been also collected by Ezra into one volume. I reckon him the collector, because, in this collection, I meet with psalms as late as the Babylonish captivity, but with none later.

\* After these things, Antiochus Epiphanes spoiled the Temple, commanded the Jews to forsake the law upon pain of death, and caused the sacred books to be burned wherever they could be found, and in these troubles the book of the Chronicles of the Kings of Israel was entirely lost. But upon recovering from this oppression, Judas Maccabeus gathered together all those

writings that were to be met with (2 Mac. ii. 14); and in reducing them into order, part of the prophecies of Isaiah, or some other prophet,\* have been added to the end of the prophecies of Zechariah; and the book of Ezra has been separated from the book of Chronicles, and set together in two different orders; in one order in the book of Ezra, and in another order in the book of Esdras.

After the Roman captivity, the Jews, for preserving their traditions, put them in writing in their Talmud; and for preserving their Scriptures, agreed upon an edition, and pointed it, and counted the letters of every sort in every book; and by preserving only this edition, the more ancient collections, except what can be discovered by means of the Septuagint version, are now lost; and such marginal notes, or other corruptions, as by the errors of the transcribers before the edition was made, had crept into the text, are now scarce to be corrected.

The Jews, before the Roman captivity, distinguished the sacred books into the Law, the Prophets, and the Hagiographia, or holy writings, and read only the Law and the Prophets, in their synagogues. And Christ and his apostles laid the stress of religion upon the Law and the Prophets, Matt. vii. 12; xxii. 4; Luke xvi. 16, 29, 31; xxiv. 44; Acts xxiv. 14; xxvi, 22; Rom. iii. 21. By the Hagiographia, they meant the historical books called Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, the book of Job, the Psalms, the book of Solomon, and the Lamentations. The Samaritans read only the Pentateuch; and when Jehoshaphat sent men to teach in the cities, they had with them only the Book of the Law; for the prophecies now extant were not then written. And upon the return from the Babylon-

\* This was, doubtless, the fact; for Matthew, in ch. xxvii. 9, assigns a prophecy therein quoted, to Jeremiah, which is found in Zechariah xi. 12, 13, Matthew "who was guided into all the truth by the spirit" (John xvi. 13), corrected by that Spirit the error of the Maccabean compilers.—*Dr. Thomas.*

ish captivity, Ezra read only the Book of the Law to the people, from morning till noon, on the first day of the seventh month, and from day to day on the feast of tabernacles; for he had not yet collected the writings of the prophets into the volume now extant, but instituted the reading of them after the collection was made. By reading the Law and the Prophets in the synagogues, those books had been kept freer from corruption than the Hagiographia.

In the infancy of the nation of Israel, when God had given them a law, and made a covenant with them to be their God, if they would keep His commandments, He sent prophets to reclaim them as often as they revolted to the worship of other gods; and upon their returning to Him, they sometimes renewed the covenant which they had taken. These prophets He continued to send till the days of Ezra; but after their prophecies were read in the synagogues, those prophecies were thought sufficient. For if the people would not hear Moses and the old prophets, they would hear no new ones, no not "though they should rise from the dead." At length, when a new truth was to be preached to the Gentiles, namely, that "Jesus was the Christ," God sent new prophets and teachers; but after their writings were also received and read in the synagogues of the Christians, prophecy ceased a second time. We have Moses, the prophets, and apostles, and the words of Christ himself, and if we will not hear them, we shall be more inexcusable than the Jews.\* For the prophets and apostles have foretold,

\* The most "pious" among the Gentiles stumble most at the word, being disobedient to it. With these, it is so much of "the word" as suits their natural feelings; and that little as interpreted and "applied" by what they call "the Holy Ghost." The self-interpreting word with them is "dead," and "kills." *A dead word killing* is a literary phenomenon of their system! They are made alive by abstract spirit, whose teachings, when compared with the word, is found to contradict and nullify it. Against such a spirit may God defend the saints!—*Dr. Thomas.*



that as Israel often revolted and broke the covenant, and upon repentance renewed it, so there should be a falling away among the Christians, soon after the days of the apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with His people, (Israel). AND THE GIVING EAR TO THE PROPHETS IS A FUNDAMENTAL CHARACTER OF THE TRUE CHURCH. For God has so ordered the prophecies that in the latter days "the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand.—(Dan. xii. 9, 10). The authority of emperors, kings, and princes is human. The authority of councils, synods, bishops, and presbyters is human. *The authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets;* and, "if an angel from heaven preach any other gospel than

what they have delivered, let him be accursed." Their writings contain the covenant between God and His people, with instructions for keeping this covenant, instances of God's judgment upon them that break it, and predictions of things to come. While the people of God kept the covenant, they continued to be His people; when they break it, they cease to be His people or church, and become "the synagogue of Satan, who say they are Jews, and are not." And no power on earth is authorized to alter this covenant.

The predictions of things to come relate to the state of the Church in all ages; and amongst the old prophets, Daniel is most distinct in order of time, and easiest to be understood; and, therefore, in those things which relate to the last times, he must be made "the key of the rest."

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 157.

### GLORIOUS THINGS.

Glorious things, saith the prophet-king, are spoken of Zion, the city of David and the city of God. In the days to come this city of pleasant memories will be no longer known merely as Jerusalem, which signifies they shall see peace, but it shall then be designated by names which express the realization of peace, righteousness, and delight in the presence of the Lord and his fulfilled purpose, to reign gloriously before his ancients. Some of the glorious names of the Holy City from that day forward shall be as follows: "Sought out," "City of Truth," "City of the Great King," "City of Righteousness," "Faithful City," "City of Jehovah," "Beulah," "Hepzibah," "Jehovah-sidkenu," "Jehovah-shammah;" the nation shall be called "The Holy People;" the walls, "Salvation;" and the gates, "Praise."—(Isaiah xxiv. 23; lx. 14, 18, 26; Jer. xxxiii. 16; Ezek. xlvi. 35; Isaiah lxii. 12.)

God has chosen the city of David as the central place where He will resume His visible operations amongst men; from whence shall circulate, as from the heart of the world, the living energy of righteousness and truth, by which the whole of the nations of the earth shall be enlivened as from inexhaustible springs of goodness and blessing.

The re-establishment of the kingdom of Zion will bring the most thorough and universal changes upon society that it has ever experienced, both as regards the uprooting of the numberless forms of evil which now afflict the world, and also in reference to the inauguration of many institutions of a healthful and emancipating character.

The kingdom to come again to the daughter of Zion will create good, strengthen virtue, restrain vice, and suppress crime of every hue for a thousand years, and, finally, it will pull up the now thriving tree of wickedness by the roots.

This glorious Zion administration will cause to cease out of the earth many injurious institutions and occupations of

men, by which they now fatten upon the vices of a corrupt society, and by which the willing slaves of lust are rendered insensible to the duties of civil life, and still more so to the claims of the divine law.

This Messianic theocracy will be a kingdom of peace, love, brotherhood and goodwill; for which reason there will not be the need there is now for the existence of the trades which flourish in connection with the manufacture of the weapons and appliances now used in connection with military warfare.

Zion will then be the head-quarters of a universal kingdom of justice and equity, dispensed with unerring wisdom and impartial regard to the rights and interests of all. In those days of rectitude and fair dealing, such institutions as prisons, gaols, lawyers, policeman, county courts, bailiffs, and excise men will scarcely be needed. The affairs of the world will then be placed in the hands of "men of truth, hating covetousness"—such as Moses chose. The people, as the Scripture saith, will then be "all righteous."

In connection with Zion's exaltation, a time of plenty and prosperity will be inaugurated, extending to the ends of the earth. Poorhouses and almshouses will not be among the necessities of that day of true friendship; benefit societies, insurance companies and debt collectors will not be able to live in that day of wisdom, honour and godly thrift; auctioneers, appraisers and brokers, so needful now, will not be among the utilities of a kingdom in which poverty, and the changeful vicissitudes of commerce, will be abundantly remedied.

This will be a kingdom of integrity, uprightness and enlightened liberality. In those days there will be no need to weaken the bricks by making holes through them to save the clay. The time of shoddy, and bottles larger outside than inside, will be past. Men in that time will give "good measure, pressed down and running over; which is Christ's standard of business and duty in every department.

This will be a kingdom of holiness and sobriety, in which will be "gathered out all things that offend."—(Matt. xiii. 41.) This work which will begin with the house of Christ, will next be extended to Jerusalem; and following that, it will be carried out to the utmost bounds of the everlasting hills. The development of such a lustrous condition of things will involve the suppression or restraining of those things which are now the progenitors and adjuncts of iniquity. For instance, it

cannot be imagined that when Birmingham is subject to the Zion law, that there will still be in it the 1,000 liquor shops, the 500 tobacconists and the 200 pawnbrokers which now disfigure it, and testify of crime, debauchery and poverty. No, the times and laws will be changed, and the people too: the sweeping operations of him who once cleared the Temple of thieves and robbers, will suffice to revolutionize the tastes of the Gentiles, and to bring their belly-gods to the earth.—(Phil. iii. 19.)

This will be an era of trust, confidence and mutual friendliness; burglar-proof safes, iron doors and dog-guarded property will not be the indispensable features of that time; all will then be brothers, having no hostile interests, but joined together in the one common bond of the two great commandments—the love of God and the love of each their neighbour as themselves. This will be the true panacea for all panics, strikes, atrocities, oppression, slavery and animosities of every kind.

This will be a time of restitution, refreshing and fruitfulness in the largest sense. A very paradise the earth will be, blooming with glorious weather, and teeming everywhere with rich golden harvest of every good thing; all nature will, as it were, be in an ecstasy of delight, in which even the east wind may be expected to lose its blighting character and the very "floods clap their hands, and the hills be joyful together before the Lord."

This will be a kingdom of truth and obedience to divine principles; therefore, there will be no use for Popes, confessors and titled teachers of lies in the name of the Lord. These will be clean swept from the face of the earth, and substituted by true "holy order" of divine appointment—pastors of blessing, who shall feed the people with the knowledge of God.

This will be a kingdom of health and long life, in which hospitals, orphanages and asylums will not be the necessities they are now. In those days doctors and undertakers, and coffin makers, and grave diggers will stand a poor chance of livelihood; and as to "mourning departments," they will scarcely be in request at all; for sorrow and sighing shall flee away," and the inhabitants shall no more say, "I am sick."

This will be a kingdom of beauty—beautiful buildings, beautiful streets, clean as marble; all the wretched poverty-stricken and unhealthy dwellings, born of

human avarice, will come down to the earth. All things will be done well; plenty of money and generous hearts to do everything with. Sweet refreshing nature will not then be banished from the city as now; but, on the contrary, she will be present in all her primitive loveliness, to adorn the broad ways, delight the eye and bring health and fragrance to all.

This will be a kingdom of abounding goodness and purity, therefore adulteration will be suppressed in all departments, and only that which is wholesome and good for food will be allowed to be offered for sale. Genuineness will be the prevailing character; even the cattle being better fed will yield more nourishing and more tender meat than the ill-fed flesh the poor have to consume now. To live in those days will be a truly glorious portion, even the very prospect of it does the heart good. Everything will be remodelled upon a wise and beneficent basis, and the whole world thoroughly purged of mercenary and unprincipled men. In those days the righteous will flourish and give character to everything.

This will be the reign of wisdom and order; under the divine arrangements of this constitution, men may expect to be exempted from the common run of railway and other accidents, which, in the present time, are due to the straitness of means, lack of wisdom and foresight, neglect of duty, incompetency, overwork, competition and many other like causes; which will not exist in a kingdom, where there is wealth enough to do all things well, wisdom enough to do them right, power enough to carry into effect, and love enough to consider the interest of everybody.

This will be a kingdom of wealth and power; every knee shall bow to its glorious king, and every nation on the face of the earth shall acknowledge and do homage to both his person and his invincible laws. All the kingdoms of the world shall become the sovereignty of the one universal Ruler of mankind. They shall bring their wealth and honour, and pour it down at the feet of the mighty Prince of David's house, who with the riches of the world at his command, and the power of the Spirit under his control, will be qualified to dispense justice to the poor, help to the friendless, mercy to the repentant, and a "feast of fat things" to all the inhabitants of the globe.

This will be a kingdom of rest from the works of sin, nevertheless a kingdom of

powerful activities in every good work. It will make an end of sweating toil and the labour of vanity; and introduce, in their place, ennobling occupations with great recompense of reward, and many bountiful seasons of recreation and worship.

David's tabernacle restored will be the kingdom of God, powerful to eradicate all forms of idolatry from the face of the earth. Men will not then idolise gold and silver, graven by art and man's device, neither in the form of the human figure nor in the shape of coin, bearing Caesar's image and superscription. The world will then be taught to use all things to the glory of God and the well-being of the entire community as the first principles of citizenship. The words of wisdom will then be sweetly realised, how that "righteousness exalteth a nation," and how that "sin is a reproach to any people."

This will also be a kingdom of glory, honour and immortality, for those who are the "called and faithful and chosen," who will live again with Christ their head, to rule and bless mankind with every creature good and every heavenly joy of which flesh and blood is capable.

#### SUMMARY.

The following is a summary of the glorious things concerning Zion:

1.—That Messiah will be personally enthroned there as King of Israel and Emperor of the World.—(Zech. xiv. 9; Mic. iv. 7; Jer. iii. 17; Isa. lx. 13; Ezek. xlvi. 35.)

2.—That "sacrifices of righteousness" will be offered there in connection with Ezekiel's temple, and the re-distribution of the land among the Twelve Tribes.—(Is. li. 19; Jer. xxxiii. 18, 11; Ezek. xlvi. 18-27; xlvii. 13, 21.)

3.—That the princes of Israel, in the day of Zion's exaltation, will be the twelve apostles of the Lamb, made glorious by resurrection and immortality.—(Matt. xix. 28.)

4.—That the visible glory of God will be present in the Temple, and upon all the assemblies, and upon every dwelling place in Mount Zion.—(Isa. iv. 5; Ezek. xlv. 4.)

5.—That sickness will be banished, and patriarchal longevity restored.—(Isa. xxxiii. 24; lxx. 20.)

6.—That Israel shall prosper in wheat

and wine and oil, and gold and flocks, and everything that makes the heart glad; and their soul shall be like a watered garden.—(Jer. xxxi. 12-14; xxxiii. 9; Ezek. xxxvi. 10; Hos. xiv. 5-7; Isaiah lxvi. 12-17.)

7.—That Jerusalem shall experience health and cure and pardon, and purging from every uncleanness and defilement; and that peace and truth shall abound in their midst.—(Jer. xxxiii. 6 8; Ezek. xli. 6-12.)

8.—That judgment and justice and safety and glory shall dwell in the land.—(Jer. xxxiii. 15; Ezek. xxxiv. 25; Mic. iv. 1-4; Hos. ii. 18, 23.)

9.—That the desert shall blossom as the rose: her waste places be made like Eden, and the whole city filled with joy and gladness, thanksgiving and the voice of melody.—(Isa. li. 3; Ezek. xxxiv. 27; Isa. lxi. 11.)

10.—That the Twelve Tribes, gathered from every place of the earth whither they have been scattered or led captive, shall no more be two kingdoms, but one nation—head of all others, on the mountains of Israel.—(Ezek. xxxvii. 21-22; Isa. lx. 10-12.)

11.—That Zion's hill shall be a hill of blessing to Israel and all the inhabitants of the world.—(Ezek. xxxiv. 26; Isa. xxv. 7.)

12.—That Zion's officers will be peace, and her exactors righteousness; and that Messiah shall be for ever her glory, her defence, her comfort, her praise, her righteousness, and everlasting joy.—(Isa. lx. 19-22; lxi. 1-7.)

13.—That the character of the rulers is before us in the precepts which Christ enjoined, and which these will all have faithfully observed as their passport to this distinction.—(Ps. xv. xxiv.)

14.—That the nature of the principles by which the kingdom will be governed and characterised is somewhat illustrated in the institutions of the Mosaic code; but more fully expressed in Solomon's proverbs, Christ's discourse on the Mount, and the apostolic precepts, which will then become the law of the land, and the study and observance of everybody.

15.—That the nations of the world will speak one language, obey one king, have one religion and one law, and in time will be one people, having one heart and soul, and seeing eye to eye.—(Zech. xiv. 9, 16, 17; Mic. iv. 2; Zeph. iii. 9; Isa. lii. 8.)

## REFERENCE TABLET No. 158.

### THE FALSE AND THE TRUE.

Since Christ was here, both he and his brethren, and the principles of the truth, seem all to have being counterfeited, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive.

As in Old Testament times there were those who envied the honour which God had conferred upon faithful Moses, so also in New Testament times, there appeared amongst men many false Christs, as had already been predicted.

As there were false smooth-speaking prophets contemporary with the true seers of Israel; so there have been, later on, false teachers, false apostles, and false brethren, who have all acted a seductive part towards those who, once, had "clean escaped from them who live in error."—(2 Pet. ii. 1, 18.)

As there is a true church of Christ, the chaste bride of his love, separated from all worldly ambitions, so also there came into existence a false church, having in her heart all manner of schemes for present aggrandisement, seeking ease and glory during the absence of the Bridegroom.

As there is a true kingdom of God described in the word of promise, so also even before the promise has taken effect, there has existed a travesty of this kingdom to be found in the claims and unfounded pretensions of the Papacy, and which is further illustrated in all who conceive that this kingdom has any existence amongst men, or anything at all to do with present institutions except to destroy them when it comes.

As there is such a thing as a "good confession" of the truth before men, so, also, there is such a thing as professing to know God, while in works He is denied.—(Tit. i. 16; 1 Tim. vi. 12.)

As there is a true humility which in contriteness of heart trembles at God's word, so also we are led to see that there is a mock humility, a pride that apes humility, which obtains the contempt of all the wise and true-hearted.

As there is a true meekness which seeks the honour of God as exhibited in the cases of Moses and Christ; so, also, there is a meekness which might be better denominated softness, which merely means the absence of any stern, uncompromising principles; and, above all, the absence of

the honour of God before the eyes as an object of life.

As there is a true charity, which seeks not its own but another's good, so there is, also, to be found amongst men a false charity, which consists exclusively in almsgiving; or, on the other hand, which seeks to plaster over an iniquitous fellowship, saying peace, peace, when there is need to proclaim war.

As there is a true law of justice, which is without partiality, hypocrisy and bribery, so there is what is called justice, which would be more properly described as might against right—in which the poor are defrauded of their due, and unable to obtain redress for their wrongs.

As there is a true living faith, which is evidenced by works of love, so there is, as well, a faith which is dead, being alone and without any consistent counterpart in the actions.

As there is a true zeal, which is guided by the wisdom of the truth, so there is besides, a zeal which is not according to knowledge; the latter has always been the most abounding amongst men.

As there is a healthful fear of God, which is the beginning of wisdom, so there is also in the world a superstitious slavish fear, which has its foundation in ignorance and guilt.

As there is a true friendship which remains the same in prosperity and adversity; so there is also a false friendship, which deserts its object in the evil day.

As there is a "mystery of godliness" now revealed to us by the apostolic preaching, so also there is a "mystery of iniquity" which only awaits capture and destruction at the coming of the Lord.

As we have true comfort in the apostolic hope of resurrection to life and glory in the kingdom of God, so besides this there is a false comfort, which captivates with promises of liberty and glory the "moment after death."

As we have true wisdom in the word and doctrine of Christ crucified, so there is also what Paul calls a "shew of wisdom," and a "wisdom of this world," which is foolishness with God.

As there is a true satisfying bread which cometh down from Heaven, and which gives nourishment and comfort to the eater; so there is also that upon which men spend money and labour which is not truly bread, being devoid of nutritious and life-giving properties. Such, saith the prophet, "satisfieth not."—(Isa. lv. 2.)

As there are true works of righteousness

springing from faith motivated by love, so likewise there are counterfeited works which resemble the genuine in form and profession; but are base in the metal of which they are made; in other words they are not born of faith in God, without which it is impossible to please Him with anything we may do. The apostolic description of these is, "having the form of godliness but denying the power." Many of the so-called good works which men do, are done upon the Pharisaic principle, in which cases like the Pharisees they have their reward in the esteem and good opinions of men whom they have in view in all they do.

REFERENCE TABLET NO. 159.

SPIRITS.—GOOD AND EVIL.

- Spirit of God.—Gen. i. 2; Matt. iii. 16.  
Spirit of Christ.—Rom. viii. 9; 1 Pet. i. 11.  
Spirit of Antichrist.—1 John iv. 3.  
Spirit of Elijah.—2 Kings ii. 15; Luke i. 17.  
Spirit of Egypt.—Isa. xix. 3.  
Spirit of holiness.—Rom. i. 4.  
Spirit of life.—Rom. viii. 2; Rev. xi. 11.  
Spirit of glory.—1 Pet. iv. 14.  
Spirit of grace.—Zech. xii. 10; Heb. x. 29.  
Spirit of faith.—2 Cor. iv. 13.  
Spirit of knowledge.—Isa. xi. 2.  
Spirit of adoption.—Rom. viii. 15.  
Spirit of meekness.—1 Cor. iv. 21.  
Spirit of judgment.—Isa. iv. 4; xxviii. 6.  
Spirit of truth.—John xiv. 17; xv. 26.  
Spirit of prophecy.—Rev. xix. 10.  
Spirit of patience.—Eccl. vii. 8.  
Spirit of understanding.—Isa. xi. 2.  
Spirit of humility.—Prov. xvi. 19; Isa. lvii. 15.  
Spirit of counsel.—Isa. xi. 2.  
Spirit of might.—Isa. xi. 2.  
Spirit of wisdom.—Ex. xxviii. 3; Isa. xi. 2.  
Spirit of promise.—Eph. i. 13.  
Spirit of love.—Col. i. 8.  
Spirit of excellence.—Dan. v. 12.  
Spirit of quietness.—1 Pet. iii. 4.  
Spirit of unity.—Phil. i. 27.  
Spirit of contrition.—Ps. li. 17.  
Spirit of goodness.—Neh. ix. 20; Ps. cxliiii. 10.  
Spirit of fervour.—Rom. xii. 11.  
Spirit of willingness.—Ex xxxv. 21.  
Spirit of obedience.—Ezek. xi. 19.  
Spirit of poverty.—Matt. v. 3.

Spirit of fear.—2 Tim. i. 7  
 Spirit of burning.—Isa. iv. 4.  
 Spirit of sonship.—Gal. iv. 6.  
 Spirit of faithfulness.—Prov. xi. 13  
 Spirit of error.—1 John iv. 6.  
 Spirit of lying.—1 Kings xxii. 23.  
 Spirit of grief.—Isa. liv. 6.  
 Spirit of haughtiness.—Prov. xvi. 18.  
 Spirit of uncleanness.—Mar. i. 23  
 Spirit of perversity.—Isa. xix. 14.  
 Spirit of bondage.—Rom. viii. 15.  
 Spirit of disobedience.—Eph. ii. 2.  
 Spirit of slumber.—Rom. xi. 8; Isa.  
 xxix. 10.  
 Spirit of dumbness.—Mar. ix. 17.  
 Spirit of vexation.—Ecc. i. 14, 17.  
 Spirit of heaviness.—Isa. lxi. 3.  
 Spirit of bitterness.—Gen. xxvi. 35.  
 Spirit of hastiness.—Prov. xiv. 29.  
 Spirit of filthiness.—2 Cor. vii. 1; Rev.  
 xviii. 2.  
 Spirit of evil.—Jud. ix. 23; 1 Sam. xvi.  
 14.  
 Spirit of necromancy.—Lev. xx. 27;  
 Deut. xviii. 11.  
 Spirit-moving.—Gen. i. 2; 2 Pet. i. 21.  
 Spirit-cure.—Matt. xii. 28.  
 Spirit-life.—1 Cor. xiv. 45.  
 Spirit-fruit.—Gal. v. 22; Eph. v. 9.  
 Spirit-sword.—Eph. vi. 17  
 Spirit-word.—John vi. 63.

Spirit-unity.—Eph. iv. 3.  
 Spirit-lust.—Gal. v. 17.  
 Spirit-baptism.—Acts ii. 4.  
 Spirit-justification.—1 Tim. iii. 16.  
 Spirit-earnest.—2 Cor. i. 22.  
 Spirit agency.—Zech. iv. 6.  
 Spirit God.—John iv. 24.  
 Spirit-Lord.—2 Cor. iii. 17.  
 Spirit-body.—1 Cor. xv. 44.  
 Spirit-birth.—John iii. 5.  
 Spirit-gifts.—1 Cor. xii.  
 Spirit-change.—1 Cor. xv. 51.  
 Spirit-hope.—Gal. v. 5.  
 Spirit-led.—Gal. v. 18.  
 Spirit-filled.—Eph. v. 18.  
 Spirit-fellowship.—Phil. ii. 1.  
 Spirit-love.—Col. i. 8.  
 Spirit-presence.—Col. ii. v.  
 Spirit sanctification.—1 Pet. i. 2.  
 Spirit messengers.—Heb. i. 14.  
 Spirit-quickenings.—1 Pet. iii. 18.  
 Spirit-witness.—1 John v. 6.  
 Spirit-invitation.—Rev. xxii. 17  
 Spirit-manifestation.—1 Cor. xii. 7.  
 Spirit-demonstration.—1 Cor. ii. 4.  
 Spirit-mind.—Rom. viii. 27.  
 Spirit-intercession.—Rom. viii. 26.  
 Spirit-locomotion.—Acts viii. 39.  
 Spirit-worship.—John iv. 23.  
 Spirit-joy.—Luke x. 21; i. 47.  
 Spirit-dove.—Luke iii. 22.

## CHRIST IN TYPE AND ANTI-TYPE.

*Brother Messenger, of Swansea, reproduces the following, from notes made  
 in his school days.*

(CONTINUED FROM PAGE 206.)

### ISAAC.—Continued.

ISAAC willingly yielded himself to his father even unto death.—(Gen. xxii. 9.)  
 Christ died willingly.—(John x. 17, 18.)

Isaac first carried the wood for the burnt offering, and then was laid upon it bound.—(Gen. xxii. 6, 9) Christ first bore his cross, and then was nailed to it.—(John xix. 17, 18.)

The place of sacrifice in both cases was the same.—(Gen. xxii. 2; 2 Chron. iii. 1.) Isaac ascended the hill with his father alone, the servants being left at the foot of the hill.—(Gen. xxii. 5, 6.) Christ was alone in his suffering, none were with him but His Father (John xvi. 32), the disciples having forsaken him, when as in Isaac's case, the

preparation for the sacrifice was being made, *i.e.* when he was seized.—(Matt. xxvi. 55, 56.)

III.—*In his resurrection*—Isaac was raised from the dead in a figure, on the third day after he was (in Abraham's intention) dead.—(Gen. xxii. 4; Heb. xi. 19.) Christ was raised from the dead on the third day.—(Luke xxiii. 54; Luke xxiv. 1-6; Matt. xii. 40.)

Note.—That though Isaac was spared, the real sacrifice had been offered, viz: the sacrifice of *obedience through faith*, and again a ram provided by God was offered in the place of Isaac: hence the whole action was perfectly typical of the death and resurrection of Christ Jesus.

JACOB.

It seems to be intimated that Jacob was a type of Christ, in that Christ is called by his name in Isa. xlix. 3. but the only point in which we can safely trace a parallel, is that Jacob sojourned and travelled to and fro in an afflicted condition almost all his days, and Christ was "a man of sorrows and acquainted with grief" (Isa. liii. 3), and had not where to lay his head.—(Luke ix. 58.)

JOSEPH.

The parallels between Joseph and Christ are so numerous, and so very remarkable, that it is impossible to doubt that the one was divinely set forth as a type of the other, although express mention is not made that Joseph was intended to be made a type of Christ. Joseph was typical of Christ.

I.—*In the features of his character*—Joseph obedient (Gen. xxxvii. 13); wise (Gen. xli. 39); sympathetic (Gen. xlii. 24; xiv. 1-2); forgiving (Gen. xlv. 4; l. 21.)

Christ, like Joseph, was obedient (John v. 30; Heb. x. 7. 9); wise (Luke ii. 47; Col. ii. 3); sympathetic (John xi. 35; Luke xix. 41); forgiving (Luke xxiii. 34).

II.—*In the unjust treatment he received*—Joseph, beloved by his father. (Gen. xxxvii. 3); being sent by him to see the welfare of his brethren was by them (because they hated and envied him. —Gen. xxxvii. 4. 11) reviled (Gen. xxxvii. 19); conspired against (Gen. xxxvii. 20; and sold (Gen. xxxvii. 28). He was afterwards delivered to Gentiles (Gen. xxxix. 1); falsely accused (Gen. xxxix. 17); unjustly condemned (Gen. xxxix. 20); and imprisoned with malefactors (Gen. xxxix. 20); and of the two of his fellow prisoners which are particularly mentioned, one was pardoned and the other was not (Gen. xl. 21. 22).

Christ, beloved by his Father (Matt. iii. 17; xvii. v; Mark ix. 7; Luke ix. 35); was sent by Him to his brethren, and was by them, because they hated and envied him (John xv. 18, 25; Matt. xxvii. 18); reviled (Matt. xi. 19; Luke vii. 34; John vii. 20); conspired against (Ps. xxxi. 13; Matt. xxvii. 1; Mark iii. 6; John xi. 53), and sold—(Matt. xxvi. 14, 15); He was afterwards delivered to Gentiles (Matt. xxvii. 2); falsely accused (Matt. xxvi. 60; Mark xiv. 56); unjustly condemned (Matt. xxvii. 24, 26; numbered

with transgressors (Isa. liii. 12), and crucified between two malefactors, one of whom was pardoned and the other was not.—(Luke xxiii. 39, 43.)

III.—*In his exaltation.*—Joseph was raised from prison to be ruler over all the house of Pharaoh and the people of Egypt. Pharaoh being above him "only in the throne" (Gen. xli. 40, 43), by the very means his brethren used for his depression.—(Gen. xlv. 5. 9.)

Christ was raised from the grave to be ruler over all his Father's kingdom, which he calls "my Father's house" (John xiv. 2), and over "all people, nations and languages" (Dan. vii. 14; Acts ii. 22-24; Acts ii. 33, 36; 1 Cor. 15, 27; Heb. ii. 7, 9; Rev. ii. 27; Rev. iii. 21), by the very means used for his depression.—(Luke xxiv. 19-26.)

Joseph was clad by Pharaoh in kingly garments, and invested with emblems of kingly glory and authority.—(Gen. xli. 42, 45.)

Christ was "clothed upon" by Deity with the exceedingly glorious garment of Spirit-nature, and invested with the glory of King of kings and with all power and authority in Heaven and earth.—(Ps. xcix. 1, 2; Matt. xxviii. 18; Phil. ii. 9, 10.)

Joseph fed with earthly bread, first the Gentiles who had received him (Gen. xli. 55-57), and afterwards his own brethren, who had rejected him, to whom after a while he made himself known.—(Gen. xlii. and Gen. xiv.)

Christ now feeds with the "Bread of Life," the Gentiles who receive him, and hereafter (shortly) will feed his brethren the Jews who rejected him, to whom he will make himself known.—(Zech. xii. 10; Rom. xi. 25, 26.)

MOSES.

Moses declared to be a type of Christ.—(Deu. xviii. 15, 18; Acts. iii. 22; Acts vii. 37; see also John vi. 41.)

I.—*In his birth and attendant circumstances*—Moses was born when his countrymen were in bondage to a foreign power—(Ex. ii. 1. 2.) Christ was born when his countrymen were in subjection to a foreign power.—(Luke ii. 1, 7.—Moses was in danger of being destroyed in his infancy by the reigning king through fear.—(Ex. i. 22; Ex. ii. 1-3.) Christ was in danger of being destroyed in his infancy by the reigning king through fear.—(Matt. ii. 3-16.)

Both Moses and Christ were obliged to flee from the land of their birth to save

their lives (Ex. ii. 15; Matt. ii. 13, 14); and both returned to it by God's commands when the danger was passed.—(Ex. iv. 19; Matt. ii. 20.)

II.—*In his office*—Moses was a lawgiver (Num. xxi. 18; Deu. xxx. 19; Deu. xxxiii. 4; John i. 17); mediator (Deu. v. 5; Acts vii. 38; Gal. iii. 19); intercessor (Ex. xvii. Ex. xxxiii. 11-14; Deu. ix. 18, 25-29; Ps. cvi. 23); ruler and judge (Ex. xviii. 13-16; Acts vii. 35); extraordinary prophet (Deu. xviii. 15; Ex. xxxiii. 11; Num. xii. 6-8; Deu. xxxiv. 10-12); deliverer (Ex. ii. 11, 12; Acts vii. 23-25; Ex. iii. 10.)

Christ was a lawgiver (Matt. v. 18 48 and chap. vi. and vii.; John xv. 17; James iv. 12); mediator (1 Tim. ii. 5; Heb. viii. 6; Heb. ix. 15; Heb. xii. 24; Heb. xiii. 15); intercessor (Isa. liii. 12; Heb. vii. 25; 1 John ii. 1); ruler and judge (Ps. xcvi. 13; Ps. xcvi. 9; Micah v. 2; Matt. ii. 6; John v. 22-27; Rev. ii. 27); the great prophet (Luke xiii. 33; Acts iii. 22; Acts vii. 37; Luke xxiv. 19); deliverer (Isa. lix. 20; Isa. lxi. 1; Luke ii. 11; Rom. xi. 26; 2 Cor. i. 10.)

Moses offered himself as an atonement for the people (but was not accepted).—(Ex. xxxii. 30-33.) Christ offered himself as an atonement for the people (and was accepted).—(John x. 15; Eph. v. 2; Heb. vii. 27; Heb. ix. 14.)

III.—*In his personal character and qualifications*—Moses was learned (Acts vii. 22); very meek (Num. xii. 3); zealous (Ex. xxxii. 19, 20; Deu. ix. 2); faithful (Heb. iii. 5; Num. xii. 7.)

Christ had the Spirit of wisdom and

understanding (Isa. xi. 2; John vii. 46; Luke ii. 47); very meek (Matt. xi. 29; Isa. liii. 7; Matt. xxvii. 12); zealous (Isa. lix. 17; Ps. lxxix. 9; Ps. cxix. 139; Matt. xxi. 12; John ii. 13-17); faithful (2 Thess. iii. 3; Heb. iii. 2-6; Rev. xix. 11.)

IV.—*In the opposition he encountered*—Moses was rejected by the people to whom he was sent (Ex. ii. 14; Acts vii. 35; Ex. vii. 3; Num. xiv. 4; Num. xx. 3); even his nearest relations Aaron and Miriam opposed him (Num. xii. 1, 2); Jannes and Jambres withstood him (2 Tim. iii. 8.)

Christ was also rejected by the people to whom he was sent (Isa. liii. 3; Luke xvii. 25; John i. 11; John xix. 14, 15); even his brethren believed not in him (John vii. 5); the Scribes and Pharisees withstood him (Mark xi. 18; John xi. 47, 57.)

Moses, it may also be observed, did many miracles in attestation of his divine mission (Ex. iv. 1-9; Deu. xxxiv. 10-12); fasted forty days and forty nights (Ex. xxxiv. 28); and destroyed those who held God's people in bondage (Ex. xiv. 27.)

Christ worked many miracles in attestation of his divine mission (John v. 36; John x. 25, 38); fasted forty days and forty nights (Matt. iv. 2; Luke iv. 2); and destroyed "him that had the power of death, that is, the devil" (Heb. ii. 14); to which power we were in bondage (Rom. vi. 17; Col. i. 13.)

And as Moses saved the people of Israel through the waters of the Red Sea, so Christ, by the waters of baptism, doth save us.

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## SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 85.

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*"Exhort one another daily."*—PAUL.

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### THE DECLARATION OF WAR BY RUSSIA AGAINST TURKEY.

It would be unnatural to allow the present occasion (April 29) to pass without taking some notice of the great events that have begun to transpire since we last assembled around the table of the Lord. As you are aware Russia has declared war against Turkey, contrary to the expectation of the public in general, which down

to the last moment fostered a belief that the Eastern Question would be settled without a resort to arms, and already we hear of rapid movements on the part of the Russian armies. This event, which is contrary to the general expectation, is the one event we have been looking for, for a long time. We have been looking for it



because it is revealed through Daniel, Ezekiel and John (taking them conjointly), that in the time of the end, the Turkish Empire, in a state of exhaustion, would be invaded and overthrown by her powerful Russian neighbour from the north.

And we have been looking for it, and watching the symptoms of its approach with an intensity of interest attaching to no other human anticipation, because we have been led by the same revelation to look in connection with it for the return of Christ to the earth, which is all our salvation and all our desire. For many years we have been talking to one another about it, and to a limited extent we have called the attention of the public to the matter. But to many, our words seemed the words of fanaticism. Even to certain classes of brethren perhaps, it seemed pretty much a matter of sensational talk, ending in nothing; but now the very event we have been looking for has blazed forth in lines of fire before the gaze of all the world. What has been a matter of expectation and faith for many years is now a matter of sight. Of course, some will say it is the mere natural evolution of politics; a mere result of the sufferings inflicted by Turkey upon the Christian races who inhabit her empire. But this does not take away from the significance of the event. We all know that God makes use of the discussions and the passions of men to bring about the purposes He may have formed concerning their affairs. With the means by which a predicted result is brought about, we need not trouble ourselves much, though the process of its fulfilment may be interesting. What we have to do with is the fact, in its naked simplicity, that for whatever reason, Russia in this time of the end, has at last made war on the power holding Jehovah's land. It is a great reviving of the eyes to those who "in weariness and painfulness and watchings oft" have for a long time been tracing the finger of God in the affairs of the nations. It is indeed

a great reward of itself to live to see with our eyes the fulfilment of what is written in the sure word of prophecy. It helps us to realize that so it will be with the coming of Christ, to which these events are related: a matter of longing faith for generations at last overwhelming us with joy at its actual occurrence. As sure as Russia has declared war against Turkey, so surely will Christ be manifested as Russia's destroyer on the mountains of Israel, and conqueror of all kingdoms upon earth.

But it may be said, Russia has declared war with Turkey before now, with no other result than a re-adjustment of their political relations on a new basis, and that what has happened before may happen again. Russia was turned back in the struggle upon which she entered in 1854, and so some may say it may be again. There is a cogent answer to any suggestions of this sort, and we cannot perhaps do better on the present occasion than look at it briefly.

When Russia declared war in 1854, the minds of the brethren then, as now, were greatly exercised with interest and hope. There was, however, a difference in the particular view in which it was regarded from that in which the present declaration presents itself. Although we were delighted with the event, and disposed to regard it as the commencement of the appointed movement of the King of the North, we could not, and did not shut our eyes to the fact, that there was a substantial margin both as regarded time and events to be filled up before we could look for the Lord's coming. We distinctly recognised that at least fifteen years must elapse before the most desirable event could be looked for, on account of the period prophetically assigned for the Papal domination, lacking that number of years of its completion. We also saw that several important changes had to transpire in European affairs before the time was ripe, and the most we hoped for was that the

Russian movement then commenced would continue concurrently with those changes, and be protracted till the end itself was reached. There was not of course at that time, the same prevalence of understanding that now exists; I mean the same power to perceive independently the grounds of these expectations. We were indebted more or less to Dr. Thomas's readings of public events. Under his guidance we were able to see in the light of the prophets that several obstacles lay in the way of that early consummation of the time of the end, which the movement of Russia might otherwise have led us to look for. Some of these will be recognised, when I say that at that time, Turkey was in a state of comparative vigour, not having reached the point of exhaustion required by the symbol of the dried river. France was in the ascendant under Louis Napoleon as the Imperial arbiter of Europe. We knew that her power had to be broken, and that the Empire which had come up like a meteor must disappear like the same before France could take that subordinate position in the European body politic required by her symbolization, as one of the ten horns to make war against the Lamb at his appearing. The Pope at that time was the sovereign ruler of three states, in which the remnant of his original power was upheld by French bayonets, with the consent and approbation of a hundred millions of European Catholics. The going forth of the Franco frogs-demons from Constantinople, Vienna and Rome, had not as yet complicated the affairs of the nations with that pre-adventual war-developing effect which the symbolism of the sixth vial required. Then, nothing tangible was heard of any where in the shape of schemes for the regeneration of the Holy Land and its ancient inhabitants the Jews; and as the partial re-settlement of the land of Israel was a pre-adventual necessity, the absence of any sign in this direction, excluded

sanguine expectations. Finally, Turkey was supported by three powerful Allies, whose co-operation in the war, seemed to interfere with the application of Daniel's prophecy of an unaided war between the King of the North and the occupant of Thrace and Syria.

For all these reasons, the anticipations of the brethren were tempered with a sense of unripeness in the situation which prevented undue expectation. But now, the scene is totally changed. All the obstacles formerly existing have disappeared one by one. To begin with, the time is up. The period of Papal domination ended in 1866-8—at the time appointed. The power of the Pope passed visibly away before the eyes of the world when (Papal Austria having been overthrown by anti-Papal Prussia) the French troops returned after the temporary evacuation of 1866, and administered the government of the Pope in the name of the French Emperor. In 1870, even this form of Papal power vanished from sight before the advance of the Italian troops, who, consequent on the German overthrow of the French, took possession of Rome, and put an end to "the temporal power of the Pope," which with his ecclesiastical power disappeared so far as that means power to punish ecclesiastical offences with civil disabilities. Next, the French Empire has accomplished its mission in embroiling Europe from the three appointed centres—Constantinople, Vienna and Rome; and having done this, it has passed away, as Dr. Thomas always said it must. It passed away with a great noise, and left France helpless in the grip of Germany, by which its power to control European events has been effectually neutralised, and the leadership transferred to Russia. Next, Turkey has sunk to that point of political weakness and disorganization which the symbol of the dried Euphrates requires. She is the byword of Europe. Her existence, formerly the dread of

civilization, is now the political anomaly of the time—the dried and shrunken shadow of former greatness—the laughing stock of politicians. In this state, she has had the hardihood to provoke war with the formidable power of the north; and whereas, in 1854, in a state of comparative strength, her own power was backed up with the resources of the British and French Empires and the kingdom of Sardinia, in alliance with her, she is now without a friend, and stands face to face with a power whose military strength is just as much superior to what it was in 1854 as Turkey is inferior to what it was at that time.

Then the Holy Land has come into much notice of recent years. It has been the subject of a scientific survey: it is the object of various schemes for the resettlement of the Jews in a limited way. We ourselves, you all recollect, as Zion's children taking pleasure in her stones, took part on a certain interesting Sunday morning about two years ago, in a contribution called for by an appeal which went through the world on behalf of the Jews and the Holy Land. As a matter of fact, Jerusalem is reviving, both as regards Jewish buildings and Jewish population, while all the rest of the Turkish Empire is in a state of retrogression, and it only requires a change of government to stimulate the existing schemes into the degree of activity necessary to bring about that partial re-occupation of the mountains of Israel which must precede the Russian perdition there. Finally, the preparation of a people, waiting and watching for the coming of the Lord, has attained a much more advanced point of development than was the case in 1854. In fact, such a people could scarcely at that time be said to exist. The foundation was laid for their development; the rudiments of their existence were visible; but as a people, they were only in embryo. Even now, there is nothing to boast of, but as

compared with what existed then, the latter-day situation has received an element of completeness in the creation of a private, unofficial, unknown body of people whose leading characteristic is that looking and longing for the appearance of Christ, which Paul defines as an attribute of the accepted found alive in the day of his coming.

In the light of all these facts, it will be seen that there is a great difference between the Russian declaration of war in 1854 and that by which our hearts have just been gladdened. In 1854, we were gladdened, but the gladness was mixed with a feeling that the end could not yet be. In 1877, our gladness is stimulated by the perception that nothing necessarily lies between us and the event upon which our hearts are set with strong desire—the revelation of our Lord Jesus Christ. It is this which imparts such peculiar zest and yet solemnity to the events now begun. We have waited long, and patiently, and persistently called attention to what is written in the Scriptures of truth during all that time. Those of us who have not waited so long cannot well enter into the feelings of pure satisfaction with which long-deferred hope (not, however, thanks be to God, allowed to sicken the heart) is now realised before our eyes. All of us, however, have a common interest in this ripening of the Divine purpose on the earth. These events among the nations are interesting only because of their relation to the re-appearance of Christ in the earth to place the name and the wisdom of God where they ought to be among men. Away from this event, they would be the opposite of cheering: they would be terrifying as pointing to the possible re-establishment of barbarism. But comprehended as the prelude to the kingdom of God, they inspire us with a feeling of anticipation too great and high and wide to be expressed.

However, Christ is not here yet; and

we may have to wait longer than some may think probable from present appearances. Let us prepare for whatever may be in store for us in this respect. Events may rush on without delay in the channel of our expectations, but they may not, and yet establish the vision. Those of us who have been watching the signs of the times for nearly a quarter of a century, can remember how frequently it happened that when things seemed to go wrong, it afterwards turned out that this going wrong of things (as we imagined) was the very means of bringing about the result we were looking for. So, should the Russian conquest of Turkey be a slower process than we are expecting, or should even the process be stopped in course of time by a treaty of peace which should leave Turkey still an independent, though reduced Power, and Russia only a little enlarged in territory, let us not imagine there is any failure in the prophetic word, which deals rather with the sequences of events than the time occupied in their development. Let us rather be prepared to look upon such an issue as the preparation for the next and final step. Peace there must be at some stage or other of the events now in progress; at least it is natural to think so. It is scarcely conceivable that the Jewish colonization of the Holy Land could take place in a time of war. It seems reasonable to expect a lull in the course of events for the accomplishment of this item in the programme. The present attack on Turkey is necessary to precipitate this; for not otherwise could the English Government be influenced to coincide in so revolutionary a measure as the separation of Egypt and Syria from the Turkish jurisdiction, and the substitution of British suzerainty for that of the Sultan. The final triumph of the Russian Gog is not to be looked for till England is in this position, and the Jews under her wing: a remnant of the Turkish Power might survive the present attack—to be

engulfed in the renewed military inundation from the North by and bye.

On the other hand, there may be no halt in the progress of events. Russian success may be so decided that the Turkish power may collapse entirely, beyond the power of any of the governments to save a vestige of it, and England may be forced into the acceptance of a territorial partition which would give her the southern section of the Turkish Empire. In this case, Syria might be occupied without delay by the thousands of Israel, who are only waiting the signal in all parts of the world; and with very little interval the career of the Russian conquest, impatient of restraint, might quickly be resumed, with the result of bringing the hosts of Gog to the mountains of Israel, to be smitten by the Lord. The advanced state of the times and the state of alliances on the Continent, admits of the possibility of this, in which case, the Lord's arrival to judge his household might be a matter of any day's occurrence.

It is ours, while rejoicing in the glorious phase into which the signs of the times have passed, to be prepared for any unrevealed vicissitude that may be in store for us, or, on the other hand, to be ready to be hurried at once to that consummation in the presence of the Lord. It is obvious that one matter and one matter only, will be the subject of engrossing solicitude with every enlightened saint: the crisis will become unspeakably momentous in its individual bearing when Christ is announced in the earth. The supreme question will be: "what is Christ's estimate of my relation to him?" This is a question depending upon present facts. If we are walking in the way marked out in the directions of the spirit in the writings of the apostles, we have no reason to fear. Much will be forgiven to those who are of a broken and contrite heart, trembling at the word of Jehovah, and addicting themselves to those things in which He delights. Those who have

cause for apprehension, are those whose affections are set on things on earth, and whose hearts but feebly care for the things of God, and who, in consequence, walk but very slackly in accordance with the commandments delivered unto us. Those who are oppressed with a sense of self-deficiency—provided it do not amount to the possession of an evil conscience—wrong themselves in abandoning hope. "God hath not called us to wrath, but to the obtaining of salvation through our Lord Jesus Christ." He is not unrighteous to forget our work of faith and labour of love. Its being mixed with fear is a recommendation rather than otherwise; for thus we are required to work out our salvation. We are commanded to work in the spirit that is able, with a full discernment of its truth to say when we have done all, "Behold, we are unprofitable servants; we have done that which it was

our duty to do." When this is our case, we may take comfort. We have to deal with a judge who is merciful to the shortcomings of those who love him. He has said "Him that cometh unto me, I will in no wise cast out." The misfortune is that people don't "come" in the sense of his words, but rather go away, "every one to his own way." Such as wait on him, with hearts hungry and thirsty after righteousness, may remember with joy that such have a merciful and faithful high priest in Christ, before whom they may with the confidence of love and the boldness of a good conscience, stand for manifestation in the day when he gathers to himself for the great work of the age to come, the men and women whom God hath given him from all the generations of the human race.

EDITOR.

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## MR. RICHARD WATSON AND THE DOCTRINE OF NATURAL IMMORTALITY.

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Cromwell Road, S., Peterboro,

April 11th, 1877.

DEAR BROTHER.—On page 33 of the *Declaration* an extract is quoted from Richard Watson's *Institutes*, page 250, vol. 2. Will you kindly say in what edition this appears? as I have seen the 18th edition of this work and cannot find it in it, and, in fact, the page referred to treats of quite a different subject. I shall be glad to have this point settled.—Yours, in the one hope,

J. ROYCE.

On receiving this letter, the Editor wrote to brother J. J. Andrew to verify the extract in question, it not having been selected by the Editor but by the original compiler of the *Declaration*, to whom the Editor acted as helper in its production. Brother Andrew has replied as follows:—

April 28th, 1877.

DEAR BRO. ROBERTS.—In accordance with your request, I have referred to Watson's *Institutes*, and find the words

quoted in the *Declaration* are perfectly correct. The following is the complete sentence:—

"The philosophical difficulties which have presented themselves to this opinion appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit; and that the soul is *naturally* immortal; the former of which cannot be proved, whilst the latter is contradicted by Scripture, which makes our immortality a gift dependent on the will of the giver."—(Vol. ii. p. 258.)

I do not, however, think that this Wesleyan theologian means that man is not an immortal being. You will observe that the word "*naturally*" is in italics, from which I conclude that he objected to immortality being spoken of as a part of human nature, preferring rather to view it as an addition thereto. This conclusion is confirmed by the following quotation:—

"The sentiment expressed in Wisdom (ii. 23) is evidence that, in the opinion of the ancient Jews, the image of God in man comprised *immortality* also. 'For

God created man to be immortal, and made him to be an image of His own eternity; and, though other creatures, and even the body of man, were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death, had not sin entered the world; yet, without running into the absurdity of the "natural immortality" of the human soul, that essence must have been constituted immortal in a high and peculiar sense, which has ever retained its prerogative of eternal duration amidst the universal death, not only of animals, but of the bodies of all human beings. To me there appears a manifest allusion to man's immortality, as being included in the image of God, in the reason which is given in Genesis for the law which inflicts death on murderers. 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man; and must, therefore lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded, for this very reason, that death introduces him into changeless and eternal relations, which were not to lie at the sport or mercy of human passions.'—(Vol. ii. pp. 173-4.)

That he believed in man possessing an immaterial soul, distinct from the body, is apparent from the following extracts:

"Life, then, whether organic or animal, is not the cause of intelligence; and thus all true reasoning upon these phenomena brings us to the philosophy of the Scriptures, that the presence of an immaterial soul with the body, is the source of animal life; and that the separation of the soul from the body, is that circumstance which causes death."—(Vol. i. p. 389.)

"In spirituality, and, consequently, immateriality, this image of God in man, then, in the first existence, consists. Nor is it any valid objection to say that immateriality is not peculiar to the soul of man, for we have reason to believe that the inferior animals of the earth are actuated by an immaterial principle."—(*Gleig's Stockhouse.*) This is as certain as analogy can make it; but if we allow a spiritual principle to animals, its *kind* is obviously inferior; for the spirit which is incapable of continuous induction and moral knowledge,

must be of an inferior order to the spirit which possesses these capabilities; and this is the kind of spirituality which is peculiar to man."—(Vol. II., p. 173.)

In discussing the penalty for Adam's sin and its consequences on his descendants, Watson endorses the theological definition that our first parents incurred "death, bodily, spiritual and eternal." "Bodily" death, he says, is "the separation of the rational soul from the body," while "spiritual" death is "a separation of the soul from communion with God," or "a state of sin." He then speaks of "eternal" death in the following terms:—

"But the highest sense of the term death in Scripture is the purishment of the soul in a future state, both by a loss of happiness and separation from God, and also by a positive infliction of divine wrath."—(Vol. II. p. 219.)

The following passage shows that although objecting to "natural immortality," he did not believe in death being a cessation of life:—

"The notion of others that the death threatened extended to the annihilation of the soul as well as the body, and was only arrested by the interposition of a Redeemer, assumes a doctrine which has no countenance at all in Scripture, namely, that the penalty of transgressing the divine law, when it extends to the soul, is death, in the sense of annihilation. On the contrary, whenever the threat of death, in Scripture, refers to the soul, it unquestionably means future and conscious punishment. Besides the term "death," which conveys the threatening, does not properly express annihilation. There is no adequate opposition between life and annihilation. If there were such an opposition between them, then life and non-annihilation must be equivalent terms. But they are not; for many things exist which do not live."—(Vol. ii. p. 218.)

It is thus evident that Richard Watson used the words quoted in the *Declaration* either in a sense different from that which Christadelphians attach to them, or that he himself did not understand their real meaning. When compared with the above quotations he certainly appears to be out of harmony with himself. It is another illustration of the "confusion worse confounded" produced by theological writers ignorant of the truth, and should tend to increase the gratitude of all who have

been delivered from such an inextricable labyrinth.

Praying for the speedy sweeping away

of every "refuge of lies,"—I am, yours fraternally,

J. J. ANDREW.

P.S.—The italic words are Watson's own.

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## 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.

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*"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.)

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### BIBLE HISTORY CONFIRMED BY THE MONUMENTS OF EGYPT.

"The monumental history of Egypt illustrates that of the Bible; first of all, in the fact that whenever the sacred writers give the name of an Egyptian King, there is found in the native records of the period indicated a prince bearing the appellation. Shishak, Zera, Tirhakah, Necko, Hophra occur, according to the Hebrew annals, especially where Sheshouk, Osorko, Shebak, Tehrah, Neku, Naphra are placed by the Egyptians. Each of these names belong to one epoch and to one only, and each is found exactly at the period where the sacred penman places it. Again, when Egypt appears, by the native annals, to

be suffering depression at the hands of a foreign Power, the sacred narrative, if it deals with Egypt at all, shows the same fact of depression, and indicates the temporary predominance of the same foreign influence. Thus the Ethiopian predominance, in the latter portion of the eighth century, B.C., and the beginning of the seventh, is strongly marked in Isaiah (chaps. xviii. and xx.), and noticed to some extent in the Second Book of Kings. Sennacherib, when he invades Egypt, has for an adversary, not a native Egyptian, but 'Tirhakah, King of the Ethiopians,' the Tehrak of the hieroglyphics, and the Tarrae-as of the native historian, Manetho, whose nationality is distinctly declared by both these authorities to be Ethiopian.

Thirdly, in one instance, where the Holy Land itself was the scene of an Egyptian expedition, the monuments contain a distinct notice of the fact, and add to what is told us in Scripture some very interesting particulars. Shishak, we learn from Chronicles, 'came up against Jerusalem with 1200 chariots and threescore thousand horsemen,' and 'took the fenced cities which pertained to Judah, and came to Jerusalem.' And Rehoboam 'humbled himself' and became Shishak's 'servant,' and gave him the treasures of the temple and the treasures of his own palace, and Shishak carried away also the shields of gold which Solomon had made.—(2 Chron. xii. 2-9.) Now, we find at Karnak, in Egypt, that this very King Sheshouk set up after his expedition an inscription, in which he commemorated the submission of the king (or kingdom) of Judah, and also recorded the capture of a number of 'fenced cities' of Judah and Israel, as many as fifty or sixty being particularised. It is curious to find that these cities are not all of them in the Southern Kingdom. Some of them are most certainly within the territories of Jeroboam, who was Shishak's creature (1 Kings xi. 40) and ally. It seemed strange that Shishak should have taken these cities until it was observed that they all belonged to one of two classes—either they were Levitical, or else they were cities the population of which was Canaanite. We can easily understand that the Levitical cities would be hostile to a king who had 'cast the Levites off from executing the priest's office' (2 Chr. xi. 14), and that the Canaanite cities may, under the circumstances of time, have reasserted their independence. Thus it would seem to have been Shishak's aim to strengthen Jeroboam in two ways—1, by weakening Rehoboam, his enemy; and 2, by putting down all opposition to him within the limits of the Ten Tribes, and placing him in quiet

possession of the whole kingdom. Such are the chief of the clear and direct historical illustrations of Scripture contained in the Egyptian records. It is, perhaps, to some of you disappointing to find that they are so few. No doubt it would have been highly interesting to have discovered among the inscriptions a notice of the visit of Abraham to the first Pharaoh mentioned in the Bible, or an account of the arrival of Jacob and his family in Egypt, or a recognition of the high position of Joseph or of Moses, or clear evidence of the servitude of the Israelites under the 'king who knew not Joseph,' or a description of the Exodus and of the destruction of the Egyptian host in the Red Sea. And there have not been wanting among archæologists some sanguine and less critical spirits who have persuaded themselves, and endeavoured to persuade others, that some of these events are either described in the Egyptian monuments or represented. But calm and cool criticism, inexorable as fate, and not to be tempted to swerve an inch from the strict line of the most probable by any leaning towards the interesting or the desirable, lays it down that in the Egyptian records none of these events obtain mention, though some of them may obtain illustration from events which are represented or recorded."—*Canon Rawlinson.*

#### J.M.'S OBJECTIONS TO THE BIBLE.

Turning from the subject of numerical discrepancies, J. M. in paragraph vi. says a word on the subject of the genealogies. He professes to have expected "simplicity and harmony" "in a subject like this." This shows that he is rather more simple himself than he may suspect he is, for if there is one subject with which common experience shows there is a natural facility for the development of complexity and apparent



inconsistency, it is the subject of genealogical relation and descent. A boy has a father who dies: the boy's mother marries again—a man it may be of the same name but no connection. The second husband gets called "father" and is known for forty years after in the family in that character. The boy not liking his second father, runs away and gets adopted by a third, whom he calls father. The boy grown to a man emigrates. His real father's brother has also emigrated and dies in the colony without relatives, intestate. The son puts in a claim for the property. His history is enquired into. People knowing the son at different stages, give conflicting accounts—some know him as the son of one man, another as the son of the second, and third as the son of still another. Judges like "J. M." would dismiss the claim, remarking that "in a subject like this," they would have expected "simplicity and harmony."

"J. M." in the genealogies, finds "a series of intricate puzzles," which, not being able to solve, he concludes are evidence of the falsity of the claim of the Scriptures to the word of God. The puzzles exist doubtless, but their existence rather proves than disproves the Bible, for it is the characteristic of truth to be sometimes apparently inconsistent, while falsehood carefully strives to preserve the appearance of consistency. Thus a man arriving in Birmingham, says, "I have just come from London." A fellow traveller says, behind his back, "Why, I came into the train when at Stafford, and I saw the fellow in the town there at a review two hours before the train started." Afterwards, the man himself says to a third party, "I was at Stafford to-day and saw the review." Without explanation, there is an appearance of inconsistency in the story, due to its artless truthfulness; for it turns out that the man came by express from London, but got into the wrong part of the train,

and was taken to Stafford, where he had to wait over two hours for a train to Birmingham, and filled up the time by sauntering out of the town to where a review was going on. A man pretending to have come from London would have carefully abstained from all allusion to any other place.

Two discrepant accounts of a matter, both shown by other considerations to be true, must be capable of reconciliation. But some people are not capable of effecting the reconciliation, and like "J. M." they prefer the easier method of throwing overboard the whole matter as an imposition, especially when they have a bias against the Bible; for the rejection of the Bible leaves a man free to live for himself in the present world, which all the natural instincts incline a man to do.

The "intricate puzzles" to which "J. M." alludes are all capable of solution and have been solved (see *Christadelphian* for Decr. 1872) except the one he cites, which is not a "simple example" of the rest, as he calls it, but an exception altogether, standing by itself in this peculiarity, that it is due to the difference existing between the Hebrew Scriptures and the Septuagint. The Septuagint version differs from the original Hebrew in the genealogies, from the circumstance, doubtless, that the translators (uninspired patriotic Jews) doing their work in Egypt, which boasted mythically a great genealogical antiquity, desired to represent the Jewish archives as reaching further back than they did, so as to compare more respectably with Egyptian antiquities. Among the discrepancies due to this cause is the insertion of a generation (Cainan) between Arphaxad and Sala, not found in the Hebrew Scriptures.—(Gen. xi. 12.) This addition appears in Luke, thus: "Sala who was the son of Cainan, who was the son of Arphaxad."—(Luke iii. 46.) This is what "J. M." lays hold of. The question is, how came this addition into Luke? "J. M." cares not

to enquire. It is sufficient for him that it is there. But this is not enough for a mind perceiving how entirely the truth of the Bible is otherwise provided. In the absence of positive knowledge, we can only suggest, and a feasible suggestion it is, that it was added by some transcriber of Luke who only had the Septuagint version of the Old Testament in his possession, and who, on comparing Luke's list with that in Gen. xi. concluded that Luke had made an omission. We may not know how that addition occurred, but it must have occurred in some way not inconsistent with Luke's inspiration, because inspiration is proved conclusively on independent grounds.

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 215.)

"The continued dissensions of the Pharisees and Sadducees sprung up in the days of John Hyrcanus (if not before): this division among the Jews was a guarantee against either party introducing any new book as a part of Holy Scripture. If it were proved that the Sadducees received only the Pentateuch as authoritative, still they would have been a check on the Pharisees, if they had wished to add any fresh book of prophecy, which (on the *Maccabean* theory) Daniel would have been.

"All the *Maccabean* theory of the origin of Daniel seems to me to arise from the notion that that age, and the period immediately succeeding, are times of which we know so little, that anything might then have occurred without our being able to prove the contrary. But, in truth, we know the history of the *Maccabean* age with particular exactness; and what we know happens to supply distinct evidence on the very point in question. How can we imagine that within twenty-eight years (probably but half so long) all memory of facts

was so utterly effaced, that a recent book passed current as an ancient prophecy?

"We may well ask, How could this be? and especially so, when we remember what pains the Jews have taken to preserve in the Feast of Dedication the memory of the *Maccabean* deliverance. This feast connects the Jew of the present day with the deeds of Judas: how much more must it have done this while there were yet living the elders, in whose days these things had been wrought? The thanksgiving used still in this feast by the Jews appears itself to be a production of that very age; for it contains the expression, 'Thou hast wrought for Thy people Israel, great salvation and deliverance, as it is this day,'—words only fitting a time when the fruits of the *Maccabean* struggle were still enjoyed by the people of the Jews as mercies in all their freshness.

"Thus the notion that the *Maccabean* period was one of such uncertainty, and that its events were so little remembered, that a spurious book might easily be received as genuine, is singularly at variance with the facts of the case. It was an epoch to which peculiar attention was directed, both at the time and in later ages. And be it remembered, that the period alleged to be so obscure, in which the book of Daniel was (according to the suppositions brought forward) introduced into general use, is limited to the sovereignty and high-priesthood of John Hyrcanus,—a period not greater than that from the death of Napoleon, at St. Helena, to the time when the supreme power in France had passed into the hands of his nephew. A comparison of this period with a similar space of time in our own days, makes us feel the futility of imagining that so small an interval was enough to envelope such a notorious fact as the reception or non-reception of a book of Scripture in obscurity.

“Thus the first book of Maccabees is evidence to us of the completest kind, that the book of Daniel was, in the Maccabean age itself, received and used as being what it professed,—an authoritative revelation given to the prophet of God in Babylon.

“But we can go yet farther: the first book of Maccabees recognises the existence and common knowledge of the book of Daniel prior to the death of Antiochus Epiphanes, and the re-cleansing of the Temple. In chap. ii., it speaks of the death of Mattathias, the father of Judas and his brethren, and how in that hour he gave a charge to his sons to be zealous for the Law of God: in doing this, he draws examples from the saints of the Old Testament,—Abraham, Joseph, Phinehas their ancestor, Joshua, Caleb, David and Elijah who was zealous for the law, and was received up into Heaven. He then continues—‘Ananias, Azarias, Misael, believing, were saved from the flame: Daniel in his simplicity was delivered from the mouth of the lions. And thus understand in every generation, that all who hope in Him shall not be feeble. And fear ye not the words of a sinful man; for his glory is for the dunghill and for worms. To-day he shall arise, and to-morrow he shall not be found; for he shall return to his dust, and his thought perisheth.’—(ver. 59-63.)

“It may be said that we have no certainty that the writer of this book has faithfully recorded the speech of the dying Mattathias: he may have put expressions into the mouth of the Asmonean patriarch, according to his own notions of the historical examples which might be suitably brought forward under the circumstances. Let this objection have its full weight; and even then we see that the author of the book considered that, in B.C. 166 (not more than sixty years before he wrote), Daniel was a book of Scripture so well

known, that examples might be taken from it to conclude a list which began with Genesis. He never would have put into the mouth of the dying priest sentiments and allusions altogether incongruous, and which must have been known to be such by those for whom he wrote.

“It is, however, difficult to suppose that the speech of Mattathias is the invention of the author of the book: it is characterised by that gravity and sobriety of statement which seem to mark it as real history; and this narrative was written, be it remembered, in the days of the grandson of the Asmonean patriarch.

“Thus the first book of Maccabees supplies simple evidence that the prophecy of Daniel was a well-known and accredited document prior to the Maccabean days in which some would place it. This might be considered as enough evidence: in common cases, if we find that a document has been accredited for being what it professes, so long, that memory or record can testify nothing to the contrary, then the document is received as bearing evidence of its own origin.

“Did the Jews, prior to the Maccabean age, receive books which professed to contain Holy Scripture lightly and unadvisedly? Let the persecution of Antiochus, during which they so clave to the law of Moses, bear witness to their adherence to their own Scriptures: let their conduct wherever found, in their dispersions, attest the same thing. They hold fast, and have held fast, the same collection of sacred books, to which they have added no others, even though they have introduced so many disfiguring traditions.

“The book of Daniel professes to be written by Daniel in the captivity; it contains the mention of events which, if true, must have been of public notoriety amongst all the Jews in

Babylon. Did they accredit Daniel as a prophet, and did they receive his book as a divine prophecy? If they did, then there is an end of the whole matter. But if the reception of the book of Daniel was a later thing, how did it take place? Was it first known and received by the Jews of Jerusalem, at an age subsequent to that of the prophet? If so, how did the Jews of the dispersions regard it? Did those of Babylonia condemn it or attest it? With Babylonia the returned exiles had habitual intercourse for ages;\* and Jews of that region had much to do (as we see in the cases of Ezra and Nehemiah) with the reforms carried on amongst the returned Jews. Thus, if the book were first

\* Thus, after Antigonus, the last Asmonean who united the Aaronic high-priesthood with that kingship which the family of David alone could claim, was ignominiously beheaded at Antioch, Herod (B.C. 36) bestowed the office of high-priest on Ananelus, an obscure priest whom he sent for from Babylon to receive the office (Josephus, Ant. Jud., lib. xv. 2, 3). This Ananelus was descended from the priests who had remained in the captivity; and it is evident that the Jews must have well known the circumstances, and even genealogies, of their brethren on the Euphrates; otherwise they would never have owned Ananelus—the descendant of those who had been deported five centuries and a half before. So far from objecting to the appointment of this priest from Babylon, the Jews objected to his subsequent deprivation. Thus the children of Israel in the different countries must have been well acquainted with the things that related to one another.

received in Babylon, it must have been by those who would at once check any forgery in the matter; if in Jerusalem, then the Babylonian Jews would have been witnesses for or against its claims.

“But, in fact, this leads the inquiry to the common grounds on which we prove the transmission of all ancient books or ancient monuments whatever. If any book is spoken of in the first place where it is mentioned as a known and authentic writing, the presumption is always considered to be in its favour, even though there is no prior proof of its existence. This presumption is considerably strengthened if the writing is mentioned as well known, and especially if it is spoken of under circumstances which incidentally prove this to be the case. A further corroboration is afforded if it is not the property of any individual merely, but of a community who guard it as an authoritative document: we then possess that sort of external evidence which leads us to examine the writing itself, and to see by whom it professes to be written, and when.

“Having done this, if we find that it claims to proceed from an author, who would, from the circumstances of the case, be well known by the community who possess the writing, we have reasonable grounds for receiving it as being what it claims to be. The burden of proof, then, rests wholly on those who deny the authenticity.”

## THE RUSSO-TURKISH WAR AND PROPHECY.

### A DIALOGUE.

*Dramatis Personæ.*—BROTHER HOPEFUL WATCHER, BROTHER WANT-TO-KNOW, AND MR. FRIENDLY NOTSURE.

DATE: APRIL 25TH, 1877.

*Brother Hopeful Watcher* (meets brother Want-to-Know and his friend, Mr. Friendly- | *Notsure*)—Good morning, brother Want-to-Know.

*Brother Want-to-Know.*—Good morning. Let me introduce my friend, Mr. Friendly Notsure. He is inquiring into the truth.

*Brother Hopeful Watcher.*—How do you do, Mr. Notsure? These are stirring times, and very interesting to those who believe and understand the prophets.

*Mr. Friendly Notsure.*—Yes. I wish I had the confidence of some of you gentlemen in these matters.

*Brother Hopeful Watcher.*—Confidence is sure to come with a due acquaintance with the subject. Have you heard the news, brother Want-to-know?

*Brother Want-to-Know.*—No. What is it?

*Brother Hopeful Watcher.*—Declaration of war by Russia against Turkey, yesterday. It is in this morning's papers.

*Brother Want-to-Know.*—Is that a fact? Well, well, it has come at last, has it? I began to think it would never come, or at all events, not for a long time.

*Brother Hopeful Watcher.*—Well, I cannot say I was troubled with thoughts of that sort. I thought, as they used to say about the first Napoleon, it would come "with the violets." It is my opinion that Russia has just been protracting the negotiations till the spring, when the weather would be more favourable for military operations.

*Brother Want-to-Know.*—Very likely; but then other Powers have had a hand in the negotiations, and really wanted to maintain peace, and it seemed as if their efforts would be successful, even so recently as a few weeks ago.

*Brother Hopeful Watcher.*—Well, it had that appearance on the surface, but I had little faith in their efforts, even looking at their task as a mere political problem, apart from prophecy. The fact is, these peacemakers—I mean, of course, the diplomatists and Cabinets—do not seem to have understood the situation, or, if they have, they have not grasped matters with a firm hand, and so things have, at last, slipped out of their grasp. They seemed to think that all they had to do was just to sketch out on paper the reforms necessary for the welfare of the "Christians," and to protest and remonstrate with the Turks if they did not carry them out; whereas, it was evident from the first that, with all their talk about "reforms" and "constitutions," the Turks would not do anything until they were compelled. How could there be any lasting peace, in view of the state of things existing in Turkey? Two different races, of different religions, hating each other with a deadly hatred, the ruling race practising all kinds of oppression and extortion, and the ruled groaning and chafing under their yoke; the dominant race not only in the minority, but deteriorating in every way, and the subject-race increasing in strength

and in their determination to be their own masters.

*Brother Want-to-Know.*—Ah! that reminds me of a pithy description I heard recently,—that "the Turks were half dead, and the Christians half alive."

*Brother Hopeful Watcher.*—Yes, that is both epigrammatical and (in a certain sense) true, which epigrams often are not: nationally the Turks are dying, while the "Christians" (so called) are springing into new life of a certain sort; and, that being so, it was inevitable that they would try to throw off their yoke, which was becoming more galling year after year, and strike a blow for freedom and independence.

*Brother Want-to-Know.*—But the Governments of Europe really wanted to improve the condition of the Christians.

*Brother Hopeful Watcher.*—Yes, but they didn't deal with it practically and determinedly enough, and so all their schemes have come to nought. First, there was what was called "the Andrassy Note" and the Consular Meeting, then "the Berlin Memorandum," then the Conference—which ended in smoke, simply because the Powers would not compel Turkey to do what they saw and admitted was really necessary—and last of all this absurd Protocol. And that has ended in smoke, too, according to *Punch*.

*Brother Want-to-Know.*—What are you referring to?

*Brother Hopeful Watcher.*—*Punch's* cartoon this week is called "The Extinguisher on Fire," and represents a pile of burning war materials, with a paper extinguisher, marked "Protocol," on the top, to put out the fire. Lord Derby, standing by, says with consternation that the thing is "all ablaze," to which Lord Beaconsfield coolly replies, "Yes, my dear D., paper will burn, you know."

*Brother Want-to-Know.*—Ah! I haven't seen that.

*Brother Hopeful Watcher.*—Well, that hits it off. The peacemakers thought they could extinguish the fires of revolution with paper documents and so forth, but they have not succeeded. They might as well try to cure typhus fever with sticking plaster.

*Brother Want-to-Know.*—Perhaps the angels have been working against them.

*Brother Hopeful Watcher.*—It isn't a matter of "perhaps;" of course they have had to do with it. You remember what is written: "There shall be a bridle in the jaws of the people, causing them to err." This bridle is angelically held.

*Mr. Friendly Notsure.*—What do you mean? Do you think the angels have a hand in such things?

*Brother Hopeful Watcher.*—Yes, the Scriptures say so. Don't you remember what it says in the epistle to the Hebrews? Referring to the angels, in the last verse of

the 1st chapter, it is said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

*Mr. Friendly Notsure.*—But that only teaches that they minister to believers, not that they have to do with political affairs.

*Brother Hopeful Watcher.*—It may appear so to you at first sight, as it has done to others. But look at it a little more closely, and you will see it involves what I say. I admit that the angels guide the personal affairs of saints, as David says: "The angel of the Lord encampeth round about them that fear Him." The fact is also illustrated in the lives of the fathers. But Paul's words are not that the angels minister "to" the heirs of salvation, but "for" them (*dia*, with the accusative—*on account of*.) Now, if the interests of the heirs of salvation are affected by the affairs of nations, then the angels, in regulating and guiding those affairs, are ministering "for" on account of those heirs. That the affairs of nations do involve those interests must be well known to you, Mr. Notsure, even though you have not yet quite made up your mind. The saints, in fact, cannot attain to their inheritance till the affairs of nations have been guided to that situation which God has appointed as the time and occasion for Christ to take possession of the kingdoms of the world. But, take a statement in the next chapter: "For unto the angels hath he not put in subjection the world to come." The first passage shows that the angels have to do with some mundane affairs, and the latter, taken in connection with it, clearly implies that God has put the world that now is, that is, the present state of things generally, in subjection to the angels, for the purpose, no doubt, of working out His designs, and—especially at the present time—of developing the situation ready for the return of Christ.

*Mr. Friendly Notsure.*—It is a strange idea, and new to me, I must confess.

*Brother Want-to-Know.*—There can be no doubt it is so. (To brother Hopeful Watcher.) How do you think the angels work?

*Brother Hopeful Watcher.*—Well that's a difficult question to answer; because you see we have no practical acquaintance with them and their methods. No doubt they work in an unseen way; at all events, if men see them they don't know them to be angels, or else we should hear of them from time to time. But they can easily control events, and give matters a different turn, in a thousand ways, without those whom they affect knowing that they are so dealt with. We have a little light on the subject of their operations in the book of Daniel, and as I see you have, as usual, your Bible with you, you may as well turn to it. It is in the 10th chapter and the 18th verse. The angel that appeared to Daniel said to

him, "But the prince of the Kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia." That statement indicates that, in the execution of their work, the angels are not possessed of, or at all events are not allowed to use, unlimited power and wisdom. It is evident that, in the carrying out of the purpose of God, they do not act as mere automata. They receive instructions as to what is to be done (Ps. ciii. 20-21), but in accomplishing the things to be done, they require to exercise the limited power and intelligence at their disposal with a certain amount of freedom and discretion. We can understand how this should be in view of the fact that they have to affect the decisions and the actions of men without any mechanical interference with their volition, and without the men being aware of their taking part in their affairs. To remove a mountain or take an open part in human affairs would be easy compared with the part the angels have to perform. This part is not only more difficult, but must be more interesting to them. Indeed we can well imagine, from a comparison with ourselves, that this will constitute half the pleasure of their work, and it gives us some idea as to our own future position and work, if we are "accounted worthy to obtain that world,"—that is, "the world to come," which God has, by promise, put in subjection to the redeemed of the Adamic race,—for if we are so blessed we shall be equal to the angels, as you will see by turning to Luke xx. 35-36.

*Mr. Friendly Notsure.*—Well, that is a very extraordinary view. I must say, I see no reason to doubt its correctness, in view of the passages referred to, but I confess I never looked at the matter in that light before. Of course I believed that God is overruling and developing the affairs of nations in a general way, but not in the minute way that that passage in Daniel seems to imply.

*Brother Want-to-Know.*—It is a very pleasant thought that these affairs are angelically guided; for although the angels may be "withstood," as Gabriel was in the passage quoted, they are sure to come off successful in the end. Perhaps some of the angels have been "withstood" by the emperors or sultans in recent affairs, before succeeding in the objects before them.

*Brother Hopeful Watcher.*—Very likely. Anyhow, if they have been aiming at producing this war, they have succeeded, no matter what obstacles they have had to encounter. You must have observed, in watching the progress of the negotiations, how frequently the question of peace or war has been trembling in the balance, and how

often it seemed likely that peace would be patched up on a false basis; but war has come, after all. How much of this may be the work of the angels of course we cannot say, but that they are working in the matter there can be no reason whatever to doubt. The fact may give us confidence in the subsequent course of events, and will be a great consolation if affairs should now and then—as they probably will—appear likely to take a different turn from what our study of prophecy has led us to expect.

*Mr. Friendly Notsure.*—Well, now that war has been declared, what do you think about it in connection with prophecy?

*Brother Hopeful Watcher.*—That is soon told. It will be, or lead to a fulfilment of Daniel xi. 40—that is to say, of all but the first sentence, which has been partly, if not completely, fulfilled already.

*Mr. Friendly Notsure.*—Then you think there is no doubt of Russia's success?

*Brother Hopeful Watcher.*—There could scarcely be a shadow of a doubt upon that point even if we only looked at the matter from a human stand-point, considering the enormous disparity between the position, the armaments, and the resources of the two countries. The only advantage Turkey has is her navy, which is, no doubt, superior to Russia's, but this will not counter-balance her disadvantages, as the contest must, I apprehend, be chiefly decided on the mainland. Russia, though not flourishing financially, is able to pay her way, while Turkey is practically bankrupt. Russia's army is vastly superior in numbers and organization, so much so that she will be able to overwhelm Turkey by mere numbers; and she has food supplies to draw upon, while Turkey is, in some parts, so devastated by recent events, and so uncultivated, that there is already a prospect of famine. But, of course, the basis of confidence in the case is the declaration in the prophecy I have referred to (confirmed by some other prophecies) that the occupier of the Holy Land is to be overthrown by a northern power.

*Brother Want-to-Know.*—I should like you to show how you make out Russia to be the power spoken of in Dan. xi. 40 to the end of the chapter.

*Brother Hopeful Watcher.*—You seem not quite certain about Dan. xi. 40 referring to the matter. Do I understand you correctly?

*Brother Want-to-Know.*—Well, it's just this way. I know what the views of the brethren generally are about it, and I have a sort of intuitive perception that they are correct, for they fit in so exactly; but if I were asked to demonstrate it I don't know that I could do so satisfactorily.

*Brother Hopeful Watcher.*—Well, it is certainly desirable to be able to give a good "reason for the hope that is in us" in

regard to these things as well as on the general and elementary parts of our hope, especially at the present time, when we have such good opportunities of drawing people's attention to the truth in connection with Eastern events.

*Brother Want-to-Know.*—I quite agree with you. It certainly is not very satisfactory to have to say to an enquirer, "I can't explain this to you, but if you'll go to So-and-So he'll tell you all about it."

*Brother Hopeful Watcher.*—Well, in the first place, have you any doubt about "the King of the North," in verse 40, being Russia?

*Brother Want-to-Know.*—I cannot say that I have; there is no other power that can, in any special way, be called "the King of the North."

*Brother Hopeful Watcher.*—Russia can, most emphatically, be so styled, even in regard to the whole world, for in looking at a map of the world the other day, I was much struck with the fact that her territory almost circles the North Pole; but especially can "the autocrat of all the Russias"—as they call him—be styled "the King of the North" in relation to Palestine—which is generally the point of view of inspired writers. This is the case even in relation to Babylon, which some might take as the standpoint, on the ground that Daniel was there when he received this prophecy.

*Brother Want-to-Know.*—But in that case, what about "him" against whom "the King of the North" is to come "like a whirlwind, with chariots, and with horsemen, and with many ships?"

*Brother Hopeful Watcher.*—That is the power spoken of in the verses immediately preceding the 40th verse, and must be Turkey.

*Brother Want-to-Know.*—Well, I have always understood it to be Turkey, but how do you prove it?

*Brother Hopeful Watcher.*—In this way. You see it says that when the King of the North comes against this other power, "he shall enter into the countries, and shall overflow and pass over." And then it continues, "He shall enter also into the glorious land." Now what country is that?

*Brother Want-to-Know.* Well, I suppose, Palestine; at any rate it is a very appropriate name for it, in view of its past history and future destiny.

*Brother Hopeful Watcher.*—There can be no doubt on that point. Palestine is called by that name in other parts of Scripture; or something, at all events, very much like it, especially if we take the marginal readings. In the margin here (Daniel xi. 41), it is given as "land of delight or ornament, or goodly land." Now turn to Psalm cvi. 24, where, referring to the Israelites in the wilderness, it is said, "Yea, they despised the pleasant land," (margin :

a land of *desire*.) clearly referring to Palestine; and then in Jer. iii. 19, referring to the future gathering of the Jews to Palestine, Jehovah says, "But I said, how shall I put thee among the children, and give thee a *pleasant* land, (margin: land of *desire*.) a goodly heritage (margin: an heritage of *glory* or *beauty*) of the hosts of nations? and I said, thou shalt call me, my father, and shalt not turn away from me." In Daniel viii. 9 and xi. 16 also, by the terms "the *pleasant* land" and "THE GLORIOUS LAND," prophetic expositors understand the land of Palestine to be meant, and I think you will find both these passages referred to in Dr. Thomas's *Anatolia*, which deals specially with the prophecies of Daniel; but the two passages from the Psalms and Jeremiah are quite sufficient for the present purpose: a *pleasant* land is surely a land of *delight*, and a land which is a heritage of *glory*, must be a *glorious* land.

*Brother Want-to-Know.*—Yes, I cannot deny the force of that.

*Brother Hopeful Watcher.*—Well, now my argument is this: if "the glorious land" be Palestine, the power that Russia first invades must be Turkey, because that is the only country lying directly between Russia and Palestine, and before invading Palestine, Russia would necessarily have to pass through some part of Turkey.

*Brother Want-to-Know.*—But Palestine is part of the Turkish Empire, whereas you seem to be treating it as though it were quite another country.

*Brother Hopeful Watcher.*—Certainly it is part of the Turkish Empire, but in looking at the matter from this point of view, it may appropriately be spoken of in the way I am doing; because, in a territorial sense, it is a small and comparatively insignificant part of the Empire, and Russia could invade Turkey and possess the principal part of it, and yet stop short at Palestine until a subsequent period, when she might add that to her conquests. And if that were so, in describing those events, it might very well be said that she invaded Turkey, "and overflowed and passed over," and that she entered also into Palestine.

*Brother Want-to-Know.*—I see.

*Brother Hopeful Watcher.*—There is another point which agrees with the conclusion that the invaded power is Turkey: it says (verse 40), "and he shall enter into the *countries*"—plural,—that is, the countries of the invaded power. Now, the Turkish Empire comprises what are, geographically speaking, a number of different countries: there is Turkey in Europe—which is itself composed of a number of countries,—and Asiatic Turkey includes Arabia, Asia Minor, Armenia, Syria.

*Brother Want-to-Know.*—Yes.

*Brother Hopeful Watcher.*—There is

another statement, which corroborates this view of the matter. In the same verse it says, "And at the time of the end shall the King of the *South* push at him." Now, who is the King of the South in relation to Turkey? It cannot be Greece, because although that is south of European Turkey, it is not the power described throughout Dan. xi. as "King of the South." This chapter, you know, has, in great part, been fulfilled, and the fulfilment throughout applies to Egypt and Egypt only. The reason of this is manifest. The words of inspiration take the Jewish point of view, and speak of men and things in their relation to the land of Israel. In this relation Egypt is correctly described as "King of the South," which Greece could not be. Now, as to the pushing of "the King of the South" in the time of the end you know that Egypt has, in the present century, been "pushing" at his suzerain, Turkey, in a very marked manner. In 1829, Mehemet Ali, the Pasha of Egypt, revolted against Turkey, and subsequently obtained possession of Syria; the fleet of the Sultan went over to him, he pushed on to Smyrna, and, but for the interference of some of the Great Powers, would, probably, have obtained possession of Constantinople, and dethroned the Sultan. He was compelled by the Powers to evacuate Syria, and restore the fleet of Turkey to the Sultan. He was, however, allowed to retain the rulership of Egypt, which was to descend to his heirs, though remaining tributary to Turkey. So that altogether, although he did not get all he wanted, the King of the South made a pretty good "push" at Turkey, and he has since, I believe, still further freed himself from subjection to the Porte. I was reading about these events only the other day, in *Eureka* and *Anatolia*, so that they are quite fresh in my mind.

*Brother Want-to-Know.*—Can you give me the exact references? I am not so familiar with *Eureka* as I should like to be.

*Brother Hopeful Watcher.*—I will just refer—[remarks, while turning over the leaves of *Eureka*].—What a remarkable man Dr. Thomas was! The amount of labour and ability he bestowed in the production of this book, if devoted to any of the numerous fields of literary labour in favour of the world, would have made his name famous; but, in the providence of God, his energy was directed into a better channel, and he learned to look with contempt on mere worldly fame, desiring most of all the approval of God. Well, we should have had good cause to be thankful if he had done no more than write this book; and I wish the brethren generally read and appreciated it more. They would be more steadfast in the truth, and not be blown about so much by winds of doctrine, because the doctrine it



teaches is the doctrine of the Scriptures; but, unfortunately, many seem content with the mere elements of the truth—"milk for babes," in fact, without caring for the "strong meat." ] Yes, here it is: in *Eureka*, vol. III. pp. 549 and 550, in a section entitled "Historical Summary of the Drying-up of the 'Great River Euphrates;'" and at p. 78 of what used to be called *Anatolia*, but which I see is now published at the end of the third vol. of *Eureka*, under the title of "A brief exposition of the Prophecy of Daniel."

There is just one other point I may refer to for your further satisfaction, as to who the Kings of the North and South and the power between them are. In the 2nd verse of this 11th chapter of Daniel it refers to certain Kings of Persia, one of whom should oppose "the realm of Grecia," and in the next two verses it continues, "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." This, of course, refers to Alexander the Great, King of Greece, who overthrew the power of Persia, and whose kingdom, after his death, was divided into four, "and not to his posterity," but amongst four of his generals. Now these four kingdoms comprised the greater part of what is now called the Turkish Empire, including Egypt, and in the subsequent part of this chapter, from the 5th verse, we have a prophecy of certain events which were to transpire in connection with two of these kingdoms (the one north and the other south of Palestine, whose kings are therefore described as "the King of the North" and the "King of the South.") The prophecy extends over a very long period of time; and, at the end of the chapter, at last comes down to "the time of the end." You will find in the "Exposition of the Prophecy of Daniel," to which I referred just now, that Dr. Thomas gives a paraphrase of the greater part of this chapter, tracing the course of history, and showing how the predictions have been fulfilled. If you will read that—it is at page 49—I think it will greatly help you to see the truth of the matter.

*Brother Want-to-Know.*—I have not quite followed your argument.

*Brother Hopeful watcher.*—This is what I mean. This 11th. chapter of Daniel is a distinct and complete prophecy of itself. Now, its commencement has to do with certain specific countries; subject to the power of Persia and Greece before the Christian era. It goes on to prophesy events concerning those same countries in succeeding centuries; therefore, the latter part of

the prophecy has to do with the same countries. Now, these countries include Turkey, Syria, Egypt, &c.; therefore, the countries referred to in the latter part of the chapter are the same countries, as well as any others near to them to which the prophecy may apply in the beginning.

*Brother Want-to-Know.*—Now, I see. Your conclusion certainly seems right, but I must study the chapter further, with the help of Dr. Thomas's exposition.

*Mr. Friendly Notsure.*—I have listened with great interest to your conversation; but there is one point you have not touched upon. Suppose we take for granted that the latter part of the chapter refers to Russia, Turkey, &c., how do we know that "the time of the end" of verse 40 is the present time, or even the present century? Russia, you know, has frequently been at war with Turkey, and nothing has come of it as regards your expectations.

*Brother Want-to-Know.*—That reminds me that I have heard that many of the brethren at the time of the *Crimean War*, twenty years ago, thought that would be a fulfilment of this and other prophecies, but their expectations were disappointed. Russia was defeated then, and might she not be now? and then we should have to wait for another Russian invasion of Turkey another twenty years, or perhaps even till next century.

*Brother Hopeful watcher* (smiling.)—Scarcely likely is it? You see the condition of things has entirely changed since the *Crimean War*: Russia has grown stronger—developed her army and constructed railways, which will enable her to move her troops more quickly, and so forth; while Turkey has become weaker and weaker in every way, and many of her best friends don't think she has any chance against Russia; besides which, in the *Crimean War* she had England and France to assist her, otherwise she would probably have fallen then; whereas, now she has not a friend left to help her, but has other enemies besides Russia rising up on every side: Montenegro already up in arms, Persia expected to be very soon, Greece getting rampant, rumours about Serbia, notwithstanding her treaty of peace, and Roumania may, sooner or later, be dragged into the broil. So that, altogether, there seems small chance of Turkey surviving the present crisis, and therefore I think we have good reason, even from a natural point of view alone, for concluding that we are living in "the time of the end." But there is another reason. Some of the prophetic periods leading up towards the second appearing of Christ had not expired at the *Crimean War*, which prevented the brethren expecting that war to lead to the end for twelve years after at

least. But now one of those periods—the papal one—is run out, whilst others are on the point of terminating, or are fast drawing to a close.

*Mr. Friendly Notsure.*—I should like you to go into that matter in detail.

*Brother Hopeful Watcher.*—I'm afraid there's not time now; it would take too long, and I must leave you presently.

*Brother Want-to-Know.*—That sounds a little like what we are accustomed to hear from orthodox friends when they are in a difficulty. I'm afraid want of time is sometimes used as an excuse for want of knowledge or want of preparation.

*Brother Hopeful Watcher.*—I assure you I mean what I say; I dislike that sort of thing as much as you do. On another occasion, perhaps, we may have a talk about times and seasons.

*Brother Want-to-Know.*—I will just ask of you one more question. It seems rather strange, in view of the fact that Turkey's fleet is superior to Russia's, that "many ships" should be spoken of as one of the means of conquest in the hands of the King of the North. Surely, if Turkey's fleet is so much superior to Russia's, she will be able to beat Russia on the water, even if overwhelmed on the land?

*Brother Hopeful Watcher.*—We can't tell. Some catastrophe, by torpedoes or some other means, might bring about the destruction of Turkey's men-of-war. The ships of Tarshish are to be broken "with an east wind," and why not the ships of Turkey by some means as simple to the natural eye?

Anyhow, the mention of "many ships" may be looked upon as simply part of the general description of Russia's means of conquest, for had she not even the inferior navy she has, her task would certainly be a more difficult one. Therefore, although a minor part of Russia's armaments, it is properly introduced in describing the matter generally.

*Brother Want-to-Know.*—I cannot take exception to that way of putting the matter, though the reference to "many ships" struck me at first as somewhat singular. And now, as I see you wish to be moving, I will not detain you any longer at present, but I hope we shall be able to resume the conversation at another time, as there are some other matters still more interesting—connected with these—that I should like us to consider together. I must not say good-bye, however, without thanking you for your explanations, and expressing the benefit I have received from them. I never saw the matter so clearly.

*Mr. Friendly Notsure.*—In that expression I must certainly join.

*Brother Hopeful Watcher.*—I assure you the benefit has not been all yours. The very difficulties you have raised, or rather the exercise of mind in explaining them, has done me good. Benefit must always be the result where brethren meet together with a common and earnest purpose for good, especially if their attention be fixed on the Word of God. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

X.

## The Christadelphian.

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

JUNE, 1877.

FIVE months of the year already gone! Many remarked at its commencement, "This will be an eventful year." So it has proved thus far, and the prospect thickens with calamity. The brows of men grow darker; but the hearts of the Sons of God grow lighter; because these are the tokens of the end. As a brother remarks: "We are in the atmosphere of the new heavens: its incense pervades the air. The sound of the Cossack hoofs is enough to make the Dr. turn in his grave." So he will, anon, and come forth to meet the Son of Man for the work—the

great work of God on the earth. May we stand with him in peace in the great hour of trial, whose approach we have been enabled by his instrumentality to perceive and prepare for.

## SIGNS OF THE TIMES.

### THE FORMAL DECLARATION OF WAR.

#### THE KING OF THE NORTH ON HIS WAY.

WITHIN a week of our last writing under this head, a formal declaration of war was made by Russia against Turkey. The war itself is now in full progress, and overshadows every other subject. There is a daily torrent of matter more or less interesting, all bearing on the great subject of the

signs of the times. In the immense mass, the difficulty is to select suitable matter for this department of the *Christadelphian*, and a second difficulty is found in the condensation of the matter selected. A rapid glance at the leading facts will be the best mode of dealing with the subject.

The majority of the telegrams published are untrustworthy—particularly those from Constantinople, marked “official.” The Russian official reports have so far turned out true, which cannot be said of the Turkish. Those from private sources have proved true in some cases, and untrue in a greater number of others. A thorough sifting of the news as a whole, shows that the course of military events has been distinctly in favour of the Russians. The facts admitted on both sides show this. They are as follows:—

The Russian forces began to move on the very day war was declared (April 24). There are two fields of operation to be kept in view. Russia abuts on the Turkish Empire both in Europe and Asia, as a glance at the map will show the least informed on such matters; and at both these boundaries (nearly a thousand miles apart), Russia has invaded the territories of her adversary. There are therefore two main armies on each side—the European and Asiatic: a distinction which it is necessary to keep in view, in order to understand the movements. In both fields of operation the advantage is with Russia, so far.

On the European side, the part of Turkey's dominions adjoining those of Russia is Roumania: but though nominally a part of Turkey, Roumania has proved the ally of Russia. Before the war had broken out, she had entered into a secret arrangement with Russia to allow the Russian armies to pass through her territories on their way to Turkey proper, south of the river Danube. Had Roumania been favourable to Turkey, it would have made a great difference to the work of Russia. Roumania's favour to Russia has been very damaging to Turkey. When war became evidently inevitable, Turkey asked Roumania to prepare to do her duty as a part of the Turkish Empire, and resist the Russian advance. The prince of Roumania replied, he could not decide so important a question by himself; he must call together her parliament. He did so,

but took a long time to do it. Meanwhile war was declared, and Roumania said to Turkey she was powerless in the presence of the numerous army of Russia, and while wishing to remain neutral, must allow them to pass, so as to avoid a conflict. Thereupon Turkey sent away Roumania's diplomatic representatives, and said Roumania must be looked upon as absorbed by Russia, and treated as an enemy accordingly. This has been followed by Roumania declaring her independence of Turkey, and joining Russia in war against her.

As soon as war was declared, the Russian troops crossed the Pruth and entered Roumania on their way to the Danube. One of the most extraordinary marches on record occurred the next day. A division of the army started early in the morning for Galatz, a Roumanian town on the Danube, sixty miles distant, and arrived there at night, after marching fifteen hours without a halt. The men were footsore and fatigued, but the feat was accomplished. A position of the greatest importance was secured without a blow. The Turks were on the other side of the river, and it was feared by the Russian commander that they would cross the moment war was declared, and occupy Galatz and destroy a certain railway bridge that crosses the Sereth near the place. Such a movement on the part of the Turks would have made the Russian advance into Roumania very difficult; whereas by a single day's march, the Russians secured the command of the Roumanian railway, which they have since used in the massing of troops in various chosen positions, with a view to crossing the Danube. By the same feat, they obtained a footing on the Danube which has been of great consequence. From Galatz, they sent troops forward to Ibraila, Ismail and Reni—other places on the river, at all of which they have erected heavy batteries, and thereby to a great extent neutralised the Turkish gunboat flotilla on the Danube. Great things were expected from this flotilla. It was supposed the Russians could never cross the Danube while these shot-proof gun boats had command of the river. The first movement of the Russians has already put a different complexion on this subject. The movement was so rapid that the Turkish admiral,

Hobart Pacha, was shut into the Danube, and had to run the batteries at night to get into the Black Sea. It was at first supposed the batteries would be no impediment to the gunboats. It was supposed the gunboats, being iron-clad, could stand any amount of battering, while they would be able to stand calmly in the midst of the iron hail and spread destruction among their enemies on the shore. This idea has been dispelled by the destruction of the largest of the vessels composing the Turkish flotilla.\* She was preparing to bombard Ibraila in a leisurely way when a Russian shell either went down the funnel or penetrated her deck, and, setting fire to her magazine, blew her to atoms, with a crew of 200 men, only one of whom is alive to tell the tale. Another gunboat, trying to pass down the stream, not having her guns, has had to surrender to the Roumanian batteries, while a third, attempting to run in the face of the Russian guns, has had to turn back, after being struck eight times. In addition to these advantages, the Russians have one or two gunboats of their own on the river. These they transported in pieces by rail, and put them together after the march to Galatz, and are finding them very useful in laying torpedoes and effecting various operations on the opposite bank, such as the other day, removing to the Russian side of the water a large supply of coal which the Turks had stored at a certain point for the supply of their own gunboats.

Against these things, the Turks have not a single solid advantage to place so far as the European field of operations is concerned. On the contrary, the Russian plan for crossing the Danube is so entirely concealed, that the Turks do not know where to concentrate their greatest force, and are harassed by the necessity of marching first from one point and then to another. The really serious part of the campaign will begin with the Russian crossing of the river, and for this, preparations are now nearly complete. It is announced that the Czar intends to be present at the operation.

In the Asiatic sphere of operations, there have been fewer preparations to make, and consequently the fighting has already begun, and important advances been made. The Russians crossed the frontier at four different points on the day war was declared. That

very day one of the Russian columns encountered the Turkish outposts, who were surprised and overpowered, and driven out of their entrenchments, after leaving over a hundred prisoners in the hands of the Russians, and a number of dead and wounded in the field. Desultory fighting ensued at various points for several days, the Turks falling back. The Russians occupied Bayazid without fighting, the Turkish garrison walking out, and retiring to the mountains. The principal Russian column went forward to Kars. It encountered the Turkish army five miles from the city. An engagement ensued, resulting disastrously to the Turks, who retired under the guns of the fortress. The Russians are now investing the place. Another of the Russian columns went in the direction of Ardahan, a Turkish fortress. They found the Turks entrenched near the place, as at Kars. The fighting that ensued resulted in the Turks retiring into the place, and the Russians then established a siege. After three weeks' investment and bombardment, the Russians stormed and captured the place, the garrison escaping by one of the valleys. By this victory, which placed 80 guns, and a large quantity of stores and ammunition in the hands of the Russians, they obtained command of the road leading to Kars on the one hand, and Batoum on the other; a serious fact for Kars, which is deprived of an important source of supplies and reinforcement. After the capture of Ardahan (now admitted by the Constantinople telegrams), the Russian force effecting the capture, marched in the direction of Kars, and joined the Russian army there. On their way, they encountered and routed the fled garrison of Ardahan in one of the mountain passes. Another of the invading Russian columns marched to Batoum, a Turkish Fort on the Black Sea. The fighting seems to have been more favourable to the Turks there than elsewhere; but still the Russians are before the place, entrenched on the adjacent hills, in positions taken from the Turks; and so long as this is the case, the flaming accounts of Turkish victories practically amount to nothing. Besides, the Russian aim here at present is not so much the possession of Batoum, which could not be of much use to them while the Turks have the command of the Black Sea, as to detain a large Turkish force there, and close

\* Another has been blown up by a Russian torpedo since the above was written.

the road by which that force might assail the Russian communications, or advance to the relief of Kars, against which the principal Russian effort is at present directed. The so-called Turkish victories are nearly all exaggerations of mere skirmishes. The only serious Russian check has been at Batoum, referred to; but even this is only a check. It has not relieved the place from the Russian attack, which is still threatening from the heights surrounding the town. The Turkish telegrams are most unreliable. It will be recollected that during the Herzegovina insurrection, these telegrams over and over again put down an insurrection which never was put down, and killed insurgents in numbers which (when added together) exceeded the whole population of the country, which still exists. There is, therefore, no trust to be placed in them. But even they are now compelled to make admissions, which show that the Russian invasion on the Asiatic side is advancing successfully.

The only offset to Russian successes, is the landing of a Turkish force at the Russian port of Soukum Kale in the Black Sea, with the object of raising an insurrection among the Circassians in the rear of the Russian communications. This was attempted during the Crimean war and did not succeed. If it did not succeed then, it is not likely to succeed now, when the country is devoid of Circassians, they having been removed to Turkey at the close of the Crimean war to the number of nearly a million; and when there is no Schamyl to lead the insurrection as there was then, and no military organization to use for purposes of rebellion. In fact, the enterprise is pronounced a piece of folly by military critics, who say that Turkey is thus throwing away on a bootless enterprise a force which might be invaluable at the vital point assailed by Russia. Soukum Kale is a place of no military value, as it is shut in by the mountains behind it, and commands no road. As a centre of Caucasian rebellion against Russia, it has lost its character since the wholesale removal of the Bashi-Bazouks to Turkey, where they have helped to bring about the ruin of the country. The Turks are in it just now, but will probably have to leave it soon, as a Russian force is advancing against them.

The only other feature in the operations remaining to be noticed, is the bombard-

ment by the Turkish iron-clads of several undefended Russian places on the Black Sea. This is contrary to the rules usually observed in war. It harasses the inhabitants of the sea coast, but in no way affects the course of the war, except in so far as it aggravates the bitterness of the conflict on both sides. In the present case, this cannot probably be made worse than it is. The Sheik-ul-islam, or sacerdotal head of the Mahomedan faith has just unfurled the banner of Mahomet, summoning Mahomedans everywhere to a "holy war (!)" against the infidel. This is probably the last occasion that gentleman will have the opportunity of publishing such an appeal. According to an official document, Lord Derby told the Turkish Ambassador, on the 9th of April, that "it was a matter for apprehension whether at the close of the conflict the Ottoman Empire would still be in existence." The course of hostilities so far justifies the fears expressed by Lord Derby.

#### ENGLAND'S ATTITUDE.

A few days after the declaration of war, Lord Derby issued a declaration of England's neutrality in the conflict. This was followed, however, by the publication of a reply to the Russian declaration of war, finding fault with Russia for acting contrary to the Treaty of Paris, and saying it was impossible to foretell the consequences. This document caused a strong feeling of apprehension that England meant, after all, to take part in the war in support of Turkey. Shortly after its appearance, Mr. Thos. Carlyle wrote to the papers, declaring on what he asserted to be unquestionable authority, that Earl Beaconsfield (whom he styled "our miraculous premier") was on the point of taking a step which would commit England to war, if the earnest men of the Liberal party did not bestir themselves to prevent it. This was followed by the proposal of resolutions in the House of Commons, by Mr. Gladstone, affirming that Turkey had forfeited all claim to be helped, and that England ought to unite with Russia in the establishment of local government in the Christian provinces. These resolutions occasioned a debate which lasted about a week, during which many meetings were held in the country to support Mr. Gladstone's resolutions.

About 300 such meetings were held. Although Mr. Gladstone's resolutions were by a majority rejected in the House of Commons, the effect of the debate in the country has been to hold the hands of government, who cannot make war unless the nation is substantially in favour of it, as the forms of the House of Commons admit of a minority preventing the voting of supplies in such a case, and compelling an appeal to the country. The government formally avowed a policy of neutrality as long as Egypt is not threatened. This result is satisfactory. The Lion is chained until the Bear does his work, with which the Lion if free might interfere.

#### ENGLAND'S PERIL IN ASIA.

Meanwhile, Egypt and the Suez Canal are much talked about. Politicians, particularly the Tory politicians, who in the Providence of God, guide the counsels of England at the present moment, hold the views expressed in the following newspaper extracts:

"If Russia attempts to seize and hold Turkey in Asia, to make her work complete, she must push on southward towards the fertile plains and vineyards of Syria. Having secured these, she would be likely to extend her march to Palestine, and when there, how much longer would it take her to reach the Suez Canal? This could be accomplished, too, without approaching the shores of the Archipelago, or the Sea of Marmora. An army that is capable of marching through the mountains and deserts between Russia proper and Mount Ararat or Bayazid, would also be capable of marching as far again, by way of Arnis, Bitlis Deyarbekr, Oreh, Bir, &c., to Aleppo, and once there, the fall of Damascus and Jerusalem would be but a question of time. If the campaign should be developed to this point, would the designs of the members of the Conference be realized? Certainly not; for although the campaign ground was Turkish territory, still the interests of another power would be so seriously threatened that she would be forced to interfere,—and that power is England. Were Russia to attempt anything like this, England would instantly declare war, and speedily put into requisition her powerful navy, now so close at hand, and all her military resources, both in Europe and India.—*Boston Traveller*.

"The first shots of a war which, in all probability, will sooner or later compel every nation to struggle for its own existence, have been exchanged between the Russians and Turks in the vicinity of Kars. An attack in force upon Kars itself is clearly impending, and this would be an event of so much im-

portance that it could not be concealed. The main force of Russia will act in the Asiatic territories of the Porte, and that with a view to striking a blow against British power in India and destroying our trade through the Suez Canal. Herodotus describes the ancient Rus as 'steady marching.' The Russians do march persistently and steadily. A glance at a modern map will show how they have marched down upon the south and the east and west within the last half century. Should they master Kars, the road to Erzeroum lies open. Then on one side a march through Syria, taking Judea in the way, and seizing the Temple for the Greek Christians, to the borders of Egypt, the Red Sea, and the Suez Canal. On the other side a host can march through the valley of the Euphrates and the head of the Persian Gulf."—*Liverpool Weekly Courier*.

#### THE SUEZ CANAL COMPLICATION.

Egypt is a part of the Turkish Empire: and the Suez Canal is the property, to a great extent, of England. Consequently, English interests are inextricably involved in the struggle. Russia has been forbidding Egypt to help Turkey on pain of reprisals. Egypt is not anxious to help Turkey, but has been obliged to make a show of doing so, in case Turkey should fare better in the struggle than is expected. Russian war steamers are reported hovering in the Red Sea; and the British fleet is at the Mediterranean end of the Canal. England is uneasy. The question of transferring Egypt to the English Crown is in agitation. The Government are in anxious deliberation on the question, but refused in Parliament to disclose their thoughts. The progress of the Russian armies in Asiatic Turkey will precipitate action. Events are moving in the right direction.

#### EVENTS IN FRANCE—RUMOURS OF WAR.

Marshal MacMahon has dismissed his Republican Ministers, and installed a Royalist Ministry in their place, with apparently no reason whatever, except displeasure at the peaceful consolidation of the Republic. The event has caused extraordinary excitement not only in France but throughout Europe. As a brother remarks: "The death knell of Republican ascendancy in France has sounded. Marshal MacMahon's precipitate step reminds me of Gladstone's when he

dissolved the last Parliament—though it arises from a different cause. The latter arose from a feeling of waning confidence, whereas the former is no doubt based upon a knowledge of the extent to which the nation is prepared—as the result of the clerical tutorship of the last few years—to support a Papal and monarchical policy. The eldest son of the Romish Church is evidently preparing to hoist the standard of the Pope's restoration to temporal power. I see from the *Daily News* this morning that the prospect of a conflict with Italy for this object is being seriously talked about in Paris; with the foreshadowed result of the Bourbon restoration in the Italian peninsula. This is what we have been looking for the last few years. Probably the approaching Papal Jubilee or the demise of the Pope, may precipitate this conflict. Never were the political heavens more fully charged with thunder and lightning electricity than they are at present."

In Germany, the feeling produced by the crisis in France is that of positive alarm.

The change of ministry has been signalled by the concentration of German troops on the French frontier. This measure is in accordance with an extraordinary speech delivered by Count Moltke in the German Parliament, in which he said he "desired a long period of peace, but times did not permit of such a hope. On the contrary, the time was not far distant when every Government would be compelled to strain every nerve to secure its own existence. The root of this was found in regrettable distrust of Governments towards each other. France also had within the last few years made great strides in the work of her defences. Unusually large masses of troops were at present between Paris and the German frontier. France was doing all in her power for her army, and in furthering that purpose met the unmixed approval of her people. France was decidedly in advance of Germany in having her cadres for war ready in time of peace, and Germany could not avoid adopting measures to compensate for it."

## INTELLIGENCE.

**ABERDEEN.**—Brother John Anderson reports the obedience of SOPHIA ROSS, of Peterhead, who came to Aberdeen for the purpose. She will be alone in Peterhead, and will be glad of a visit from any brother or sister calling in that neighbourhood. Her address is 70, Ronheads. She was formerly connected with the Methodists and, for a short time, with the Baptists. Brother Anderson likewise reports withdrawal from brother James Anderson for intemperance.

**BIRKENHEAD.**—Brother Ashcroft reports the following cases of obedience:—GEORGE EDWARD ANDREW (16), ANNETTE ANDREW (14), children of brother Andrew; CLARA ISABELLA ADELINÉ PARKER (16), formerly Congregationalist; FLORENCE ANGELIQUE ROBERTSON (16), daughter of brother Robertson—all of whom, notwithstanding their youth, gave satisfactory evidence of their understanding of the way of God, and of their desire to be lovingly subject to it in its demands on the affections and submission to its commandments. Brother Ashcroft also states that sister Robertson feeling uncertain as to the extent of her knowledge at the time of her immersion, has thought it best to remove all doubt, by submitting to re-immersion.

The brethren in Birkenhead, now numbering over twenty, have, at last, suc-

ceeded in obtaining a room for the regular public meetings of the ecclesia, for the breaking of bread and the proclamation of the truth. The room obtained is a committee room in the Public Hall, capable of accommodating about 200 people. The opening of the room is being inaugurated by the delivery of a course of four lectures, in the Public Hall itself by different brethren. The course commenced on the 17th ult. with a lecture by brother Roberts, of Birmingham, on the events transpiring in the east in their relation to the purpose of God in the earth. There was a good audience. Brother Ashcroft occupied the chair. On the evening before and the evening after the lecture, private meetings of the brethren took place in brother Ashcroft's house, of a special and interesting character. The second was a tea meeting, at which interested friends were present. The prospects of the truth in Birkenhead are now of a cheering character. The same cannot yet be said of brother Ashcroft's temporal affairs. A cloud rests on them at present. The business at the new shop (38, Conway Street) is not "doing" as the brethren generally should desire. Success was scarcely to be expected all at once. There is a great difference between selling baskets, brushes, toys, &c., and telling lies

in the name of the Lord; and the man who goes from one to the other for the gospel's sake, takes a step attended with hardships. Friends who would patronize an "orthodox" vendor of such things are apt to pass by on the other side when they are sold by a believer in the gospel of the kingdom of God. Brother Ashcroft was, in some measure, prepared for this: still, it is like every other trial, hard to bear when it comes to the actual facts of the case. The brethren will pray for him and help him as opportunity serves, and it may be that the Father will have compassion, after that "suffering for a while," to which the apostle refers; and open up his way to a "larger place." Since the shift from Waterloo to the house in Birkenhead, combining both house and shop, sister Ashcroft is able to attend to the business, and brother Ashcroft is thus able to liberate himself part of the time for the service of the truth in other parts. He has been to Scarborough, Crewe, Keighley, Halifax, Birmingham, Dudley, London, Warrington and Leicester; and is under engagement for some other places.

**BIRMINGHAM.**—During the month the following persons have obeyed the truth: **JULIA ANN TAYLOR** (20), domestic servant, Easington, daughter of brother and sister Taylor there; **GEORGE SMITH** (28), cellarman, formerly neutral; **GEORGE HARDING** (25), press tool maker, formerly neutral; **JOEL EVASON** (26), painter, formerly Church of England; **MRS. GRIFFIN** (middle age), mother of brother H. Griffin; and **MATILDA GRIFFIN** (16), her daughter.

The lectures during the month have been as follow: May 6, *The Last Signs.*—(Bro. Meakin.) May 13, *The Outbreak of War.*—(Bro. Roberts.) May 20, *Preparing for Christ.*—(Bro. Roberts.) May 27, *Question Night.*—(Bro. Roberts.)

**BOURTON-ON-THE-WATER.**—Some time ago it was thought desirable to put forth extra efforts to proclaim the truth in this place. Consequently, brother Habgood of Birmingham was invited to give open-air addresses, there being no public room that could be obtained for the purpose. Three sermons having been preached and published by the vicar of the village against the doctrines held by the brethren, it was suggested that the reviewing of the said sermons should be the basis of brother Habgood's public addresses. This suggestion was acted on. So far, two several times have been occupied in the work with apparent favourable results; and please God, the brethren will go on until their work is done. Brother Habgood adds a fact which is the opposite of encouraging, viz: the brethren—few in number—have had to withdraw from brethren Chandler and Masters, on account of their association with public-house goers, and their participation in public-house habits, to the disgrace of the worthy name by which they have

been called.

**BRIERLEY HILL.**—Brother Dawes writes: "Since the new year came in, we have been making special efforts here to extend the knowledge of the truth as it is in Jesus, by having lectures publicly announced by large posters. The result has been an increased attendance, and a spirit of enquiry generated in the mind of the people, though at present with no further visible results; but, as the truth has been faithfully and extensively set forth, we anxiously look for its germination in good and honest hearts."

**BRISTOL.**—Brother Coles reports, April 16th, that the brethren and sisters have been compelled to leave the room in which they have been holding their meetings for the last eight or nine months, it having been let (without consulting them) to the "Plymouth Brethren." But they have succeeded in finding a still more commodious room in a more central position, called the "Temperance Hall," Tailors' Court, Broad Street, where they met for the first time on Sunday the 15th April, and opened with a lecture in the morning on *The Infidelity of the Age, Orthodox professorship.* Subject, evening, *Jesus the Christ—Son of God (but not God the Son) and Son of David.* The room will hold from three to four hundred, and the lecture in the evening was well attended. Three more are announced to follow, viz: on Sunday, April 22nd, subject, *The Serpent's Lie, the foundation of the Protestant Faith.*—(Brother Chandler.) April 29th, *Jerusalem—past, present and future.*—(Brother Bardsley.) May 6th, *Baptism, essential to Salvation.*—(Brother Baker.)

Brother Coles also writes under date May 14th: On Sunday, the 13th inst., brother Shuttleworth of Birmingham, paid us a visit, and delivered two lectures at their hall. Morning subject: "The meaning and usage of the Scripture terms Body, Soul and Spirit, in relation to the question, 'Is Man Immortal?'" Evening subject: "The Kingdom of Christ—a future institution amongst men—requiring the re-appearance of the Lord, the resurrection of the dead, and the re-occupation of Palestine by the twelve tribes of Israel. The lectures were well attended—that in the evening especially so—when the large hall was nearly filled. Questions were allowed to be asked at the close of each lecture, and they were of the usual "orthodox" stamp, such as "The Thief on the Cross," "The rich man and Lazarus," &c., &c., which were replied to by brother S., and we think the replies likely to do as much good as the lectures, which we also hope and think will bear fruit in due time. About three dozen pamphlets on *Prophecy and the Eastern Question* were sold at the close of the lectures."

**DUDLEY.**—Brother Blount reports the immersion of his sister, **MARY JANE** (26), wife of brother Scarfe, which took place in the



new bath, March 24th; and also announces her death four weeks afterwards, and after only 12 hours illness, April 21st. Her death was very sudden and most unlooked for, and occurred just one month (to a few minutes) after her obedience. The fact of her obedience has taken away the sting of her death somewhat, in causing the brethren to be comforted, as those who sorrow not as those who have no hope; but still, the bereavement is most sorely felt. She was buried at Birmingham Old Cemetery, brother Roberts conducting the proceedings. Brother Blount adds: "We have been cheered by a visit from brother Ashcroft, who lectured three times, and upon each occasion had a good hearing.—Sunday, May 6, in the Assembly Rooms, on the following subjects: The Gospel of the First Century contrasted with the Gospel of the Nineteenth Century; and, The Danger of being guided by Majorities in matters of Religious Faith and Practice. Tuesday, May 8, the lecture was delivered in the Public Hall, brother Roberts of Birmingham in the chair: Why I gave up the Ministerial Office and the Profession of the Faith Preached in Churches and Chapels of the Day. It was gratifying to see between 700 and 800 gathered together to hear the truth, the largest number ever assembled for that purpose in Dudley. During the day, brethren and sisters from Birmingham, Brierley Hill, and Great Bridge, who had come to hear the lecture, spent a season together in the castle grounds. The singing of hymns and anthems was a prominent feature of the social intercourse that took place, concluding with taking tea together in the house of brother Blount.

EDINBURGH.—Brother Grant writes: "I regret to announce the death, at East Linton, on 17th of April last, of sister Janet Henderson. She was advanced in years, and has suffered for some time. She was laid in her last resting place in presence of a few of the brethren. Our lectures for the month have been as follow: Sunday, May 6, The Kingdoms of this World and their Destiny. Sunday, May 13, The Intelligibility of the Father, Son and Holy Spirit, *versus* the Trinity a Theological Invention. Sunday, May 20, God not a God of the Dead, but of the Living. Sunday, May 27, Nebuchadnezzar's Image: its Relation to our Days. The attendance has been very good. Encouraged by the success of the Leith Lectures, we have delivered a second series, but the attendance has not been so good, doubtless arising from our having had to remove to another hall. The subjects have been as follow: Sunday, April 8, Mortality and Immortality: Life and Death. Sunday, April 15, The Second Coming of Christ. Sunday, April 22, The Love of God which is in Christ Jesus. Sunday, April 29, Is Heaven our Home? Sunday, May 6, Resurrection, *not* Death, the Gate of Life. Sunday

May 13, The Confession of Faith."

FROME.—Brother Hawkins says that to hold meetings at present here seems useless; but at Radstock, no great distance off, good meetings have been held, and several are interested. Writing later, he announces the obedience of JOHN YOUNG (21), miner, formerly neutral, another of the sons of brother Young at that place. He mentions a visit from brother Holder, of London, who is a native of Frome. His company and labours in the truth have been quite cheering to the brethren.

GLASGOW.—Brother Nisbet reports the loss, by removal, of brother Melrose to Girvan; and brother Owler to London. "There has been, on the other hand, the addition on April 8th, referred to last month (one by immersion, and three by admission), as follows: MARGARET MCKILLOP, telegraphist, Paisley, who had known about the existence of the truth through the sisters Kay, of Wishaw, some years since, but who gave no heed to it until her attention was called to it telegraphically, in leisure moments, by brother Duncan Campbell, a fellow telegraphist on the same line. Brother Campbell was not at that time in the truth. The other additions were brother Noble Watson, originally in fellowship with brother Mulholland, in the Howard Street Meeting, and who, though not accepting Edward Turney's teaching, remained in that meeting when brothers Mulholland and Johnston withdrew. Having now been able to see through the misrepresentation to which the truth had been subjected, he, along with brother and sister Carmichael (who were immersed some months ago), were, on examination, admitted to fellowship with us. Brother James Hall and sister Jessie Leask have been united in marriage."

HALIFAX.—Brother C. Firth reports that two more have, through "the foolishness of preaching," separated themselves from the world and allied themselves to the body of Christ. They put on the sun-covering name on Thursday, the 26th, and were received into fellowship on Sunday, the 29th. Their names are as follow: Mrs. MARY FIELDING (36), formerly Wesleyan; Mrs. B. HOLGATE (31), formerly Baptist. Lectures for the month have been well attended. April 8th, Orthodoxy *v.* Gospel.—(Brother William Thomas.) April 15th, Baptism.—(Brother C. Firth.) April 22nd, Restoration of Israel.—(Brother R. Whitworth.) April 29th, The Great Salvation.—(Brother R. Smith.)

HUDDERSFIELD.—Brother Sill reports the obedience of ALFRED PICKERSGILL (39), tin plate worker, and ELIZA PICKERSGILL (38), his wife, both of whom were, at one time, connected with the Independents, but had been lately neutral. Sister Pickersgill is the daughter of brother Sykes, who lives with her and her husband. Brother Sill also reports:—"On Good Friday, a goodly

number of the brethren of Christ assembled in Huddersfield from various places to partake of tea together, and hold intercourse of an edifying character. There were brethren from Elland, Halifax, Keighley, Leeds, Stockport, Scarborough and Sheffield. About 80 sat down to tea, after which a meeting was held, at which several anthems were sung and addresses given by several of the brethren.

LEEDS.—Brother W. H. Andrew writes:—“Since my last communication we have had an addition of one and also lost one by removal, so that our number remains the same. On April 25th, RICHARD WILKINSON THORP (33), husband of sister Thorp, whose immersion was reported in the April number, was immersed into the saving name. Sister Brown, whose immersion was reported in the May number, has removed to Ingleton, where her husband is employed. She will be quite alone in the truth, but, we trust, will not remain so. I may also add, for the benefit of brethren from other towns who may spend a Sunday in Leeds, that we have changed the breaking of bread from afternoon to morning, our service commencing at 10.30.”

LIVERPOOL.—A dissolution of the ecclesia has taken place here, so far as previous organization is concerned, in consequence of the existence of differences which it was found impossible otherwise to compose. The result has been the formation of an ecclesia at Birkenhead, on the other side of the Mersey, to which several of the members of the old Liverpool ecclesia have joined themselves on a right basis. A few of the remaining members have reorganised themselves in Liverpool, professedly on the right basis, having adopted the London definition of the faith; but so far as some are concerned at all events, the statement seems to have been adopted unintelligently; for, in conversation with the Editor, two of those who have adopted it, avowed Renunciationist doctrines, while disclaiming connection or sympathy with Renunciationists. The situation is lamentable, but cannot, at present, be remedied.

LONDON.—Brother Elliot reports: “It is with great pleasure that I announce the following immersions: April 18th, GEORGE KING, SARAH ANN KING, his wife, and ARTHUR KING, their son, all heretofore Congregationalists. April 22, CHARLES FREDERICK CLEMENTS (son of sister Clements of Dudley), and May 9, ELIZABETH REBECCA LEE (wife of brother Lee of London), formerly a Congregationalist. We have also had the pleasure of a visit from brother Ashcroft, who delivered three lectures to the public; the first two at Myddelton Hall, which we engaged specially for the occasion, and the third at our hall. The first lecture brought together a numerous and attentive audience, the subject being, “Why I gave up

the Ministerial Office and the profession of the Faith preached in the Churches and Chapels of the day, and embraced the Faith once delivered to the Saints.” The subject of the second lecture was: “The Gospel of the Nineteenth Century contrasted with the Gospel preached in the First Century. This lecture was not so well attended as the previous one. The subject of the lecture given at our hall will be found below: an exceedingly good and attentive audience came to listen to it. The brethren have derived much pleasure from brother Ashcroft’s visit, and we trust that not ourselves only, but others may by God’s blessing reap much good from this extra effort put forth on behalf of the Truth. I must not omit to add that we are numerically strengthened (and I believe likely to be materially so) by the removal here of brother Owlser from Glasgow, who will, I understand, shortly be joined by sister Owlser and family. The subjects for the May lectures have been as follow: May 6, Biblical Scenes of Joy which have been and are yet to come.—(Bro. J. J. Andrew.) May 13, The State of the Dead, as accounting for the Prominence given in the Scriptures to the Doctrine of Resurrection.—(Brother Ashcroft.) May 20, The Future Appearing of Jesus Christ as a Man of War to punish the Gentle Nations for their Wickedness.—(Brother Richards, of Nottingham.) May 27, The Prophet Ezekiel’s Vision of the Valley of Dry Bones.—(Brother A. Andrew.)

MUMBLES.—A communication from bro. Winstone states that while it is true that he and the others mentioned last month are not in fellowship with the brethren in Mumbles, they have not departed from the faith or practice of the truth, and that the withdrawal has been on their part and not on the part of the others.

NOTTINGHAM.—Brother Kirkland reports the return of sister Mary Pepper (wife of brother Pepper) to fellowship with the brethren who held fast the truth concerning the Lord Jesus Christ at the time of the division (caused by its renunciation). He says: “Our sister, who is naturally of a quiet and retiring disposition, was much grieved in mind, and was so prevented from looking into the subject causing contention and strife among the brethren at that time. She was, therefore, left at the synagogue. However, having been led to examine her position, she found it impossible to remain any longer there. She informs us that other forms of error have been introduced, and are tolerated since the renunciation of the truth concerning the sacrifice of Christ, making it impossible for any one with any realization and love for the truth to remain. This is as we expected. We have recently lost four of our number by removal: brother and sister Kirby having gone to reside at Codnor Park, where they will meet

with the brethren; also brother and sister Holder, who have removed to Manchester, and will be in fellowship with those of like precious faith in that city."

**OLDHAM.**—Brother Hatton reports the addition of Miss WATSON, sister in the flesh to brother T. Watson, formerly belonging to the Church of England, who put on the sin-covering name in the appointed way, on the 14th of April, after making a very good confession of the faith. "We have not yet," says brother Oldham, "been able to get a room for lectures, but I am glad to say that some fruit is beginning to be shewn of our late lectures, three of our late audience having requested us to go to one of their homes, to give them some instruction in the gospel of the kingdom and the things concerning the name of Jesus Christ. We gladly accede to their wishes."

**PETERHEAD.**—See Aberdeen.

**RADSTOCK.**—See Frome.

**RIDDINGS.**—Brother Kirkland, of Nottingham, reports concerning an addition to the ecclesia here, occurring at Nottingham. It is the case of Mrs. MARTHA GREGORY, of Hucknall Torkard (32), who was baptized into Christ May 9th. She is sister in the flesh to sister Jane King, of Hucknall Torkard and to brother Job King, of Codnor Park. She had been earnestly looking into the truth for some time past, and coming over to Nottingham to hear brother Ashcroft lecture April 29th, while listening to him, she decided to obey the truth, was examined and immersed before leaving Nottingham.

**SHEFFIELD.**—Brother Boler reports the obedience of JANE WALLIS, wife of brother G. T. Wallis (20), formerly neutral, who, after sixteen months' attention to the word, was buried in water into the covering name for sin, which is Jesus Christ the righteous, April 18th, after giving satisfactory evidence of her acquaintance with the first principles of the oracles of God. Other immersions are expected. The lectures for the past month have been: April 1st, The fate of those who never heard the Gospel.—(Brother Boler.) April 8th, What must I do to be saved?—(Brother Skinner.) April 15th, Are the divines of the present day and their followers baptised with the Holy Spirit?—(Brother Boler.) April 22nd, The divine solution of all the great questions of the present day vexing the minds of men.—(Brother Skinner.) April 28th, The Devil: his life, birth and death.—(Brother Boler.)

**SWANSEA.**—Brother Messenger reports that three more have been added to the number of those who in Swansea are waiting the second advent of the Lord Jesus Anointed, and the glorious things spoken of Zion, city of our God. "Having put on the sin-covering name of Christ Jesus in the waters of baptism—having died unto sin, and been buried with Christ, we pray that their resur-

rection to a new life—a life of righteousness, not their own, but the righteousness of him in whom they were buried, and rose again, may be perfected by him for whose coming and kingdom they have put themselves into a waiting position. Our new relatives in the one hope are Mrs. JOHNSON, wife of brother Johnson, formerly Baptist; and Mr. THOMAS CLEMENTS (36), formerly Church of England; who were baptized April 13th; and SISTER WARING, formerly in connection with the Plymouth Brethren, immersed May 7th. Sister Waring broke bread with us yesterday, May 13th, and to our deep regret, left here for Torquay this morning. We have had in these good confessions of faith striking illustrations of the power of the Truth to break down high imaginations, to dispel doubts and fears, and to overcome that opposition and persecution which is the hardest to withstand and bear; namely, that experienced at the hands of those who are the nearest and dearest to us, and who we know wish us well, but who in their blindness cannot discern our greatest good. Our Sunday evening lectures have been: April 15, Paul's Discourse at Athens on the Unknown God. April 22, The National Salvation of Israel, by brother Sulley (Nottingham), who also addressed the brethren in the forenoon. Apr. 29, The Second Coming of Christ. May 6, Man a Living Soul: a Future State impossible apart from Reproduction from the Dust. May 13, An Inheritance for the Age to come, and for whom it is prepared.—I regret to state that the ecclesia have been obliged to remove the name of Water Rendle from our list of members. He has not fellowshipped with us for about eight months, and recently it has been shown that he is propagating, as we believe, unscriptural views in a pamphlet he has written on "Temperance."

**WARRINGTON.**—Brother Cyrus Roberts reports another addition to the ecclesia, ALFRED BOWEN (23), upholsterer, who was immersed Feb. 28th. He lately belonged to a sect of the Moody and Sankey type, but was led to see the truth through attending the lectures of the brethren. Bro. Roberts continues: "we had a friendly meeting on Good Friday (so called) and as we thought we had good cause for rejoicing, we felt built up and strengthened thereby. Two or three more seem interested. We had brother Ashcroft here on Sunday, April 1st. His discourse was listened to by a good and attentive audience, who seemed spell-bound, and no wonder, for it was really a treat to listen. The question was asked, When will he come again? so that he appeared to give great satisfaction. Our other lectures have been as follow: Sunday, April 8th, Prophecy on the Eastern Question.—(Brother Waite, Stockport.) April 15th, Jesus Christ and Him crucified.—(Brother Booth, Crewe.) April 22nd, Universal Resurrection not taught in the Scriptures.—(Brother Bellamy,

Altrincham.) April 29th, The Athanasian creed subversive of the Truth.—(Brother Hatton, Oldham.)

#### BRITISH AMERICA.

WEST LYNNE (Manitoba).—The letter from Mr. S. C. Smith, farmer, at this place, will be remembered. It appeared in the April *Christadelphian*. We have since received the sad intelligence from brother Turner, of Peterborough and brother Gunn, of Walkerton, Canada, that Mr. Smith, on returning home from a journey on March 31st, was caught in the fearful snow storm that occurred on that day, and perished on the road, it road there be in these primitive parts. He had just succeeded in opening a correspondence with some brethren, with a view to obedience.

#### CANADA.

TORONTO.—Brother D. P. Ross reports the immersion of ADDISON COLE (20), of Brantford, brought up by Methodist parents but never joined to any church.

#### UNITED STATES.

DOVER—(Kansas). Mrs. M. A. Johnston, addressing the Editor as "Dear Sir," says, "I will not say 'brother,' for you may not own me as a sister, though I have been a member of the Christadelphian body for the last six years—a part of the time in Topeka. But two years ago when Thurman gave out that Christ was coming on April the 14th, and that trine immersion was the only right way to get unto Christ, we, with another brother and his wife, listened and were baptized. The other brother and sister still hold to trine immersion. My husband became disgusted when he found he had been deceived, and instead of going back to the Christadelphian belief, he began to attend orthodox meetings, and rejoined the Methodist Church to which we both used to belong. Although I have no more confidence in Thurman than he has, I have no inclination to go back to Orthodoxy. I am as much of a Christadelphian as I ever was, unless I need another baptizing, so I am all alone here, no one to help me along, of which I feel greatly in need, for we live on a farm and have many worldly cares to engage my mind as well as my hands."

(The case is a sad one, but need not be hopeless. Submitting to trine immersion, after having obeyed the apostolic institution, is a sin against the truth, but a sin of ignorance and may be forgiven like other

sins when confessed and abandoned. Re-immersion cannot be prescribed where a proper immersion has once taken place. There is but one baptism, and it may not be repeated. It cannot be nullified by erroneous acts afterwards, though these acts persevered in may forfeit the advantages accruing from it. The only course in such a case is to repudiate the errors that may have occurred and pray to God for forgiveness, and resume the endeavour to save ourselves in that path of patient continuance in well doing which is apostolically enjoined.—EDITOR.)

LLANO (Texas).—Brother John Banta says the time for holding the fraternal gathering is changed from the third Sunday in June to the second Sunday in August.

RIVERSIDE (Iowa).—Brother Williams writes:—"We have the pleasure of saying that we have had an addition to our small number by the return of sister Sims. We call it an addition because she has not met with us since our number became reduced by Renunciationism. She was thrown off the track by the subtlety of that heresy, and has since had no resting place nor could find any satisfaction until she determined to get back into the "straight and narrow way." Would to God the others that were deceived had been so fortunate as to get back on the right track, but, alas, they are gone further away; they have now renounced Renunciationism, and it would be a matter of impossibility to tell where they are. Their ship is now on the raging ocean of speculation, without a rudder, and is being dashed to pieces. Our time here is principally devoted to our own improvement and that of the children in the Sunday school. We have had our school running now for about two years, and have kept up interest by the distribution of prizes and other things."

SPRINGFIELD (Missouri).—Bro. Murphy reports the obedience of Mrs. EDWARDS (32), formerly Campbellite. She was immersed April 15th. She has been studying the truth for three years. She rejoiced greatly in her release from Campbellism, and in the hope of the Lord's speedy appearing.

WEST HOBOKEN.—Sister Lasius writes: "Since I wrote last, we have been informed of the death of brother Malone, of Buckingham Co., Virginia. He died on the 1st of January, 1877. He was one of the earliest supporters of the truth in this country, and the only friend of the Dr.'s at the time when he separated from the Campbellites in Richmond, who ventured to open his doors to the hearing of the truth. May he be found among the faithful at the appearing of our Lord."

# The Christadelphian.

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

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

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## “ELPIS ISRAEL” AND THE NATURE OF MAN.

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THE DOCTRINE OF HUMAN MORTALITY VINDICATED AGAINST IMMATERIALISM.

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*(Continued from page 248.)*

“OUR intelligent correspondent confesses that he and his brethren are Immaterialists, and believe that immaterialism is taught, or countenanced by the Scriptures. But they are not like immaterialists in general; for they mix candour and teachableness of mind with their immaterialism, ‘being willing to revise it as well as other things.’ They do not assume that they are infallibly right, and that all who do not assent to their system are mere disciples of French materialism, which recognizes neither God, a future state, nor rewards or punishments. This is the antipodes of their theories: though it recognizes all these things, the truth of the Gospel has no affinity with either.

“This will appear when we consider what the nonentity is, if I may so speak, that passes current under the term immaterialism. As defined by Webster, it signifies ‘the doctrine of the existence or state of immaterial substances or spiritual beings.’ Now if any one can comprehend this, it is more than I can. Immaterial is defined to signify, not consisting of matter; and substance, something material, real, solid, body, corporeal nature or matter. Immaterial substance, therefore, must be a phrase signifying no-matter matter, unsolid solid, incorporeal body, &c. Now, this is a fair specimen of words without knowledge, or positive absurdity. And such immaterial substances form the idea entertained by immaterialism of spiritual beings! It beggars all

speech to give expression to immaterialistic conceptions. Beings! What sort of beings are immaterial substances? Nonentical entities! And these are the spirits of immateriality! The immortal souls of metaphysics! From this the reader will perceive that it is only necessary to define the terms of the hypothesis to show what absolute nothingness is wrapped up in the conceit. Most assuredly, the Scriptures countenance nothing so palpably absurd; and I doubt not, that, if so sensible a writer as our correspondent were to reconsider the matter, he would hasten to disclaim all affinity with an hypothesis whose vocables are so indefinite and manifestly foolish.

"I come now to the difficulty of our friends the immaterialists. They assume that I call the three elements the flesh, and that as I affirm that Paul says the flesh thinks (which is indeed evident to all) they want to know to which of the three elements I allude as the thinking principle of the flesh—whether to the brain, the *neshemet el*, or to the *ruach*. This difficulty would very naturally arise in the mind of an immaterialist, whose hypothesis regards life and mind as a single principle capable of incorporeal existence and intellectual operations. A difficulty of this sort, however, would not occur to one unperturbed by the notion. He would answer, that abstractly considered, neither of them thinks—neither the brain alone, nor the *neshemet*, nor *ruach* at all, alone or combined, with the brain or without it. Brain or flesh alone is mere dead matter. Neither Paul, nor I after him, ever hinted that inanimate flesh thinks. To say this would be like saying that a locomotive is self-moving independently of fire and steam. The brain-flesh is the machinery of thought, the thinking apparatus, the intellectual locomotive, which 'goes ahead' only under the forces generated by the mutual affinities of blood, air and electricity. Man has formed the railway locomotive from crude unsightly iron ore,

that it can move forward or backward, with the slowness of the ox, or the velocity of the wind. Show an ancient man of a thousand years ago a mass of ore, and tell him that a moving machine could be constructed from it capable of running at the rate of sixty miles an hour, with a burden two hundred horses could not move on a common road, and he would conclude you were either in jest, practising on his credulity, or beside yourself.—'What! that iron ore move itself at sixty miles an hour!' This would be as astonishing to him as it is to immaterialists to say that God has constructed a thinking machine from the dust of the ground.—'What!' they exclaim, 'tell us that matter thinks!'—that that dust which the wind can blow away with a puff can compose the *Principia*, Milton's *Paradise Lost*, or Shakespeare's plays! And why not? Is that more surprising than the raising up of children to Abraham from stones; or the production of living animals by the galvanic forces from calcined silicate of soda and potash dissolved in distilled water? All things are possible with God. It is much more reasonable that solid matter should think, than that *neshemet el*, or air, or *ruach*, or electrical spirit should. But unorganized matter is as incapable of thought as unorganized iron ore is of moving sixty miles an hour. When Paul speaks of 'the thinking of the flesh,' it is of organized matter in living action he affirms the thinking. And so do I. When I use the phrase 'the flesh,' in speaking of mind, I mean the brain, the thinking apparatus, set in motion by the vital forces. The brain does not originate its own power to think, any more than the railway locomotive its own power to move; but they are both so formed that under an appropriate stimulus, the one can think, and the other run sixty miles an hour. The locomotive, however, cannot regulate its own movements. It requires a hand directed by intelligence. Once started, and it would run till its forces were exhausted, or it was

arrested by an obstacle it could not overcome. So the brain requires guidance in right thinking by some other influence than the vital forces. Under the mere impulse of these, its thinking is instinctive; in other words the actions of the creature are generated by physical impulses spontaneously arising in the organs of the brain. Brain, whose fibres vibrate only under the excitation of natural forces, is incapable of right thinking. Worked after this manner it is brutish. Its thinking is wrong, and without the admixture of a single spiritual idea, and manifested in the actions of the creature, exhibits to view man in the savage state. This is 'the thinking of the flesh' in genuine physical manifestation. Left to itself, it runs like the unguided locomotive, into headlong excess. This is seen in the savage varieties of our race, among whom Paul's *phronema tou pneumatos*, or 'thinking of the spirit,' cannot be found. The spirit referred to in that phrase does not exist in them in the sense in which it is so used.—If by 'the spirit' we are to understand 'the immortal soul,' which immaterialism plants in all human beings, then there would be no savage, or semi-barbarous, or unenlightened, ungodly people on earth; for under that hypothesis, the thoughts of all men, women and children would be 'the thinking of the Spirit,' which Paul says 'is life and peace,' as opposed to 'the thinking of the flesh, which is 'enmity against God.' Immaterialism teaches that what it terms 'the immortal soul' is 'a particle of the divine essence,' and the originator of human thoughts and actions; for with this *ism* it is the thinking principle, and principle of life! Hence, it elevates every man, Indian, Hottentot, New Hollander, and Thug, into an incarnation of the Deity, which is mere God-blaspheming Pantheism. The phrase 'immortal soul,' imports a deathless soul. Now, for a soul to be deathless it must be incorruptible; and the living thing that is incorruptible is essentially pure, holy and undefiled. Does the reader imagine that such a soul or "spirit" in

savage, semi-barbarian, or civilized man, presiding over his thoughts and actions, could co-exist in them with the characters they are known to possess? Their diabolism triumphantly refutes the immaterialistic notion of men being in any sense immortality incarnate. No, the principle in his flesh is not a deathless one, but mortal sin; and hence all the enmity against God, and wickedness in the world from 'the thinking of the flesh.'

"Our correspondent says truly, 'If we are to take this expression absolutely, there is an end to all reasoning in the matter.' By 'absolutely,' he means without limitation; that is, if we are to interpret the phrase, 'the thinking of the flesh,' as meaning simply what it says. And why should we not? Because, says Mr. Greenlees, in thinking there is motion; and you say that the *ruach*, or spirit, is the substratum of all motion: therefore, as the *ruach* produces the motion, it must do the thinking. This seems to be his argument as deduced from what he says. The *ruach* doing the thinking through the flesh, is the immaterialist interpretation of 'the thinking of the flesh;' but if so, then what do they mean by 'the thinking of the spirit?' These two thinkings are antithetic; but immaterialism makes them the same; therefore their results must be identical, which, according to Paul, is not the fact. Immaterialism has no taste for absolute significations; because they leave no scope for speculation, or 'thinking of the flesh;' I am, however, particularly partial to them, because in the thinkings of the Spirit of God they remarkably abound.

"I have indeed said that 'the *ruach* is the substratum of all motion.' But by 'substratum' is meant 'that which supplies the bases in which are inherent the qualities from which motion results under certain conditions. But without the blood and the air, the *ruach* would not cause a single fibre of the brain to vibrate a thought; nor would the blood and the air without the *ruach*. The substratum of motion in flesh is, indeed, made up of these three; and under the influence of their resultant

the liver secretes bile, the stomach gastric juice, and the brain thinks. The resultant does not perform the thinking any more than it does the secreting of bile and gastric juice; yet without it all three operations would cease. From this it will be seen that there are no diversities of statement to re-consider.

“The thinking of the spirit’ is a divine superaddition to the ‘thinking of the flesh.’ The latter is common to all men and beasts, in a greater or less degree of perfection; while the former is peculiar to the prophets and apostles, and the saints of the living God. This is the reason why there is so much diversity between true believers and the world. The world’s mind is the unenlightened thinking of sin’s flesh, the propensities being ascendant; while that of the true believer is thinking, which results from the understanding and earnest belief of the things of the Spirit of God. In this case, the intellect is enlightened, the sentiments elevated, and God’s truth enthroned. The thinking is then in harmony with that truth; and as the truth is the Spirit’s, the thinking is the Spirit’s likewise. This explanation, I hope, will remove Mr. Greenlees’ supposition, that I teach that there are two thinking substances in man, unless by substance we are to understand the truth as well as the brain. The apostle is certainly not speaking of *channels* of thought, but of the *sources* of thought in the believer, on the one hand, and in the unenlightened man subject to his propensities, on the other. The Spirit-truth is the light, the eye of the brain body in things divine, as the eye is the light of the same organ in regard to things without. When a man is indoctrinated with it, it is the true light within which restrains him from running off into wild excess of thought, word and deed; and conforms his thinking to the mind of God.

Mr. Greenlees is manifestly mistaken in saying that ‘the heart’s tablet is written upon *by the heart*’; and therefore cannot be the heart itself; but only the medium through which the

heart acts.’ Paul speaks of two kinds of tablets—stone tables, and fleshly tables of the heart. On the former, the Mosaic law was written; on the latter ‘the epistle of Christ.’ It is worthy of remark here, that the Scripture divides heart-tablets into two kinds—stony heart tablets, and fleshly heart tables. The former are like the tables of the law, hard and insensible; the latter, soft and sensible as flesh. Israel now, and of old time, seeking a justification by the law, is an illustration of the old stony heart in the flesh; being unbelieving, perverse, and stiffnecked—‘uncircumcised of heart, and ears.’ The Gentiles are like them. God, however, has promised to give Israel ‘a new heart,’ which He styles ‘a heart of flesh,’ (Ez. xxxvi. 26) upon which He will write His law (Jer. xxxi. 33), that they may fear Him for ever.—(Jer. xxxii. 39.) This new heart was given to the apostles, and to those, both Jews and Gentiles, who believe the gospel of the kingdom, and in Jesus as the king, through their word. There was a congregation of these new hearts of flesh in Corinth. In the second letter which the apostle wrote to them, he tells them they are ‘the epistle of Christ written with the Spirit of the living God on fleshly tables of the heart’ (2 Cor. iii. 3). It was not the heart, then, of each disciple that wrote upon his fleshly table, as our ingenuous correspondent supposes; but the Spirit of the living God inscribed upon it ‘the law of the spirit of life.’ (Rom. viii. 2.) Does the reader inquire, How did the Spirit write the epistle of Christ upon the Corinthian heart? Paul says, he did it by him and Timothy. They were the Spirit’s amanuenses or secretaries. ‘Ye are the epistle of Christ,’ says he, ‘ministered by us.’ The way they wrote the letter at the dictation of the Spirit is set forth in the narrative of the introduction of the gospel of the kingdom into Corinth. ‘He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.’ He went to them ‘declaring the testimony of God,’ ‘teaching His word among them,’ and ‘testifying that



Jesus is the Christ' (Acts xviii. 4), (or king) 'in demonstration of Spirit and of power'—(ver. 11, 5). He did not bring them to the acknowledgment of a theory by eloquence, or a display of wordly wisdom. Their reception of the truth was the work of the Spirit through him and Timothy. The testimony was God's, the power was God's, and the demonstration His Spirit's; the reasoning alone was the apostle's, who testified also that he had seen Jesus and conversed with him, since his crucifixion, and that consequently he was indeed risen from the dead—(1 Cor. ii. 1-4). 'Many of the Corinthians hearing, believed, and were baptised.' Their heart tablet, stony before, became fleshly, and inscribed so notably with Spirit-truth, that they were known and read of all men as Christ's, in whose hearts he dwelt by faith.

"When a man thinks, and at the same time his brain is in an aching state, he is conscious of thinking with that organ. Observation also proves that the brain is the thinking substance of the body; for pressure upon it suspends all thought and sensation.

"The Scriptures do not say that 'life and immortality are brought to light in the New Testament,' but that Jesus Christ has brought them to light 'through the gospel;' which, the same apostle whose words these are, says, 'God promised before by His prophets in the holy Scriptures.'

"Strange that any one should say that I confound 'spirit' with 'spiritual body.' Spirit has many meanings in the Scriptures, and one of these meanings is spiritual body; as *apo kyriou pneumatos*, 'from the Lord the Spirit,' and 'that which is born of the Spirit is Spirit;' and again, 'the last Adam was made into a life-imparting Spirit.' But these texts are not immaterialistic; hence confusion arises in the minds of immaterialists, whose idea of spirit is mere incorporeal invisibility. Swedenborgianism is mere mesmerism bewitched—a contemptible crotchet, unworthy of a scripturally-wise man's consideration for five minutes. It is as absurd for them to style 'the im-

material part of man' the spiritual body, as it is for immaterialists to affirm that there is any part of man that is immaterial! The only difference I can see is that they synonymize nothing with something, while the others leave something out of their system altogether. I find the word spirit used in the Bible for what science styles electricity, galvanism, magnetism, &c.; for mind, natural courage, natural force, life, instinct, ambition, apparition, demon, breath, disposition, a disease, words of truth, God, teaching-unction, angels, the gospel, conscience, &c. Anyone may see that spirit is not to be rendered by one meaning in all the texts where it occurs. Its signification must be determined by the subject in text and context. This is the rule I work by; and by its aid I find no difficulty in making sense of all the passages where it is found.

"'What are we to make of the Spirit's individuality?' Why, just what the Bible makes of it. It is as inseparable from God himself as His wisdom, knowledge, life and power. It is the medium of connection between Him and all His works; so that by it He is everywhere present, though corporeally a million of years removed from some parts of His universe. By it He is cognizant of the fall of a sparrow upon earth, and at the same instant, of events in the stars billions of leagues remote. 'There is nothing hid from Him.' No man hath seen God at any time; but by His spirit He makes Himself known, as to His 'holy men' of ancient time.

"*Elohainoo* in the sentence, *Shema yisrahail Yehowah elohainoo Yehowah echahd*, 'Hear, O Israel, Jehovah our Being,' is neither dual nor plural. *Elohah* is singular with the plural pronoun *ainoo*, our, affixed—'our God,' not our gods, two or more. The plural would have a *Yod* between *ai* and *noo*. *Yehowah ail elohim*, Jehovah, God of gods, is the God of Israel; not God of idols, but of angels, the provisional superintendents of human affairs.

"The 'christian brother' is unnecessarily 'displeased.' Paul says

the body of Jesus was 'the nature of Abraham's seed.' I have said no more. Was this clean or unclean? Jesus was 'born of the flesh,' and was therefore flesh, whatever that may be.

This is the connection of John iii. 6 with his body. Psa. li. 5 is prophetic of his being so born."—Dr. THOMAS in the *Herald of the Kingdom*. 1852.

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## THE SIGNS OF THE TIMES EIGHTEEN HUNDRED YEARS AGO.

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It is an objection with some people that the events of our day on which reliance is placed by the brethren as indicative of the work of God among the nations and the nearness of the re-appearing of Christ, are too slow and natural to admit of their being regarded in that light. They seem to assume that the hand of God is only to be seen in extraordinary occurrences, such as the division of the Red Sea or the overthrow of Sennacherib's army in a night. They have not learnt the lesson which any one may learn from the studious reading of the Scriptures, that there is as much variety in the mode of divine operation as there is in the creative works of the divine hands; and that amongst that variety, none is more distinctly marked or clearly authenticated than that unseen influence of human affairs which leads to "the setting up of one and putting down another in the kingdoms of men."—(Dan. v. 21.) When God has a work to do with sinners, propriety forbids that He should take that open and obvious part which is reserved for His dealings with His chosen and obedient friends. He works without their knowing He is at work, and brings about His designs among them by means which do not appear to involve any divine instrumentality at all.

This cannot be better illustrated

than by the case of the destruction of Jerusalem eighteen hundred years ago, and the overthrow and dispersion of the Jewish nation. This result was a divine purpose. Even if we leave out of account the many intimations of this purpose in Moses and the prophets, we cannot fail to be impressed with the distinct and emphatic enunciation of it in the teaching of Christ when upon earth. Not only in parable did he several times foreshadow it, but in a plain discourse (Luke xxi.; Matt. xxiv.), delivered to his disciples while they were seated on the Mount of Olives, and overlooking the city and temple which lay at their feet, he told them that within that generation (at what particular day and hour he could not tell them), the "days of vengeance" written of in the prophets, would arrive; that there would be great distress in the land and wrath among the people; that Jerusalem would be surrounded with armies, and laid in ashes, and the temple utterly demolished; and the nation destroyed by the edge of the sword. These things had a strong personal interest for the disciples and the generation of believers then alive. The national catastrophe might involve them in destruction. Jesus told them to flee to the mountains when they should see "Jerusalem compassed with armies," assuring them

that its overthrow and desolation were nigh at hand.

Thus there were "signs of the times," eighteen hundred years ago. The "signs" consisted of natural occurrences of a calamitous nature, which would slowly gather over the Jewish nation. Their development is recorded with wonderful completeness by Josephus—a contemporary and eye-witness of most of the things he narrates of that period. His history seems itself a providential record of the process by which the house of Israel was overthrown and scattered to the winds in the divine indignation. The process extended over thirty years. It began in apparently trifling incidents which, one after another, exasperated the public mind and gradually brought on the tempest which engulfed the nation. Disciples of the *Hopeful-Watcher* class would quickly observe the tokens and keep themselves in harmony with the work to be done; others would say they saw nothing divine in the public affairs of the time, but the mere natural workings of things as they had always been. The watching class would point to the drift of things as antagonistic to the Jews: the others would have it in their power to point to cases in which the Jews got the upper hand—particularly as the great crisis itself approached, when Cestius, the Roman general, was overpowered and driven out of the country, and the whole nation rose in a war of independence. In this respect, the signs of the times of eighteen hundred years ago presented features analogous to those of our own time. It is instructive to look back and see how amid all the vicissitudes of public

affairs, the day of vengeance slowly crept over Israel by natural means, and at last broke in destructive fury and obliterated almost the very existence of Israel from the earth. The lesson of the first century is useful in the nineteenth. We cannot better enforce it than by presenting the following condensation of Josephus's narrative, written in a style more in harmony with modern ways than Josephus's heavy and elaborate diction:—

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SUMMARY OF EVENTS USHERING IN THE  
END OF THE JEWISH COMMONWEALTH.

About A.D. 40—in the reign of Claudius Cæsar, Cumanus is appointed Procurator of Judea. Under him, a tumult is occasioned in Jerusalem, at the Passover Feast, by a Roman soldier making a contemptuous gesture at the exercises of the Jews. A collision ensues between the Jews and the Roman soldiery, in which many Jews are slain.

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Some time afterwards, a Roman soldier at Bethhoron finds a copy of the law, tears it to pieces and throws it into the fire. The Jews demand the punishment of the man. The incident causes great indignation.

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Still later, a number of Jews out of Galilee, going up to Jerusalem to the feast of Tabernacles, are molested by Samaritans, and one of the Jews slain. The Jews appeal to Cumanus for the punishment of the murderer without success. The affair becoming known at Jerusalem during the feast, causes great excitement, and a band of Jews march to Samaria, under Eleazar, and burn several villages and slay the inhabitants. Cumanus arrives with a troop of horsemen from Cæsarea, and disperses the Jewish band, a great number of whom are taken prisoners and others slain. The fugitives be-

take themselves to acts of violence throughout the country. The Samaritans appeal to Quadratus, the President of Syria, against the Jews, and the Jews retort that Cumanus is to blame for the disturbance by his unwillingness to punish the original murderer. Quadratus puts both parties off; but afterwards takes part against the Jews, ordering the crucifixion of all the Jewish prisoners taken.

On appeal to Claudius, Cumanus is dismissed, and the Samaritans condemned to give up three of their prominent men to be executed.

A.D. 51, Claudius dies and is succeeded in the imperial throne by Nero. Felix appointed Procurator in Judea. Felix enters upon a zealous crusade against the insurgent Jews, whom he captures and crucifies in great numbers. But a new class of troublers succeed them, the Sicarii, so called from a dagger they concealed under their garments, with which to stab in the crowds at the feasts. Jonathan, the High Priest, falls a victim to them. Many others are slain, and great public fear is established.

Another faction makes its appearance among the people, pretending inspiration. They allure numbers of the Jews into the wilderness. Felix, fearing a revolt, sends a detachment of soldiers after them, who destroy and scatter the assembly.

An Egyptian makes his appearance, pretending to be a prophet. He gets many followers; as many as thirty thousand gather to him, and attempt to break into Jerusalem from the Mount of Olives. The attempt was defeated by the Roman soldiers, and the army of the Egyptian dispersed.

After a short interval, numbers of these scattered marauders combine to agitate for Jewish independence.

They incite the Jews to revolt against the Romans. Not succeeding with the respectable part of the nation, they break up into bands and ravage the country in all directions, plundering and murdering and burning.

Felix recalled; is succeeded by Festus, who addresses himself to the pacification of the country, capturing and killing the insurgents in all directions. His administration, however, lasts too short a time to lead to lasting results.

Festus is superseded by Albinus, who is not actuated by any desire to promote the public welfare. He not only embezzles the revenue, but sells to others the license to steal and plunder. He liberates all kinds of prisoners for money, and gives authority to the insurgent ringleaders in Jerusalem to do as they like for the same consideration. These ringleaders forget their politics and turn common robbers, who put the whole city in fear. Those who are robbed keep silence for fear of their lives, and those who escape flatter the robbers for fear of being robbed.

Albinus is quickly succeeded by Gessius Florus, who exceeds Albinus in his enormities. He makes no sort of dissimulation of his corruptions, but openly proclaims that any one has liberty to turn robber who shares the spoils with him. The result is the desolation of whole districts.

Cestius Gallus, the President of Syria, visits Jerusalem; the people besiege him in vast multitudes to deliver them from the calamities brought upon them by Florus; but Florus being present, Gallus is blinded, and departs from Jerusalem without granting a remedy. Florus, in fear of being accused before Cæsar, and in rage against the Jews for their complaints to Gallus, deliberately seeks to goad the nation into revolt against Rome. He demands seven-

teen thousand talents out of the treasury on the plea that Cæsar wants them. The people come together in tumultuous assembly in the Temple and decide to appeal to Cæsar against the tyranny of Florus. Florus marches an army to Jerusalem. The people are cowed, and Florus orders his soldiers to plunder the upper market place. That part of the city is sacked, and three thousand six hundred Jews, with their wives and children, are slain in the streets and houses. Many of the quiet inhabitants are brought before Florus, who has them scourged and then crucified in his presence. The principal men among the Jews advise submission to stave off further calamities, and Florus fearing there would be no rebellion, commands the people next day to go out and salute the Roman soldiers, instructing the soldiers beforehand not to return the salute. The people go out and salute the soldiers, who make no answer. The impatient among the Jews give vent to their feelings, and the soldiers attack the crowd. The crowd flees, and in getting in at the gate, the crush is so great that vast numbers are suffocated and trampled to pieces. The Jews in the city rally and beat back the soldiers by missiles from the tops of the houses.

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Florus sends word to Cestius Gallus, President of Syria, that the Jews have revolted. The Jews also write to Cestius accusing Florus. Cestius sends one of his tribunes to examine into the matter with Agrippa. Agrippa, who takes the side of the Jews, tries to persuade them to obey Florus till he is accused to Cæsar and recalled, but the Jews reject the idea with indignation, and Agrippa retires.

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The violent of the people make an attack upon the fortress Masada, and slay the Roman garrison. The High Priest and the Pharisees meet and resolve to suppress the revolt; but their efforts are overborne by the violence of the people. The High Priest and the Pharisees then send to

Florus and Agrippa, asking for soldiers to suppress the sedition before it becomes hopeless. Agrippa sends three thousand horse. By this time, the lower city and the temple were in the power of the insurgent Jews. On the arrival of the Roman horse outside the walls, the party of the High Priest and Pharisees, desiring peace with Rome, seize the upper city to help the Romans. Seven days fighting ensues, ending in the triumph of the insurgents, who set fire to the High Priest's house and the Palace of Agrippa and Bernice in Jerusalem. Manahem, the son of Judas the Galilean, becomes leader of the revolt. He breaks open the Roman armoury in the city and distributes arms among the people. They besiege the tower of Masada, which capitulates after several days. The Roman garrison, who were promised their lives, are slain after giving up their arms. The High Priest Ananias, who is with the Roman party, is found concealed in an aqueduct and slain. Manahem, the leader of the revolt, becomes tyrannical, and is opposed by Eleazar. Conflict ensues among themselves, resulting in the flight of Manahem, who was afterwards captured and slain.

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Tidings of these events reaching Cæsarea, the entire Jewish community in that city numbering twenty thousand, is put to the sword. Hearing of it, the whole nation is enraged. The insurrection becomes general. Bands of Jews ravage the country, and put immense numbers of the Syrians and Roman colonists to death. The disorder becomes terrible through all Syria. Every city is divided into a Jewish party and a Roman party, who slay each other in the day-time, and spend the night in fear. It becomes common to see whole cities filled with dead bodies lying unburied; women, old men and infants forming a large proportion of the slain.

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Cestius Gallus, seeing the Jews everywhere in arms, gets together a

large body of troops, and marches it to Ptolemais. Here he is joined by auxiliaries from various parts of the country, including Agrippa himself, with part of his force. Cestius marches hastily to the city of Zebulun, the inhabitants of which flee to the mountains at his approach. He gives over the city to plunder, and then sets fire to it. He overruns and devastates the surrounding country, then returns to Ptolemais; thence he marches to Caesarea, from which a division of his army is sent to Joppa. Joppa, taken by surprise and attacked on both sides, falls an easy prey to the Roman soldiers, who fall upon the Jewish inhabitants, and exterminate old and young, to the number of eight thousand four hundred. Nabatene next falls a prey to the Romans, who destroy the bulk of its inhabitants, and lay waste the surrounding country.

Having overpowered resistance in Galilee, Cestius marches to Antipatris, where, at Aphek, the Jewish insurgents were in force. The Jews fly before the Romans, and the Romans burn their camp and the surrounding villages. Cestius then marches to Lydda. He finds the city empty of men, the male population having gone up to Jerusalem to the feast of Tabernacles. Cestius burns the city, and marches towards Jerusalem. He encamps within six miles of the city. The Jews, hearing of his approach, break up the feast, and march in enormous numbers to the Roman camp, and attack the Romans with such unexpected violence and numbers, that the Roman army narrowly escapes destruction. The Jews are finally repulsed, but seize the heights overlooking the Roman army, and resolve to resist the march of Cestius to Jerusalem. The Romans try to negotiate a retreat, but the Jews kill one of the ambassadors and wound the other. This proceeding is opposed by a party among the Jews, who weaken their position by disputing among themselves. Cestius becoming aware of their division,

attacks them and puts them to flight, pursuing them to Jerusalem. He pitches his camp within a mile of the city. On the fourth day, he brings his army within the walls. The violent party among the Jews retire into the inner city and into the Temple, defying the Romans. The Romans attack the insurgents. For five days, they assail the inner walls within which the insurgents had retired. The attack is without result. On the sixth day, Cestius, with a select body of soldiers, attempts to break into the Temple by its most assailable part. The Jews repel the attack. The attack is renewed several times, but each time is repulsed. The Romans then begin to undermine the wall, under the protection of their shields. Panic seizes the insurgents. The orderly part of the Jews come forward in great numbers to help to let the Romans into the Temple, but, at this point, when success is within reach of the Roman grasp, Cestius, apparently unconscious of the fact, orders the soldiers to retire. The soldiers obey, and march out of the city. The insurgents, perceiving his unexpected retreat, recover their courage, and return to the attack. They issue from the Temple, and run after the Romans, harassing the hinder part of the army. Cestius encamps outside the city; next day he moves further off, which the Jews perceiving, they follow him in increasing numbers, and keep up a fire of darts on both flanks of the retiring army. Many of the Romans are slain. The Romans halt at Gabao, seven miles from Jerusalem. Here they stay two days. The surrounding hills become full of Jews. Cestius, perceiving his danger, orders a forced march to Bethoron. To reach this, the army had to go through mountain passes. To these, the Jews ran before, and occupying the heights, pelt the Roman army with darts and stones. The Roman army, unable to flee, gives itself up to despair. During the night, the principal part of the Romans escape, leaving their siege engines and baggage behind them.

Next day, the Jews continue the pursuit as far as Antipatris. They then return to Jerusalem in great

triumph, and concert measures for a war of independence.

EDITOR.

(To be continued.)

## THE PREPARATION OF RUSSIA FOR HER LATTER-DAY MISSION.

THE following article appearing in the *Preston Herald*, and forwarded by a brother in Warrington, will show how steadily with the approach of the time of the end, Russia has advanced to the position which her latter-day mission requires:—

“If we survey the history of Europe from the commencement of the last century, and set aside from it the career of revolutionised France between 1792 and 1815, we shall be struck by nothing so much as the progress made during that time by Russia, in extent of territory and in influence over the affairs of other states. In the middle of the fifteenth century what is now Russia consisted only of the grand-duchy of Moscow—a limited territory in the centre of Northern Europe, scarcely known even by name in the countries of the West. From that nucleus, in pursuance of an ambitious policy, and by a series of skilfully-executed manœuvres, it has been enlarged in all directions, till it now embraces the vast region lying between the Arctic Ocean on the North and the Black Sea on the South, with the Pacific as its Eastern and the Baltic as its Western boundary. Previous to the reign of Peter I., surnamed the Great, who ascended the throne in 1689, the history of Russia presents only a succession of savage struggles with surrounding nationalities. The ruling authority had attacked and been attacked by Mongols, Tartars, Cossacks, Turks, Lithuanians, Poles and Swedes; and advancing in power, had acquired the title of Czar or Emperor. Slavonic in race and language, and professing the Greek form of Christianity, the Russian people have never intermingled with the Western nations, but may be said, as a race, to partake of that character which we associate with the semi-civilised inhabitants of Asia. Amidst the rude Slavonians, Peter arose as a reformer of manners; and notwithstanding some grave faults, deserves to be spoken of

as one of the greatest men in an age prolific in distinguished persons. His personal history is well known, and need not be repeated. What concerns us at present, is his eager desire to extend as well as to consolidate the Russian power. Peter was animated with great aspiration. Besides desiring to civilise his people, his aim was to elevate them to the position of a leading nation; and he lived to accomplish his purpose. Assuming the title of ‘Emperor of all the Russias,’ he vastly enlarged his dominions, built cities, created a navy and a well-disciplined army; and, aiming at trade with India, pushed his conquests to the borders of the Sea of Azof. In these projects may be perceived the first encroachment on the Ottoman dominions, which, during a period of nearly two centuries, would appear to have been the coveted prey of Russia. In 1709, Peter established a series of posts from the Volga to the Don; and at the mouth of this latter river built Taganrog, as a centre of intercourse on the South, whence further advances could be effected. He was, however, in 1711, obliged to relinquish Taganrog and the Sea of Azof to the Turks. Being thus shut out from Persia and India by a route Westward of the Caucasus, he turned to the East. In 1717, he sent Prince Alexander Bekevitch on an apparently friendly mission to Khiva, Eastward of the Caspian, but with secret orders to seize certain gold mines, in whose existence he thought he had reason to believe; but the Khivans were as cunning and cruel as he was treacherous; they defeated his plan, and destroyed all the members of his embassy. He next sent an embassy to Persia, to open commercial relations with India; and here Peter met with that which the Czars have ever seemed to take delight in—a discontented tributary to a neighbouring monarch. The governor of Kandahar was at issue with his sovereign, the Shah of Persia. Persia

was weak, and was attacked by Turks, Afghans, and Lesghis all at once. Peter, in 1722, interfered in the wonted Russian fashion; he "protected" his "old good friend the Shah," his "great friend and neighbour," his "dear friend," as he called him in a remarkable manifesto; he sent an army of 50,000 men into Persia; and ended by conquering and appropriating three Persian provinces on the shores of the Caspian. After this, the Afghans deposed one Shah and set up another; this was a favourable opportunity for Russia; Peter offered his aid to the deposed monarch, on condition of certain concessions; and the result was, that in a few years Russia obtained a hold on Daghestan, Ghilan, Mazanderan, and Asterabad—valuable provinces on the south-western shore of the Caspian.

All the ambitious proceedings of Peter in the East were, however, suddenly checked. The terrible Nadir, the freebooter of Khorassan, who made himself Shah of Persia, was an antagonist such as Russia had not before encountered in Asia. Nadir first attacked the Afghans, driving them from all their conquests in Persia; then turned westward, and similarly expelled the Turks from certain provinces which they had appropriated; and then directed his attention to Russia, who was forced to relinquish every Asiatic acquisition she had gained. Thus ended Russian aggression in the East for a time. Peter himself had departed from the scene; he died in 1725; and the treaty of 1735, whereby the Russians evacuated the Persian provinces, was made with one of his successors.

After Peter's death, the throne was held by his widow, Catherine. This remarkable woman had been a peasant; her most powerful minister, Prince Menchikoff—ancestor of the prince who was concerned in the events of 1853—had been a pastry-cook's boy in the royal kitchen; and neither of the two could read or write. Nevertheless, Russia prospered during this short reign of two years, although Catherine's foreign acquisitions were limited to the exaction of homage from the Kubinskan Tartars, and of allegiance from a Georgian prince. After her death, in 1727, there was a succession of feeble reigns, during which Russia was too much occupied with domestic affairs to attend much to foreign conquests; yet she was not idle. In the triangular portion of the country between the Don, the Volga, and the Caucasus,

were various tribes—Kalmuks, Nogays and Circassians—nomad in habits, and more or less tributary to surrounding nations. Russia turned a wistful eye upon these. She sent some missionaries to convert to Christianity the Ossetians, a pagan tribe in the Caucasian mountains; whether or not they succeeded in this, they at least made the Ossetians consent to become tributary to Russia. The Ossetian country opened a pathway to Georgia, a fertile region for which Persia and Turkey had long struggled; and Russia turned her attention to this path.

Catherine II., during her reign from 1762 to 1796, was the great representative of Russian aggression. Of her personal character, we have not here to speak; but her conduct as an empress towards her neighbours, as of vast political importance, cannot pass unnoticed. Her tyranny over the tribes near the Caucasus, in the early years of her reign, was such, that the Circassians took refuge in the almost inaccessible fastnesses of their mountains; the Nogays sought refuge with the Khan of the Crimea—then an independent Tartar state; the Kabardans of Circassia abandoned Christianity for Islam, as a means of exchanging Russian for Turkish rule; and the Kalmuks took the wonderful resolution, in 1771, of departing in a body to their own original territory in Chinese Tartary, on the borders of the Thibetan dominions. History has, perhaps, recorded nothing more striking than this voluntary journey of half a million human beings, to a distance of probably two thousand miles, as a means of escaping from Russian despotism. When, at a later date, troubles broke out in Georgia—a fertile country southward of the Caucasus, and between the Black and Caspian Seas, and Persia and Turkey struggled for its possession, Russia stepped in on her wonted footing, offered to assist the one against the other, and ultimately took Georgia itself as her reward.

While these affairs were in progress in Asia, Catherine was not idle in Europe. Poland had fallen into difficulties concerning the succession to the crown, and Catherine succeeded in placing one of her dependents on the throne, and over-running Poland with her agents. Turkey now became uneasy at the progress of the Czarina, for the possession of Poland would bring Russia too near the



Ottoman dominions; and the Sultan having a stock of injuries to complain of, declared war against Russia in 1769. England assisted Russia in this war with a fleet; and the results were so disastrous to Turkey, that she was driven to many humiliating conditions in the Treaty of Kainardji in 1774. By this treaty, Russia secured the free navigation of the Black Sea, the passage of the Dardanelles, the privilege of having one ship of war in those regions, and the acquisition of Azof, Taganrog, Kertch, and Kinburn; she secured an extension of her frontier to the river Bug or Boug, assumed the sovereignty of Kabarda, near the Caucasus; and obtained the renunciation by Turkey of suzerain power over the Khan of the Crimea—a renunciation which Russia did not fail afterwards to turn to her own advantage. These successes were not all that Catherine wished, but they paved the way for more. In 1776 she established a line of posts, including nearly thirty fortresses, from the Black Sea to the Caspian. A few years afterwards, the Christian princes of Georgia, Imeretia and Mingrelia—all on the southern base of the Caucasus—flattered by Russian gifts or intimidated by Russian threats, transferred their allegiance from Turkey to Russia, as did also the chiefs of many petty principalities in the Persian dominions.

The Treaty of Kainardji had rendered the Crimea independent of Turkey, and Catherine immediately began to "protect" the Khan in that extraordinary way so peculiar to Russia. The Russian determination to obtain Constantinople also began about this time to be openly acknowledged, and hostilities again commenced between the Russians and the Turks. Potemkin and Suvaroff poured their troops into the Caucasian region; while other armies, under pretext of assisting the Khan against the Turks, forcibly seized the Crimea, expelled and deposed the Khan, and slaughtered all the Tartar nobles who tried to maintain the independence of their sea-girt peninsula. About the same time, too, she offered her "protection" to the voyvodes or princes of Wallachia and Moldavia, and contrived that they should look up to her, rather than to the Sultan, as a suzerain; the Christians in Bulgaria and Servia were also encouraged to revolt and to claim her protection whenever they pleased against the Sultan, all in

defiance of any treaties. The conquest and massacre in the Crimea occurred in 1783; but there had previously been a treaty, signed at Constantinople in 1779, containing a few clauses which effected but little in settling the relations between the two countries. They made a commercial treaty together in 1783; but Catherine did not announce her determination to seize the Crimea *until after this signing*. The city of Kherson was built at the mouth of the Dnieper, in suspicious proximity to the Turkish frontier; and in 1787, Catherine made a brilliant entry into her new city, passing under a triumphal arch, on which was inscribed, in the Greek tongue, 'The Way to Byzantium.' Again did Russia and Turkey go to war; and again was the war ended by a treaty—signed at Jassy in 1792—disastrous to the latter power; she was forced to yield the territory between the rivers Bug and Dniester; to relinquish all control over Georgia and the neighbouring provinces; and to give Russia a certain claim to influence in other quarters without actual sovereignty.

While making these aggressions towards the south, Catherine was not less successful in extending her empire towards the west. Poland suffered its first great disaster in 1772—its 'first partition.' There is much reason to believe that Prussia suggested this nefarious project—that Frederick planned it with Catherine, and that a slice was given to Austria, as a means of winning consent to the spoliation. By the treaty of St. Petersburg, signed August 5th, 1772, Russia grasped Polotsk, Vitepsk, Miecislaf and Polish Livonia; Prussia helped herself to Malborg, Pomerania, Varmia, and portions of Culm and Great Poland; Austria appropriated Galicia, with parts of Pedolia and Sandomir; while distracted Poland had to do as she best might with what was left to her. Russia acquired 3,440 square leagues of territory, and 1,500,000 inhabitants. If Prussia suggested the first partition, assuredly Russia dictated those which followed. Exhausted alike by internal dissensions, external attacks, and foreign bribery of her subjects, Poland became yearly more and more powerless, until at length, in 1793, the 'second partition' took place, by which the Russian boundary was advanced to the centre of Lithuania and Volhynia; while Prussia obtained the remainder of Great Poland and a portion of Little Poland—Austria

taking no part in this spoliation. Poland was by this time reduced to 4,000 square miles. The attempt of the brave Kosciusko to restore the liberties of his country was disastrous, it brought about the 'third partition,' in 1795, which blotted Poland from the list of nations. Austria took Cracow and the country between the Pilitza, the Vistula and the Bug; Prussia absorbed the country as far as the river Niemen; while Russia appropriated all the rest.

During the reigns of Paul and Alexander (1796 to 1825) Russia obtained a larger area of country from Persia than from Turkey. Paul seems to have inherited from Catherine two great desires—for a road to India through Persia, and a road to Constantinople through the Danubian provinces. Independently of these, however, the provinces between the Black and Caspian Seas were useful to Russia on other grounds. During the first quarter of the present century, there was an almost unceasing struggle between Russia and Persia, marked every now and then by the cession of provinces to the former. Thus Georgia was permanently annexed in 1800; Mingrelia and Imeretia, in 1802; Sheki, in 1805; and various other patches of country, in 1812 and 1814. Turkey had a few years of release from open war with Russia after the death of Catherine; but the intrigues in Moldavia, Wallachia, and Servia, became so intolerable, that the Sultan declared war upon the Czar in 1806. Turkey narrowly escaped a snare. In 1804, during the complexity of European politics, a friendly alliance was just on the point of being formed between Turkey and Russia; but Sultan Selim luckily looked closely at one of the clauses, and found that the Czar Alexander claimed, as part of the price paid for Russian friendliness, that all the subjects of the Porte professing the Greek religion should be placed under the immediate protection of Russia. The Sultan refused to concede this, and war ensued some time afterwards. Turkey was in a wretched position; Paswan Oglu, in Wildin; Ali Pascha, in Albania; Djezzar Pascha, in Syria; Mehemet Ali, in Egypt; Czerny George, in Servia; Ypsilanti, in Moldavia—all were more or less in a state of rebellion against the Sultan, obeying him or not as their inclinations varied. The peace of Tilsit gave a short respite to Turkey; but hostilities soon recommenced, and continued several years. When

a settlement of accounts took place, by the treaty of Bucharest in 1812, the Czar obtained Bessarabia (by which his frontier was advanced westward from the Dniester to the Pruth)—secured the navigation of the Danube to merchant ships—obtained for his ships of war a right to ascend the Pruth up to its junction with the Danube—procured an amnesty for the rebellious Servians who had aided him—and stipulated for the demolition of the fortresses recently erected by the Turks in Servia. Thus, again, was Turkey despoiled by its formidable northern neighbour.

The treaty of Tilsit sanctioned a few juggling arrangements by which portions of Poland were bandied about from one spoliator to another; but all these changes ended in the permanent annexation of the greater part of that kingdom. Sweden was destined next to suffer. Taking as a pretext the refusal of this state to close her ports against England, during a disagreement between Russia and England, Alexander suddenly despatched an army to Finland, without any declaration of war; and when Sweden thereupon declared war, two years' hostilities ensued, which ended with the treaty of Friedrichsham in 1809. By this treaty, Sweden surrendered Finland, the whole of East Bothnia, and a part of West Bothnia lying east of the river Tornea. With her most fertile provinces, she lost more than one-fourth of her inhabitants. These transactions were without sufficient warrant on any principle of justice. Alexander invaded a neighbour's country without declaring war; and when the injured monarch resisted the inroad, he was punished for his resistance by a vast loss of territory.

A striking parallel has been pointed out between the proclamation of General Boxhowden in Finland in 1808, and that which Prince Gortschakoff issued in Moldavia forty-five years afterwards. In both places a Russian general invaded the territories of a neighbouring power; and in both instances the general issued a proclamation to the inhabitants. Boxhowden sates, in high-sounding terms, the motive which induced the Czar 'to place your country under his protection, and to take possession of it, in order to procure by these means a sufficient guarantee in case his Swedish majesty should persevere in the resolution not to accept the equitable conditions of peace that have been proposed to him. It is his Imperial Majesty's pleasure that all the affairs of the country

should have their ordinary course in conformity with your laws, statutes and customs, which will remain in force so long as his Imperial Majesty's troops shall be obliged to occupy the country. The civil and military functionaries are confirmed in their respective employments, always excepting those who may use their authority to mislead the people, and induce them to take measures contrary to their interests. All that is necessary for the maintenance of the troops shall be paid in ready money on the spot. All provisions shall be paid for according to an amicable agreement between our commissaries and those of the country' In both cases the reasons alleged were fallacious, and the promises were broken.

The congress of Vienna, which 'settled' the affairs of Europe in 1815, left Russia in possession of the whole ill-acquired conquests in Poland, Finland, Turkey and Persia. In latter years, when Nicholas had succeeded to Alexander in 1825, Russia fomented disturbances in Greece; then offered her military aid to Turkey to quell the disturbances; and then professed to be offended at the refusal of her kind offices. Nicholas also incited Persia to attack Turkey. In July, 1827, England and France, influenced doubtless by a kind wish concerning Christian interests in Turkey, signed with Russia, the Treaty of London, binding all three to insure a settlement of the Greek affairs of Turkey. Only a few months afterwards, Russia signed the Convention of Akerman with Turkey, in which Russia bound herself to a certain course, which could not possibly be reconciled with the Treaty of London. That 'untoward event,' the battle of Navarino; the destruction of the Turkish navy; the forced acknowledgment of the independence of Greece—all strengthened the Czar; and, when, after two campaigns in 1828-9, the treaty of Adrianople was signed, the Sultan was forced to yield Anapa and Poti, with a considerable extent of coast on the Black Sea—a portion of the Pachaik of Akhilska—the two fortresses of Akhilska and Akhilkillak—and the virtual possession of the islands formed by the mouths of the Danube. But this was not all. The treaty arranged for the abandonment of certain Turkish fortresses; it stipulated that Moldavia and Wallachia should be governed according to arrangements which Russia had introduced when she 'protected' them; it claimed increased immunities for Russian subjects in Turkey; it stipulated

for the payment of an immense sum to defray the expenses of Russia in the war; and it allowed the Czar to retain the Principalities and Silistria until the money was paid. About the same time, too, by the Treaty of Turcomanchai, Russia obtained immense advantages in Persia—immense, not so much in respect to the area of territory annexed, as in the command given to Russia over the Caspian Sea and the Caucasian provinces.

Russia was not yet worn out with her efforts in 'protecting' Turkey. Mehmet Ali, the Pacha of Egypt, raised a formidable revolt against the Sultan; and the latter was so ill-advised as to accede to the aid of Russia to quell it. The effects of this appeared in the Treaty of Unkiar-Skelessi, in 1833, when Turkey agreed to assist Russia in case of need, which Russia cared little about; and Russia agreed to assist Turkey in case of need, which Russia greatly wished. A secret article was inserted in this treaty to the effect that Russia would forego the debt from the last war, if Turkey would close the Dardanelles against all vessels of war whatever, except those of Russia!

Russia had now attained a dangerous position, she became the protector of Turkey in general. The other states of Europe took the alarm. They did not seem to regard as important a treaty which prevented any Mohammedians from living in Wallachia or Moldavia, or any Turkish army from remaining in those countries; nor were they moved by the Treaty of St. Petersburg in 1834, which gave increased power to Russia in Asia Minor; but the closing of the Dardanelles alarmed them. Hence, after many contentions, an agreement was signed in London, in 1841, by Turkey, Russia, Austria, England and France, that the Dardanelles should be closed against all ships of war so long as Turkey should be at peace; and that Turkey should be allowed to call in the naval aid of anyone of the five, in case of attack from any of the others. This convention had an important influence on the conduct of England and France in 1853.

The last in this series of treaties was the convention of Balta-Liman in 1849, whereby the affairs of Wallachia and Moldavia were settled; but in such a way as to leave the Sultan little control over these provinces of his empire, and allowing the Czar to interfere in that 'protective' mode which is so peculiarly Russian.

Since Russia has obtained from Persia

the cession of Erivan, Mount Ararat, Etchmiazin, and Akalzia; while from Turkey she has obtained important posts on the east, north, and west shores of the Black Sea, a commanding influence at the

mouths of the Danube, and an irritating kind of influence in nearly all the provinces still left to the Sultan, leaving it doubtful how far the latter is master in any part of his dominions."

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 86.

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*"Exhort one another daily."*—PAUL.

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WE have often read in the Scriptures the assurance that "the word of the Lord endureth for ever." There is a great deal of consolation in that assurance when we realise all that it involves. There are two phases in which we can consider it. There is first the one exhibited in the fact stated by David and repeated in the first chapter of John, that by "the word of the Lord were the heavens made;" and by Paul, that He "upholdeth all things by the word of His power." In this aspect of it, we realise the stability of the universe. Some may think there is no particular need for realising this. They will think otherwise if they call to mind the many theories, held some of them by the most scientific of men, to the effect that the universe is in a state of constant transmutation, and that there is no guarantee that the earth may not be blown to perdition by internal explosives or slowly disappear by disintegration, or that the sun itself may not go out from exhaustion. We are helpless in reference to such depressing and demoralising thoughts if we rely merely upon our thoughts as natural men. We can show no reason in the nature of things why heaven and earth should endure. The fact that they have continued till now only establishes a reasonable presumption that they will still continue: it does not prove that they will. For all that we know about it, it may be as the speculators dismally forbode; it might be that the

materials of the universe might lose their cohesion and shape and relapse to chaos, involving us all in a general annihilation. But when we realise the truth of the Scriptures, and, therefore, the truth of the statement that the word of the "Lord endureth for ever," we have strong consolation. It is a great revelation that all things exist in the will of God; that all things are but the concretion of His invisible energy according to His intention. There is no room for accidental perdition or spontaneous dissolution here. Nothing can interfere with the foundation things have in the word of Jehovah. It is no inflated figure of speech that describes God as the rock. Its perfect appropriateness is evident when we think of His Spirit as the medium and formative executor of His purposes, radiated by His volition from the presence of His eternal power and glory. This is His word in its physical relations. There is rest for our feeble minds in the fact that His word is everlasting: that though the world passeth away and human life as we know it at present is a fading flower, "the purpose of the Lord standeth sure." We have His word for it that heaven and earth are for ever: therefore, we are unaffected by the theories and thoughts that would make all things uncertain and our lives as the mere bubbles on a restless ocean of everlasting change. We rest in the Lord and have the comfort of hope and the quietness of assurance for

ever. We are tranquilised and made glad by the knowledge that the Eternal Father has a purpose involving the perpetual stability of the glorious place we inhabit, that in ages to come He will shew us His kindness in Christ Jesus, when His Name shall have attained that exaltation among men which is the basis of all blessedness.

But there is another aspect of the subject. The word of the Lord stands related to it in what He has said by the holy men of God, who spake as they were moved by the Holy Spirit; and this has a practical bearing upon our well-being as individuals. In a certain sense, this is the more important of the two aspects of the subject. The stability of heaven and earth is of no special value to those who stand unfavourably related to the word of the Lord in its individual application. It is no comfort to a man lying in prison under sentence of death, that heaven and earth are safe from cataclysm. On the contrary, he would be glad if all things went to ruin with him. It is to the durability of the word of the Lord in this sense that we now devote a few thoughts. Peter applies it directly in the following quotation from Isaiah: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof fadeth away, but the word of the Lord endureth for ever. *And this is the word which by the gospel is preached unto you.*"

How entirely the truth of this is realised in the experience both of ourselves and others. Human power fails: we feel how feeble we are in many ways, but more particularly in the direction of things that are good. How destitute the natural man is of spiritual resources! The outward man perisheth, and how entirely the renewing of the inward man from day to day is dependent upon the daily feeding on this word, as the new-born babe upon milk. There is a certain consolation in these facts. The weakness of flesh and blood is a beneficial experience, in so far

as it gives a right direction to our thoughts. We are brought to the point of abandoning confidence in ourselves, and leaning more and more on the strength derivable from the Rock of our salvation. We recognise the inevitable, and give up the weary effort of trying to stand in the mire. We recognise that in ourselves there is no good thing, and that we must be content to hold on to the hope of the gospel, and to rest in the Lord and wait patiently for the day of blessing. While the curse prevails we cannot be free. We are free in our legal relations to God, but we still wait the adoption, to wit, the redemption of our body. We carry the burden of a sin-cursed nature till we are released in the change to the incorruptible. When this is attained we shall know experimentally what is meant by the words, "there shall be no more curse." Till then we must be content with our share of that "groaning within ourselves, being burdened," which is part of our appointed probation. Even Paul felt the weight of it. Those feel it heaviest, in a spiritual sense, who have the keenest appreciation of the things of the Spirit, and it is these who rejoice the most at the prospect of the deliverance which will be theirs at the appointed time. The hope of this deliverance stands on the same foundation as the stability of heaven and earth; "the word of the Lord endureth for ever." On this foundation we can rest in peace, even amidst all the tribulation which is our inevitable portion in the present evil world.

In the chapter read this morning from Isaiah, we have another illustration of the fact that the word of the Lord endureth for ever. It is a prophecy concerning Damascus, which at the time the prophecy was written, about twenty-seven hundred years ago, was a flourishing state on the border of the kingdom of Israel. The prophecy is, that Damascus would be taken away from being a city and become a ruinous heap; that the fortress would also cease from Ephraim, and the kingdom

from Damascus. At the time the prophecy was written, there was nothing to indicate that it would come to pass. Could we go back to that time, we should find every appearance of stability in Damascus and Ephraim—cities with high walls, rearing their towers to heaven, streets thronging with healthy, busy people, engrossed with the interests of the day as men now are, and pompous official men, swelling with the importance always associated with sense of power and possession. In these surroundings the words of the prophet would seem not only improbable, but insane. Yet those words, written in quietness at a long distance from Damascus have prevailed, and are with us to-day, when the pomp and glory they denounced are a dream of the past. They were the word of the Lord which endureth for ever. The lesson is of great practical value to us, because of other prophecies that are as yet only matters of hope. Men around us condemn these prophecies; but where are their little heats when even a generation is past? Ask this of a hundred years ago. There were men of busy thought and brilliant diatribe among the adversaries of the Bible, and their words were powerful with many, both in exciting public meetings, and in the eagerly scanned page of written declamation. Their thought was, they had quenched the Scriptures, and established the light of a dawning age of "reason." But time has rolled on, and they have passed into the grave, and their stout words are forgotten. While the word of the Lord, enduring for ever, has quietly and irresistibly, like the laws of the universe, accomplished itself in the history of mankind, tending by degrees toward the appointed consummation when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

It might be rejoined by the caviller, that the believer has fared no better than the unbeliever; that he also has been silenced

in the relentless progress of decay. There would be force in this retort, if the purpose of God contemplated nothing further with those who are in obedient sympathy with it; but the contrary being the case, it is devoid of all reason. "The righteous hath hope in his death," so it is written in the word of the Lord which endureth for ever. This hope is, that he shall awake from his sleep in the dust at the appointed crisis in the divine scheme, to participate in the reality and the interest and the joy and the glory of a renewed and higher life in this sublunary scene of probation. So also it is written as we know. It is in this relation of things that the difference between the believer and the unbeliever is manifest. The believer sleeps as well as the unbeliever; but he sleeps the briefest sleep he ever slept, to awake to the sweetness of the noblest aspirations realised—a sweetness all the sweeter for the weariness of the deferred hope of a life of faith now. The unbeliever goes to the grave with rebellion in his heart, and deprives himself of the blessing which the future holds. Even worse than this, he may find he has treasured for himself wrath against the day of wrath, and revelation of the righteous judgment of God.—(Rom. ii. 5.) When this coming time is reached the difference between the two classes will be palpable. The difference is not apparent now. The fool seems to walk in his folly with impunity, and the righteous man seems to deny himself without result; but the day in question will manifest them both to the discernment of all, as it is written: "then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

Returning to the chapter in Isaiah, it is observable that the era of the desolation of Damascus, was also to be one of leanness to Jacob (verse 4). "In that day it shall come to pass that the glory of Jacob shall be made thin and the fatness of his

flesh shall wax lean." The following verses (from 5 to 11) are occupied with a description of the adversity thus alluded to. This description is briefly summarised in the statement in verse 9: "there shall be desolation." A notable feature in the description is the reason given for the desolation that should befall the house of Israel. This reason deserves particular notice, as it affords us a lesson of true wisdom capable of individual application. The reason is "Because thou hast forgotten the God of thy salvation and hast not been mindful of the Rock of thy strength." We are informed by Paul that these things were written for our instruction. The generation to whom they were actually addressed has long since passed into oblivion, but we live with the words in our hearts; and is it not a lesson of instruction we need? What shall we be rejected for if we are rejected, but for this very offence of Israel? It is the glaring offence of all society around us. People are not mindful of the Rock of their strength. God is not in all their thoughts. They are taken up with what they have and what they are, to the exclusion of the Bestower of all. They take all the credit as if they were the creators of the things they boast in. The wise man claims and receives the credit of his wisdom; the strong man glories in his strength as though it were his own production; the rich man puts on high looks and arrogant airs, as though the permission to control a little more substance than his neighbour were a reasonable ground of lordship. In this lies the thorough ungodliness of the world, and the great barrier to friendship with it on the part of those who have been separated by the word to be the sons and daughters of the Lord God Almighty. The world robs God of the recognition and reverence and praise which are His. If they profess that they know God, in works they deny Him. What fellowship hath light with darkness? Only those

who have a name to live and are dead could be found advocating a friendship which Jesus has forbidden and himself has set us the example of refusing. Shall we unite in bonds of friendship with those for whom Christ would not pray? "I pray not for the world"—(Jno. xvii. 9) Surely no one could be guilty of it who believes in Christ and reverences him as our leader and teacher sent from God. We must be on our guard: the beginnings of things are insidious. Little slips lead to greater ones. Resist the devil and he will flee: give into him a little, and he will soon push the door open and force himself into the house. Let us daily meet with God in the word, and we shall be strengthened to see and walk in the right way. If we neglect the reading of the word, under the idea that it is a formal and superfluous affair, we shall lose ground and come to experience what Paul meant when he spoke of being "hardened by the deceitfulness of sin." Against this he asks the brethren to be on their guard; and to help one another to be on our guard. His words are: "*Exhort one another daily* while it is called to-day, lest any of you be hardened through the deceitfulness of sin."—(Heb. iii. 13) Incessant exhortation of a reasonable sort is both healthful and necessary. It is apostolically enjoined and experimentally demonstrated to be necessary. This must be the explanation of these Sunday morning addresses. To some the voice may appear harsh and the standard high; but they will change their minds when the shadow of death comes over them, or the glory of the judgment seat overwhelms them. They will see that this constant affirmation of the truth of God in its bearing on the house of God is the highest kindness, and perhaps may have conferred even on them at last, the highest benefit which it is possible for one man to receive at the hand of another. At all events, whether acceptable or otherwise, as long as God permits this voice to be heard in

the land of the living, it will be heard on behalf of the great and universally neglected fact that if men are unmindful of the Creator of heaven and earth, they forfeit the title to existence at His hand, and will at last experience that ruin that came upon his own nation Israel because of this offence.

There is a remarkable statement in the course of the prophecy we are considering. It is to the effect that when Israel's greatness shall have shrunk to the condition of a plucked vine, with only here and there a gleaned grape on the outmost branches, "at that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." It seems to me there is a considerable parallel between this statement and the statement made by Jesus to the woman at the well of Samaria. They both refer at all events to the same period of Israel's experience (when there shall be desolation), and they seem to affirm the same thing. What I refer to will be found in John iv. You will recollect that the woman said, "Our father worshipped in this mountain, but ye say that in Jerusalem is the place where men ought to worship." And Jesus answered, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father . . . But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit and they that worship Him must worship Him in spirit and in truth." Now there is great point in both statements, when we recollect that up to that time there was a visible ritual of divine appointment by which God was worshipped in the place He chose to place His Name there. It was a great luxury to take part in such a divinely-appointed service. But the time was at hand when this service was to be suppressed, and the divine system of Moses scattered to the wind. The question would naturally suggest

itself, Would worship therefore cease? The statement of Isaiah and of Jesus both show that though there would be an interregnum in the national organization of worship, worship itself, during the period of Israel's downtreading, would continue, but in a simpler, even an individual form. It is here that we are interested. We have no temple to which we can repair. We have no priest to which we can take the visible tokens of our submission and confession. We have no established and striking service of worship in which we can take part. We are inorganic units, sojourning among the Gentiles while chaos reigns in the land of promise. We can only worship as individuals. But there is consolation in the thought that our individual worship is acceptable, if offered in spirit and in truth. Nay, the Father *seeketh such* to worship Him. What a comfort here, that the Possessor of Heaven and Earth finds pleasure in the approaches of those who believe in Him, and who approach Him in truth and not in pretence: in spirit and not in form merely. To make this approach, we need not to go to a particular place. We require not to come together, though coming together is required of us under another head. God fills heaven and earth. He is not far from every one of us. He knoweth our thoughts afar off. We need but to turn our thoughts and words to Him. This seeks and needs solitude. The human mind is weak. We cannot attend to God and man at the same time. While in a sense we may set God always before our face, we must step aside from even the dearest friends when we mean to address ourselves to the Father in the particular manner implied in the word prayer. It is frequently recorded of Jesus that he withdrew from the multitude and spent even whole nights in prayer. And in this matter, the true heart instinctively shuns the situation of the hypocrite, who desires it to be known he is praying.



Prayer in spirit and in truth seeks absolute privacy as Jesus enjoins. Of course, the public exercises of the brethren in the assemblies of the saints stand in a different category; but even these, when the leader of our approaches is a true man and no mere performer, the words of the petition will be brief and modest and subdued—a result certain to accompany a consciousness of God. But the primary reference of the words under consideration is doubtless to those individual acts of worship which are a constant luxury and strength to such as worship God in spirit and in truth.

The chapter conducts the desolation of Israel to a certain tumult of nations described in verses 12-14. "The nations shall rush like the rushing of mighty waters, but God shall rebuke them and they shall flee afar off, and they shall be chased as the chaff before the wind, and the rolling thing before the whirlwind . . . Behold at eveningtide trouble, and before the morning he is not. This is the portion of them that spoil us and the lot of them that rob us." A knowledge

of the truth has enabled us to comprehend this. The long period of Israel's dispersion is to be terminated by a period of national convulsions among the Gentiles, marked by the advent, during their progress, of Israel's crucified deliverer, who breaks their power, and proceeds to the re-building of the fallen tabernacle of David. We are privileged to have seen the rushing of nations begin. We are in the evening-tide of Gentile prosperity. There is trouble brewing, even the time of trouble such as never was. Before the morning of the glorious day of salvation, the power of Israel's robbers will have ceased to exist. But the transition is a time of blood and turmoil—a time of upheaving the old foundations—a time of judgment which will teach the world righteousness. Knowing this before by the word of truth, we are able to endure with calmness a prospect which is filling the minds of other men with fear: and to use the time that yet remaineth in preparing for the long-promised redemption that draweth nigh.

EDITOR.

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### "THE TREASURES OF EGYPT."

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A discovery has just been made which throws a new light on the saying of Daniel the prophet, that the King of the North, in the time of the end is to have "power over the treasures of Egypt." The discoverer is Captain Burton, the African traveller. At the request of the Egyptian ruler, he has visited and explored the land of Midian, which is part of the Egyptian dominions. It is the desolate region on the eastern side of the Gulf of Akabah, the easternmost of the two long and narrow estuaries in which the Red Sea ends at its northern extremity. Accompanied by M. George Marie, a French engineer, Captain Burton landed in Midian on April 2nd, and in an exploration of some

weeks, explored a region full of ruined towns, built of solid masonry, with made roads, aqueducts five miles long, artificial lakes and massive fortresses, all marking a wealthy and powerful people. Their wealth was based on mining operation, and Captain Burton reports the existence of gold, silver, tin, antimony, and turquoise mines. The gold region is extensive; indeed, the discoverer believes he has opened up a California, and the Khedive proposes to have the country worked by European capitalists. It will be remembered that in the Bible Midian is always described as a land full of metals, especially gold, silver and lead.

## 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. 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.)

### FURTHER CONFIRMATION OF THE BIBLE FROM EGYPTIAN SOURCES.

"We have now to observe the indirect confirmation of the Scripture History which is furnished by its harmony with what the (monumental) records tell us of Egyptian manners, customs, habits, modes of action, natural products, character and condition of art and the like. The representation of Egypt in the latter part of Genesis and in Exodus is so full and copious, and the facts which are laid down with respect to Egypt and the Egyptians are so numerous, as to render this portion of the Pentateuch a crucial test of the trustworthiness of the historian, who, if either careless or ignorant, could not have failed to betray himself by coming in collision with well-known facts, and who, if his words are in harmony with all such facts, establishes a just claim upon our attention, as one who wrote at the time whereof he gives the history, who was observant,

and who aimed at stating the exact truth. The writer shows us Egypt under a settled monarchy. The king bears the title of Pharaoh. He is absolute or nearly so, committing men to prison and releasing them, or if he please, ordering their execution; appointing officers over the whole land, and taxing it apparently at his pleasure; raising a foreigner suddenly to the second position in the kingdom, and requiring all, without exception, to render him obedience. At the same time, the king has counsellors or ministers, "elders of his house" (Gen. i. 7) and others, whose advice he asks, and without whose sanction he does not seem to act in important matters. His court is organised after the fashion of later Oriental monarchies. He has a body-guard under a "captain," one of whose chief duties is to execute the sentences which he pronounces upon offenders. He has a train of confectioners, at the head

of whom is a "chief confectioner" (Gen. xl. 2), and a train of cup-bearers, at the head of whom is a "chief cup-bearer." (*Ibid.*) He rides in a chariot, and all men bow the knee before him (xli. 43.) The state of Egypt is one of somewhat advanced civilisation. There is also a class of "magicians" or "sacred scribes" (xli. 8), who may be either a sub-division of the priests or else may form a distinct profession. The name given to the class (scribes) implies that writing is practised. Among other indications of advance in civilisation are the mention of fine linen as worn by some (xli. 42) of a golden neck chain (*ib.*) a silver drinking-cup (xliv. 2), wagons (xlv. 21), chariots (l. 9), a coffin or mummy case (*ib.* 26), and the practice of embalming. Among special peculiarities are (1) the position of the priests which is evidently very exalted (xli. 45), and more particularly their privilege with respect to their lands, which they hold by a different tenure from the rest of the people (xlvi. 22; 2) the existence of customs implying strong feelings with respect to purity and impurity, and a great dread of material defilement (xliii. 32); (3) a special dislike or contempt for the occupation of herdsmen; and (4) a greater liberty with respect to the intermixture of the sexes than is common with Orientals. Other noticeable points are the great fertility of the soil; the cultivation in spring of the following crops, chiefly wheat, barley, flax, and rye or spelt (Ex. ix. 32); the keeping of cattle, partly in the fields, partly in stables (*ib.* 3, 19); the storing of water in vessels of wood and stone (vii. 19); the existence of numerous granaries (Gen. xli. 56); the use of the papyrus for boats (Ex. ii. 3); the practice of carrying burthens upon the head (Gen. xl. 16); the employment by the monarch of a signet ring (xli. 42); the importation of spices from Arabia (xxvii. 25); the washing of

guests' feet (xliii. 24); the practice of sitting at meals (*ib.* 38); the use of furnaces, ovens, kneading troughs, walking-sticks, hand mills, bitumen, and pitch. Now it is not too much to say that in this entire description there is not a single feature which is out of harmony with what we know of the Egypt of this remote period from the monuments. The power and grandeur of the king is absolutely proved by them. His authority is absolute; he enacts laws, imposes taxes, administers justice, executes or pardons offenders at his pleasure. He has a body guard, which is constantly seen on the sculptures, in close attendance upon his person. He is assisted in the management of state affairs by the advice of a council, consisting of the most able and distinguished members of the priestly order. His court is magnificent, and comprises various grand functionaries, whose tombs are among the most splendid of the early remains of Egyptian art. When he left his palace for any purpose, he invariably rode in a chariot. His subjects, wherever he appeared, bowed down or prostrated themselves. With respect to the early civilisation of Egypt, it is especially noted by those conversant with the subject, that the earliest sculptures extant, which can scarcely be later than B.C. 2400 or 2300, contain traces of a progress and advance which are most striking, and indeed surprising. The representations on one of the earliest are said by M. Lenormant to show the civilisation of Egypt as completely developed and organised as it was at the Persian or even at the Macedonian conquests, with every indication of a long anterior existence (Manual, vol. 1. p. 334). 'In the tombs of the Pyramid period,' says Sir Gardner Wilkinson, 'are represented the fishing and fowling scenes as in latter times; the rearing of cattle and wild animals of the desert; the scribes using the same kind of reed

for writing on the papyrus; the same boats; the same modes of preparing for the entertainment of guests; the same introduction of music and dancing; the same trades, as glass-blowers, cabinet makers, and others; as well as the same agricultural scenes, implements, and granaries.—(Rawlinson's *Herodotus*, ii. p. 29.) The monuments of this early time distinctly show the practice of writing, the distinction of classes or castes, the degradation of shepherds, the peculiar dignity of the priests, the practice of embalming and of burying in wooden coffins or mummy cases; the manufacture and use of linen garments; the wearing of gold chains; the employment of hand-mills, of furnaces, ovens, and kneading pans; the common practice of carrying staves or walking-sticks; the storing of water in vessels of wood and stone; the practice of making boats out of papyrus; the use of pitch and bitumen, and almost all the other points of the Mosaic description.—*Canon Rawlinson*.

#### “J. M.’S” OBJECTIONS TO THE BIBLE.

“J. M.’S” next objection relates to the book of Ecclesiastes. He was led to have some doubt, he says, “whether the writer of it had any certain belief in a future state.” Why should he doubt this in view of the abundant evidence of Solomon’s belief on this point in the Proverbs, even if Ecclesiastes afforded no evidence on the point, which it does? Perhaps he doubts if Solomon were the writer. He does not make himself clear on this point. If he does doubt the writer’s identity with Solomon he is not a reasonable man, for the decisive authority in such a matter (the consent for twenty-eight centuries of the people among whom it was produced), attributes it to him; and the man who in such a matter sets himself against evidence of this sort, is either an ignoramus or one of

those gentlemen of whom Solomon in the Proverbs says, “there is more hope of a fool than of him.” But even if it were not so certain, as it is, that Solomon was “the writer” of the Ecclesiastes, there still would be no room to doubt “the writer’s” belief in a future state, in view of the last ten verses of the book, in which he expressly gives what he calls “the conclusion of the whole matter.” “Fear God and keep His commandments for this is the whole duty of man. *For God shall bring every work unto judgment with every secret thing whether it be good or whether it be evil.*” How can it be doubted that this refers to “future” judgment? Did no responsible Jew under the law, die with “secret things” unjudged—good and evil? Nay, did not all die with such “secret things?” How then could the writer speak of “every secret thing” being brought unto judgment if he did not entertain “a belief in a future state?” To make the statement refer to “punishment in the present life” is manifestly absurd in view of the fact that “the present life” passes away with many “secret things” undisclosed and unrectified. True, that many of the responsibilities contracted under the law of Moses were discharged by penalties in the present life; but concurrently with these, there was a higher relation to God (even of faith), and higher actions, good and evil, which could only have their issue in the “future state” more clearly exhibited afterwards in the teachings of Christ.

“J. M.” makes it an objection that the writer of Ecclesiastes cautions men against being “righteous overmuch or overmuch wicked.” There seems a little peculiarity in this at first sight, but it disappears when we realise that the book was written for the guidance of Israel in days pertaining to their life as a nation occupying the land of Jehovah under the law; and secondly, that its lessons are applicable even to our circumstances. As

to Israel, all were citizens alike who were circumcised, and to both classes,—the offenders and observers alike,—Solomon has a word of advice. The transgressor he reminds that wickedness shortens life, besides exposing the transgressor to the condemnation of the law. On the other hand, the righteous are informed that it is possible to be abnormally scrupulous, and too much concerned about the right and reason of things, with a like result of self-destruction. So far from this twofold admonition affording a ground of objection to Ecclesiastes, it shows the perfect good sense of the spirit which prompted its production. The possibility of running into sensitive extremes in the desire to do right is exemplified in actual experience, and that this extreme should be discouraged in the book enjoining righteousness is a fact that will never be used against it except by hypercritics, whose knowledge of wisdom is limited to an acquaintance with the moral philosophy of the schools. There is, however, very little proneness in human nature to extreme in the direction of righteousness. It is the rare exception. Consequently, it is an extreme of which the Bible takes notice in only one instance, and that the instance in question. Where there is only one caution of this sort, there are thousands inculcating the study and practice of righteousness, a proportion of one to the other which practically corresponds to the needs of human nature.

It is a libel on Ecclesiastes on the part of "J.M." to represent it as teaching, that the best thing for a man do is to "enjoy the present." True, he does not broach this idea positively. He qualifies his suggestion by the phrase "it almost seems to teach" such a thing. Still, like most non-committal writers, he manages to convey the idea that he only refers to as an appearance. He justifies the suggestion by quoting the words of Solomon: "there is nothing better for a man than that he should eat and drink

and that his soul should enjoy good in his labour." But there is no necessary parallel between the idea contained in these words and the notion conventionally expressed in the phrase "enjoying the present." "Enjoying the present" means gratification without reference to right or wrong or future responsibility, as in the case of pleasure followers who constitute the present evil world; whereas "enjoying good" in the sense of Solomon's words, is to enjoy what God has appointed, subject to His regulations. This is evident throughout the whole of Ecclesiastes. Chapter ix. 7, exhibits the feature distinctly: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for *God now accepteth thy person.*" And again at the close of the book "fear God and keep His commandments."—(Chap. xii. 13.) The enjoyment of God's bounties in the forms and relations in which His law permits them, is undoubtedly the "portion" which God gives a man in so far as the present life is concerned. This feature is not confined to Ecclesiastes, nor to the old Testament. Paul says of these bounties that "God hath created them to be received with thanksgiving of them which believe and know the truth."—(1 Tim. iv. 4.) And again, "God giveth us richly all things to enjoy."—(1 Tim. vi. 17.) Other illustrations might be quoted: there is no inconsistency between this feature of scriptural teaching and that which represents the saints as strangers and pilgrims in an evil world, whose pleasures they are to deny themselves. The world is one thing and God's creature bounties another; so the pleasures which a godless generation invent for themselves are distinct from the enjoyments which God has associated with the healthy and legitimate use of His own appointments.

Solomon's words are only out of harmony with the rest of the Bible in the estimation of those who cannot dis-

criminate between things which differ. It is good for a man to enjoy what God has given him, when God accepteth his person in the way of righteousness. Solomon enjoins this in contrast with the man who misses the good that God has placed within his reach through worry about things beyond his control, and a morbid scrupulosity in the direction of righteousness which disregards and violates the dictates of true wisdom. That Ecclesiastes should contain such an injunction is a fact in its favour with all truly reasonable men, who have no difficulty in seeing a little deeper than superficial critics of the stamp of "J. M."

GENUINENESS OF THE BOOK OF THE  
PROPHET DANIEL.

*(Continued from page 272.)*

"The book of Daniel was received (as I have shown) in the Maccabean age, as a writing previously received, well known, and accredited; the persons in whose hands it was, were the Jews at large, who must have known that the appeals made in the first book of Maccabees, were to a publicly-accredited book of Scripture. Thus, in the proper custody, there was this book in existence, which must, according to all principles of historic proof, be admitted to give its own testimony, quantum valeat. It professes to be written by a prophet in Babylon, whose mission was connected with remarkable miracles: the community which received this book must have known from whence it came into their hands, and thus they must have known whether it possessed claims on their attention or not. And if no point of time can be assigned as that at which the Jews first received the book of this prophet posterior to his own age, we must embrace the conclusion that from his own time and onward they had always possessed it.

"An ancient monument must always be allowed to speak for itself: if proof be required that it is ancient, let that be given, and then let the monument be listened to as to all that it has to say of its own origin; it is thus that we obtain many valuable points of historic evidence.

"Thus, the inscription on the arch of Titus is,—

SENATVS  
POPVLVSQVE.  
ROMANVS DIVO.TITO.  
DIVI.VESPASIANI.F.  
VESPASIANO.  
AUGUSTO.

And it is of deep interest to us, connected as it is with the destruction of Jerusalem and with the carrying away of the holy vessels of the Temple, depicted on the edifice. We do not raise any question about fraud or deception; we receive the evidence as trustworthy. We might find difficulty in proving that this arch is that erected in honour of Titus, in the same way that we might prove a contemporary event; but we take the inscription itself, standing on a public edifice, as proof of the fact;—and a good proof it is, not only as carrying moral conviction, but even as legal evidence.

"If this is the case with regard to works previously unknown, how much more must it be so as to a writing received and possessed by a community? The tradition or transmission of a book which professes to be by a certain author, and which does not come forth to light from a secret hiding place, but, at the first point at which it is mentioned in extant documents, was well and widely known, is the strongest evidence which the case admits, that the book is true in its profession,—that it is in fact the work of the author whose name it bears. To

reject this testimony would be to adopt the wildest scepticism, and that with regard not only to Scripture, but also all the literary remains of antiquity. The argument may be summed up in a few words: books exist, professing to be the works of certain authors; they have been transmitted as such from ancient days; and thus the profession must either be true, or thus we should have to account both for the existence of the books, and also for the false opinions which have obtained currency respecting them. We might as well doubt the genuineness of ancient inscribed edifices, as of books thus transmitted, which carry on their own face a certificate of their origin.

“Thus may we take our stand at the Maccabean age, and look backward at the transmission of the book of Daniel. If not genuine, was it forged in the age immediately subsequent to that to which it professes to belong? If so, there were contemporary witnesses to prevent its reception by disproving its claims. Or, was it introduced in a later age? Then it would have been impossible for the perpetrators of the fraud (if such a word may be used here even hypothetically), to dissuade the Jews alike of Jerusalem, Babylon, and Alexandria, that this had been one of their sacred books from the time of Zerubbabel and the building of the second Temple.

“When a book, at a given time, is proved to have been regarded as the work of a certain author, or as possessed of a

great antiquity, otherwise undefined, we must look at its own claims, which in such circumstances possess a primary weight of evidence, just like that of a monumental inscription.

“Thus the profession of the author of the book that he was Daniel—a prophet in the Babylonish captivity—is *prima facie* proof that this is the fact; the *onus probandi* may be fairly thrown on those who would deny it. If this be not admitted, then we shall be guilty of treating this book (well known by a community scattered through many lands), with less consideration than we bestow upon writings of whose origin and early reception we know scarcely anything.

“He who would disprove the evidence of the author of the book, must either do so on internal grounds (and those of not mere surmise, but of a positive character), or else he must show that in some marvellous manner the Jews were led to accredit this book with its professed authorship and its exalted claims.

“This is not a case like that of the book in the Apocrypha, called *Baruch*; which, although professing to be by Baruch, the companion of Jeremiah, never was accredited as such by the Jews, and can be proved not to be such, on internal and unquestionable grounds. So that the same principles of transmissive evidence enable us to sift the claims which the inscribed title of a work may advance, and to accept or reject them as may be needful in arriving at the truth.”

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## COMING EVENTS AND THE RESURRECTION OF THE DEAD.

AUCHINLECH, 13th June, 1877.

Dear brother Roberts.—I have been constrained to take the liberty of addressing you a few lines, with the view of stating, in brief outline, some of the conclusions at which I have arrived respecting what may properly be considered an important phase of matters in relation to coming

events. From the general tenor of the information given in the thirty-eighth and thirty-ninth chapters of *Ezekiel* and kindred portions in all the other prophets, taken in connection with that in eleventh and sixteenth chapters of the *Revelation*, we may safely infer that Western Europe must shortly be involved in a crisis, which will result in creating a situation favourable

to the development of that mighty host, which, under Gog, is to invade the Holy Land, to be destroyed upon its own mountains. I think the present war cannot possibly rage on to this climax, without the formation of this situation. We only, as yet, see Russia as one power operating against Turkey, and certainly this is a most important step in the right direction. But Gog is of the land of Magog, or Germany, and Gomer, and all his bands and many peoples—doubtless embracing the nations of the West generally, must become confederated under Gog as the chief prince. In the meantime, neither Germany nor France (not speaking of Austria, Italy and Spain) would be inclined to submit to the dictation of the northern king. Autocrat of the Russias though he be. It may therefore be expected that these powers will be caused to pass through a blood and iron process, resulting in general weakness and probable dismemberment of Germany. The situation in France is again causing uneasiness. I am still under the impression that this power will once more come to the front; and this time, most likely, as the champion of Ultramontanism, and therefore of the papal cause, whose counsels, in all likelihood will become more and more pervaded with the influences of her diplomacy; and feeling strengthened by these means, these influences, which will be decidedly unclean, would very soon emanate from the foul mouth of this system in inciting all its adherents throughout the world to war against its enemies; and more especially against the Protestant dynasty of Germany. This being so, the French standard would become the rallying point for action. France, thus strengthened, would consider herself ready to revenge the humiliation of Sedan, and in a position to befriend her ally at the same time by inflicting condign punishment upon the power which had heaped such insults upon the "Holy See" by the persecution (so called) of its leading officials; and thus it would just be that kind of war, owing to its nature and the interest involved, which it would be impossible to localise, and which would produce among the nations such a state of wrathfulness as has not been experienced in the recollection of living men. Now suppose Russia at this crisis to have one foot firmly planted upon the European Provinces of Turkey, and the other in Armenia, and she could then afford to rest a little while with her hand upon the sword, and be thankful; waiting

the fitting time to offer her good services as mediator between the combatants in this awful strife. Suppose, also, that Britain at the same time, by dint of energetic action in behalf of "British interests," has taken virtual possession of Egypt and Syria, and what should we then see? The great river Euphrates comparatively dry, and the world of mankind face to face with the most stupendous and solemn event which has transpired hitherto throughout the past ages of its history; yet an event looked forward to with the fondest expectation by the noblest of the Adamic race, throughout all the generations of its chequered career; even the re-appearance in the earth of the Son of Man, the Lord from heaven. It seems to me, that the political events already indicated, viz, the nations of the West seething in blood and fire, with all eyes anxiously turned thither, and men's minds in perplexity as to what is to happen next; the power and influence of Russia enlarged and strengthened; the Ottoman humbled in the dust; Britain in virtual possession of Egypt and Syria, and keeping an open door into Palestine, thereby giving facility to the dispersed of Judah to fly thither from scenes of blood and general disorder, with the goods and chattels at their disposal; at the same time keeping clear the highway to remoter shores, and putting no hindrance in the way of emigration to the shores of the Red Sea, would be favourable for the development of this event which we are all looking forward to with mingled feelings of joy and anxiety. From this point of view, we can conceive that much could be quietly effected in the remote and isolated region of Sinai, without general attention being directed thereto; and it is also probable that the judgment and organisation of the household of faith, and the colonisation of the tenth of the Holy Land, may proceed simultaneously. The French nation having now fulfilled its mission in creating the situation for the gathering of the nations for judgment to the valley of Jehosaphat, the "I" who had come as a thief, will forthwith proceed to take this work into His own hands, by the policy and work which He has then inaugurated. In its initiatory stages, this policy and work will doubtless be viewed with indifference by the Cabinets of the world, presumably with the exception of that of Britain, whose statesmen are the best informed in relation thereto, with the exception of the marauding tribes of the



desert. But, doubtless, in course of time, the operations of the invincible army of the heavens will come to be so seriously regarded by the governments, as to cause them to esteem it a source of danger and their common enemy; the manifesto of its Chief Prince having been brought under their consideration by such means, and in such a thoroughly earnest manner, as will lead them to understand that He means to perform what he says. This is seemingly favourable to the aggressive designs of the Autocrat of the North, now in the ascendant, acting under the influence of this bait, by which he has become hooked in the jaws, he asks his weakened neighbours to combine under his standard against the common foe; having complied with his request, he now takes his place as their chief prince, leader and commander, resulting in that with which we are all so familiar. Should this brief outline be mainly correct, the awaking of those who sleep in the dust, and the gathering of all who are amenable to the great judgment-seat of Christ, must be very near—an event which pervades the epoch in which we live with the deepest solemnity. O that all who have named the name of Christ were but fully prepared for this.

As having a bearing upon this subject, I beg to enclose a cutting from a Glasgow newspaper of 6th inst. I beg also to add a few passages from a letter on the same subject, which I sent to Lord Beaconsfield in October last, reminding him of what I had said in a letter to him on this subject, about the time he first attained to office as Prime Minister. The extracts are as follow: "In Jehovah's sight, Turkey is an exceedingly great sinner, her principal crime being the desolation of His land, and the consequent maintenance of the dispersion of His people. She will doubtless prove a burdensome stone to any power audacious enough to endeavour to maintain her integrity at this crisis . . . I would say in all earnestness, draw not the sword just now. It will be time enough to do so when forced to it in your own defence. To engage in a deadly struggle with such a formidable power as Russia, while hampered with the burden of an invalid protege, ready to die, and worthy of death, would be most unwise . . . ."

You have said in effect that you must defend the interests of the honored nation whose counsels you lead. This is certainly right on your part. But have you not sufficient scope for this in Egypt? . . . . You gained much and just reputation by your prompt purchase of the Suez Canal shares. Maintain and perfect this policy, and your wisdom will become apparent to all. So long as the British Lion is able to maintain a footing on Egyptian soil, so long is the key of the highway of the East secure in your hands. This would also give you supreme influence in Palestine; and from thence you could afford every facility for the return thither of the dispersed of Judah, which, owing to the disturbed state of Europe, would be readily and joyfully taken advantage of; and by these means you would secure the substantial benefits of Jewish influence and Jewish gold." I must now close, as I fear I have trespassed too far on your time. With loving regards to sister Roberts and yourself, in which sister H. joins, I remain, yours affectionately, in the bonds of the truth,

THOMAS HAINING.

THE NEWSPAPER EXTRACT REFERRED TO.

As respects Asia, the following passage of a letter from one of the most competent persons to give precise information on the subject affirms:—"The Russians are intending to take possession of Armenia, and they will keep their conquest. But to have possession of Armenia is, strategically, to command Syria and Mesopotamia, then thrown open to them. It is also, morally, an immense ascendancy acquired over Persia and the Turkoman tribes of Turkestan, who thus become a Russian vanguard. To compensate for such an eventuality, England would require equivalent positions, and one of these positions is Egypt, not only on account of the Suez Canal, but because those who have ruled Egypt have nearly always commanded Syria, and, through Syria, have brought themselves into connection with the lower part of the Euphrates and the Persian Gulf." The Russian reply is, of course, raising a great many questions still, and may lead to many disputes.

## 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.)

WHY THE JEWS SYMPATHISE WITH TURKEY.—Russia and her allies, Roumania and Servia, have treated the Jews with extreme harshness and injustice; and the consequence is, that nearly everywhere in the East and South of Europe the Jews take the side of the Turks in the present war. They have no pretensions, like the Greeks and the Slavs, to revive or set up an independent monarchy amidst the ruins of the Ottoman Empire. They hold a very large amount of Turkish bonds, or consolidated stock, and they have recently obtained political enfranchisement under the new Turkish Constitution, with seats in the Senate and the Chamber of Deputies. For these reasons, probably, more than ten thousand Jews of Constantinople lately joined in the solemn offering of prayers for the success of the Turkish arms in the impending conflict against those of Russia. The service in their principal synagogue at Balata, on the banks of the Golden Horn, was attended by Mahmoud Damad Pasha, Grand Master of Artillery, and brother-in-law of the Sultan, accompanied by several Turkish officials of high rank, and Ulemas or Mussulman doctors of divinity.—*Illustrated London News*, quoted by the *Jewish Chronicle*.

JERUSALEM REVIVING. — This city, though "trodden down of the Gentiles," and still desolate and poverty-stricken, no longer verifies an old prophet's utterance as a city "that no man seeketh after." The death struggle of the Ottoman Empire is stirring into life the political and national existence

of Palestine. The ancient and renowned city of Jerusalem is becoming more and more a central point of attraction, and while Protestant Germans, in large numbers, have colonized in that city, the most significant fact of all is the rapid flow of the Jewish people to the land of their fathers. The Bible-loving Jews have the powerful stimulus to their movement of ancient predictions concerning the Holy Land and the Holy City; while the Talmud Jews are cheered by such utterances of that book as "He that walks four rods in the Holy Land is sure of a portion in the world to come," and "Dwelling in the Holy Land is of greater weight than the keeping of all the commandments." Under such incentives Palestine is rapidly increasing in Jewish population. Fifty years ago the Jewish community of Jerusalem was fifty families. Now they number 15,000 souls—with a score of synagogues and divers hospitals, asylums, etc. Forty houses have been built by the Rothschilds for Jewish accommodation. Extensive agricultural regions have been purchased, and others are in negotiation, for homes for the constantly-arriving emigrants. All these facts are indications that this ancient people are setting their faces Zionward, and that the old Judea, as it was ages ago, shall be filled with the descendants of the patriarchs. — *Boston Traveller*.

WHAT THE JEWS THINK OF THEIR NATIONAL PROSPECTS.—Some think one thing and some another. A Mr. Jacobs has published a book in reply to the press

reviews of George Eliot's work, *Deronda*. The object of the book is to defend George Eliot's conception of the Jewish character. Mordecai, whom he characterises as "the leader of those who refuse to believe that Israel's part in history is played out, and that her future policy should be to amalgamate with the nations as soon as possible, letting her glorious past sink into an antiquarian study instead of living as a perennial political action." The *Jewish Chronicle* noticing Mr. Jacobs' book, speaks unfavourably of the idea of the restoration of Israel's nationality. It characterises it as an "unrealisable dream." It speaks of "practical difficulties" in the way. It says "What these obstacles are we need not point out, as we have done so on a previous occasion (Dec. 15-22, 1876). Even if we could suppose a series of miracles similar to those which rendered the occupation of Canaan possible by the fugitive slaves from Egypt, there would still remain internal difficulties which Mr. Jacobs has failed to realise to himself, and which appear to us insuperable. Even the most devout Rabbi, who nightly implores the Deity for the restoration of the Holy Temple, and goes about girt in sackcloth mourning for the overthrow of the National Sanctuary, would, when it came to it, hardly find it in his heart to slay a bullock in the Temple as a sin offering, or make up his mind on the Three Great Festivals to leave his tenderly beloved family behind and go up in Pilgrimage to Jerusalem, there to celebrate the feasts in the fashion of a bachelor, leaving the beloved ones at home." The best answer to these disparagements is to be found in the history of the nation. When Israel came out of Egypt, Jews of the *Jewish Chronicle* type, said to Moses: "Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?" Nay, before they came out of Egypt at all, they said, "Let us alone that we may serve the Egyptians"---(Ex. xiv. 12). They saw "practical difficulties" in the way of their deliverance. Afterwards they several times rebelled against Moses and Aaron, and sought to make themselves a captain to return to Egypt. The song of Moses (Deut. xxxii.) testifies against them. They are children in whom is no faith. The *Jewish Chronicle* thinks the devoutest among the Jews of the present age

would "hardly find it in their hearts" to slay the sin offering or attend the feasts. Exactly, this is how their rebellious ancestors felt. So it is testified (Mal. i. 13): "Ye said also behold what a weariness is it, and ye have snuffed at it saith the Lord of Hosts, and ye brought that which was torn, and the lame, and the sick: thus ye brought an offering; should I accept this at your hand, saith the Lord?" Because they took no pleasure in obeying the commandments, God cast them away, and they became wanderers among the nations to this day; but God has purposed their restoration, "not for their sakes (Ezek. xxxvi. 32), but for the glory of His name. And this restoration will come to pass in spite of all "practical difficulties" which unbelieving Jewish editors see in the way; and notwithstanding the hardness of heart with which by their testimony, Israel prefers domestic comfort to the doing of the commandments of God.—EDITOR *Christadelphian*.

INTERESTING LECTURE ON PALESTINE. On Friday evening, at the Town Hall, Birmingham, the "Rev. Dr." Cranage of Wellington, delivered a lecture on "Palestine, as it was, as it is, and as it will be." The chair was taken by the "Rev. Canon" Wilkinson, and there was a large attendance. The lecturer said that Palestine was a small country, but it was the land where the greatest events that ever happened on the face of the earth had taken place, and it would be the central point from which all the mighty events yet to happen would diverge. Palestine as it was, and Palestine as it is, were portrayed respectively in the blessings and curses predicated upon the obedience or disobedience of the Israelites in the 28th chapter of Exodus; for both the blessing and the curse have been fulfilled to the letter. The lecturer pointed out that though now under a curse, the land was still possessed of marvellous natural fertility. At the present time the number of Jews returning to Judea was rapidly increasing, especially from Russia. One reason was, that two or three years ago a ukase was issued by the Czar that the Jews in Russia, numbering upwards of two millions, should no longer be aliens, but subjects. It was, however, accompanied with the condition that they should become members of the Greek Church. Russia tolerated no dissent, and the poor Jews must either join the

Greek Church or go to prison. This combined with the liability to be drafted for the army, had caused a great exodus of Jews from Russia; and a large number of those who had left had gone to the Holy Land. Inside Jerusalem there was not now room for another house to be built. The lecturer dwelt at some length upon the dress of various classes of the population of the Holy Land, illustrating his remarks by introducing four men, habited as a Bedouin Arab, a fellah, a scribe, and a pharisee. He afterwards briefly called attention to statements in the prophetic Scriptures, speaking of the future glory of the land and of its chief city.

PROPOSED ACQUISITION OF THE HOLY LAND BY ENGLAND.—The *Daily News* says that a Lieut.-general high in Her Majesty's service, has recommended Lord Derby to occupy Palestine as the last defence against Russian aggression. On the same subject an interesting letter appears in the *Western Morning News*. The writer is anonymous. He says: "After Mr. Hardy's speech, or rather sermon, on the text, 'Self-preservation is the first law of nature,' I desire to be allowed to point the moral. England's commerce with India now depends on the free passage of the Suez Canal, and, seeing this, Lord Beaconsfield wisely bought the shares that were offered for sale. But still England as a nation has no authority over it, for if the Khedive were to become an enemy our commerce there could be readily stopped. What, then, is England's self-interest in the matter? To take Egypt for herself as soon as the Turkish Empire shews signs of dismemberment. And I think those signs this day appear, for the Russian army is now crossing the Pruth. If Egypt were England's the Canal and all the Eastern traffic would be under her own control, and, with a 'Woolwich infant' at either end, she may defy the navies of the world.

"This is self-interest—the ruling passion of the day. But I think there are a few Englishmen left who are not guided wholly and solely by this demon—who really and truly, honestly and conscientiously, would sacrifice self-interest for the good of man—who would, even now, if the occasion demanded it, follow Curtius as he leaped into the gulf at Rome. To such I would point to the imminent peril of the Christians and Jews who are under Mohammedan

rule. England, above all nations the Christian nation of the world, ought to provide an asylum in the East for refugees from Turkish oppression. No better place for this purpose could be found than Palestine. It is the Jews' land; Jerusalem is their city. Let England, having acquired Egypt, use her influence with the other Christian powers to secure Palestine for them. They have been wanderers over the face of the earth for 1,800 years, "without a king and without a prince, and without a sacrifice." If they should be God's chosen people, and few Christians will say they are not, England, taking their part, must necessarily be recompensed by the blessing of the Most High. So even this course would, in the end, justify the above self-interest policy; therefore, it is the wisest course England could adopt.

Anxiously waiting the outcome of the present crisis, and hoping that this generation will even yet prove itself worthy of its descent from that which produced a Nelson, a Wellington, a Howard, and a Pitt, I remain, yours faithfully, OMEGA."

#### THE HOLY LAND AND THE EASTERN QUESTION.

The *Liverpool Mercury* has an article on this subject, from which it will be seen how steadily the drift of events is towards the re-occupation of Palestine by her long-wandering children, in accordance with the expectations formed by faith in the word of Israel's God. The article is as follows:—

"The Christian population of Turkey has received much prominence in the conflict at present being waged between Sultan and Czar. It strikes us, however, as something singular that so little attention is, to all appearance, paid to the position of the Jews in the two countries under their respective sway. Russia, for example, contains more Jews than any other nation in the world, there being no fewer than 2,000,000 within its territory. Turkey has a smaller number, but this is counterbalanced by the fact that the Holy Land is subject to Ottoman rule. In circumstances like these, it is not surprising that many thinking men are coming to the conclusion that the Eastern Question will not be settled without some reference to the Jew and the soil of Palestine. No

doubt, some of the speculations afloat will, only, from their exaggerated character, produce recoil. A volume has just been published—and gone through four editions in a very few weeks—entitled *Palestine Re-peopled, or Scattered Israel's Gathering: a Sign of the Times*, wherein, by a minute handling of Scripture prophecies, the author endeavours to show that England, ere long, will suffer a social revolution—that the Turkish Empire, thus bereft of British sympathy, will perish—that thereupon the Jews, who, as is well known, are even now flocking in considerable numbers to Jerusalem, will re-occupy the land of their fathers—that after possessing the land, 'peacefully, but still in unbelief,' for three and a-half years, they will undergo severe chastisement at the hands of Russia—that at length 'the long-expected Messiah' will appear personally as their deliverer on the Mount of Olives, the Cossack invaders be destroyed, the whole nation become Christian, and 'the thousand years' personal reign' begin in Jerusalem. The discussion of these questions is, of course, not within our province, but few will deny that the picture is overcharged. At the same time, it must be admitted that the line of thought indicated is worth following up. With a Rothschild regulating from Frankfurt the finance of Europe, a Jules Simon, till the other day, moulding, as prime minister, the public opinion of France—to say nothing of the living Hebrew intellect in journalism, commerce and the fine arts among ourselves, or the fact that the chief seat in the British Cabinet is filled by a son of Abraham—the Jew increasing numerically, and not decaying physically, is proving himself possessed, in a high degree, at the present moment, of those mental gifts which give men influence and power. It is odd enough, indeed, to see Lord Beaconsfield, who has always been proud of his Jewish descent, doing his best to uphold the inhuman Mahomedan rule, that more than anything else has prevented the restoration of his people—its legitimate inheritors—to the Holy Land. This is due to many causes, and not the least, as we endeavoured to show recently, to old and close relationships between Saracen and Jew. The friendship, it is true, is still preserved. The children of Israel form an im-

portant element among Turkish subjects. In Macedonia, especially, they are found in larger numbers, probably, because it is the richest quarter of the empire. The followers of Moses and Mahomed have no such antagonism as is known to prevail among the Jews and the Greeks. Turkey, too, was a most natural point to which, across the islands of the Archipelago—those bridges for the passages of civilisation—the keen traders of Palestine should desire to make their way. But how the Turk has dealt with Palestine is matter of history. The story of the fanatical savages who, with the sabre in the one hand and the Koran in the other, offered the choice of death or the faith of Mahomed; or, at the best, slavery and tribute to those who dared to oppose the prophet of Mecca, needs no rehearsal. Sir Walter Scott, in the *Talisman*, has given pictures sufficiently vivid of the chivalry of the Crescent in dealing with the Holy Land and the Holy Places; while Dean Stanley's account of the visit of the Prince of Wales to the Mosque of Hebron, in 1862, does not exalt our admiration of the jealousy of Mussulman devotees. That mosque, covering the cave of Machpelah, contains the shrines of the Hebrew patriarchs—surely dear to the heart of a Jew—and yet, for the 700 years since the Mahomedan occupation, no European, except in disguise—of course including all Jews—was ever known to have set foot within the sacred precincts. Even the heir to the British Crown was warned that although his country had so long maintained the integrity and independence of the Ottoman Empire, he was not safe, if he entered that mosque, from the shot of some enraged and susceptible Moslem, who might have held his own life cheap in the hope of avenging what he thought an outrage on his ancestral faith. To confirm the matter, as Dean Stanley assures us, Suraya Pasha—in reply to an appeal that, since the opening of the other Holy Places, this was the one honour left for the Turkish Government to award on the rare occasion of a visit of the Prince of Wales—asserted that 'he could not guarantee the prince's security either from the anger of the population or that of the patriarchs themselves,' adding these words: 'So strong is our sentiment on this subject, that when, some time ago, the

prophet's tomb at Medina needed repairs, and a recompense was offered to any one who would undertake to do them, a man was with difficulty found for the task; he went in, he performed his work, he returned, and was immediately put to death—that being considered the only adequate recompense for so sacrilegious an errand.' Such are the tender mercies of Mahomedans even to those of their own faith.

"How far the success of the Russian arms in the present conflict would tell upon the restoration of the Jews to Palestine is, of course, very difficult to say; but it is well known that the British consulate in Jerusalem has been hailed in the interests of the civil rights of the Jew, as well as for its bearing on religious toleration. Time was when no Jew dare pass by the door of the Holy Sepulchre. 'If the British consul were to go away,' is a common remark among the Jews of the Holy City, 'revenge would at once be taken on us.' The authors of 'A narrative of a Mission to the Jews'—a volume that in four years went through 21 editions—tell us that of the Jews in Jerusalem 'a few are shopkeepers, a few more are hawkers, and a very few are operatives; none of them are agriculturists—not a single Jew cultivates the soil of his fathers.' Of late years, thanks to the heroic efforts of the aged pilgrim, Sir Moses Montefiore, who has been every now and then travelling between England and Palestine in behalf of his suffering brethren, the condition of things, and particularly the poverty and sufferings of the people, have

been a good deal ameliorated. But the fact remains, that the Turk is the owner of the land of the Jew; and wherever the Turk goes, misery and oppression go with him. We are not advocating the transference of possession from Turkey to Russia. But why the Jew should not be permitted to re-occupy and re-people the soil himself, is a question that is coming to the front among the other perplexities of this Eastern enigma, and pressing for a solution. Already the influence of Western changes is beginning to be felt in the lonely communities there of the sons of Abraham, while, chiefly through the interference of the British consul, the very Samaritans have regained the right—or rather the safety—of holding their Passover—a ceremony which carries us back to the earliest Jewish ritual, and recalls to every visitor witnessing the celebration, in the clear moonlight of the season of the year, the line of Reginald Heber—no mere accidental coincidence, as in one word the poet conveys its most striking feature—

'Smokes on Gerizim's mount, Samaria's sacrifice.'

It is high time at least that the Holy Land were freed from the sway of the Ottoman sceptre; and among the strange things with which the near future may be filled, he would be a bold man who would say that the Jews of many lands and many languages, but with one heart and soul, may not soon be gathered into a new land of promise, secure in their civil freedom and national rights, and these only the harbingers and heralds of greater things in store."

## The Christadelphian.

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

JULY, 1877.

THE slow and apparently natural method employed in the working out of the divine plans among men is well illustrated in the article entitled "The Signs of the Times Eighteen Hundred Years ago," appearing in this number on page 294. We direct attention to the narrative therein set forth, of the events that led to the overthrow of Israel's nationality at the hands of the Romans. The narrative possesses a peculiar value at

the present time, in helping us to exercise patience at the corresponding crisis of judgment on the Gentiles, now approaching with slower strides than may be agreeable to our desire for the coming redemption.

### SIGNS OF THE TIMES.

PROGRESS OF THE WAR—RUSSIAN ADVANCES IN ASIATIC TURKEY—EGYPT AND ENGLAND—ENGLAND'S CHALLENGE OF RUSSIA'S INTENTIONS AND RUSSIA'S REPLY.

The events of the month do not present any of those features which distinguished

the early days of the Franco-German conflict. Although there has been a plentiful crop of incidents on both sides of more or less interest and significance, there has been no great battles or decisive occurrences by sea or land. The vast extent of the field of operations and the uncultivated nature of the country in which the war is being conducted, preclude the rapidity of movement which recent wars in the heart of road-and-railway-intersected Europe have accustomed us to; and necessarily impose delay in those great events which decide the fortunes of a campaign conducted on so gigantic a scale as that now in progress.

Nevertheless, events are on the move and they are sufficiently in favour of Russian prospects to satisfy prophetic expectations. The drift of affairs in the Asiatic part of Turkey is all in favour of Russia and all against Turkey. This is well expressed in the following extract from an article in the *Liverpool Mercury*, entitled

“TURKEY UNDER FIRE.”

“Piecing together, as well as we can, the detached scraps of news which thus come to hand, one fact is brought out into very bold relief, and that is that the deadly grip which Russia is, in her slow but stealthy and sure way, fixing upon Turkey, is making itself severely felt in the very heart of the empire. It is beginning to be shown that a few show *coups* here and there, such as the bombarding of Soukoum Kali, the distributing of arms amongst the Circassians, and the repulse of a Russian division or two, are as nothing in the face of the steady advance of the four columns which are to join hands around the stronghold of Armenia, from which, if one report be accurate, the Turks are already retiring. Simultaneous, too, the tremendous mustering, in a quite unostentatious way, of division after division, upon the banks of the Danube, cannot but have a heart-sickening effect at Constantinople. Turkey is not being amused by brilliant encounters and dashing charges. Her enemy is settling slowly down upon her, with that kind of deadly deliberateness which damps the spirit and takes away the courage of an opponent.”

The following extract from the *Daily News* presents a satisfactory view of events in the Asiatic field:—“Our correspondent

at Constantinople telegraphs that in that capital the position of Turkish affairs in Asia is known to be desperate, and that a total collapse there is expected. Erzeroum is unprovisioned and cannot be supplied now. The roads are infested with deserters from the Turkish army, which is losing its cohesion even before encountering the enemy. The Russians are well received by the inhabitants, who flock to them for protection, and are organising the country. While this is the state of things in Turkish territory, the Pachas at Constantinople are sending more troops, regulars as well as irregulars, to the Caucasus (where they can do no good).

“So far in the course of the campaign there has been no great battle, and although it is said that Mukhtar Paclia must fight near Erzeroum, it may reasonably be doubted whether he will do so. Menaced from three points on the interior of a semicircle of about 250 miles, the Ottoman commander has persistently fallen back instead of offering battle. It is only in the defence of strong positions, such as the works about Batoum, Ardahan and Kars, that the Turks have made a stand. Ardahan fell in the fourth week of the campaign. At Batoum, one after another of the heights commanding the place has been taken, and according to the latest reports from that town, which are necessarily Turkish, unless a great change is made in the method of defence, *i.e.*, unless the Turks can issue forth and defeat the encroaching enemy, it will not be tenable much longer. The condition of Kars is precarious. The most that the Turkish Government can announce to tranquillise opinion at Constantinople, is that the place is not taken. The troops are suffering privations, and when the Russian commanders judge that the time has come to revert to active measures, they are not likely to be of a protracted duration.

“These considerations, taken in connection with the character of the Turkish field army, explain the very leisurely manner in which the Russian columns, which are converging upon Erzeroum, are advancing. There is nothing to be gained by accelerating the advance upon Erzeroum; nothing to be lost by allowing the Turks the fullest opportunity of repairing their losses. The ends of the Russian campaign are being gained

with exceedingly little fighting; Mukhtar Pacha permits himself to be manœuvred out of position after position. The public reports represent him as falling back upon Erzeroum, and he is said to intend defending the town, taking up a position on its western heights. But this is apparently only a device for securing the road to Trebizonde, which is itself threatened by Russian troops advancing up the valley of the Tcharouk, and which have appeared at Ispir, on the way to Baiburt, between Erzeroum and Trebizonde.

"The Kurds have proved a broken reed in the hands of Turkey in this war. Their chiefs have rendered no real service, and many of them have taken service under Russia, or, at least, have accepted Russian pay. They were relied on for the performance of cavalry duties, but have done nothing. The Turks are weak in this arm, in which they formerly excelled."

There has been the usual array of Russian defeats in the telegrams of the month; but they really amount to this, that the Russians have not yet succeeded in their siege of Kars. There have been several engagements outside the fortifications; and every time the Russians do not get into Kars, a "victory" is proclaimed for the Turks, and a "defeat" for the Russians; but this is a wrong use of words altogether. If the Turks succeeded in breaking up the iron circle that hems them in at Kars, they might talk of victory; but the best they are able to do is to keep the Russians out. This is not victory, else might victory be claimed for the Russians in the Crimean War because they kept the English out of Sevastopol for nearly twelve months. The fact is, Kars is completely invested, and must surrender shortly for want of provisions (for the garrison are already on half-rations), unless relieved from within or without. All attempts from within have been failures hitherto. An attempt from without has been made by Mukhtar Pasha, who, having received reinforcements from Trebizonde, was ostentatiously announced to be "marching to the relief of Kars," but this has been no more successful than the sorties from within. The latest news—whether we take the Turkish or Russian account—shows that the Turks have been driven back, with the loss of the principal general directing the movement under

Mukhtar Pasha—viz., Mehemet Pasha. The Turks claim to have defeated the Russians, but admit having retreated, which is inconsistent with the first statement. The Russians declare that victory was on their side, which the retreat of their enemy proves.

In Erzeroum, the capital of Asiatic Turkey, which must fall soon after the capture of Kars, there is something approaching a panic. The *Times* correspondent there describes the popular wrath against the failure of the Turkish commanders, both in the civil and military departments. He says: "So high has this disaffection risen that a large deputation of the principal Moollahs of the district waited on Mr. Lohrab, our Consul here, with a petition, signed by all the chief inhabitants, begging him to use his influence to save the city from the horrors of a siege and bombardment. What confidence can we have, they say, in our leaders? 'Ardahan has fallen without defence; Kars is about to fall; Mukhtar Pasha flies whenever the Russians approach him; Ismail Pasha has shut himself up in his palace and is never seen; our troops have received no pay for 28 months; they are badly clad, have no hospitals, are dying by hundreds of disease, and only receive bread every other day; how can they fight under such management, and what is the use of attempting to stay the advance of the Russians? We know Ismail Pasha has made up his mind to retire to Erzingan directly the enemy gets any closer, and to abandon his government here. Why should we suffer? Can the city hope to hold out against the Russians? Why not send at once and welcome them rather than expose ourselves, our families and property to the calamity of a siege?"

At Batoum, on the Black Sea, the scene of so many alleged "victories" on the part of the Turks during the previous month (mere repulses of Russian assaults), the Russians are closing more and more tightly on their prey. They have cut a road through a mountain forest in the rear of the town, to obtain a position commanding both the Turkish camp and the town. The Turks, on discovering the movement, attempted to drive the Russians from their position, but according to the latest accounts, which are from Turkish sources, the Turks, after several hours' desperate fighting, were obliged to retire, and leave the enemy in



possession of the ridge.

The situation in Asiatic Turkey is well summed up by the *Standard*—a paper friendly to the Turks—as follows: “We may conclude, in fact, that the fortune of war has been decided against Turkey in Asia, nor is there anything in the character of those who rule the affairs of the nation at the centre to warrant the hope of this decision being reversed. Whatever may happen in Europe, Armenia is, in a military sense, lost to the Ottoman Empire. The question is whether such a result can be said to promise a speedy return to peace. We cannot believe so. However well inclined Russia may be to stop at a point which ensures to her, with very little sacrifice, so many solid advantages, the difficulties of the position may be said to begin at the demonstration of the fact that in Asia Turkey is powerless to contend against her formidable rival. Russia may be really reluctant to carry her arms across the Danube, but the falling of its waters will in a very few weeks leave her with no excuse for not attempting this perilous feat. Her commanders in Roumania, it is reported, are bent on making their attempt in such a force as that victory will be ensured. Already the number of men to be sacrificed in the passage of the Danube and in the reduction of the Turkish Quadrilateral, has been determined upon. Nothing is to be left to chance, and every security is taken that the Czar will not be balked of the triumph which he has been called upon to lead. The programme having been fulfilled so far, the march to Constantinople will be reduced to a military promenade.”

The only real Turkish advantage hitherto has been the landing at Soukoum Kali, on the Russo-Circassian coast, in the Black Sea. This, however, is likely to come speedily to an end. A Russian army is concentrating with a view to the expulsion of the invaders, while the insurrection incited by the Turk among the Circassians, has been suppressed. Meanwhile, the Turkish movement there is at a standstill. The *Daily News* says:—“Little has been heard of late of the Turkish invasion of the Caucasus; but now in telegrams from Constantinople it is stated that Fazli Pacha has informed the Government that he cannot advance without receiving large reinforcements, and these, it

appears, are not forthcoming. In the Turkish capital it is already acknowledged that the campaign in Abhasia is a mistake.”

#### OPERATIONS ON THE DANUBE.

These, during the month, have mainly consisted of preparations for crossing. This has necessarily been a slow work on account of the gigantic nature of the operation. The Russian army is now fully massed and preparations are on the point of completion. No one knows where the crossing will be effected. The Russians have kept their secret well. The latest announcement at the time of writing (June 20th), is as follows: “Although it is no more easy than it has hitherto been to ascertain from the movements on the Danube when or where the attempt to cross the river will be made, the feeling is evidently increasing on the spot that the critical event is very near. The keen observation of the Turks has ascertained the gradual approach of larger and yet larger bodies of Russian troops to the river. So far as outward signs go, it is unlikely that the crossing will be more clearly indicated before it takes place than it is already.”

The real fighting, in the European field of operations, will only begin when the Russians cross the Danube, which they will, probably, have done before this meets the eye of the reader. The swollen state of the Danube has been an obstacle, but the river is now falling. The crossing is likely to be a bloody event, unless the Russians arrange with the Servians to cross at their part of the river, which is not unlikely. Meanwhile “the Russian Government has ordered a new levy of 218,000 men for the army, to take place throughout the Empire. This is the largest levy hitherto known in Russia. Three months ago a Turkish statesman said to a European diplomatist, ‘We have a fine army, but it is the only one we have, while Russia can bring forward one after another.’”

The Turkish gunboats on the river, on which great expectations were founded, are to a great extent, neutralised. In the early part of the month, several Russian boats crept, in the darkness of night, to the side of one of the largest of the Turkish river ironclads and deposited torpedoes ‘fore and aft,’ and which afterwards exploded, with

the effect of sinking the vessel. This event, (following so closely on the sinking of a sister vessel by a Russian shell), seems to have inspired the gunboats generally with a dread of torpedoes, which prevents them moving about. Another attack on the part of the Russians was successfully repulsed; but the fear of a renewal of these attacks has paralysed the flotilla and made it, to a great extent, powerless as an engine in resisting the Russian crossing of the Danube. It is said of the ironclad last destroyed that "she has left no equal, whether for offensive or defensive power, in the Turkish navy."

#### THE WAR IN MONTENEGRO.

In Montenegro, where the Turks are three to one against the mountaineers, the Turks seem to be getting the upper hand; but this cannot affect the course of the general campaign. Military critics expressed the opinion at the beginning that Turkey ought to have left Montenegro to herself till the war in Asia and on the Danube was decided. Their view was that the sending of an army into Montenegro was throwing away a force much needed elsewhere, especially as victory in Montenegro would be of no value if the Turkish armies had the worst of it in the larger field of operations. Turkish triumph in Montenegro, however, may have the advantage of shutting the Turkish ear to reasonable proposals of peace, and bring about her destruction.

#### THE PEACE RUMOURS AND THEIR VALUE.

Several times during the month it has been rumoured that negotiations were on foot for the conclusion of peace. The *Daily News* correspondent at the Russian headquarters (at which the Emperor himself has arrived), speaks thus on the subject :

"We have been considerably astonished here at the rumours of peace which have been persistently circulated for the last few days throughout Europe. Nobody here believes in the possibility of peace until the Turks are thoroughly beaten in two or three pitched battles, and until they have felt the might of the Russian army. The possibility of peace is doubted by some

people even then, for the following reasons :

"The Turks, they say, though beaten, may retire upon Constantinople with the *debris* of their army, and still refuse to accept Russia's scheme for the organization of Bulgaria. This would place Russia under the necessity of attacking Constantinople in order to force the Porte to accept, or of remaining in a state of passive hostility, keeping an army of 150,000 men in European Turkey, instead of one of 10,000 or 15,000 as she now proposes doing. The latter plan would be equivalent to the annexation of the whole of Bulgaria as far as Salonica, all intention of which Russia now utterly disclaims, while an attack upon Constantinople would probably result in a collision with England. The Turks know this, and may refuse to make peace, even if driven to the walls of Stamboul. Adopting such a plan would put Russia under the necessity of choosing between temporarily annexing the whole of Bulgaria, including Thrace and Macedonia, or going to war with England. There is little doubt she would choose the former alternative, but there is nothing in the present situation to indicate the possibility of immediate peace. The rumours seem to be founded to a great extent on the delay of the Russians in crossing the Danube.

"With regard to this, I may say that General Ignatieff and the Russian officers generally said immediately after the declaration of war that the army could not be ready to cross the Danube under six weeks, or about June 10th, and they had not at that time counted on the continued high waters of the Danube. So this delay can be no indication of the possibility of peace. If these peace rumours are founded on the supposition that Russia will withdraw without accomplishing the emancipation of the Bulgarians they are utterly baseless. If founded on the supposition of either Germany or Austria preventing Russia advancing, they are equally baseless. The understanding between the three Powers is perfect. So far there is not the slightest probability of either Germany or Austria interfering with Russia in the least. If the peace rumours are founded on the idea of Europe bringing its influence to bear to make the Porte yield, that is quite impracticable now. It is too late. The moment

for that is past, as a glance at the situation will quickly show.

The Powers would first have to agree upon a plan of intervention, a thing never agreed to yet. Supposing it possible, it would take weeks, even months to bring it about. Meantime the Russian army cannot wait on the banks of the Danube on the chance of an agreement being arrived at. The army must advance, whatever the diplomatists may do or say. Russia tried for two years to bring about an agreement, but found it impossible. She will hardly try it again until her victorious armies are in Adrianople. Turkey would undoubtedly be very glad to open negotiations again. In that way the summer would slip by. When too late to prosecute the campaign, she would again snap her fingers in the face of Europe and Russia, but Russia at least is not likely to be deceived. The peace rumours, then, may be treated as utterly groundless."

#### THE INTERNAL AFFAIRS OF TURKEY.

These are progressing as disastrously as Turkey's worst enemies could desire. "We hear," says the *Liverpool Mercury*, "that, in its first spasm of mingled rage and despair at the doom which it foresees but cannot forestal, Constantinople armed itself and rose to demand the life of the Turkish general who allowed Ardahan to fall into the hands of the Russians. In all such cases it is necessary to hang somebody, and Constantinople would seem to have pitched upon the commandant of Ardahan. In the first place, it appears that a strong body of Softas, armed with revolvers, waited upon the new National Assembly—which, owing to the inconvenient nature of the questions it has insisted on discussing lately, has been compelled to conduct its proceedings with closed doors—to demand the execution of the general already named, and the removal of Mukhtar Pasha, who, one would think, had already shown his incapacity for commanding the Eastern armies of Turkey by the blundering generalship he displayed in Herzegovina and Montenegro. The Seraskier (war minister), Redif Pasha, however, would seem to have some good reason both for screening the commandant at Ardahan and for confirming Mukhtar in his command in chief. He therefore sur-

rounded the chamber with troops, and permitted only five of the warlike deputation to enter. Moreover, he got the Sultan to proclaim immediately a state of siege, and to order an instant search for, and seizure of, arms throughout the city. It was perfectly impossible to carry out this latter decree, inasmuch as neither the police nor soldiery are strong enough to enforce it. In putting an end to the *emeute*, however, Redif seems to have been more successful, though it is quite clear that matters did not pass off anything like so quietly as is represented. The Sultan fled to one of the fortresses on the Asiatic side; Christians fled out of the city; many Europeans took refuge on board ship; the garrison had to make use of its arms, and many were wounded."

The *Daily News* on the same subject, says: "While the war, hardly begun, is exhausting the country, and the waters of the Danube alone keep the Russians on the Roumanian bank, the Parliament in Constantinople is demanding explanations from the War Minister. The War Minister declines to attend the sittings of the House; the other members of the Cabinet who are condescending enough to present themselves to the Chamber are angrily remonstrating against Parliamentary ideas of economy, and the deputies are threatening that they will not vote the Budget, or the loan. The deputies complain that no attention is paid to any resolution which the Chamber may vote, and the Ministers protest that if the Chamber were allowed its own way it would be impossible to carry on the war. The Government are accused of sending quantities of damaged biscuit to the troops in Asia Minor; and the deputies, or some of them, insist that much of the money spent by the Administration for the carrying on of the war might just as well be flung into the Black Sea. It is certain that public arraignment of bad administration is a very good way of beginning to establish a better administration. But it is one other misfortune for Turkey to have thus to begin the work during a time of war. Pulling down defective walls is a good preliminary to erecting sounder ones. But the man is unlucky who has to begin the work of pulling down during a season of rain and storm. The Turkish Government, if it feels itself strong enough, will in all likelihood not give the Chamber of Deputies time to

carry on much of the work of reform. Accordingly we hear that the prorogation of the Chamber was expected yesterday, and will certainly take place ten days hence. So far as the mere conduct of the war is concerned, it must be rather an advantage than otherwise on the side of Russia that Turkey has a Parliament, which, when it is allowed to debate in public can denounce the Ministry, show up the weaknesses or corruption of officials, make accusations about bad contracts, and vaguely threaten to stop the supplies. It is not surprising, therefore, to hear of its impending prorogation. The Turkish Government are in well-nigh desperate plight. The Sultan is applying to the Emperor of Morocco for a contingent. He is said to be taking counsel with the Prince of Bokhara for an attack on Russia, and to have sent 'an agent, an Englishman,' to Afghanistan.

"As regards the existing Turkish Government, they would probably be glad to end the war on any terms which, would give them a fresh lease of license to misgovern others to their own profit. But it is at least doubtful whether the power to make peace will still remain with them when peace shall again have become possible. The excitement produced in Constantinople by the capture of Ardahan is probably only a very small earnest of that which will be produced by the intelligence of a decisive Russian success. It is quite on the cards, that when the announcement that the Turks have been defeated is followed, after the usual contradiction, by the further announcement that negotiations are about to be opened, there will very shortly be no Government to conduct negotiations. The Sultan will have been dethroned or compelled to dismiss his Ministers, and though those who have obtained their dismissal may attempt to provide him with a fresh Cabinet, they will probably want the means of controlling the anarchy which is likely to follow a revolution which has its origin in military disaster. If anarchy once begins in Constantinople it is difficult to foresee how the Ottoman Empire can continue to be held together."

#### ENGLAND, EGYPT AND THE SUEZ CANAL.

The war has yielded an important diplomatic event during the month. England, by

the hand of Lord Derby, has informed the Russian government that any attempt during the present war to blockade or otherwise interfere with the canal or its approaches would be regarded "as a menace to India and as a grave injury to the commerce of the world." Any such step, he added, would be deemed "incompatible with the maintenance by her Majesty's Government of an attitude of passive neutrality." A similar intimation, in a less imperative form, has been made to the Porte, and Lord Derby has added that "the Government is firmly determined not to permit the canal to be made the scene of any combat or other war-like operations." On this the *Times* remarks that "Such a declaration was made inevitable by the peculiar responsibilities of England. Neutrality has its rights as well as its duties, and in the present case the most imperative of those rights consists in an unobstructed way to India. That we must maintain at all hazards, and at any cost either to ourselves or other States."

The matter has been the subject of enquiry in Parliament, but members have been asked to allow the government to be silent on the subject at present. The reason may be gleaned from the following cutting from the *Liverpool Mercury*:—

#### GREAT BRITAIN AND EGYPT.

"During the past week or two rumour has been busy with a very remarkable project. It got upon the London Stock Exchange one day and sent up Egyptian securities tremendously. It has taken many forms, and perhaps for that very reason might be passed by as idle, were it not that, however varied its expression, it seems somehow or other to fall into unison with a latent thought of the national mind. The boldest speculators tell us that Lord Beaconsfield is at the present moment negotiating for the purchase from the Turkish Government of the suzerainty of Egypt. Men of less temerity fancy that his lordship's ambition in that direction is bounded by the desire to complete the purchase of the Suez Canal by buying out the other shareholders. That something is in the wind is pretty evident . . . .

. . . . The only question is how far is he likely to proceed. The buying up of the whole canal would only be to

magnify the original blunder of buying up part of it. Why, therefore, should he not buy up Egypt altogether? Here, indeed, is a project likely to dazzle and delight the popular mind. The purchase money, moreover, would be a grand windfall for Lord Beaconsfield's friend the Turk. His friends of the Mahomedan press are already jubilant in the mere anticipation of the great event which they seem to be unanimously of opinion he is about to achieve. The very writers who only a week or two ago were abusing, with every vulgar epithet they could lay their tongue to, Mr. Gladstone and all other men who thought with him, for what they were pleased to consider the countenance which had been given to the spoliation of Turkey by Russia, are now half frantic in their plaudits of a policy which cannot but be the first step towards a huge partition, that must eventually blot out the Ottoman rule from the map of Europe.

With the consistency or the inconsistency of these writers, however, we need not trouble ourselves here. We use their utterances merely as straws which tend to show the direction in which the Government wind is veering. What is more important is that we should take the project as it stands, and look it fairly in the face as being among the possibilities of a not far distant future. In the first place, to say nothing as to the strength of the evidence by which the rumour is supported, we think that the purchase is just one of those strokes of policy which Lord Beaconsfield delights in making. In the second place, we are rather afraid that if a proposal of the kind were made there is not sufficient political sagacity and

national virtue existing at the present moment to resist so glittering a bait. However much we may affect to be horrified at Russia's 'greed of territory' and 'policy of aggrandisement,' we do not think we should be averse to adding to our own dominions the splendid principality over which the Khedive now holds almost sovereign sway. Is it not the most important link in the chain of those communications with our Indian Empire, about which we have heard so much of late? Are not the poor subjects of the Khedive very badly ruled? Are there not bond-holders who would like to have the value of their coupons doubled? Is not Russia hovering about somewhere in the neighbourhood—no matter to a few thousands of miles where—and has there not been some talk about a Euphrates Valley railway? Look, again, at the Pyramids and the Nile, and Memphis and Carnac, and the far distant road out into the lakes of Grant and Speke, and Burton and Livingstone, and the interior of Africa. Here indeed is right royal food for the imagination and the breeches pocket, and the passion for governing that characterises our race. Besides, if we were to purchase Egypt, where would be the moral turpitude of acquiring it? Of course, we should not go about like wicked Russia, trying to steal territory. We should do the manly thing—go to the poor man in difficulties, purchase his estate and write him a good round cheque. Presented in some such light as this, therefore we do not think it unlikely that the nation would willingly acquiesce in the project which rumour has so openly attributed to Lord Beaconsfield, which that astute minister has not denied, and which is so in accordance with his antecedents."

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## INTELLIGENCE.

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BIRMINGHAM.—The following persons have yielded obedience to the truth during the month: EMMA BARLOW (25), wife of bro. Barlow, formerly Church of England; SAMUEL PALSER GRIFFIN (48), organ builder, formerly neutral; also his nephew, SAMUEL P. GRIFFIN (17), brass caster; RUTH ANNIE BRETTELL (22), dressmaker, formerly Wesleyan. Last month ought to have been mentioned, on March 18th,

the immersion of LORETTA TAYLOR (15), daughter of bro. Taylor, of Eatington.

The feature of the month's proceedings has been a visit and three lectures by brother Ashcroft, of Birkenhead. The event has been a source of much gratification to all the brethren. Brother Ashcroft spoke at the Saturday evening Garden Room

meeting; delivered the Sunday morning exhortation on the 3rd of June; and lectured at night, on Sunday, Monday, and Tuesday. There were large audiences at all the lectures. The subject on Sunday was "Born again; what it is to be so according to the Scriptures in contrast to the 'new birth' of popular theology." On Monday, "The modern pulpit: its doctrines and practices: why I have discarded both with the title 'Rev.' and the honours and emoluments associated therewith." On Tuesday, "The state of the dead and the true explanation of the prominence given in the New Testament to the resurrection of the dead."

Brother Ashcroft's fitness for the work of the truth has impressed all who have heard him; and has originated a strong desire to help in the opening of his way. As is well-known, he has made the effort to provide a livelihood by shop-keeping; as is also well-known, the effort has only been a partial success, which is equivalent to failure if unsupplemented. The question, what is to be done? starts itself. The shop need not be closed: it is doing enough to pay the landlord and the claims of the powers that be, and leave a slight margin for basket and store. Sister Ashcroft can attend to it, and by-and-bye, this may improve; but what about food and raiment meanwhile? Brother Ashcroft might get a situation: but it is only a "might," for both his training and tendencies unfit him for most kinds of business. And even if he did get a situation, his hands would be tied as regards the service of the truth, which with the increasing number of the brethren, is becoming more and more a necessity.

Some of the brethren in divers parts have thought of what could be done without violating brother Ashcroft's strong desire to keep his work free from all idea of recompense, and without going in the direction of that hiring system which he has left and which he so detests. Their thought carried out would leave the shop open and brother Ashcroft in it, seeking to earn an independent livelihood, and would yet make up the deficiency of the present backward condition of things there, and at the same time, leave bro. Ashcroft at liberty to serve the truth in various

parts of the country. The arrangement in view would also have the advantage of (1) binding no one, (2) steering clear of organization, (3) laying a heavy burden on none, (4) and of coming to an end as soon as it should cease to be needed, or (5) of not coming to an end at all if it should seem desirable. Those who feel any sympathy with the object and would desire to participate in the promotion of it, may become enlightened by application to the Editor for a private circular which has been prepared on the subject.

The subjects of lecture during the month have been as follow: June 3rd, How Born Again.—(Brother Ashcroft.) June 10th, The destiny of the Wicked.—(Brother Hadley.) June 17th, Christ's House of many Mansions.—(Brother Shuttleworth.) June 24th, Question Night.—(Bro. Meakin.)

BRISTOL.—Brother Coles reports the obedience of 1st: GEORGE MORGAN (about 35) formerly neutral, insurance agent (under brother Bardsley), now residing at Pill, near Bristol, but formerly of Monmouth, where he first heard the truth from a sister, whose name for the moment brother Coles forgets. 2nd, SAMUEL HEMMINGS (27), late manager of a "British Workman" institute, formerly connected with the "Society of Friends," who became interested in the truth about twelve months since, and finally made up his mind to render the required obedience after hearing brother Shuttleworth's last lecture, on May 13th. Brother Phillips, of Birmingham, delivered two addresses at the Temperance Hall, on Sunday, June 3rd. Morning subject, The Universal Apostasy—its Rise and Progress, and final Overthrow at the coming of Christ to set up the Kingdom of God upon Earth. Evening subject, The Scriptural Solution of the Eastern Crisis. And on Sunday, May 10th, brother Chandler delivered a lecture on "The Burning-up of the Earth" Many are interested.

BELFAST.—Brother McCann reports the death of sister Galway, on the 2nd of March last. She had only been immersed six months before. Also the death of sister Ann Jane Marshall, who had been in the truth a number of years, and walked worthy of it. Also the removal of brother Wylie to Tralee, in the south of Ireland; also a refreshing visit from brother and sister Mulholland, of Glasgow.

CARDIFF.—See Mumbles.

CHEL TENHAM.—Brother Otter writes: "I have pleasure in reporting that the truth has produced fruit in the cathedral town of Gloucester. On Monday, May 21st, were baptized into the sin-covering Name, WILLIAM TAYLOR (36), Congregationalist, and GEORGE TILLOT (40), Church of England,

both of that city. Brother Bishop, of Birmingham, kindly assisted us in the necessary duties. There are great hopes that the wife of brother Tillott will also soon be found obedient. She is progressing towards that goal."

**DALKEITH.**—Brother Stokes reports an addition in the person of brother WILLIAM NOBLE, of Bonnyrigg, who for disorderly walk was withdrawn from last July. Having sought our Father's forgiveness, he desired and took his place at the table on the 3rd instant.

**DUNDEE.**—Brother Mortimer has left Dundee for Forfar. There being no meeting there, he will meet with the brethren at Dundee as frequently as possible. So writes brother W. Ker, who is secretary in his place; adding, that as brother Mortimer helped to found an ecclesia in Dundee, he may, if time allows, be similarly useful in his new place. Brother Ker says, "We are still continuing our lectures, which have been much better attended than were last year's. The present condition of things in the political world has suggested subjects for our late lectures. 'Turkey's Fall—what next?' 'Britain in the light of Prophecy;' 'The Gathering to Armageddon;' 'Babylon the Great,' have been delivered in the order named since April 22nd."

**EDINBURGH.**—Brother W. Grant reports: "Since my last communication, we have added to our number brother and sister Sinclair, from Turriff, and sister Helen Andrew, from Banff, who have come to reside in Edinburgh. Sister Denholm, Haddington, has been united in marriage with brother David Smith, and is now a member of our ecclesia. On the other hand, we have lost by departure to Auckland, New Zealand, brother and sister James Brown and family. On the 20th of May our Annual Meeting was held, when the reports of the treasurer and secretary were submitted and accepted: the former showing that financially we were in a fair condition, the latter that we numbered 83 members, and this notwithstanding our withdrawal from several who are in sympathy with what is known as the 'No-will theory;' a theory which we as an ecclesia repudiate, considering that it neither honours the Father nor His Son Jesus Christ whom He has sent, and deprives the Son of the honour that is due to him for overcoming the sufferings through which it pleased his Father to make him (as the Captain of many sons) perfect. Our lectures for the month are as follow: June 3, The Second Coming of Christ and the Work before him. June 10, The Atonement and Divinity of Christ. June 17, Mortality and Immortality; Life and Death. June 24, The Promises of God and their Hope.

**GLASGOW.**—Brother Leask reports: "Since last communication, we have had a further

loss to our meeting by the removal of sisters Owler and Melrose, who have followed their husbands to the places named in your last issue. However, I am glad to say that one more has been added, viz., brother Andrew Dunn, from Wishaw, who has come to reside here; and I am happy to say that we expect one or two more will be added to our number soon, particulars of which will be sent you when this occurs. Our lectures are not so well attended as we would like; however, we continue sowing the seed, the good word of the kingdom, be the results what they may; and patiently wait till God shall give the increase. Since last communication the subjects of lecture have been as follow: April 22, The Confession of Faith; its Teaching concerning Man in the Death State contrasted with Scripture, with a startling Result.—Brother Robertson. April 29, The Eastern Question solved by the Speedy Return of the Lord Jesus from Heaven.—Bro. Thomas Nisbet. May 6, Bible *versus* Confession of Faith; the Answer of the Bible to the Question, Are the Righteous Dead already enjoying their Reward?—Bro. James Nisbet. May 13, An Enquiry for the times! Is the Gospel as taught at the present day the same as Jesus and his Apostles proclaimed?—Bro. Ritchie. May 20, Christ the King of the Jews: their Restoration and Future Glory. Britain's part in the work.—Bro. Robertson. May 27, The mis-interpretation of Scripture.—Bro. Thomas Nisbet. June 3, Paul's Mission to the Gentiles; its import not comprehended at the present day.—Bro. Robertson. June 10, The Promises made to Abraham, Isaac and Jacob. Do they excite within believers of them a Hope of going to Heaven at last?—Bro. James Nisbet.

**GLOUCESTER.**—See Cheltenham,

**GREAT BRIDGE.**—Brother Stephens, of West Bromwich, reports: "During the past month, the first attempt has been made to set forth the truth in this neighbourhood, by delivering public lectures. We have found great difficulty in securing a suitable room for the purpose, as such rooms are very scarce in Great Bridge; and it is a great stronghold of the Primitive Methodists, who, working on the ignorance and prejudice of their followers, teach them that we are a set of infidels, teaching poisonous and unholy doctrines. However, we eventually secured a room, and have had three lectures delivered. On Tuesday, 29th June, brother Roberts lectured on the Prophecies of the Scriptures of Truth as relating to the affairs now going on in the East. There was a crowded audience, who listened attentively and evidently appeared struck at the newness and unanswerableness of the lecture; no questions were asked by the audience at the close, although invited to do so. On the following Thursday and Friday evenings, two lectures were delivered by brother

F. R. Shuttleworth, on the subjects of the Kingdom of God, and the reappearance of Jesus Christ, showing that the teaching in the chapels and churches of the present day is opposed to the teaching of Christ and his apostles. Opportunity was offered at the close of each lecture, to ask questions. There was a good attendance at each lecture and an announcement made at the close, inviting those who had a desire to enquire into these matters to attend lectures, delivered every Sunday evening, at the house of brother Hardy, which resulted in causing some few to attend on the following Sunday. We trust shortly to be able to have more public lectures delivered, and by God's blessing, we trust that many in the neighbourhood may be brought out of their darkness and ignorant prejudices into the marvellous light of the gospel of Christ."

**HALIFAX.**—Brother Charles Firth reports: "We have again cause of rejoicing. The following persons have seen the gospel truth and, after a good confession of the same, have been inducted into the household of faith, through the waters of baptism. **WILLIAM CUNDALL**, printer and stationer, and **LUCY CUNDALL**, his wife; **WILLIAM HENRY SKELTON**, tobacconist, and **SARAH SKELTON**, his wife, all formerly belonging to Stannary Congregational Church. Our lectures for the month have been: May 6th, The Adamic Curse.—(Bro. J. Briggs.) May 13th, The Bible.—(Brother M. S. Goggins.) May 20th, Two Advents of Christ.—(Brother W. Thomas.) May 27th, Nebuchadnezzar's Image.—(Brother M. S. Goggins.) June 3rd, Promises made to the Fathers.—(Brother C. Firth.)

**LEICESTER.**—Brother Yardley reports: "Brother Burton having removed to Nottingham, it devolves upon me to communicate intelligence pertaining to the ecclesia as follows: on May 6th, our brother Roberts paid us a visit and helped us much who have believed through grace, by contrasting the different circumstances which pertain to the declarations of war, on the part of Russia against Turkey, in 1854 and 1877, making patent the fact that the many obstacles which stood in the way of Messiah's return to the earth at the former period have now been removed, so that his speedy advent may be expected. In the evening he lectured to a good audience, on the Bride the Lamb's wife, her preparation for his coming, in its bearing upon all earnest men. On the 20th ult., the hearts of the brethren were cheered by the presence of brother Ashcroft, who, in his exhortation, vividly recalled to our minds the extreme ignorance that prevails in clerical circles as to the hope of Israel and the covenants of promise, words which were calculated to impress us (having formerly been under the tuition of

such blind guides) with a sense of the Egyptian darkness out of which we have come, and the marvellous light into which we have been brought. Our brother lectured in the afternoon, on his reason for giving up the Ministerial Office, &c., and in the evening on the danger of being guided by majorities in the matters of religious faith and practice. We had good audiences on both occasions. On the 27th ult., our brother Shuttleworth lectured on the Glorious Things Pertaining to Zion. We had the privilege on the 21st ult., of assisting another to put on the sin-covering name. Our newly-immersed brother, by name **CHARLES SHARPE** (24), clothing cutter, formerly belonged to the Primitive Methodists, and was on the local preachers' plan. Latterly he had left them and joined the Baptist community, mixing himself with the Good Templars. Since having his eyes opened to see the truth he has seen his way clear to wash his hands of them altogether."

**LONDON.**—Brother Elliot writes: "It is my pleasing duty to notify the following immersions, viz., May 23rd, **REBECCA ANDREWS**, (mother of sister Lee of this ecclesia) formerly Congregationalist; May 25th, **JAMES ENGLAND**, and **GEORGE F. THIRTLE**, both previously Baptists, and on the same date **THOMAS MORTIMER BORE**, bro. of brother Bore of London, latterly an attendant at a Congregationalist church; and on June 13th, **A. E. A. SPARKHILL**, who heard of the truth a considerable time back, but has only recently been awakened to the importance of it. The lectures for June have been as follow: June 3rd, Joshua, the Rest-giver to Israel, Typical of Jesus, the Latter-day Restorer of the Twelve Tribes to their own land.—(Brother J. J. Andrew.) June 10th, The World to be Turned Upside-down by Jesus Christ at his Second appearing.—(Brother J. J. Andrew.) June 17th, How to Search the Scriptures in order to become Wise unto Salvation.—(Brother A. Andrew.) June 24th, The Blessed Hope—What is It? When will it be Realised?—(Brother William Owlser, from Glasgow.)

**MUMBLES.**—Brother Micheal reports with regret, that brother Morgan Rees and wife have removed to Cardiff. The removal took place some time back—a previous letter mentioning the matter having been overlooked. There are four brethren and sisters in that locality now, viz., brother G. Birkenhead, brother and sister Rees and brother Thirtle, a reporter for one of the papers. They meet in the house where brother Rees is.

**OLDHAM.**—Brother Hatton reports that the brethren here have adopted the Birmingham basis of fellowship. They number six: brother and sister Clafford, brother Watson and sister Watson, and brother and



sister Hatton, earnestly waiting the appearing of the Master, and praying that they may find acceptance at his hands.

**SHEFFIELD.**—Brother Boler reports the addition of two more, viz., HARRY SMITHER (14), the son of brother and sister J. Smither, who after being interested for six months, gave a good confession of the things necessary to be understood and believed for initiation into the great and fearful name. Also WILLIAM ROSE (48), carter, formerly Primitive Methodist. He put on the sin-covering name May 30th. He has been interested about nine months. The lectures for the past month have been, May 5, The Cross of Christ made of none effect by Roman Catholic and Protestant Teaching.—Bro. Skinner. May 13, The Destiny of England.—Bro. Boler. May 20, The Prophetic Times in relation to the Eastern Question.—Bro. C. H. Simms (of Derby). May 27, Why the Divines do not understand the Book of Revelation.—(Bro. Boler.) Brother C. H. Simms paid us a visit at Whitsuntide, and gave us the above lecture. We were also cheered by a visit from bro. John Smith, of Reathley, who also assisted us by giving a timely exhortation. The brethren here have also accomplished a desire which they have long entertained, viz: the establishment of a Sunday School in connection with the ecclesia, which has hitherto been an impossibility, on account of the great distance of our meeting room from the town; but having now obtained one, at 14, Orchard-street, for the breaking of bread, the difficulty of the school has been overcome. The same hindrance existed in connection with the continuance of the Bible class; consequently it has also been re-organised. The brethren in Sheffield now number twenty-seven."

**TEWKESBURY.**—Brother Horton reports: "during the last two or three months, the public of Tewkesbury have received lectures, in our New Hall, from the following brethren:—March 18th, brother R. Otter, Cheltenham; 25th, brother H. Veysey, Taunton; 30th, brother A. Andrew, London; April 1st, brother A. Andrew, London; 8th, brother J. C. Phillips, Birmingham; 15th, brother F. Millard, Tewkesbury; 22nd, bro. F. R. Shuttleworth, Birmingham; 29th, brother W. Osborne, Tewkesbury; May 6th, bro. J. C. Phillips, Birmingham; 13th, brother W. Osborne, Tewkesbury; 20th, brother J. Horton, Tewkesbury; 27th, bro. Otter, Cheltenham; June 3rd, brother Millard, Tewkesbury; 10th, brother J. C. Phillips, Birmingham. Brother F. Millard has lost his only daughter by death. Brother W. R. Otter conducted the funeral, which took place May 26th. On May 23rd, bro. W. Osborne was united in marriage to sister Hopkins, of Wootton.

## AUSTRALIA.

**SAINT KILDA.**—Brother Kitchen writes: "Your pamphlet on the Eastern Question came safe to hand. I gave it a careful reading, and was deeply impressed with its importance. I felt a responsibility laid on me as to re-printing, and I knew of no brother in all these colonies to take the responsibility if I didn't. The testimony of Christ came forcibly to my mind: "This gospel of the kingdom shall be preached in *all the world* for a witness unto all nations; and then shall the end come." Every unprejudiced reader must see that the "gospel of the kingdom" is the burden of the pamphlet, as it is also the burden of the prophetic writings. By putting of it into circulation here, I believe I am furthering the testimony of Jesus, by causing the gospel of the kingdom to be thus more extensively known in these distant regions. I saw also that if there ever was a time since those utterances of Jesus required a greater emphasis to be laid on those divine and solemn words, or when every sinew of the Christian character should be stimulated to greater diligence, it is the *present time*. I first thought I would have 500 copies printed. I at length decided on 2,000, as I found it would reduce the price of the single copy to about 4d., and allowing the bookseller 25 per cent., would bring it to about the published price. As yet they are only in the press; but the printer has promised to get some out before this mail leaves, to send a copy or two. I have some handbills at all the booksellers, announcing its speedy appearance. The news just arrived by wire proclaiming war inevitable is very opportune, and some are inquiring for the work. I have given you these particulars that you may see that filthy lucre is not my object. I do not expect a great sale of them, but having re-printed, I must leave the results. I shall send at once a copy to all the clergy and others. In my next I hope to report the formation of an ecclesia of some 8 or 10 in Melbourne: we are looking for a suitable room. I suppose you are aware that St. Kilda is a near suburb to Melbourne."

## CANADA.

**KINGSTON.**—See Port Granby.

**MONTREAL.**—Brother Paton forwards a letter he has received from a gentleman, in this place whose name we suppress, as his consent to publication has not been signified. It is interesting as showing a possible beginning of things in the right form in this city. We make the following extracts: "Your kindness in sending me the *Christadelphian* has been ill repaid by

my delay in returning it. I could not let it go without reading every bit in it. I was deeply interested and edified by a perusal of its matter—all matter."

"I am deeply interested in the great Eastern Question, the question of questions to us. I hope the day is not far distant when all shall declare 'verily there is a God who reigneth.' We are having good times now. Everything looks hopeful; good meetings; a much better class of minds to deal with. A general disposition to enquire pervades all Protestant bodies. Even some Papists have attended our meetings lately. A Mr. Gordon, minister of a Baptist church here, lectured on and against restorationism, and he linked us up with the Restorationists. I advertised a reply, and had a sweeping house, and if evidences mean anything, success of a cheering character attended the effort. The 'Rev.' gentleman laid himself so open, to shiver him was an easy task; and then to show the better way, was a pleasing duty. I only hope results will follow to God's glory and the good of His people. I replied twice to Professor Mac. Vicar, who assailed us, and on my replying, repeated the assault, when he went into proof, when I replied again, and his latter end was worse than the first. His stock proofs were, "who knoweth the spirit of man that goeth upward;" "then shall the dust," &c., and the rich man and Lazarus. The result is quite a few Presbyterians are now regularly attending our meeting. There is a splendid movement on foot just now. Our hearts feel gladdened and ready to cry out, as the droppings of divine favour are visiting us."

PETERBORO.—See Port Granby.

PORT GRANBY.—Bro. M. McNeillie reports two cases of obedience in different parts of the province on the same day, viz., Miss LIZZIE EVANS, of Kingston, daughter of Dr. Evans, of that place. Brother Routley of that place lent her father a copy of *Twelve Lectures* twelve months ago. The reading of this aroused her interest greatly. She afterwards received and devoured *Elpis Israel, Eureka*, &c., and became possessed of an earnest desire to render the obedience required by the apostolic command. Her desire was gratified at the hands of brother McNeillie, who lectured on the same occasion to a few very attentive hearers on the true nature of man as taught by the Scriptures. The other case is that of WILLIAM COOK, of Peterboro, (about 30), originally of Walkerton, Scotland; who after a certain amount of attention to the truth, made application for immersion which brother McNeillie says was "voluntary and pressing." This is as is ought to be. No one is fit for the Kingdom of God unless they are in that earnest state of mind in relation to it that they cannot be kept back from obedience, but are "voluntary and pressing"

in their application to be assisted. No one should be advised to be baptised unless "pricked in their hearts" like the Pentecostian hearers, they ask "men and brethren, what must we do?"

#### UNITED STATES.

ELMIRA.—Brother Hall reports another addition, viz., ELLEN E. SPENCER, wife of brother Spencer. She has come out from the Baptist branch of the apostacy and with her husband rejoices in the truth which alone maketh free. She has been a constant attendant at the meetings for a long time, and, after giving satisfactory evidence that she understood the things of the kingdom and name, she was assisted on May 26th, to a union with our living head. Others are interested.

ROCHESTER (N.Y.)—Brother Sintzenich writes: "It becomes my painful duty to announce to you the death of our aged and venerable brother, James McMillan, who died May 1st, aged 79 years. I was requested by the ecclesia to write you of the event, with a notice of the connection of our late brother with the faith. Brother McM. died after an illness of six months, during which he suffered much from the breaking-up of the powers of nature, and died peacefully from the effects of extreme old age. Bro. McMillan was born near Dumfries, Scotland, and was brought up to the occupation of a miller, which he followed with his father in that town. In 1836 he came to America, and settled in Rochester, which was his subsequent home. He was at one time quite successfully engaged in business, and acquired a competency, which he afterwards lost; and for the last 15 years had been out of business, devoting his time to the study and promulgation of the truth. Originally brought up a Presbyterian, brother McM., being a deep thinker, an active Bible student, and of an independent turn of mind, became much interested in the public teaching of Edward Irving while in Scotland, and through him was led to reject the orthodox teaching of the Trinity, and was expelled from the Presbyterian church. Soon after, he came to America, occupying an independent ground. He became acquainted with Dr. Thomas's writings soon after the doctor gave up Campbellism for the light of the glorious gospel, and was an early reader of the *Herald of the Kingdom*, and became closely acquainted with the doctor by epistolary and personal means. A naturally acute and critical mind, and an independent and life-long study of the Bible enabled him to follow quickly and thoroughly appreciate the wonderful writings of the doctor at an early day; and as a result, he believed the gospel of the kingdom, and the name of the Father, Son and Spirit, and put on this name by the obedience of immersion,

and endeavoured thereafter to live out "the new creature" in Christ. Bro. McMillan was one of the earliest fruits of the doctor's labours in America, and the first known of the faith in this city. On the formation of the ecclesia here in 1860, he gave it the benefit of his studies and time, for many years lectured every Sunday, and has ever since been identified with the truth in this city, and by his labours—public and private—has been the means of enlightening many. He was a chief instrumentality in the hands of the Deity in bringing the writer to the knowledge and obedience of the one faith. Brother McMillan was distinguished as a painstaking and close reasoner of the word of God, his principal forte being a power of analytical detail in the study of the truth, which was particularly noticeable in his expositions of the types of the Mosaic pattern of things in the heavenlies. He was very strongly set in his views, incorruptible and unchangeable in regard to the truth, of a highly moral and conscientious principle, generous and just in all his relations, and died sincerely regretted by his brethren and sisters here, who feel that "a father in Israel has fallen" in death. Brother McM. died in full assurance of faith, and gave many evidences of it to the writer in conversations with him and others before his death. He was much interested in events of prophecy fulfilling before our eyes, and would like to have lived to see the wonderful workings of the sixth vial in its work on the drying up of the symbolic Euphrates, and the gathering of the rulers of the earth to their final defeat; but he was willing to abide the Deity's will, knowing that He does all things well, and that he should not have to wait long. He said frequently in his last sickness, "I am not afraid to die, for I know that what He has promised He is able to perform." To the writer he many times expressed his high appreciation of the *Christadelphian* and your labours with pen and speech, and felt thankful the truth had such able advocacy. The funeral was largely attended. All the brethren and sisters who could do so attended, and many former friends. Brother Ashton read and remarked upon Rom. iv., and 1 Peter (1st and 2nd chapter), and said by brother McMillan's request that they were his faith and hope. After prayer and an excellent and practical exhortation, our dead brother was conveyed to Mount Zion cemetery and committed to the earth, knowing that at the sounding of the seventh and last trumpet by the resurrection angel, he will awake from the nothingness of death to give an account at the bar of judgment, and if approved, to receive the welcome, "Well done, good and faithful servant, enter into the joy of the Lord."

HARVARD (Ill.)—Brother Soothill reports

another addition to the ecclesia in this place, in the person of JAMES LITTLE (36). He had been attending the meeting about two years, and manifested a true interest from the beginning. He has been greatly assisted to apprehend the Kingdom of God and the name of Jesus the anointed one through the reading of *Twelve Lectures, Elpis Israel, Eureka* and smaller works. He rendered a most intelligent confession, after which he was inducted in the all-saving Name, in the appointed way, on Sunday May 20th. Others are interested.

WASHINGTON (Iowa.)—Brother Owens writes: "I received pamphlets and *Christadelphian* for 1877, all in good order. And glad I am to know the truth and live in these days when the predictions of the prophets are being filled up so plainly that even the 'lords of the earth' are constrained to give attention to the movements. I am glad too, dear brother, that one lives who makes these matters his study and elaborates it for the benefit of those who love the truth. I am entirely alone in this town of 3,800, but am not silent. It is strongly orthodox and of course the Bible truth is opposed: 'you know it all.' I had a talk with the Methodist minister a few weeks since; the subject of the Bible truth was wholly evaded. The 'Rev.' said he had heard of me and would flatter me in this, that I stood firm to my belief, not having any business policy in the matter."

#### WEST INDIES.

HAMILTON (Bermuda).—Sister Keeney writes, May 10th: "You have heard through brother Isaac K. Jones that a few of us in Bermuda have heard and obeyed the truth. No doubt you will be pleased to have a word from this little 'Island of the sea.' I am truly thankful that I am now able to say that I know the living and true way of life as revealed in the Scriptures. The seed of the kingdom has been sown in a few minds here, and we now rejoice that we have been delivered from Gentile superstition and darkness, and we desire that we may grow and increase in the wisdom of the mighty God of Abraham, and that we may also be instructed in showing others the light of the truth. There are five of us in Bermuda that have put on the saving name of Christ, and we meet every first day of the week to memorialise the death and sufferings of our Lord, and to build ourselves up in the faith of Abraham. From the little I know in regard to the signs of the times, I should judge that the approach of Him who is to judge the quick and the dead must be near: yea, even at the door; and that we may soon hope for the establishment of that good and righteous government which is to bless all nations. Brother Isaac Jones leaves us to-day on his return to his home in Worcester, Mass.,

having spent the winter with us. His health is somewhat benefited by a sojourn in this mild climate. We feel very sorry to part with him, having listened with much interest and profit to his instructions in the blessed truths of the gospel. Send us something you consider most suitable for young believers and that may be useful to some of our friends. My husband, who is somewhat of an invalid, generally leaves me the responsibility of writing. We both eagerly welcome the arrival each month of the *Christadelphian*. I have a son a lad of 14 years, now living in Kooringa, South Australia. I would be glad to know the address of the brethren in Australia, as I would greatly like my child to be brought in contact with them. He has always desired a knowledge of Bible truth, and I think can be brought to see the truth, with instruction from a believer. My son's name is William M. Gault, a son by my first husband." (Will brother Kitchen, of St. Kilda, see to this, if it is in his power?—EDITOR.)

CIRCULATION OF THE PAMPHLET ON THE EASTERN QUESTION.—Between 12,000 and 14,000 copies of this pamphlet are in circulation and the demand still continues. This circulation includes the 1,000 copies sent through the post to the leading men in Birmingham; also the number used in supplying every member of the House of Lords and the House of Commons; and also presentation copies made in various towns by ecclesias and brethren. Over and above all this, there has been an actual demand on the part of the general public. About 2,000 copies have been sold by Pitman and Smith and Sons, the London Publishers; and not far short of a thousand by the booksellers in Edinburgh. In addition to this, applicants have been supplied through the post from Birmingham. It has been suggested that a list of the places to which the pamphlet has found its way under the last head (which includes the orders of brethren) might be interesting. In alphabetic arrangement, they are as follow: Aberdeen, Abingdon, Avindley, Abergele, Abernethy, Atherton, Auchtermuchty, Ayton, Alsage, Aberdovy, Alfreton, Ashton-under-Line. Blackburn, Blackpool, Birkenhead, Brighton, Bath, Bristol, Brettel Lane, Barrowden, Braintree, Bournmouth, Beverley, Bridgwater, Bicester, Boston, Brightlingsee, Bilston, Bradford, Bardon Hill, Bewdley, Bahmellie, Banwell, Burnley, Bradford-on-Avon, Bishop's Castle, Blakeney, Barnstaple, Berwick, Bridgnorth,

Bilsthorpe, Brooksby. Coleshill, Carnforth, Cumnoock, Cheltenham, Campden, Chippenham, Carbalton, Chelsea, Croydon, Cambridge, Chester, Cullen, Cullingham, Cleobury Mortimer, Cardiff, Calthness, Chapelmaine, Cupar, Chesterfield, Crewe. Deal, Darlaston, Drybrook, Dunston, Derby, Dudley, Dorset, Dover, Devonport, Dundee, Dewsbury, Dublin, Durham, Dunstable, Dalton-in-Furness, Dalbeattie, Elland, Esher, Exeter, Edinburgh, East Linton, Etruria, Fazeley, Frome, Folkestone, Fulham. Grantham, Grimsby, Guernsey, Glasgow, Gravesend, Galashiels, Great Yarmouth, Granton-on-Spey, Halifax, Huddersfield, Hereford, Hull, Hornton, Halstead, Huntingdon, Hartlepool, Holloway, Heckmondwike, Hindlow, Hunslet, Isle of Wight, Jersey, Keith, Kipperness, Kettering, Kirby Lonsdale, Kilmarnock, Kidsgrove, Kiderminster, Kildare, Killeybegs, Keighley. London, Lumsden, Lybster, Leeds, Leamington, Leicester, Liverpool, Lincoln, Lutterworth, Luton, Lonmay, Lathones, Limerick, Lancaster, Lichfield. Manchester, Maidenhead, Middlesboro', Montgomery, Marlboro', Melton Mowbray, Matlock, Motherwell. Nedderton, Newtonshaw, Newport, Northampton, Nottingham, Normanton, Newportsligo, New Deer, Nairn, Norwich, Newcastle-on-Tyne, Norman Cross. Oxford, Olney, Ormskirk, Oldham. Pontesford, Peterboro', Pontypool, Pluscarden, Penarth, Perth. Rochester, Rugby, Reading, Ripon, Rathie, Rock Ferry, Ramsbottom, Redditch, Rastrick. Suffolk, Stirling, Straffham, Sale, Swansea, Shelf, Stroud, Southend, Southport, Streatham, Stamford, Stockton-on-Tees, Salford, Sowerby Bridge, Sheffield, Shipley, Siddal, S. Shields, Scarbro', Stockport, Spalding, Southampton, Shrewnham, South Searl, Stourbridge, Stow, Stoke-on-Trent, Thrapstone, Teddington, Thetford, Torquay, Trevine, Tamworth, Tyrone, Twyford, Tunbridge Wells, Tewkesbury, Turriff, Taunton. Warboro', Welwyn, Whitby, Warrington, Wantage, Widnes, Wisbeach, Windsor, Walsall, Wellington, Wrexham, Wichfield, Wishaw, Winton, Westbromwich, York.

It will be observed that this represents the most extensive testimony for the truth that has been given in our generation. It has not been the work of one person but of all the brethren co-operating in a common duty, and strangers also (e.g. Mr. Gladstone) have been providentially utilised in forwarding a work, the full meaning and bearing of which we shall not know till the Lord arrives.

EDITOR.

# The Christadelphian.

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

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

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## AN ARGUMENT ON BEHALF OF ETERNAL TORMENT, AND ITS ANSWER BY DR. THOMAS.

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### THE ARGUMENT.

MR. ALEXANDER CAMPBELL wrote on the subject of eternal punishment as follows (to which Dr. Thomas published an answer which will be found after Mr. Campbell's argument):—

*"With destructionists there can be no eternal punishment, for with them there is no eternal fire.*

"This is truly a very grave charge against any system of doctrine, and requires to be well sustained. What, then, let me inquire, is indicated by the term punishment? It is not mere animal suffering; for then the lamb would be punished for its innocence, and the dove for its meekness. Both these frequently endure great animal sufferings. There must, then, be some other pain than animal sufferings to constitute punishment. There is mental pain as well as physical pain. The martyr at the stake, though enduring much animal pain, suffers no mental agony. There must always be consciousness of guilt, or a sense of crime committed, in order to punishment.

"Punishment, it appears, begins and ends with the feeling of pain inflicted for the commission of crime. If, then, at any time consciousness of guilt, or the feeling of pain, mental or physical, because of sin, should cease, that moment punishment ceases. *Punishment begins and ends with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.* Now as the destructionists assign an end to the endurance of

pain because of sin, they of course incontrovertibly deny 'everlasting punishment.' But Jesus Christ says, 'The wicked,' at the final judgment, 'shall go away into everlasting punishment,' and the righteous 'into life eternal.' The same word, *aioonios*, everlasting, ascertains the continuance of the punishment and of the life. Can anything, then, be more evident than the destructionists have formed a direct issue with Jesus Christ on the subject of eternal punishment? The Messiah says it is everlasting; the destructionists say it will come to an end at the second death.

"For the sake of a few mere pretenders to sound argumentative discrimination and great logical acumen, I shall give this argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter! Logically expressed it stands thus:—

"No one dispossessed of conscious guilt can be punished. But persons annihilated are dispossessed of conscious guilt; therefore, no one annihilated can be punished.

"Annihilation, or personal extinction, may, indeed, be an end of punishment, but never the beginning of it. This single argument, unless fairly met and refuted, annihilates the whole theory of destructionism. We build this argument on no ambiguous premisses. We have the word of the Saviour and Judge of the world for it. In giving an account of the final judgment, he says all on his left hand shall depart 'into everlasting punishment.' He uses the word *kolasis* to indicate what sort of punishment he means. The word occurs but twice in the New Testament. In a passage found, 1 John iv. 18, it is translated 'torment.' They all go into everlasting torment. How weak or how vicious the head that thence infers that torments are to end in a second death?

"It is worthy of remark that eternal life, as the reward of the righteous, is the contrast with eternal punishment, the reward of the wicked, and that this is infinitely greater

than death, we learn from another passage, which we ought to regard as a distinct argument or evidence of the doctrine of everlasting punishment."

#### DR. THOMAS'S ANSWER.

"The preceding 'argument' is quite a flourish of trumpets; a very windy blast, full of uncertain sound, having no scriptural significance. If our valiant friend would talk less about logic and be more logical, he would pass for a better logician than he appears from his argument; but pluming himself so much upon his fancied proficiency in the syllogistic art, he tempts one to a scrutiny of his pretensions, to ascertain if it be all gold that glitters in his sentences! The odour of the extract before us is very redolent of that species of logic styled sophistry by the professed. Its argument seems to be founded on a fallacy of that class styled 'material,' or non-logical, where the conclusion, indeed, follows from the premisses, which, however, ought not to have been assumed.

"Strange as it may appear, it is nevertheless manifest, that Mr. C. errs, not knowing what the word punishment imports. No man can reason correctly if he do not understand the signification of the terms he employs. These must be correctly defined, so that an accurate idea may be formed of what a man is talking about. The thing in dispute is that represented by 'punishment,' or *kolasis*. In what sense are these words used in English? A man who aspires to the renown of having given to his contemporaries a faithful and thorough translation of the Scriptures, ought to be able to answer this question. It is evident, however, from the above, that Mr. C. is not. He 'errs not knowing the Scriptures,' nor the words he employs; therefore his logic is but a non-logical fallacy, as I shall show.

"He is evidently very partial to 'eternal fire,' and to eternal consciousness as indispensable elements of the

thing represented by the word 'punishment.' Because, these ideas haunt his imagination like ghosts, or like the remembrance of the shade he saw when a dyspeptic student, that told him all that should befall him to the end, he therefore conceits they were as certainly a part of the Lord's mind when he spoke of 'eternal punishment!' But with our experience of Mr. C., we cannot admit that his mind and the Lord's are one upon a single important particular. A great change must come over us before we can admit that, to reject Mr. C.'s opinions is to 'annihilate the sanctions of the gospel, and directly to contradict the positive declarations of the Saviour concerning eternal punishment.' With Mr. C. there can be no eternal punishment unless fire co-exist; if then it should turn out that the fire is not eternal, he denies eternal punishment, and therefore the doctrines of the Lord. Thus we throw back his 'very grave charge' against 'destructionists' upon himself; and in opposing assertion to mere assertion, we affirm that a co-eternal fire is not necessary to eternal punishment such as it is represented to be in the Scriptures of truth.

"Mr. C. undertakes to sustain well the 'truly very grave charge' he has made against those who reject his speculations. We like to see a thing 'well sustained;' and when we read his intimation to sustain his charge well, we were all on the *qui vive* to see how well he could do it! To accomplish this, the first thing he very properly inquires is, What is indicated by the term punishment? He asserts that it is not mere animal suffering. I, for one who believe in destruction, never imagined that it did. There is no dispute between Mr. C. and myself here. I believe with him that punishment is not mere animal suffering. Next he says, there is mental pain as well as physical pain in punishment. Here again we are agreed in part. There is, provided the offender be of sound mind and have time for reflection; but it is quite conceivable, that a man may

have inadvertently transgressed a law, and suffer instant death before he had time to reflect upon the penalty he had incurred by the act. In this case there would be punishment without either physical or mental pain. The case of Uzzah is in point here. He stretched forth his hand to steady the Ark with the seemingly good intention of preventing its fall. But it was contrary to law for any one to touch the ark but a priest, under penalty of death. This was the law-punishment, which in Uzzah's case took instant effect. He sinned inadvertently, thinking, doubtless, of nothing less than the law and its penalty, and the punishment followed as a flash of lightning.

"Again, a fool, idiot, or madman, may transgress a law whose penalty is death, but in their case commuted into imprisonment for life. Instead of suffering mental pain because deprived of liberty, they would probably enjoy themselves very much; and might conceit themselves to be kings and princes in a palace. Cases of this sort are numerous in asylums. They would be suffering the punishment of the law, being in the passive voice, but without pain of any sort, unless they should happen to fall sick of a painful disease; but in this case the pain would be no part of the legal infliction, but consequent upon the infraction of a law of health. These are obvious truths, and form the exception to our full acquiescence in the idea that there is always mental pain in punishment. It is self-evident that there is not.

"But, I admit there may be mental pain sometimes. Thus, if a conscientious being, or a conscious person, know the law, and the punishment which is sure to follow its neglect or transgression, and nevertheless violate it, then his punishment begins with the transgression. He may be free from physical pain, but be crucified with mental agony by 'a certain looking for of judgment and fiery indignation, which shall devour the adversaries.' And when he comes to appear in that judgment, his anguish

of mind will increase, not from apprehension of physical pain only, but from 'seeing Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, and he himself cast out.' This will cause 'weeping and gnashing of teeth,' evincing great mental suffering. This is punishment, but not all the punishment. Physical pain follows mental, and for a time co-exists with it, until both end in death and corruption. But of this hereafter; the points admitted are, that punishment is not mere animal suffering, or bodily pain; nor is it exclusively mental pain; nor always mental and physical pain combined, though it is sometimes; but it may exist without either. And this harmonizes with the meaning of the word 'punishment' as given in the dictionary, though not with Mr. C.'s theory. It is defined by lexicographers as 'anything inflicted on a person for a crime or offence, by the authority to which the offender is subject, either by the constitution of God, or of civil society.' The person in this case is a sufferer, because he is in the passive voice, being a person acted upon. His being a sufferer does not necessitate that he should be conscious of what he is undergoing. Criminals have been hanged in unconsciousness from fainting; they were nevertheless sufferers in the true import of the term, and are therefore said to have 'suffered death,' or the punishment inflicted by the law they had transgressed. We use the word 'punishment' in the received sense, which Mr. C. and his brethren, the eternal-tormentists, do not. They say, 'there must always be consciousness of guilt, or a sense of crime committed, in order to punishment.' We have seen in the case of Uzzab that no such necessity exists—there may be punishment, and no co-existent consciousness.

From what has been said it is evident that our friend Campbell is like a mariner who has lost his course, completely out of his reckoning in saying, that 'punishment begins and ends with the feeling of pain inflicted

for the commission of crime;' so that any time the feeling of mental or physical pain should cease, that moment punishment ceases! No pain, no punishment, is the dogma of tormentists—a tradition of their fathers, manifestly false.

"Destructionists believe what Jesus says about punishment; but they do not believe the tormentist-interpretation of what he said on the subject; nor are they convinced that the opinions of the fire-and-brimstone men are entitled to the same respect as his teaching. In denying the no pain, no punishment theory, they do not deny that the 'these' referred to 'shall go away into everlasting punishment.'—(Matt. xxv. 46.) They believe they will; and that the punishment will be as permanent as the 'everlasting destruction' (2 Thess. i. 9); and 'second death' (2 Cor. ii. 15, 16; Rev. xx. 14; xxi. 8) threatened by Paul and John.

"But to return to our logician. He quotes Jesus as saying, 'the wicked' (at the final judgment) 'shall go away into everlasting punishment.' We beg leave to remark that Jesus says no such thing. His words are 'these shall depart into everlasting punishment.' Mr. C. has substituted 'the wicked' for 'these,' and thrown in parenthetic words fixing the time of going away into punishment at what he calls 'the final judgment.' By the wicked is generally understood all who are not righteous. Though the wicked are unquestionably unrighteous; yet all that are not in a justified state, are not styled wicked in Scripture. The 'these' referred to by Jesus are doubtless wicked persons; but they are not 'the wicked' in the popular Gentile sense of all mankind who are not righteous. Hence, the Lord Jesus was not speaking of the punishment of all 'the wicked,' or unrighteous; but only of those who sustain a relation to him in being in some way related to his disciples, whom they allow to suffer from hunger, thirst, desolateness, nakedness, sickness and imprisonment, without attempting to relieve



them. They are in fact the 'many who shall say, in that day, Lord, Lord, have we not prophesied (or preached) in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto thee, 'I never knew you: depart from me.'—(Mat. vii. 22.) Where to? Into the fire mentioned in the twenty-fifth chapter, 'prepared for the devil and his angels; and why? Because 'ye work iniquity.' These are they who depart into the punishment; and not all the sons of Adam who die in sin, or being sinners.

"But some one will say, if 'these' be unrighteous professors only, all 'the wicked' in the Gentile sense are certainly comprehended with 'the devil and his angels' who suffer in the same fire?" I answer, not so. 'The devil and his angels' are powers on earth, incarnated in the goat-nations on the king's left hand. They are 'the Beast and the False Prophet, and the kings of the earth, and their armies, gathered together to make war with Him.'—(Rev. xix. 19, 20.) Turn to this passage. The reader will there see, that the powers represented by the symbols of 'the Beast' and 'False Prophet,' are to be cast into the same place as the 'devil and his angels'—*eis teen limneen tou pyros teen kaiomeneen*, 'into the lake of the fire being inflamed with brimstone.' That region of the earth where the Powers assemble to contend with the King in war, is the territory which will be converted into a fiery lake by the warfare which is to rage there until the Powers be consumed with the armies that strengthen them. The nations from which those armies are drawn, though subject to many calamities, will not be destroyed.—(Zech. xiv. 16.) They will be subdued, when their kings can no more raise armies out of them for battle; and when their conquest is complete, they will joyfully accept the law of the victor, and become blessed in Abraham and his seed. The horrors of the contest in the lake of fire, the

great battle-field of the age—AION—will be awful. The fiery indignation of the Lord, by pestilence and famine, fire and sword (Isaiah lxvi. 15, 16; Zech. xiv. 12), will there devour the adversaries; and thither, to share in 'the terror of the Lord,' will the cursed professors, but not doers, of the word, previously awakened from the dust of the earth, be exiled, and overwhelmed in the torment of the crisis.

"The eternal-tormentists err in assigning the period of departure into the punishment into what they term 'the final judgment.' By this they mean a judgment to occur when Jesus comes with all the ghosts of the righteous, to reunite them with their bodies, and to send them back to fire and brimstone to burn in pain, physical and mental, without end; and to conflagrate the earth and all the wicked upon it immediately after he has separated the living righteous from among them, and added them to the newly-embodied ghosts he brought with him from the skies—a judgment which, when perfected, will have been a work of destruction of one of the fairest planets of the universe, leaving Jesus and his company no more to do with earth, nor earth with them: so that now all things being finished, nothing else remains, but that he should turn his back upon the smoking ruins and the piercing shrieks of hell's burning myriads, and 'escort his friends to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!' O merciful God, what savages must they be who can frame and earnestly plead for such a crisis of humanity! and how dishonouring to Thy character, as Thou hast revealed Thyself in Thy word, to attribute such diabolism to Thee! It is the ferocity of wolves superadded to the folly and imbecility of creatures who are wise in their own conceit and unsubdued to the spirit of Thy truth. No wonder their enmity is so fierce against them that believe it.

The Lord himself says that this going away into punishment and life,

is 'When the Son of Man shall come in his glory, and all the holy angels with him.' And he tells us when this coming is to happen; for he continues, 'then shall he sit upon the throne of his glory.' But how do the spiritualizers get along with this? They say that Jesus ascended to the throne of his glory before the Day of Pentecost, and has been sitting upon the throne of his kingdom for ages! If we grant it, then 'these' he speaks of went away into everlasting punishment then; which, perhaps, even they, who are accustomed to assent to the most fabulous incongruities with implicit credulity, would say is absurd. It is absurd, just as much so as to affirm that the Son of Man ascended his throne of glory on the day of his ascension to heaven, or that he sits on it at the present time. Let the reader turn to Matt. xxv. 31, and study it. He does not go from earth to sit thereon, but he comes in his glory. This text teaches that the throne of glory which he is to sit upon is to be a throne in Israel's land; and that when he comes to sit upon that throne, the context further informs us that the 'anathema maranatha,' the accursed when the Lord comes (1 Cor. xvi. 22; verse 41), are exiled from his presence into the age fire, which is, as already explained, the punishment of the age. It is clear that the judgment referred to in this chapter is not a final judgment, but one introductory of the kingdom, the preparation of which is then complete. This appears from the thirty-fourth verse, where the heirs of the kingdom (James ii. 5) promised them, are told to come and take possession of it—a kingdom prepared for them. But the 'taking possession of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven,' (Dan vii. 27) by the heir and his associates, cannot be effected without judgment. It is therefore written in Daniel, 'the ancient of days came, and judgment was given to the Saints of the Most High; and the time came for the Saints to possess the kingdom.'

This is the judgment of which Jesus speaks in the twenty-fifth of Matthew—not a final judgment; but the judgment on the powers represented by Daniel's Fourth Beast with its Little Horn, and its Eyes and Mouth, and its Ten Horns; summarily designated by the Lord, 'the devil and his angels,' because what they represent constitutes sin's body politic; and styled by John, 'the Beast, the False Prophet, and the Kings of the Earth'—the Little Horn being 'the Beast;' the Eyes and Mouth, 'the False Prophet;' and the Horns, 'the Kings of the Earth.' So long as these Fourth-Beast Powers retain their dominion, 'the blessed of Christ's Father' cannot inherit the kingdom; because its territory and people, the Twelve Tribes, are in their hands. Hence, 'the judgment' must first 'sit, to take away their dominion, to consume and to destroy it to the end.' When this is accomplished as represented by John (Rev. xix. 11-21; xx. 2, 3), 'the Father's blessed Ones' are in possession of the kingdom, and thenceforth 'reign with Christ a thousand years' without any further change. In consuming sin's body politic, and destroying it out of the way, scope is afforded for the punishment of individuals, who will be raised for this purpose. The rapidly approaching judgment which introduces the age to come, is 'a time of trouble, such as never was since there was a nation to that same time.'—(Dan. xii. 1). When it is manifested, it will be 'the everlasting fire prepared for the Devil and his Angels,' in the lake or territory of the Fourth Beast. At this crisis, three things occur of joyful interest to the believer—Michael, who is Jesus, stands up for Israel; Israel is delivered; and many of the dead awake. Not all of them, but 'many;' they are the dead once constituted righteous, some of whom continued 'faithful unto death;' while others, who began to run well, were hindered; and returned like 'dogs to their vomit, and like washed hogs to their wallowing in the mire;' the former 'some,' awake from the dust in which they are sleeping, to everlasting

life; while the latter arise to be exiled from the King's presence with shame and contempt, to share in the

punishment of the age."

(To be continued.)

## SIGNS OF THE TIMES EIGHTEEN HUNDRED YEARS AGO.

CESTIUS, the Roman general, after his flight from Jerusalem, sends word to the Roman Emperor, Nero, of the calamity that had befallen the Roman arms. The report causes Nero great uneasiness. After much deliberation, he commits the care of eastern matters to Vespasian, a military veteran in the Roman army who had distinguished himself in the west and in the reconquest of Britain. Nero's instructions to Vespasian are to suppress the Jewish rebellion at all hazards, lest the flame of their revolt should spread to other nations.

Vespasian, having received his commission, sends for his son Titus (who is in Achaia) to join him at Alexandria, with the fifth and tenth legions. He himself crosses the Hellespont, and marches into Syria, where he is reinforced by several Roman detachments and bands of auxiliaries.

Meanwhile, the Jews, elated with their unexpected success in the defeat of Cestius, prepare to make war with the Romans. They collect large numbers of Jewish soldiers and organise the public service. As governors of Jerusalem they appoint Joseph the son of Gorion, and Ananus the High Priest. In the provinces, Jesus, the son of Sapphias, and Eleazar, the son of Ananias, high priests, are nominated generals of the district of Idumea: Joseph, son of Simon, general of Jericho; Manasseh, general of Perea; John the Essene, general of Thaunna, Lydda, Joppa and Emmaus; John, the son of Matthias, general of the toparchies of Gophnitica and Acrabatene; and Josephus, the writer

of the history, general of both the Galilees and of Gamala.

Josephus fortifies Jotapata, and the principal cities in his jurisdiction; and organises an army of a hundred thousand young men, whom he is at great pains to teach Roman discipline and tactics. He is hampered in his work by a Jew of Gischala, called John, son of Levi. This man is at first employed by Josephus on account of his active and managing qualities; but he soon makes use of his opportunities to enrich himself and spread disaffection against Josephus. He finally ventures upon an attempt to overthrow Josephus. He enlists the sympathies of the populace, spreads reports to the effect that Josephus intends betraying them to the Romans. He sends to Jerusalem and obtains money and succour from the enemies of Josephus. Civil war is imminent, but is finally prevented by several successful stratagems on the part of Josephus, by which he gains back the places in revolt.

In another part of Judea, (the Acrabene toparchy) great disorder is caused by one Simon, the son of Gioras, who takes advantage of the troubled state of the country to get together a band of lawless characters with whom he plunders rich estates and put the possessors to torture. An army is sent against him from Jerusalem under Ananius. Simon retires to Idumea, and there continues his ravages till the whole district is afflicted. Murder becomes common. In the end, every village is garrisoned with troops, and the disorder terminates for a season.

Vespasian concentrates the Roman forces at Antioch.

Hearing of the arrival of the Romans, the Jews resolve to assume the offensive. They despatch an army from Jerusalem to attack Askelon, which is held by a Roman garrison. The Jewish force is under three generals—Niger, Silas and John. The Roman commander at Askelon, hearing of their approach goes out to meet them. A battle ensues before Askelon which results in the repulse of the Jews, who, for want of discipline, are easily thrown into confusion by the Roman cavalry, and slain in vast numbers. After the battle, ten thousand Jews lie dead in the field, including two of their generals—John and Silas. The rest take flight under Niger. They retire upon Sallis.

In a short time, the Jews rally their forces, and again advance to the assault of Askelon, with increased numbers and resolution. The Roman commander prepares ambushes into which the Jews fall. The Jews are thrown into confusion and overpowered. They are driven from the field, with a loss of eight thousand men. They are pursued by the cavalry and take refuge in the tower of Bezedel. The Romans set fire to the tower and a vast number of Jews miserably perish in the flames.

Vespasian marches from Antioch to Ptolemais—his army mustering 60,000 strong. At Ptolemais, a Jewish deputation from Sepphoris place their city at the disposal of the Roman general and receive a garrison which, returning with the deputation, occupies Sepphoris. The garrison amounted to 6,000 infantry and 1,000 horse, under Placidus, the tribune. Josephus, hearing of this, marches to the place, hoping to wrest it from the hands of the Romans, but fails. The Romans, incensed at the attack, establish martial law, under which

the soldiers use to their uttermost liberty of plundering and burning throughout the province. Galilee, overrun, is filled with fire and blood. The people in the open country who escape fly to the walled cities for refuge. The rest are killed or sold as slaves, and the country desolated.

Placidus having overrun and devastated the open country of Galilee, turns his attention to the fortified places. He attacks Jotapata, where Josephus commands in person. Josephus sallies forth with a large body of men and overpowers the Roman tribune, who withdraws his troops and retires.

Vespasian then marches from Ptolemais with his army, and first threatens Jotapata. At Garis, in the neighbourhood which the Jewish forces under Josephus are encamped, Vespasian hopes by displaying his army in the sight of the Jewish camp to frighten them into submission. The effect is great. The Jewish camp breaks up in consternation, and Josephus escapes to Tiberias.

Vespasian then marches to Gadara, which he takes at the first assault. The inhabitants are put to the sword without respect of age. The place is burnt to the ground, and also all the villas and villages in the neighbourhood, many of which are found to be without inhabitants. Many survivors are brought in as prisoners and condemned to slavery.

From Tiberias, Josephus escapes to Jotapata, to which also many fugitives from the open country repair. Vespasian, hearing that Josephus is there, determines to make every sacrifice necessary to the capture of Jotapata, imagining that with the capture of Josephus (who was known to the Romans) the war would end. Vespasian, with great speed, marches his whole army to Jotapata, a place of great strength in the mountains. The

assault on the first day is a failure, also during the four succeeding days, during which the Jews sally forth in larger numbers and fight with great desperation, beating off the attacks of the Romans. On the sixth day, the Romans resolve on a regular siege and raise a bank from which to fight the defenders on the walls. The work is much hindered by constant Jewish sallies in small bands, who scatter fire among the materials used in the construction of the bank, besides killing many of those engaged in the work. At last the bank is finished, but Josephus, concealing his operations by a tall screen on the wall, raises the wall of the city thirty feet higher, so that the bank is useless. Besides this, the Jews harass their besiegers with incessant sorties. The Romans are discouraged and resolve to suspend the attack and starve the city into surrender. The activity of the Jews, however, compels the Romans to resume the offensive. A battering ram is got into play against a portion of the wall. Josephus meets the shock by lowering sacks filled with soft materials between the wall and the engine. The Romans succeed in cutting down the sacks. The Jews then make a sally in great force to destroy the engine. They sally from three directions, and piling burning materials round the battering engine, they set fire to them. The result is that the engine and the bank, which had cost the Romans many days' patient labour, were consumed in an hour. The Romans then make a desperate attempt to take the city by assault. It was on the point of succeeding when Josephus orders boiling oil to be poured upon the soldiers who were scaling the walls. This compels them to abandon the attempt. Vespasian then orders the banks to be raised again, with three towers fifty feet high. In due time, the work is accomplished, and Vespasian learning, on the 47th day of the siege, that the Jews are worn out with incessant watching and suffering from want of water, and that the watch at night is loosely kept, he

makes a night attack by which he succeeds in gaining an entrance into the city. Exasperated by the prolonged and bitter defence of the Jews, the Romans give over the inhabitants to indiscriminate slaughter. Of forty thousand in the city at the commencement of the siege, only 1,200 women and children are spared for captivity. Josephus is taken alive and retained in Vespasian's staff. Jotapata is burnt and the fortifications demolished.

Joppa, a fortified town near Jotapata, with an outer and inner wall, is attacked by a small Roman force under Trajan, sent by Vespasian. The Jewish garrison meet the Romans outside the walls and are defeated. In escaping within the first wall, the Romans get inside with them, and the Jews inside the second wall, fearing the entry of the Romans in the same way, shut the gates against their own people, who are put to the sword by the Romans to the number of many thousands. The Romans, reinforced by Titus, then proceeded to besiege the inner city, and in a short time succeed in forcing an entrance and obtaining possession. The Jews, however, refusing to surrender, continue to fight the Romans in the streets and from the windows of the houses. The result is the total extermination of the inhabitants to the number of 15,000, over 2,000 being reserved as captives to grace a subsequent triumph.

Vespasian hears that Mount Gerizim is in the possession of a force of nearly 12,000 insurgents. He dispatches Cerealis with about 2,500 horse and foot to disperse them. The Romans surround the foot of the mountain and summon the insurgents to surrender. They refuse. The Roman commander appeals again, but they will not listen. He, therefore, attacks them and they are put to the sword.

Vespasian retires to winter quarters

at Cæsarea and Seythopolis. He hears that Joppa, on the sea coast, is in the hands of the insurgents, and that they have many ships with which they piratically infest the whole coast, doing much damage. He despatches a force to capture the place. The garrison, after a short fight, take refuge in the ships which crowd the roadstead. During the following night, a violent storm drives the ships on the rocks, and a scene of great devastation ensues. Multitudes are drowned, and those who gain the shore are destroyed by the Romans who have gained the city. Many thousands perish. The Romans burn Joppa to the ground, and pillage the whole country round for miles in all directions.

News of the fall of Jotapata reaches Jerusalem, where it produces great depression. Josephus is reported among the slain, which causes great mourning. It is afterwards ascertained that he is a captive in the hands of Vespasian, and treated with great consideration by the Romans. This turns the mourning into indignation against Josephus as a traitor, and fills the Jews with a determination to resist the Romans to the last. Jerusalem rapidly fills with fugitives from all parts of the country.

Hearing favourable accounts of Tiberias, Vespasian sends a detachment of horse to that place, to receive the surrender of the place. The Jews, however (that is, military fugitives from other places), drive off the horsemen, who, however, are followed by a deputation of the reputable citizens, to offer an apology, and to supplicate the Roman general's favour, beseeching him not to destroy the whole city for the madness of a few strangers. Vespasian favourably receives the petition, and Tiberias is peaceably surrendered immediately.

From Tiberias, Vespasian proceeds towards Tarichea, on the lake of

Gennesareth. Tarichea, a strongly-fortified place, with a fleet in the lake, bids defiance to the Romans. As the Romans are pitching their camp, the Jews of Tarichea make a successful attack on them, but immediately retire to a position outside the walls of the city. The Romans afterwards attack them, and drive them inside the walls. Finally, the Romans carry the place by assault. The Jewish soldiers escape to the ships, and fly to other parts of the lake. They are followed in a few days by the Romans, who destroy the Jewish fleet, and massacre the crews and soldiers. About 6,500 perish.

The survivors, to the number of between thirty and forty thousand, give themselves up to the Romans on a promise of preservation. The old men, numbering 1,200, are sent to Tiberias and massacred: six thousand of the strongest are sent to Nero, to labour on the public works: the rest are sold into slavery.

Hearing of the fall of Tarichea, all the neighbouring fortresses and cities of Galilee surrender to the Romans, except Gamala, Gischala and mount Tabor.

Gamala, strongly situated among the mountains by the lake, is invested by Vespasian. Banks are cast up by the Romans: Vespasian commissions King Agrippa, a Jew, to induce the place to peaceably surrender. Agrippa speaks to the inhabitants from the outside of the wall with that view, but they throw stones at him; which goads the Romans to a desperate attack. A breach being made, the Romans carry the place by assault; but the streets being narrow and precipitous, and the inhabitants numerous and furious, the Romans are repulsed, and retire to the outside of the walls with a considerable loss. The Romans renew the assault without success, but destroy many of the Jews. They then settle down to the regular operations of a siege: provisions run short in the city. Many of the people die of

famine. At the end of several weeks a principal tower is undermined, and falls with a crash, which spreads consternation throughout the city. The Romans enter the city, and a desperate conflict ensues, during which the streets run with blood. A gale of wind at the same time blows vast numbers of the Jews over the precipices on which the city is built: many voluntarily throw themselves down, rather than be taken by the Romans. In all nine thousand perish.

Titus is sent by Vespasian against Gischala. It is full of military fugitives. Titus perceives the place is capable of easy assault, and he is already satiated with blood shedding. He proposes favourable terms of capitulation. This was on the Sabbath. A certain violent man named John, who had made himself leader of the place, asks Titus to wait till the Sabbath was over, which Titus, very peaceably inclined, consents to do, and withdraws his troops to their camp at some distance. John takes advantage of the opportunity to flee. He escapes out of the city by night. Several thousands of the citizens with their families flee with him—a multitude of women and children. When three miles out of the city, finding the people with him slow in their movements, he leaves them and rides in all haste to Jerusalem. Many of the men accompany him, notwithstanding the agonizing importunities of wives and children to stay. The multitude thus deserted are in great distress. They are afraid to go back and unable to go forward. They disperse among the hills and vast numbers of the women and children perish. Next day, the Romans, pursuing John, overtake them, and slay crowds of them. 3,000 are driven back like a flock of sheep to the city. The city is spared and occupied by a garrison.

Vespasian advances from Cæsarea to Jauma and Azotus, both of which he captures and garrisons. Disorder

and civil war prevail throughout the country. The Jews are everywhere divided between those who want war and those who wanted peace. This raises feuds even in private families, and leads to bitter quarrels. The more violent band together in bodies and betake themselves to rapine, and for barbarity and iniquity, exceed the Romans themselves. The Roman garrisons take no notice of these disorders, and the country is a prey to misery. The lawless bands, after exhausting their opportunities of plunder and cruelty, repair, one after the other, to Jerusalem, which becomes crowded with the refuse of the country.

Galilee is subdued, and the Romans next turn their eyes anxiously to Jerusalem, which, on account of its great strength and abundance of supplies, threatens a stubborn resistance. John, of Gischala, arriving there, incites the people to war by reporting the Romans to be in a weak condition on account of the resistance of Galilee. John's harangues incite the young and violent part of the city, but sadden the aged and the prudent. The numerous vagabonds from the country side with John, soon evince a disposition to domineer over the city. From supplying their own private wants by robbery, they soon proceed to the length of murdering all who stand in their way. They assassinate the public treasurer, a man of royal lineage, and two other public men. Other leading men soon fall a prey to their violence, under the pretence that their victims are in secret correspondence with the Romans. Terror prevails in the city. Ananus, the high priest, persuades the people to rise against these tyrants, who, after a collision and much effusion of blood, take refuge in the temple and fortify themselves there against their assailants in the city. The tyrants send secretly for the Idumean Jews to come to their assistance. The Idumeans come to the number of 20,000, but the party of the high priest refuse

them admittance. The temple party, however, cut open one of the gates at night during a tempest, and admit the Idumeans to the temple. When their presence is discovered, dismay fills the city. Fighting ensues, during which the Idumeans slay nearly 9,000 persons. The outer wall of the temple is covered with blood. The Idumeans proceed to violent measures in the government of the city. They assassinate the high priest, Ananus, who, had he lived, had influence enough to have persuaded the Jews to submit to the Romans and save the city. Jesus, the next in influence to Ananus, is also slain, and the bodies of both thrown out of the city naked and without burial. General massacre ensues. The better sort of citizens are imprisoned in the hope they will join the Idumean party; refusing which, they are put to all manner of tortures. Public terror prevails. Nobody had even courage to weep for the dead or bury them, for anyone suspected of sympathy with the ally of the murdered are immediately put to death. The temple party increase in arrogance, and resolve to assume the government of the city. They determine to get rid of Zacharias, a leading man in Jerusalem, of great influence by reason of his wealth, wisdom and probity. But they desire to do it in the form of law. They arraign him before the Sanhedrim on the accusation of designing to betray the city to the Romans. They furnish no proof, and the Sanhedrim acquit him of the charge; whereupon two of the party slay Zacharias before the Sanhedrim, and dismiss the Sanhedrim with a blow on the back of each with a sword. The Idumeans get out of love with the proceedings of the temple party, and leave Jerusalem in a body. The high-priest party are glad and hope revives, but without reason, for the temple party become more audacious and lawless in their proceedings—arresting and assassinating prominent citizens at their pleasure. Anarchy sets in. The Roman commanders hearing of what is going on, advise Vespasian to march on the city.

Vespasian replies that God is fighting for the Romans, and that it will be far better to leave the Jews to wear themselves out in their seditions, than to unite them by attacking them. Many Jews leave the city and desert to the Romans. The exodus is stopped by the temple party, who kill all who are found fleeing, unless they are able to pay a large sum of money for their liberty to go. All along the roads, vast numbers of dead bodies accumulate in heaps. The temple party refuse burial, and the bodies putrefy in the sun. If any man in the city grants a grave to any of the slain, he is himself killed instantly. The terror of the living grows so great that the dead are envied. To increase the dreadfulness of the situation, the temple party laugh at the law, and pour contempt on the prophets as "jugglers"; though, as Josephus observes, they prove the prophets true by the miseries they bring on the city. John, the leader of the temple party, aspires to the position of dictator; upon which the temple faction splits into two parts—one for, and the other against him.

The fortress of Masada, outside of Jerusalem, is seized by a large band of lawless men. They make incursions from the fortress into the neighbouring country, and plunder the villages, slaying the inhabitants. Engoddi, a small city in the neighbourhood of Jerusalem, is taken by them. The population flee, and the women and children left behind, to the number of seven hundred, are butchered. The whole region is quickly desolated, and those parts of Judea hitherto quiet, are now in commotion and misery.

Vespasian is importuned to come to the rescue. He temporises, but at last decides to move, resolving, however, to reduce what Jewish cities still hold out in the provinces, so that nothing might interrupt him in the siege of Jerusalem when once begun. Accordingly, he marches against Gadara, the metropolis of Perea, a place of



some strength. The place is surrendered on the fourth day, and the walls demolished, but the people spared on account of their friendly disposition to the Romans. Numerous seditious fugitives escape from Gadara to Bethennabris, and make a stand with the Jews there. A detachment of Roman horse follows them and takes the place by storm, and puts all the inhabitants to the sword, and burns the village. A few survivors escape; they spread the news of the Roman arrival throughout the district, and declare that the only hope lies in insurrection *en masse*. The population accordingly leave their homes in the hills and mountains, and flee to Jericho, which was fortified, and had many inhabitants. Before they get there, they are overtaken by the Roman horse and driven to the banks of the Jordan, and compelled to accept battle. A massacre — not a battle — ensues; 15,000 are slain by the Romans; large numbers are drowned in the Jordan, and 2,200 taken prisoners.

The Roman commander Placidus, who performs this exploit, next falls on the smaller cities and villages in the district, subduing Abila, Julias, and Bezemoth, and all other places toward the Dead Sea.

Vespasian marches to Jericho. Hearing of his approach, a great multitude leave Jericho and take refuge in the mountains. Vespasian takes the city and builds a citadel, in which he places a garrison. He despatches a Roman officer, with horse and foot, to Gerasa. The place is taken at the first assault, the young men slain, the houses pillaged and then burnt. The adjoining villages are treated in the same way.

The mountainous district of Judea is now desolate and also the plain country, and escape from Jerusalem is impossible. Returning to Cæsarea to make final arrangements for the siege of Jerusalem, Vespasian is informed

of the death of Nero, and suspends his plans till he sees who is made Emperor, and what instructions he shall receive as to the Jewish war.

The death of Nero postpones the fate of Jerusalem for many months. Meanwhile, a new trouble arises for that unhappy city. One Simon, of Gerasa, a man of violent and domineering disposition, gets himself appointed captain of the marauding bands in the fortress of Masada. Increasing his numbers by various means, he extends his operations into the open country about Jerusalem till he is in a position to invade Idumea. Idumea is surrendered by treachery. The temple party in Jerusalem — headed by John of Gischala — watch Simon's movements with great jealousy. They capture his wife and household, and bring her into Jerusalem. Simon appears outside the walls of Jerusalem in great rage, and demands the restoration of his wife. He lays hold of all the stragglers he finds outside Jerusalem; kills many by torture, and cuts off the hands of others and sends them maimed into Jerusalem. His threatenings are so formidable that the temple zealots send his wife out to him. He departs into Idumea, but returns in a short time and environs the whole city with his soldiers, torturing and slaying all who venture out of the city.

Meanwhile, inside the city, affairs become worse. John, of Gischala, propitiates the support of his party by giving them license to pillage and murder and ravish without restraint. His men revel in every form of violence and excess. Many seek to escape from the city, but in fleeing from John inside the walls, they fall into the hands of Simon outside. Affairs grow so bad that the high priest party try to overthrow John by admitting Simon. The people welcome Simon with joyful acclamation; but the remedy proves worse than the disease. Simon having obtained possession of Jerusalem, is bent only on

establishing his own authority. He treats those who have admitted him as enemies equally with those of John's party. He makes an assault on the temple where John's party are established. A great deal of bloodshed ensues, but with little result.

The Roman army at Caesarea proclaim Vespasian emperor. Vespasian departs to Alexandria, and thence to Rome, leaving to his son Titus the completion of the Jewish war. Titus remains for a time at Caesarea, making preparations for the siege of Jerusalem.

A faction springs up in John's party, headed by Eleazar the priest. Desirous of getting rid of John's tyranny, this faction establish themselves against John in the inner court of the temple and assail John's adherents from the upper part of the building. John is thus between two fires—Simon in the city and Eleazar in the inner and higher parts of the temple. Constant and desperate fighting ensues between the parties. Simon

and John both resort to the use of fire, by which many houses on both sides are burnt down, including the granaries near the temple in which had been stored corn that would have lasted the city several years. This is the cause of famine afterwards. The city sinks to a state of extreme wretchedness, and the elder part desires the arrival of the Romans, but have no means of communicating with the Romans or in any other way influencing the course of events, as every exit from the city is carefully guarded, and every one suspected of favouring the Romans is put to death, equally by the three factions at war with each other.

At last Titus leaves Caesarea for Jerusalem, and is reinforced at various points on his march. In due course, he encamps at Scopus, within sight of the doomed city. He rides round the walls with a body of horsemen to view the place, and is nearly captured by the Jews, who make a sudden sally in great force.

*(To be continued.)*

## THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

### REFERENCE TABLET No. 160.

#### EXPOSITION.

TITUS i.—The following is an amplified statement of the leading ideas of this chapter.

1.—That Paul was an apostle by the commandment of God.

2.—That Paul's apostleship was in respect of that one faith of God's chosen, which was based in the hope and promise of eternal life, which God made to the fathers, and in the acknowledgment of the truth as embodied in that great mystery of godliness which centres in the Lord Jesus Christ.

3.—That this hope of life, which had been, for so long a time only a matter of promise, had now become a matter of fact and manifestation, in the resurrection of Jesus Christ from the dead, and in the preaching of eternal life through His name to as many as believe.

4.—That the certainty of fruition, in respect of the promise, is guaranteed to us in the fact that he who made the promise is not a man that he should lie.

5.—That this revelation of the mystery of the gospel occurred in the end of the world or fulness of the Mosaic times.

6.—That Paul's whole work in the truth was a "divine service," and the word which he preached was the faith common

to the uncorrupted believers of his day.

7.—That Titus, to whom the epistle was addressed, was Paul's son after the faith, upon whom he invoked the divine favour and clemency, and the peace of God which passes understanding; and to whom he appointed the duty of ordaining the eldership in every city.

8.—Paul appoints that elders be blameless and husbands of one wife only; and, moreover, that it is required that only such be appointed as have faithful children, who cannot be accused of riotous conduct; and, again, that such overseers, being stewards of God, are disqualified for the service if they be self-willed, or easily provoked to anger; or if they be given to wine or filthy lucre, or to smiting their neighbour. On the contrary, they were required to be sober, just, holy, temperate and hospitable men; characterised by steadfastness, love and sound doctrine, with ability to exhort and convince gainsayers.

9.—That at that time there were many unruly empty talkers amongst the brethren, whose mouths it was needful to stop, since, incited by the love of filthy lucre, they deceived and subverted whole houses, teaching things they ought not to—mere Jewish fables and commandments of men.

10.—That these Cretan brethren had not cast off the natural characteristics of their countrymen; but like the unwashed of their city, they were liars, idlers and evil beasts: their profession of the truth was disgraced by their reprobate and disobedient bearing towards every good work.

11.—That all things are pure to the pure; but to those otherwise-minded, nothing is pure, their very mind and conscience being defiled.

12.—Paul enjoined upon Titus the necessity of rebuking these slow-bellies sharply, that they might become sound in the faith.

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REFERENCE TABLET NO. 161.

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SPRAY FROM THE WATER  
OF LIFE.

Saints are to have their bodies washed with pure water; their persons clothed with the garment of humility, their loins girt with truth, their feet shod with peace, their breasts clad with righteousness, their heads surmounted with the helmet of salvation, their left arm bearing the shield of faith, their right hand holding the sword

of the spirit; and the whole ornamented with a meek and inoffensive disposition.

The natural man is to be crucified on the cross of self-mortification; and the new man renewed day by day with the nourishment of the word, read and acted out.

Wisdom is to be sought for early; salvation is to be worked out with trembling; eating is to be done with thanksgiving; the work of the hands is to be done with might; charity is to be followed after with earnestness; what is purposed is to be done, "if the Lord will;" the gospel calling is to be attended to with diligence; and all things are to be done to edification, and with due regard to decorum and order.

The gospel in a man's hands is a power by which he may either save himself or destroy himself; it is a savour of life unto life, or death unto death. Which result shall be secured, depends seriously upon the amount of influence a man allows the truth to have over him.

A man who merely confesses to the truth of Christ's doctrine, but who is fearful of encountering the consequences of a bold stand, or after taking such a stand, is frightened and timorous in the discharge of the practical commandments of the truth: such an one is like the demoniaes who believed, but trembled at the thought.—(Jas. ii. 19; Rev. xxi. 8.)

A man who fails to add to his faith such things as virtue, knowledge, temperance, patience, goodness, kindness and charity, is first, short-sighted; and secondly, defective in his memory. He cannot see afar off (as far as the kingdom), and he has quite forgotten that he was once purged from old sins. On the other hand, if a brother abound in these things, it is manifest that he is neither idle nor unfruitful. (1 Pet. i. 5.)

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REFERENCE TABLET NO. 162.

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MAMMON.

Three important statements are made in the New Testament upon this subject: 1st, that it is impossible to serve both God and mammon; 2nd, that covetousness is idolatry; 3rd, that the love of money is the root of all evil. The following collation of cases will help to illustrate these facts:—

The corruption which set in with the first-century believers is largely traceable to the defiling influence of an overweening covetous attention to the "unrighteous

mammon." There is the case of those who "Taught things they ought not, for filthy lucre's sake;" then the case of those who "supposed that gain was godliness;" then there were some who so "coveted after money, that they erred from the faith;" then there were others again, who "ran greedily after the error of Balaam for reward;" and again those who "through covetousness made merchandise" of the brethren; then lastly we have the merchants of Babylon made rich by the gifts of the "faithful" so called, and doing a lucrative business in the bodies and souls of men, and all manner of precious things in the name of religion.—(1 Tim. vi. 5-10; Jude, ver. 11; 2 Pet. ii. 3; Rev. xviii. 11-17.)

It was in view of this rage after silver that Paul made it a condition that if a man would be a bishop or a deacon, he should not be greedy after filthy lucre.—(1 Tim. iii. 3, 8; Tit. i. 7; 1 Pet. v. 2.)

It was against this universal love of money, that Paul enjoined upon the brethren at Corinth "not to give grudgingly or of necessity."

Paul again sought to influence the brethren to liberality by telling them that their reward would be just in proportion to their bountifulness towards Christ; and moreover than that said he, "God loveth a cheerful giver."—(2 Cor. ix. 6-8.)

It was the passionate love of money that led Judas to sell his master to the chief priests, saying, "what will ye give me and I will deliver him unto you." And for thirty silver pieces he agreed to hand him over to them.—(Mat. xxvi. 15.)

It was the inordinate love of money again which led the rich men of James's time to withhold the due to the labourers who had reaped down their fields.—(Jas. v. 1-6.)

Achan brought trouble upon Israel and destruction upon himself through his covetous work in possessing himself of the Babylonish garment and the silver and gold from amongst the spoils of Jericho.—(Josh. viii.)

The rich man who laid up treasure toward himself, but was not rich toward God, is another example of this acquiring spirit. According to Christ this rich man was a rich fool.—(Luke xii. 16-21.)

The young man who had kept the commandments from his youth up was yet loth, even at Christ's bidding, to part with his possessions for the benefit of the poor and the gospel. Christ soon discovered his treasure and the whereabouts of his affections, placed upon the "uncertain riches"

perhaps almost unconsciously to himself. A man may be very strict in the commandments and the social economy of this life; but it is possible to do all this from a mere selfish motive, and without any liberal regard either to God or man. The thing to set right is the heart, for if Christ be in a man's heart by faith, then Christ will be a man's treasure, and all things else compared with this he will account as dross, and part with as readily, when truth, duty or love bid the sacrifice.

Moses was commanded to provide against the corrupting influence of a mammon-loving rulership, by the appointment of God-fearing men of truth, hating covetousness. The same principle will be enforced as regards the kingdom to come,—the covetous (Greek, one who will have more) says Paul shall not inherit the kingdom of God.—(Ex. xviii. 21; 1 Cor. vi. 10.)

The man who requested Christ to ask his brother to divide the inheritance with him, gave the Lord a very good opportunity of teaching him a needed lesson; so, says he to him in reply, "take heed and beware of covetousness;" and again says he, "a man's life consisteth not in the abundance of the things which he possesseth."—(Luke xii. 13-15.)

There are some, said Christ, that receive the truth as it were among thorns; that is to say, their mind is so engrossed in the cares which belong to the ardent quest after the "deceitful riches," that the word is choked in them, and they bear no fruit unto eternal life.—(Matt. xiii. 22.)

Fine weather tempts men to seek recruited health and energy in nature's pure retreat; the mammon-loving man will choose for this the day on which there is no money to be earned (the Sunday) that there may be no sacrifice; but the man who has more than a name to live, will choose a business day for his health-walk, and if he cannot have that, he will sooner forego the pleasure and the profit too, a hundred times rather than be away, by choice, from the place where Christ is kept in memory, or his gospel uplifted to perishing men.

Samuel had two sons, judges over Israel, of whom it is recorded that they "turned aside after lucre, and took bribes and perverted judgment." Therefore, bribery and the wresting of judgment are the twin children of mammon-love.—(1 Sam. viii. 3.)

The avaricious spirit of Jehoiakim, king of Judah, led him on to oppression, and violence, and wrong-doing in many forms.

He used his neighbour's services without wages, and built his house by unrighteousness and his chambers by wrong; and the cause of the poor and needy he judged not; for this offence against God and man, the Lord appointed him the "burial of an ass."

The moving spring of the corruption which characterised the Pharisees is to be found in the fact recorded by Luke, namely, that they were covetous (Greek, lovers of money.) In view of this it is not a matter for surprise that they derided Christ when he discoursed on the impossibility of serving God and mammon.—(Luke xvi. 14.)

Moses was one who sacrificed the mammon of this life, wisely esteeming the reproach of Christ greater riches than the treasures of Egypt.—(Heb. xi. 26.)

Christ was one who though rich (Son of God and heir of all things), for our sakes and the truth's sake, became poor, sacrificing present well-being, that we through his poverty might be made rich.

The mammon of this life hath wings wherewith to fly away, but the true riches abideth for ever upon all those upon whom they shall be finally bestowed, even the just, for whom the wealth of the sinner is reserved.

The love of gain is the propensity which impels to that "inhumanity to man, which makes countless thousands mourn:" in the business world it is the civilised Juggernaut; in the ecclesiastical world it is the golden calf; in the objects of men it is the supreme ambition; of the influences by which men are governed it is one of the most potent; it is altogether the god of this world at present, holding sovereign sway from centre to circumference in the sphere of all human activities. But the day is decreed in which this idol is to be hurled from the throne of universal dominion, and substituted by the purer offering of "glory to God and goodwill to men."—(Jer. ix. 23.)

It is not the possession of mammon but the inordinate love of it, that is the root of all evil; for by the consecration of a man's substance (be it little or much) to Christ, a servant of the truth may thereby procure for himself an entrance at last into everlasting habitations. Holy men of old were required to give to God the first-fruits of their increase, besides several tenths for the maintenance of the priests, the Lord's sacrifices and the poor; then, after this, came the free-will offerings. This was a good arrangement, which provided that a man's contribution should be

in proportion to his income. There is no New Testament exaction of these in the literal sense in which they were enjoined upon the house of Israel; but there is at least the spirit of the institution left us, viz., that of taxing ourselves liberally according as God has prospered us, for the maintenance of the work of God in the earth and the help of the poor and needy.—(1 Cor. xvi. 2.)

REFERENCE TABLET No. 163.

STATISTICS.

The names of the Princes, Captains or Heads of the twelve tribes of Israel, as appointed by Moses under their first constitution, were as follow: Elizur, Shelumiel, Nashon, Nathaniel, Eliab, Elishama, Gamaliel, Abidan Ahiezer, Pagiel, Eliasaph, Ahira. Their names as already appointed by Christ for the new constitution are the following: Peter, James, John, Andrew, Phillip, Bartholomew, Matthew, Thomas, James, Thaddæus (or Jude), Simon, and probably Matthias, who took the place of Judas.—(Num. i. 5—16; Matt. x. 2—4; Acts i. 12—26.)

The names of the gates of the city under the old covenant were as follow: the water-gate, the fish-gate, the dung-gate, the sheep-gate, the valley-gate, the old-gate, the fountain-gate, the horse-gate, the east-gate (or sun-gate), the miphkad-gate, the high-gate and the prison-gate. In the future re-constructed nationality, as portrayed by Ezekiel, we have an improvement upon this; each one of the twelve gates will then be named after one of the tribes of Israel.—(Ezek. xlvi. 31—35; Neh. xii. 37—39.)

The street called "Straight," in Damascus, where Paul lodged, was a noble street of one hundred feet wide.—(Acts ix. 11.)

The shew bread consisted of twelve loaves; each loaf contained two tenth deals of flour, or about three quarts.

The language spoken on the Day of Pentecost by the gift of the Spirit included those of the Eastern nations (Parthia, Media, Elam, Mesopotamia), the nations of Asia minor (Cappadocia, Pontus, Roman Asia, Phrygia, Pamphylia), more westernly nations (Egypt, Libya, Crete, Rome); besides those of Arabia and Judea.

David was anointed three times: (1) by Samuel, as future king; (2) as king of Judah; (3) as king of all Israel.—(1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3.)

The Jewish captivity had three stages, viz.,—the seventh, eighteenth and twenty-third year of Nebuchadnezzar's reign.—(Jer. lii. 28, 30.)

REFERENCE TABLET No. 164.

PROPHECY AND HISTORY.

The difference between history and prophecy is, simply, that, in the one case, the events are written down before they come to pass, and in the other, they are recorded afterwards. Bible history repeats itself, and Bible prophecy has frequently two or more fulfilments; the one, the type, likeness, or earnest of the other. The following are illustrations:—

The coming of Israel out of Egypt was repeated in Christ, who is to the true Israel, after the Spirit, what Jacob was to the Israel after the flesh. But this exodus from Egypt is yet to be repeated again in the experience of the nation when they shall re-assemble from their last and longest exile, and shall again cross the Red Sea dryshod, "like as it was to Israel," says Isaiah, "in the day when he came up out of the land of Egypt."—(Isaiah xiii. 16.)

The history of the exploits of Israel, and the marvellous works of Jehovah in connection with their Exodus from Egypt, as celebrated in the Psalms (lxxviii. cxxxv. cxxxvi), are evidently to be repeated in their last exodus, as saith Micah: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things; and the nations shall see and be confounded at all their might."—(Micah vii. 15.)

The Pentecostal outpouring of Spirit was but an earnest, as it were, of the fulfilment of Joel's prophecy, which now stands over to be fulfilled a second time, and still more gloriously when the promised "times of refreshing" from the presence of the Lord shall arrive.

The confederacy against Christ, which is the subject of prediction in the second Psalm, had its first and smaller fulfilment at his first advent (Acts iv. 27), but will have its larger and more ample realisation in the hostility which he will meet with from the nations when he returns to reign.

Amos's prophecy of the re-building of the fallen-down tabernacle of David had the initiative fulfilment in the New Testament taking out a people (Acts xv. 15) to constitute the Davidian royalty; but its

complete consummation of course is not reached until those having been called by the gospel to this hope, shall really occupy the thrones of the house of David in the age to come.

The predicted coming of Elijah has its first and lesser fulfilment in the appearing of John the Baptist, who came in his "spirit and power" as the herald of the Lord's arrival at his first appearing. Following this, in connection with Christ's return in glory, we may look also for the second advent of the original Elijah who went up in a chariot of fire.

Jesus riding into Jerusalem on an ass in fulfilment of Zechariah's prophecy was a faint shadow of the events connected with his future installation on Zion's holy hill. The history of the first is in Matthew's twenty-first chapter, and the prediction of the other is in the twenty-fourth Psalm.

The covenant concerning David's seed was first faintly and typically illustrated in the peaceful reign of Solomon; but the same promise remains to be still more grandly and extensively fulfilled by David's greater Son, when he shall return to gather Israel together, and to give them rest under the shadow of his wing.

REFERENCE TABLET No. 165.

CHILDREN—GOOD AND BAD.

- Children of promise.—Gal. iv. 28.
- Children of wisdom.—Matt. xi. 19.
- Children of light.—Luke xvi. 18.
- Children of obedience.—1 Pet. i. 14.
- Children of disobedience.—Eph. ii. 2.
- Children of noise.—Jer. xlvi. 45.
- Children of transgression.—Isa. lvii. 4.
- Children of wickedness.—2 Sam. vii. 10.
- Children of praise.—Psa. cxlviii. 12.
- Children of pride.—Job xli. 34.
- Children of lies.—Isa. xxx. 9.
- Children of unbelief.—Deut. xxxii. 20.
- Children of God.—1 John iii. 10.
- Children of Belial.—Judges xx. 13.
- Children of rebellion.—Num. xvii. 10.
- Children of the kingdom.—Mark xiii. 38.
- Children of bondage.—Gal. iv. 31.
- Children of freedom " " "
- Children of iniquity.—Hos. x. 9.
- Children of fools.—Job xxx. 8.
- Children of murderers.—2 Kings xiv. 6.
- Children of impudence.—Ezek. ii. 4.
- Children of whoredoms.—Hos. i. 2.
- Children of the Highest.—Luke vi. 3.

Children of this world.—Luke xx. 34.  
Children in malice.—1 Cor. xiv. 20.

Children of adoption.—Eph. i. 5.  
Children of wrath.—Eph. ii. 3.

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLÉSIA, No. 87.

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“*Exhort one another daily.*”—PAUL.

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PAUL tells us, in 1 Thess. ii. 11, what he did when among the brethren in Thessalonica. “Ye know,” he says, appealing to their memory, “how we exhorted and charged everyone of you, as a father doth his children, *that ye would walk worthy of God, who hath called you unto his kingdom and glory.*” What Paul did at Thessalonica, he did among the brethren everywhere else, of course; and, if he were with us, he would do the same thing here. He would charge us to “walk worthy of God,” and he would do it constantly. He would not be content to lay down our duty clearly at the start, and then go on, taking it for granted; he would “harp” on the subject constantly. At least, this is what he did at Ephesus. His own testimony is this: “Ye (Ephesians) know from the first day that I came into Asia, after what manner I have been with you at all seasons . . . . Therefore, watch and remember that by the space of three years *I ceased not to warn everyone night and day with tears.*”—(Acts xx. 18, 31.)

What Paul did himself he told Timothy to do after him: “Be instant in season and out of season—reprove, rebuke, exhort, with all long-suffering and doctrine;” and so to Titus he says: “*I will that thou affirm these things constantly.*”—(Tit. iii. 8.)

What he advised Timothy and Titus to do in the first century, he would recommend everyone taking hold of the word to do in the nineteenth; for the

work is the same and its difficulties are the same *now* as then, though the form of surrounding circumstances has changed. The work now, if a work is doing, is the work in which Paul and others were engaged—the work of taking out and purifying a peculiar people for Christ; and the principal difficulty springs now, as then, from the almost unconquerable bias of the human mind in favour of the present evil world.

What phase of the truth of Christ is it that requires to be the subject of this constant inculcation which Paul exemplified? Let the epistles of Paul supply the answer; for what Paul did by word of mouth, we have here illustrated by the pen. It is the question of our moral relation to God and our moral relation to the wicked world in which we live that supplies the chief material of his discourse. There are things that there is no need to “affirm constantly.” We do not need to “affirm constantly” that there is a God. We do not need to affirm constantly that man is mortal. We do not need to affirm constantly that Christ is the manifestation of God, and that the kingdom of God will be established on the earth. These things have, of course, to be kept constantly prominent in the presentation of the truth to a fluctuating audience of strangers; but so far as the brethren are concerned, they are in the position of foundations—under the house and out of sight. Once intellectually perceived as the teaching of the Word,

they are easily retained; and become weakened instead of strengthened by constant affirmation. But it is not so with the class of things which Paul made the subject of his entreaties among the brethren at Ephesus, night and day, for three years: these are easily forgotten. The tendency of the natural man is against the memory and the practice of them. Danger is constant, and, therefore, warning needs to be constant also.

The thing that Paul would always exhort us to do, if he were among us, would be to "walk worthy of God." This defines the matter comprehensively; presents it clearly, and fixes its character unmistakably. Need we be at a loss to decide our course, as saints, if we remember that it is to be "worthy of God?" The application of this single test will always, with an earnest man, easily settle controversies on practical questions which men of another type find enveloped in fog. Even earnest men need to apply it energetically. The desire to protect the interests or secure the honours of the present life, is liable to mystify a man's reason when they are interfered with by obligations that appertain to the house of Christ. It is a dangerous sophistry that tries to make the path of wrong appear right or a little less dangerous than the Word represents it to be. This is a sophistry of which we are all in danger, because the love of the present world is innate, and is liable to lead us to favour a loose construction of the commandments of Christ, which is the first step to ruin.

It is not for us to trust ourselves in deciding what sort of a walk is worthy of God. We must be guided solely by what is revealed. We are safe in taking the cue from the Scripture. We are in danger if we trust to our own thoughts, and still more so if we yield to the sentiments current in society. Here we have to wage a constant war, in which we ought to make victory our strenuous aim. It is a war-

fare in which he only that overcomes will obtain the benefit. To be overcome here is to lose all. Men have certain notions how we ought to think, how we ought to talk, how we ought to use our leisure, how we ought to use our money and our abilities, how we ought to carry ourselves in society and what we ought to aim at. This is one school, large, flourishing and popular. The Spirit of God, by the apostles and prophets, has promulgated another set of notions on these subjects. This is another school, which is the opposite of prosperous at present. The two schools are incompatible. We cannot belong to both. It is Jesus who has said "No man can serve two masters."

In this matter, the world is one master and teacher and the Spirit of God another. Our leaning to the one or the other is of vital importance. Paul thus sharply defines it: "*As many as are led by the Spirit of God, THEY ARE THE SONS OF GOD.*" Our standing before God depends upon whether we are led by the Spirit of God or the spirit of the world. A man led by the Spirit thinks and acts in harmony with the Spirit as our instructor in the Word. He may not do this all at once, but if he progresses in the Spirit's tuition, he will come at it, and find himself the subject of a process of transformation which ends in making "a new creature." To reach this conclusion, however, he must submit himself to the Spirit's influence in the way the Spirit has appointed. The Spirit has given us the Word as the means by which its mind is to be learnt; and it has given us this Word in such a form that this "mind of the Spirit" cannot be apprehended apart from a constant and diligent perusal of the Word containing it. "Here a little and there a little, line upon line and precept upon precept," is the principle of its construction. Its wisdom is diffused over all its contents. It is not concentrated anywhere. In this respect it is unlike a human composition which, in



chapters and sections, aims at exhausting a particular topic. It is like the inner curtain of the Mosaic tabernacle: the blue and the purple and the fine-twined linen and the golden thread are everywhere through the fabric. It is, however, unlike that fabric in this, that in some parts of it you find treasure not to be found in other parts. This peculiarity has two results: to acquire the mind of the Spirit revealed in the Word, we must make ourselves acquainted with the whole, and the reading of it is a constant feast. It never loses its relish, but becomes sweeter to the taste with use. In this it is unlike all other books.

Its delineation of a walk that is "worthy of God" is clear and reasonable and satisfactory. Let us look at it. It deals with the state of the affections and the nature of the actions. It lays hold of both and dictates certain important rules. In both departments it claims that we be conformed to its standard. It has something to say to us as to what we are to love and not to love, as well as telling us what we are to do and what we are not to do. It demands of us that we love certain things and love not other things. It says, "Set your affections on things above and not on things on the earth;" "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and strength and mind. This is the first and great commandment, and the second is like unto it; thou shalt love thy neighbour as thyself." These are divine specifications. Of what avail will our knowledge of the truth be if we fail in these essentials of true saintship? Jesus spoke with a meaning when he said, "If any man will be my disciple, let him deny himself, take up his cross and follow after me." It would seem from the sentiments of some as if the doctrines of Christ, theoretically accepted, were all—

as if a man might be a lover of pleasure and a follower of Christ at the same time—as if there was no such thing as self-denial, no such thing as offering our bodies living sacrifices, no such thing as strangers and pilgrims, passing the time of our sojourning here in fear. We must be on our guard against the influence of those who come to us with the name of Christ on their lips, but with a denial of Christ in their lives. The saints of God are not of this world, either in speech, pleasure, policy, or action. Christ is their type, and Paul their pattern by Christ's appointment.—(1 Tim. i. 16.) Christ and Paul are the lead which they follow, as Paul exhorted: "Be ye followers of me as I am also of Christ."—(1 Cor. xi. 1) The joint voice of Christ and Paul his apostle is the voice of the Shepherd, than which they will hear no other.

The spirit of Christ is the spirit of every true saint, and it is written that if any man have not the spirit of Christ, he is none of his. The spirit of the Christ is one thing and the spirit of the world quite another. The spirit of Christ is a spirit of zeal for God; the spirit of the world has no God in it. The spirit of Christ is a spirit of obedience; the spirit of the world is a spirit of defiance against all submission. The spirit of Christ is a spirit of engrossing interest in the purpose of God in the earth and His will among men; the spirit of the world is a spirit of total indifference to these, as if they had no existence. The spirit of Christ is a spirit of self sacrifice for the benefit of others; the spirit of the world is a spirit of self-ministration, self-protection and self-avengement. The spirit of Christ is a spirit of prayer and a spirit of compassion; the spirit of the world is the opposite of these. The spirit of Christ is a spirit of sorrow, a spirit of walking with God, a spirit of standing apart from the world, a spirit of praying not for the world, a spirit of holiness, a spirit of faith, a spirit

of chaste and dignified and pure speech ; while the spirit of the world is a spirit of jollity, a spirit of standing far off from God, a spirit of being of the world and with the world, a spirit of insensibility to righteousness, a spirit of unbelief, a spirit of ribald talk and effervescent folly. The two spirits are incompatible, and the two peoples are incompatible, and it is no use trying to act the part of both. It cannot be done ; it is a moral impossibility. The man who thinks he can do it is deceiving himself, and will flud, like another professor, that he has "neither part nor lot in the matter." We are not to go out of the world, but while living in the world, we are to keep ourselves unspotted from the world, in not partaking of the evil that is in it. Christ and the apostles have shown us how this is to be done, and, surely, no man is so unwise as to think he can show a better way.

To "walk worthy of God," then, is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit. Christ's heart was fixed on the Father and the Father's will, and the Father's work and the Father's purpose in the days to come. He had no other interest, no other love, though this, indeed, truly comprehends all interests and all loves. The world hated him : how could it do otherwise ? He testified of it that its works were evil. The world did not hate his brothers, because they bore no such testimony, but were content to earn the good graces of the world by a friendly deference to what was going on around them. They joined in that receiving honour one of another which Jesus declared to be the great stumbling block to faith in his day (John v. 44), and which continues to be the characteristic of the enemy of God to this day. Have principles changed with the lapse of eighteen centuries ? Nay, verily. The world is the same, as we sadly find, and Christ,

though we see him not yet, is the same yesterday, to-day and for ever. He comes anon to deliver, from the present evil world, such as, like himself, are not of it, but who call on the Father, who without respect of person, will judge according to every man's work. The Lord's choice will rest on those who devote themselves to the doing of the will of his Father : so he often declared on earth. The will is that we make no friendship with a world which is full of everything contrary to his mind ; but that standing apart from it, we shine as lights in it, testifying against it, and leaving its pleasures, its honours, its politics and its wars to its own children, in whom he has no delight. His intention is to destroy the system of things that goes to make up the world in its present constitution. The coming of Christ is to take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ.—(2 Thess. i. 9.) These words are not written in vain. The purpose of God is to destroy the world as it now is, and to establish a new heavens and new earth wherein dwelleth righteousness. Shall we build that which God means to destroy ?

Paul warned the brethren night and day with tears : do we need the warning less ?

Rather do we not stand in more imperative need of it ? An apostasy of centuries has trampled the whole system of divine ideas in the dust, and there is a danger that with nothing but the written Word to reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us. There is danger that we may stop short at the beggarly idea that sonship to God consists of knowing the nature of man and the purpose of God, and being baptised and breaking bread. There is danger of our failing to see that Christ wants men with whom he will be the ruling affection, and with whom the love of God prevails unto sanctification and separation from a world that knows not

God and obeys not the gospel of our Lord Jesus Christ. There is a danger of our being content with the external compliances of saintship, having a name to live while dead, professing to be Christ's while remaining in league with the world for which he did not pray, and which he will shortly destroy, and us with it, if we make ourselves of it. No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the truth altogether alone than to profess it in a half-hearted way, which while sufficient to spoil the present for us, will fail to secure the future. It is better, in this matter, to burn our boats, like the Roman general, and leave no retreat.

These urgent words will seem kind words by and bye. The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. It does not appear so to such as judge after the flesh: that is, who judge it in the light of human thoughts. To them, the world appears tolerably well-conditioned in moral matters. With so much church and chapel going and charity money-spending and education-promoting and scientific nature-investigating, the world in such eyes appears righteous. They forget that righteousness is a matter of divine estimation, and that the first principle of righteousness relates to men's attitude to God—God the first and last, and who will yet be all in all upon earth as now among the angels. Men may be very civilized one to another and very barbarous towards God. Judgment came on Jerusalem, 1,800 years ago, not because there was any lack of mutual deference or refinement, or alms-giving or prayer-saying, or synagogue-attending or knowledge-cultivating. The sacrifices were offered according to the law and the feasts held in their appointed seasons, actually with more regularity than they had been at any former period in their history. But the true fragrance was

awanting. Sincere recognition of God had ceased. The charge made by Daniel against Belshazzar had become applicable to the Jewish nation: "The God in whose hands thy breath is and whose are all thy ways hast thou not glorified." The things they did—the performances they went through, the alms they gave, the prayers they offered, the public services they held—were all done for man's sake and not for God's sake: so that God's own appointments became an abomination to God, as saith the Spirit by Isaiah: "Incense is an abomination unto Me: the new moons and sabbaths and the calling of assemblies I cannot away with: it is iniquity even the solemn meeting. Your new moons and your appointed feasts My soul hateth." The state of mind in which the law was obeyed was the principal part of the service required. It is a common mistake to suppose that the law was limited to external compliances. Moses, on the contrary, spoke to them at the beginning thus: "And now Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God with all thy heart and with all thy soul?"—(Deut. x. 12.) The very essence of all the service of the law was the fervent recognition and intelligent service of the Creator and Proprietor of all things: but this had vanished from all but a few, and the body politic of Israel was a spiritual corpse. So it is in our day with the Gentiles, and worse; for, with the Jews there was, at least, the form of the institutions which God Himself had appointed, but among the Gentiles there is not even the form of godliness as originally delivered by the hands of the apostles. The doctrines of Jesus are not to be found in the pale of the dominant churches, and the institutions practised are not of his appointment. Add to this the prevalence of unfaith, insensibility to all divine relations and universal disobe-

dience of the commandments of God, and we get some glimpse of a state of things which is divinely declared to be a ripe harvest of wickedness. From this state of things we are labouring to be delivered, and for the accomplishment of

this object it is necessary now, as in the first century, to iterate incessantly the instructions and warnings that tend to the purification of the house of God.

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.)

### SO-CALLED "SPONTANEOUS GENERATION."

THE scientific men would like to account for the universe without the Possessor of heaven and earth, who declared to Israel that He formed all things by His wisdom and sustains them by His power. They have therefore invented the notion of "spontaneous generation." The notion is that organic life comes of itself, as a spontaneous development of abstract force—first in a simple cellular form in both the animal and vegetable departments; from which more complex forms are developed under the influence of surrounding circumstances. The notion

has now been made the subject of scientific test, with a result which shows that nature herself excludes it. We are indebted to a correspondent, for a newspaper clipping, which conveys the following information: "Professor Tyndal has spent another year over arduous and experimental examination of the facts that bear upon the theory of spontaneous generation, and on Friday night last communicated the results to the members of the Royal Institution. The sum of these results is, in his own words, that 'from the beginning to the end of the inquiry there is not a shadow of evidence in favour of the doctrines of spontan-

eous generation. There is, on the contrary, overwhelming evidence against it.' By exhaustive examination, he finds himself led 'inexorably to the conclusion that in the lowest as in the highest of organised creatures, the method of nature is that life shall be the issue of antecedent life.' Twelve months ago he had experimented with animal and vegetable infusions which had been boiled for five minutes, and which, on being subsequently exposed to air free from all floating matter, were found incapable of developing either the bacterial or the fungoid life of which putrefaction consists. The experiment was repeated hundreds of times, and always with the same result. In autumn similar experiments had a very different issue. Then the same organic liquids previously experimented on, after three times as much boiling, were found to fill up with the organisms of putrefaction. A superficial judgment might have regarded the latter experiments as throwing doubt on the earlier. By careful examination Professor Tyndal satisfied himself that the laboratory of the Royal Institution, in which the second series of experiments was conducted, had become infected by a virulently putrefactive atmosphere. He thereupon betook himself to the laboratory in the pure atmosphere of Kew Gardens. There the experiments that had failed in the polluted atmosphere produced again the original results—liquids which had filled themselves with putrefactive organisms after three hours' boiling at the Royal Institution laboratory, were found to be perfectly sterilised after five minutes' boiling at Kew. The premises at the Royal Institution having been thoroughly disinfected, the original results were afterwards obtained there."

ASSYRIAN CONFIRMATION OF BIBLE HISTORY.

"I must pass now from Africa to Asia—from the kingdom of the Pharaohs

to those still mightier monarchies which rose up on the banks of the Tigris and Euphrates at a date not much later than the rise of Egypt, and which exercised for many centuries a still wider sovereignty.

The earliest illustration which the Babylonian records furnish to the scriptural narrative is to be found in that curious series of tablets known as 'the Izdubar Legends,' discovered and deciphered chiefly by my friend, Mr. G. Smith of the British Museum. These tablets give the Babylonian account of the deluge.

Its resemblance to the Biblical narrative is striking; yet neither has the appearance of having been drawn from the other; and the most rational conclusion is that they are independent accounts of a real event in human history, of which the ancestors of both nations had experience. The next event in Bible history which the Assyrian records illustrate is the invasion of Palestine in the lifetime of Abraham by a powerful monarch who bore sway over Lower Mesopotamia, but whose proper country was the still more remote Elam, or the tract east of the Lower Tigris, between its course and the mountains. It is surprising to find that at this early date military expeditions could reach so far, and it is at first sight strange that a power so little known as Elam should have been the chief invader. The early Babylonian inscriptions, however, show that Elam did at a remote period exercise authority over Lower Mesopotamia, and that monarchs of Elamitic race did carry their arms into Syria. From the time of Abraham we must pass at a bound to that of Ahaz, the next period at which the Assyrian annals directly illustrate the narrative of Scripture. Scripture relates that Ahaz, being threatened with destruction by his northern neighbours, Samaria, which was under Pekah, and Damascus,

which was ruled by Rezin, sent to a king of Assyria named Tiglath-pileser, and having accepted the position of a tributary, called on him for aid against his adversaries. The Assyrian monarch responded to the call, went up against the confederate monarchs, shattered the alliance, took Damascus, carried its people into captivity, and slew Rezin (2 Kings xvi. 5-9). Similarly, Tiglath-pileser tells us that from his 12th to the 14th year he carried on a war in Southern Syria and Palestine with Pekah, King of Samaria, and Rezin, monarch of Damascus, who were confederated together, that he besieged Rezin in his capital for two years, and finally took it, after which he put Rezin himself to death, and carried away captive vast numbers of his subjects. Ahaz he does not mention in this place; but elsewhere he states that before quitting Syria he held his court at Damascus, and summoned the neighbouring monarchs before him to make submission, and give tribute; and that among them came, not only Pekah of Samaria, but also Yahu-Khazi (whom I believe to have been Ahaz), King of Judah. You will not have forgotten the account in Scripture of Ahaz visiting Tiglath pileser at Damascus, and sending to Jerusalem the pattern of an idolatrous altar, which he commanded Urijah, the high priest, to set up in the temple. The successor of Tiglath-pileser on the throne of Assyria was according to the inscription Shalmaneser; and Shalmaneser appears in the Second Book of Kings as the next Assyrian assailant of Israel. This prince goes up against Hoshea, and besieges Samaria for two years, at the end of which time 'the Assyrians' (it is said) take it, and the people are carried into captivity. Shalmaneser's annals have been defaced, and we have thus no positive confirmation of his Palestinian wars; but Sargon, his successor, declares that Samaria was taken, and its people led away captive

in his first year, so that if the city stood a two years' siege, it must have been attacked by his predecessor, Shalmaneser. He also speaks of founding cities in Media, and planting them with colonists from a distance—a statement which throws light on the passage where it is said of the Israelites, 'And the King of Assyria did carry away Israel into Assyria, and put them in Halah and in Habor, the river of Gozan, and in the cities of the Medes' (2 Kings xviii. 11). Sargon's son and successor, according to the Assyrians, was the famous Sennacherib, who is mentioned in Scripture as the assailant of Hezekiah not many years after the captivity of Israel. Scripture evidently mentions two expeditions of Sennacherib. The second expedition was that far more famous one, when, being engaged in war against Egypt and Ethiopia, the great Assyrian monarch sent three high officers of his court from Lachish to threaten Hezekiah, whom he regarded as inclined to favour his enemies. You have heard often, and can scarcely have forgotten, the blasphemous threats of Rabshakeh—you remember the letter of Sennacherib in which these threats were repeated and made his own—you recollect how Hezekiah read the letter and took it to the temple and 'spread it before the Lord'—how Isaiah upon this was sent with an assurance of safety and how 'that night' the angel of the Lord went out and smote in the camp of the Assyrians (which was at Libnah) an hundred fourscore and five thousand—and the proud monarch, having lost his army, was forced to retire, and 'departed, and went and returned and dwelt at Nineveh.'—(2 Kings xix. 36.) The latter of these two expeditions receives no notice in Sennacherib's annals. Monarchs, especially Oriental monarchs, are disinclined to put on record their miscarriages; and I have even observed that in modern Europe there is a tendency to avoid

commemoration of disasters. Thus Sennacherib is silent with respect to his calamity; but he records the first, his successful expedition, at some length. 'Because Hezekiah, King of Judah,' he says, 'would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took forty-six of his strong cities, and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless number. And Hezekiah himself I shut up in Jerusalem, like a bird in a cage, building towers round the city to hem him in; and raising banks of earth against the gates to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight (?) hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of submission to my power.' I do not think that I need point out the close agreement between this account and that of Scripture; they are too nearly identical to require comment or annotation."—*Canon Rawlinson.*

"J. M.'S" OBJECTIONS TO THE BIBLE.

Paragraph viii. sets forth that "J. M." in the course of his cogitations became "concerned" at the discrepancy between "the statements of most of the prophets with regard to the restoration of Jerusalem," and "those of Ezekiel as to the capital city of the restored kingdom." His contention is that while according to the first set of statements, the old

city must be restored, according to Ezekiel it is to be a new city totally unconnected with Jerusalem. This can hardly be regarded as a serious argument. Jerusalem with a new name (*Yahweh-shammah*—the Lord is there)—even if that name were to supersede the current use of the old name, which is doubtful, is Jerusalem still. The "statements of the prophets" were for present reading, and in describing her coming glory, it was needful to identify the Jerusalem that now is and is in bondage with her children, with the exalted city of the age to come; which could only be done by speaking of that exalted city as Jerusalem.

But then, says "J. M.," the new city was to have the "tower of Hananeel and the king's wine presses" (Jer. xxxi. 38), which are not to be found in Jerusalem, at the present day. This does not prove that these are indistinguishable as topographical points of the future city. The explorations of the Palestine society have identified and unbared the foundations of many walls and towers and localities, which had perished from memory; and restored points of description which may be serviceable in the future rehabilitation of the city. But even suppose they had not been found, would that prove that God could not find them when the time of restoration comes?

"But the city he (Ezekiel) describes is a totally different one" from that of the other prophets. That is not proved. The "other prophets" speak of Jerusalem simply: they say nothing of dimensions or the form of the city in her glory. If Ezekiel supplies both, he does not contradict but merely supplements "the other prophets." No doubt, Ezekiel's city differs from the Jerusalem of past times: but this involves no difficulty unless we suppose that "the other prophets" when they spoke of the future glory of "Jerusalem," meant

the identical architecture under which they knew the city so-called. But this would be childish. The architecture of Jerusalem has varied with every generation, like all other cities: and the idea of confining her to any particular stage of her configuration would be absurd. It is only a hypercritical and uncandid state of mind that would insist on such an idea. The London of to-day is a very different place from the London that Queen Elizabeth knew, both in extent and architecture; but who would say that therefore Victoria does not reign in the metropolis of Elizabeth? Jerusalem of the age to come will be larger than the Jerusalem of past times, (even larger than London): and when "the sons of strangers" come to "build her walls," they will not follow the zigzag irregularities of her ancient form, but work by the improved plans revealed to Ezekiel: and none but simpletons, will say "This is not Jerusalem."

But, says "J. M." "the size of the (land) oblation and the position of the city with regard to it, too, make it seem impossible that Ezekiel's city could occupy even anything like the same site as Jerusalem." Suppose it were so, there would be no practical difficulty. The identity and power of a metropolitan city do not depend upon its resting on a particular spot of earth. It is its relation to the polity of which it is the heart, that constitutes its position. If London were pulled down to-day and built ten miles farther on, it would be London still, if it were built as London and to fill the position of London. Jerusalem pulled down ages ago and re-built as Jerusalem, though not on the exact spot, would be Jerusalem still.

But it is not certain that it wont be built on the very spot. We may even go further and say that it certainly will be built on the very same spot and enlarged. But what about Ezekiel's specifications in that case? Well, they

are not necessarily inconsistent. The "size of the land oblation" has nothing to do with it. If the city rests on the same spot, the 50-mile-square will be adjusted with reference to the fact. There is more in the allusion to "the position of the city with regard to it;" it doubtless occupies the southernmost part of the square, and no doubt if you fix the position of the square adversely, the city is driven out of its place. But the position of the square as a matter of topographical exactness is altogether an open question. All that is certain is that it lies between the portions of Judah and Benjamin, and that it is of a breadth from north to south corresponding with the portions allotted to the tribes. Before "J. M.'s." objection could be sustained, the position of the oblation would have to be beyond question, which is so far from being the case, that most who examine the matter come to different conclusions. That "J. M." should seek to make an objection against the Bible out of such a subject, shows that he either lacks capacity to deal with it, or that like most rejectors of the Bible, he is anxious to find matter of objection wherever he can, without being particularly anxious as to whether the objection is well-founded or not.

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 315.)

"In looking back at the age when the author of Daniel professes to have lived, we find independent evidence that such a name and person were then known. In Ezekiel, chap. xiv., the name of Daniel is twice mentioned: in the communication of God to the prophet, he says, 'when the land sinneth against me by trespassing grievously . . . though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteous-



ness, saith the Lord God' (verse 14, so also verse 20). It appears to be assumed that these three were well-known persons. Noah, found alone righteous in his generation, was one whose name and actions were familiar to every reader of Scripture; so too Job, who was upright, so that there was none like him in the earth: the introduction of Daniel between the other two, is proof that there was at some earlier age, or else in the time of Ezekiel himself, a servant of God so called, of eminent holiness. He must, too, have been a well-known person, for such objects alone can be rightly used as standards of comparison. But we find no Daniel recorded in earlier ages; hence we must conclude that Ezekiel had one as a well-known contemporary. In chap. xxvii. of Ezekiel, we find Daniel again used as a standard of comparison. In verse 3, the Lord says to the 'Prince of Tyrus,' 'Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.' Thus we find that the Daniel recognised in Ezekiel was pre-eminent in holiness, and also one to whom secret things were especially made known.

"Thus, in or before the days when Daniel the writer professes to have lived, there was a well-known Daniel possessed of the moral characteristics of that prophet in chap. i., and spiritually endowed, as he is said to be, in chap. ii. And as no such previous Daniel is recorded, we must conclude that he belonged to the time of the captivity, so that the Daniel mentioned in Ezekiel, and Daniel the author of the book, are also professedly of the same age. But in Ezekiel's days we find no trace of any other Daniel, except the author. Thus, we have proof that there was an eminent Israelite called Daniel—a real, well-known person—with whom the author of the book identifies himself. The reception of the book of Daniel, by the Jews as a book, sanctions this identifica-

tion: they must have known whether it was really written by this well-known person or not.

"The undesignedness of the coincidence between Ezekiel and Daniel is shown by the former not speaking of Daniel as a writer, though indicating his character, and by his referring only to those things now found in his book, which are earlier in date than the time when Ezekiel wrote.

"A reference to the Septuagint version of the Old Testament, and the place of Daniel in that translation, is needful, in order fully to investigate the subject; while in so doing, it must be fully admitted that some of the obscurity which rests on the ancient versions in general, still broods over LXX.

"It is a demonstrated fact, that this version of the Old Testament was commenced before the year 285 B.C., and that whether all the books were executed about the same time, or at a considerable interval, yet that the work of translation went on until all the sacred books, received alike by the Jews of Jerusalem and Alexandria, were turned into Greek.

"The mere fact that Daniel takes its place as part of this version, is an important point in the history of the transmission of the book. It shows how fully it must have been received by the Jewish community at large; and be it remembered that the separation of the Jews was an event long prior to the Maccabean times. Indeed, it is highly probable that the version of Daniel was anterior to that epoch; at all events, the translator of Ecclesiasticus (who lived, on the latest supposition, at that time) speaks of the books of Scripture in general as translated into Greek: he even notices the imperfections of the Greek versions; and thus it is needless to consider that the real LXX. of Daniel was a production of a subsequent time on account of its being so defective as a translation.

"Had not Daniel been known as one of the collection of holy writings, it is inexplicable how it could have formed a part of this ancient version. It presents to us another channel of transmission.

"An argument may be based on the imperfection of the Greek version of Daniel as found in the real LXX. (for which the Church at an early period substituted that of Theodotion); had Daniel been a recent book when the Greek translation of it was executed, how could we suppose that the meaning would have been so lost in the version? On the Maccabean theory, the original of Daniel and the Greek translation, must have been separated at most by a very short interval, not nearly sufficient for its meaning and phraseology to have become antiquated.

"There is a narration in Josephus (Ant. Jud. xi. 8) in which the book of Daniel is mentioned, the historic accuracy of which has been impugned by many, not on positive grounds, but simply on those of doubt and difficulty. He states that Alexander the Great paid a remarkable visit to Jerusalem, with the intention of severely punishing the people for adhering to their oath of fidelity to the last Darius,—that Jaddua, the high priest, met him at the head of a procession,—that the conqueror's wrath was averted, and that on his visit to the holy city, the prophecy of Daniel was shown him, which said that a Grecian monarch should overthrow Persia.

"Whatever doubt or difficulty may be raised as to the historic truth of this narration in all its parts, still we have no reason to question that this was believed as a fact, in the first century, by the Jews; we know how remarkably Alexander favoured the Jews—a circumstance which must have had some cause or reason—and it is evident that the Jews in Josephus's days believed that Daniel was a book extant in the

days of Alexander: this belief is all that I wish to press absolutely; for it shows that they must have known that it was a book long anterior to the days of Antiochus Epiphanes.

"It cannot be said that this register was introduced in order that it might pass as Nehemiah's; there is as little possibility of imposture, as there is in the addition of the last chapter of Deuteronomy, where Moses himself could not be supposed to be the writer. Such additions to the books of the Old Testament stand on the same ground as to their reception, as the books which are anonymous; we receive them as transmitted to us through the proper channel of custody as holy Scripture.

"This duly-chronicled succession of high priests, and of contemporary Levites, is a guard, up to that time, against the reception of Daniel, or any other book, if spurious, as part of holy Scripture: and Josephus 'shows that the Jews believed that Daniel was known and used by Jaddua himself.

"Neh. xii. 22, also mentions Jaddua, and 'the priests to the reign of Darius the Persian.' This shows us the time to which this register carries us on, even to the days of Darius Codomannus, the last Persian king. It was to him that Jaddua had sworn allegiance, and thus he refused to break his oath, preferring rather to endure the displeasure of Alexander. 'Darius the Persian' seems to be an expression thus used after the rule of Macedon had been set up; otherwise the designation had no such significance as it would have once had in those days when it was used in opposition to Mede.

"The Jewish account is, that Simon the Just (the high priest from B.C. 300—291) closed the canon of the Old Testament: if this means that he finished the books as transmitted in one collection, it may be probable as a fact; for that Simon the Just was the son of Onias,

the son of this Jaddua. If this account be a tradition, it is confirmed by the fact that the Old Testament mentions persons on to his age, and no farther: we are thus shown that the writing of

any books of the Old Testament ends in his days, with the mention of the last Darius, and the high priest Jaddua, his grandfather."

(To be continued.)

## The Christadelphian.

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

AUGUST, 1877.

We hope to conclude "Signs of the Times eighteen hundred years ago," next month, when will also appear the second instalment of the dialogue on the Russo-Turkish war; and an article by brother Ashcroft, if the Lord will.

### MR. GLADSTONE AND THE IDENTITY THEORY.

A "Rev." R. Cornall, has written a book in confutation of the extraordinary idea that the British are the descendants of the lost Ten Tribes. Its name defines its character. "The British nation not identical with the lost Ten Tribes." The author sent a copy of it to Mr. Gladstone, who in acknowledging the work, says in effect he is glad some one has entered the lists against a notion which to him seems not only an error but "almost a delusion." It is satisfactory to find Mr. Gladstone's judgment in the scale against a theory which is wonderfully popular, but which can only be so with such as either know not the Scriptures, or are incapable of discerning the nature of evidence. The mere quotation of passages is not evidence: It must first be shown that the passage quoted, refers to the subject it is quoted to establish. Some people overlook this.

### AN AMERICAN EDITOR ON PROPHECY.

In the Querist corner of a paper published at Milton, Ill, U.S.A., a correspondent asks: "Is there any special prophecy in reference to the present Turko-Russian war?" to which the editor makes the following answer: "Not that I know. There are general prophecies in reference to wars; and there is a special prophecy in reference

to the Turkish Empire. The best interpreters of prophecy say that the Turkish Empire and the Roman Catholic Hierarchy must fall simultaneously; and that immediately after their fall the Jews will rebuild Jerusalem and Christ will return. The present Pope is very feeble; and, if he should die, Catholics fear that Victor Emmanuel, the King of Italy, would forbid the election of a successor. The Jews have been returning to Palestine for the last four years, and many of the sacred towns have been rebuilt. They are crowding the cities and towns of Palestine faster than houses can be built for them, so that many are living in tents. They have opened a large College in Jerusalem. The Rothschild Bros., Jewish bankers, have a mortgage on the entire land of Palestine, which the Turkish Empire can never be able to pay off. Besides all these facts the Russians are now marching towards Constantinople. So, with the Jews gathering at Jerusalem, the Russians marching towards the chief city of the Turks, and the Pope losing power at Rome, it looks as if Babylon was falling, and everything getting ready for the King of kings. Fearful events are just before us," in all which, there is a mixture of chaff and wheat which our readers will be able to separate.

### ANOTHER STRIDE—ELECTRICITY *versus* GAS.

Gas was a great improvement on oil lamps: but it has many drawbacks: and among other preparations for the coming age of blessing, there is every probability of its being superseded by the invention of an electric candle, which gives a white pure light far stronger than gas and without the generation of heat or bad air. The invention has been undergoing a series of public tests in London with the most satisfactory results, according to the report. In fact it is pronounced "a great success." The effect was visible a week or two ago

on the Stock Exchange, where gas shares have been in high esteem for a long period, as one of the most reliable of properties; and where the prospect of their disestablishment created quite a flutter. The *Times* thus notices the matter: "During the past two or three days there has been a sort of fright influencing the market for gas shares. For a long time these have stood at very high prices, being regarded as a first-class investment, but so much has been said lately about the success of a new electric light, or, as it is styled, the 'electric candle,' that holders of gas companies' shares seem to have taken alarm. As will be seen by the share list, there has consequently been a heavy fall in some of the highest priced descriptions—a fall reaching in some cases to £10 and £12 within a couple of days. The fear is, of course, that this electric light may be made to supersede gas as a means of street illumination and for other purposes, but the likelihood of its destroying altogether the profits of gas companies all at once is still distant, and the shares are not unlikely to recover from the effects of the scare. That gas will some day be superseded by a healthier and purer illuminating agency is, however, both probable and much to be desired."

#### THE PROPOSED ALTERATION IN THE PRICE OF BOOKS.

A brother writes: "I do not like the proposed alteration in the price of books. We have found it of great advantage to have the circulation of the books and the dissemination of the truth free from even the semblance of business objects; and why should there be a change? No doubt it would be very nice for an ecclesia to have a margin of 15 or 20 per cent. on the books sold to strangers; but there is an evil connected with it from which we have hitherto been free, and I, for one, would like to remain free. Only the working expenses of the office ought to be provided for in the price charged. It would be an advantageous thing, in some respects, or at least it might seem so, to be able to put books into the hands of the booksellers to sell at a profit; but a long experience has already shewn that it is not to be expected that Christadelphian

literature will ever find free access to the public through the ordinary channel of "the trade." Whatever profit has been put on them in any case, it is soon discovered, as a rule, that they are not acceptable stock. They are not of such a character as would be found to please the "christian world" of these non-apostolic times, and of course they do not meet the scientific or the sceptical; hence a demand, which together with the stigma attaching to works of that class, proves sufficiently deterrent to any general enterprise or interest in their behalf ever being evoked in bookselling circles. The pamphlet on the *Eastern Question* is an exception, due to the general interest existent upon the particular subject of which it treats. In this particular case it was well to consider the bookseller in its production; but, as a rule, the public need not be taken into account. In my judgment, it is far more important that now and henceforward, as heretofore, the work of the truth should be preserved unconnected from even the appearance of business objects; and this could not be done if the sale was a source of profit to ecclesias."

[We shall be glad to hear the mind of others on the subject, before deciding finally for or against the proposal to increase prices to allow of a margin. No doubt there is a sweetness and a power in the present arrangement which we ought not rashly to sacrifice.—EDITOR.]

#### THE ORTHODOX ATONEMENT.

##### JEWISH OBJECTIONS—RENUNCIATION- IST RETROGRESSION—AND A CASE OF ORTHODOX PROGRESS.

In an article on "Christianity and Judaism," the *Jewish Chronicle* makes the natural mistake of supposing that the orthodox doctrine of substitutionary atonement is the doctrine of the New Testament. This hypothesis it makes a reason for rejecting Christ, by an argument, of which thoughtful minds, in every section of society, have felt the force, and which has weighed upon them as a great difficulty. The *Jewish Chronicle* says of the orthodox doctrine of substitutionary atonement, that "It involves the doctrine that the innocent may suffer for the guilty, and that such suffering

will be accepted as an expiation by Supreme Justice. Now, without dwelling upon the incompatibility of this doctrine with the common idea of justice, with the repeated statements in the Hebrew Scriptures, that punishment cannot be inflicted vicariously on the innocent, the reasoning is clear that a line of moral conduct, followed by the very Source of all morality, cannot be wrong if pursued by those whose highest canon His morality is. If so, the memorial of those villagers who petitioned their government not to execute their blacksmith, guilty of murder, whom they could not well spare, but to hang, instead of him, one of their shoemakers, of whom they had plenty, was not quite so preposterous, quite so absurd, as it is generally asserted. If the guiltless Son of God might atone for the sins of the human race, why not an innocent shoemaker for a crime not committed by him, but who is willing to die for the guilty smith, out of love to his fellows, to whom the criminal's services prove so useful ?

This is the difficulty from which the truth has emancipated the believers of it, along with many other difficulties. It shows us in Christ (of the seed of David according to the flesh) a fellow-sufferer with us, from the evils that have come by Adam's disobedience, and, therefore, from the constitutional sentence of death. In his death, therefore, we are not invited to contemplate a punishment inflicted upon him instead of upon others, but a suffering of a divine sentence which he was qualified to submit to without infraction of divine justice, by being made one of those upon whom death had passed, and on whose account he was made subject to death, in being "made of a woman made under the law."—(Gal. iv. 4.)

The wisdom of God in the matter is that God requires his authority upheld and magnified, in the carrying-out of the inflicted sentence of death, before He permits a return to favour and life on the part of any of the exiled human race. But even this He could not accept at the hands of a transgressor. He will accept the sacrifice only at the hands of one who is without sin, for God is great and holy. But such a one could not be found. Therefore, He provided one Himself in the begetting of Jesus by Mary, a virgin of the house of David, a

partaker of the death-tainted nature common to all mankind; in whom (partaking of sinful flesh) sin could be condemned (Rom. viii. 3); and whose death, therefore, so far from being a stultification of justice, as the editor of the *Jewish Chronicle* complains, was a "declaration of the righteousness of God for the remission of sins that are past through the forbearance of God."—(Rom. iii. 25.) In Christ, the innocent and sinless possessor of a death-cursed nature, the power of death was extinguished by death and resurrection, and all who come unto God in confession and repentance, through the way of approach thus established, accounting themselves as "crucified WITH CHRIST" (Gal. ii. 20), and buried WITH HIM in baptism (Rom. vi. 4), and not as his having suffered instead of them, receive forgiveness, not as a right, but in God's "forbearance," and will afterwards partake of Christ's emancipation from this mortal nature, if Christ, in the judgment, be sufficiently pleased with their "account" to extend it to them.

So far from presenting the difficulty which the editor of the *Jewish Chronicle* finds in the orthodox doctrine of the atonement, this doctrine is a beautiful combination of justice, consistency and mercy, and delivers the character of God from the fearful and impenetrable cloud in which the doctrine of substitutionary atonement involves it. Yet from this glorious truth some have turned aside in a pitiful "renunciation," which only shows that they neither apprehended the difficulties connected with the orthodox representation of the case, nor the deliverance from these which the truth affords. With more intellectual capacity and spiritual discernment, their case would be different.

An illustration in the opposite direction comes to us in a newspaper cutting forwarded by a correspondent in America. It sets forth the trial "for heresy" of the "Rev." Dr. Miller, of Princeton, New Brunswick, who was charged with "publicly denying and assailing important doctrines of the confession of faith and the catechisms of the (Presbyterian) church." There were three counts in the indictment, one of which was as follows:—Mr. Miller teaches that Christ, as a child of Adam, was personally accounted guilty of Adam's sin, that like other

children of Adam, he inherited a corrupt nature, and that he needed to be, and was, redeemed by his own death." The wording of this is objectionable, as the Scriptures nowhere represent anyone—still less Christ—as being "accounted guilty" of another man's offence. It may be, however, that the wording is not Dr. Miller's. It may be that those who drew the indictment have set forth their own deductions from Dr. Miller's teaching in describing that teaching, instead of the actual teaching itself. Suffering from the effects of another man's sin (including sentence of death) is not being accounted guilty of his sin. But Dr. Miller's enemies may contend it is. They think, with our poor renunciationist friends, that they honour Christ in speaking of him as "untainted with the Adamic curse"—not perceiving that thereby they unfit him for the very work he came to do in getting rid of that curse in himself, and for all who should afterwards come into him and partake of his victory.

At all events, Dr. Miller's is the case of a man of orthodox training feeling his way towards the scriptural light, where others have returned to darkness. It is interesting in this respect. Would to God he might "go on unto perfection," and embrace the whole of the truth as apostolically delivered. It would add a second to the case of brother Ashcroft. It may be so. He has been suspended from the ministry, but has appealed to the Synod. If the Synod confirm the sentence, which they are very likely to do, Dr. Miller will be set free to take whatever course the truth may dictate. He has given up the immortality of the soul, so that there is hope in his case. We understand Christadelphian works have been put in his way. We shall watch the sequel with interest.

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## SIGNS OF THE TIMES.

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CROSSING OF THE DANUBE BY THE  
RUSSIANS—RUSSIAN ADVANCE TOWARDS  
CONSTANTINOPLE — RUSSIAN FAILURE  
IN ASIA—ARRIVAL OF THE BRITISH  
FLEET IN TURKISH WATERS.

Though the progress of the war is slow, the past month has witnessed some well

marked developments, both in the European and Asiatic fields of operation. In the former, events have favoured Russia, and in the latter, the tide has turned against her, for the present at all events. The result in the main, however, is not discouraging to those who look for the triumph of the King of the North. In Europe (the principal sphere of the struggle), the success of Russia is large and substantial, while the unexpected success of Turkey in Asia only serves to revive Turkish hope with the effect of prolonging the war, and increasing the demands of Russia to an extent corresponding with her mission.

In Europe, the crossing of the Danube was effected by the Russians at two points, with comparatively little loss of men. These points were the two least suspected, as those at which the crossing would be made. The Russian secret was kept till the last moment. For a week previous, a terrible bombardment was kept up by the Russians from the north side of the river, at six or eight different places, which had the double effect of distracting Turkish attention from the points where the crossings were to be effected, and of destroying important Turkish towns, and facilitating their capture when they should be assailed after the crossing. The crossing was made at Galatz in the eastern section of the river, and at Simnitza in the middle section. The operation took place at night in boats; and in both cases was followed by a battle on the Turkish side of the river, resulting in the defeat and flight of the Turkish troops, and the capture by the Russians of important fortified positions—Matchin and Sistova. With these positions secured, the passage of vast masses of men on pontoon bridges was an easy work. The advance of the Russian troops southward followed in both cases without delay; and at the present moment it has reached an advanced point without further resistance as yet. The whole of the peninsula of the Dobrudscha is in the hands of General Zimmerman, who commands the army that crossed at Galatz, while the troops of the Grand Duke Constantine, who crossed at Simnitza, are virtual masters of Bulgaria. They have captured and occupied Tirnova, the capital of Bulgaria, situated at the foot of the Balkan hills; and their advanced guard is

reported to be well on its way through the pass in the rear of that town towards Adrianople, having Constantinople as their ultimate aim. Other sections of the Russian forces have turned aside to besiege Rustchuck, and other Turkish river fortresses. A large Turkish army is concentrated at Shumla, and another at Rustchuck and Silistria. Great battles are on the point of being fought, and much will depend on their result. So far, success is entirely with the Russians. The fact of their crossing the Danube is in itself a very substantial success, and is reported to have caused the Sultan great apprehension.\*

In Asia, the course of events has been all the other way. Our summary of last month stopped at the important Russian victory at Zaidikin. At that point the tide began to turn against the Russians, and has now reached a stage of retrogression, which seems to undo all that has yet been accomplished in this part of the theatre of war. The month's events are well summarised thus by the *Daily News* of the 14 ult: "It is only four weeks to-day since the Russians won the signal victory of Zaidikan, which few observers then imagined was to be the last of a series of unbroken successes. British officers who saw that battle have praised the excellent order of the Russians, the admirable manner in which the troops were handled, the steadiness of their artillery fire, and related how they carried everything before them. Since then the same troops have been attacked by the Turks in battle after battle, sustaining great loss, and being finally pushed fairly across the frontier. While this was the fate of the left wing of the Russian army, the right has been driven away from Batoum, and the centre unmistakably forced back upon Kars, until even its position around that fortress has become untenable, and the order has at length been given to retire upon the frontier. That all this should have been effected within a month is one of the most extraordinary facts in the history of modern war. It is not so much a catastrophe as a collapse—not a disaster, but a failure—that the world has just witnessed. Russia has been defeated, but not in a great battle, in which guns captured, prisoners taken, and thousands of men killed and wounded represented

her losses. Her military leaders have failed, because they undertook a work the magnitude of which they had not duly estimated, and in which they did not proportion their means and methods to their task. That the Russian army in Asia is, even at this moment, in splendid fighting form the victory just won at Bayazid shows. The spirit of most troops would have suffered under such misfortunes as that which General Tergukasoff's corps endured from the 23rd of June until it crossed the frontier to return to Russian territory. But no sooner had it obtained the supplies of which it stood so much in need than it turned round, marched straight for Bayazid, where the Turks were known to be in great force, hewed its way through every obstacle, and snatched the small garrison of Bayazid from the grasp of the enemy."

It is of course impossible to know beforehand what effect this failure of Russia in her Asiatic assault upon Turkey may have upon the final course of events. Doubtless it has a part to fulfil. It may be that Turkey would have made peace too soon, and that Russia would have been content with too easy terms for the purpose of God, if Russia had triumphed as quickly and easily as she was doing. There can be no doubt that the effect of the present Russian failure will be to close the ear of Turkey to all proposals of peace, and on the other hand, to brace up the Russian resolution to conquer at all hazards. In view of this, and the unquestionable superiority of Russia over Turkey, the *Daily News* thinks it is a bad thing for the Turks that they should have been successful in repelling the Russian advance in Asia. It remarks that "the longer the success of Russia is delayed, the heavier must be the price she will exact for peace, if she is destined to be victorious in the end. Russia cannot afford to be content with a drawn game. She must show her own populations and the Christians of the south-east of Europe outside her limits, that she can enforce her demands on Turkey. She must do this or be content to see her influence and her leadership of the Slav populations and the Greeks, depart from her for another generation, and not improbably for ever. . . . Turkey defeated will have to submit to harder terms than might have been asked of

\* Since the above was written, Nicopolis has been captured, and the Balkan mountain range crossed.

her if she had collapsed at once." There was till recently a growing party in Constantinople in favour of concluding peace on Russian terms. Even four weeks ago it was telegraphed from Constantinople that the majority of the Turkish Ministers were strongly in favour of negotiations for peace, but that the successes in Montenegro had given the war party a great influence over the Sultan; and further, that the Chamber of Deputies, in a secret session, had voted for a continuance of the war, even if all Europe combined against Turkey. It may easily be imagined how much more she will be indisposed to peace after her unexpected success in Asia.

#### THE PROSPECT OF RUSSIAN ASCENDANCY.

The *Morning Post* thus writes:—"The French do not disguise their soreness at what they consider our cold indifference in 1870-71, but what the French mean by their pro-Russian demonstrativeness and the pro-Russian demonstrativeness of their policy is not an opposition to England, but a desire to conciliate a powerful ally. Neither do we believe that under the ordinary circumstances, and so long as the interests of Britain in the East are efficiently guarded by the bulwark of the Ottoman Empire, the coquettings of France and Russia, however threatening to pan-Germanism and its new empire, are likely to threaten us also. Very different might and must be the position of affairs after the fall of Turkey had placed Russia and England in direct contact, ever verging to deadly conflict if not actually arrived at the point. According to all probability, it will be Russia then which will have the Governments of Europe anxiously conciliating its favour by every condescension. Germany will know that in any conflict with pan-Slavism she will have to fight on the Rhine, also that Austria will be doubly obsequious in face of her own Slavs. France will be ever hoping that Russia is on the point of affording the grand opportunity. Russia need not fear even the pretence of "European concert." With the Balkan peninsula filled with her subjects or her creatures, she can bide her time either for the final seizure of Constantinople or for the final march on Syria and India. It is this which makes Turkey in so peculiar a sense a part and parcel of the very citadel and main defences of our empire. We shall be totally isolated when this catastrophe, desired by fanatic Radicals and unimpeded by blundering weakling Conservatives, shall have taken place."

The London correspondent of the *Liverpool Mercury* writes as follows:—

"The long letter in the *Times*, headed 'Retrospect and Prospect,' signed 'E.H.'—the initials of Lord Hammond, the most experienced diplomatist in England—should be read for its own sake, as well as by reason of the reputation of the statesman who, I assume, is the writer. 'E.H.' looks forward with great anxiety to the future. He considers that we ought to have seen that the three Powers—Russia, Germany and Austria—were in accord, and we should not have supposed ourselves clever enough to convert their union into disunion. By thinking so we have brought ourselves to the brink of a precipice from which, without the greatest care, we may cast what legitimate and wholesome influence yet remains to us.' 'E.H.' believes that the Turkish Empire must break up, that Bulgaria and a portion of Roumelia will be given to Prince Charles of Roumania, who will then become full King; that Austria will acquire some Slavonic territory, and Italy will be compensated with Dalmatia and Trieste; that Montenegro will have a port or two in the Adriatic; and Greece will get Albania, Thrace, Macedonia, and some islands in the Archipelago; and that Russia 'will make good her conquests in Asia Minor, from Batoum to the plains of Troy, to the extent, at least, of freeing the Black Sea and rendering any Power that may temporarily occupy Constantinople an innocuous neighbour.' All this, 'E.H.' thinks can be done without any legitimate ground of complaint from either England or France. For all that, I don't think England will be content to see this division or spoil effected without having something for herself."

#### RUSSIA'S INTENTIONS AND ENGLISH MEASURES.

Communications have passed between the English and Russian Governments, and the documents are published. England demands to know Russia's intentions, and hinted there would be a limit to English forbearance. Russia disclaims any purpose to interfere with the Suez Canal, Egypt or the Persian gulf, and declares she has no intention to occupy Constantinople, but reserves the right of attacking and temporarily holding that city should the exigencies of the war require it. The Russian despatch contains the following emphatic statement: "Forced now to pursue it (the desired end) alone, *our august master is resolved not to lay down his*



arms without having completely, surely and effectually guaranteed it"—that is, the emancipation of the Christians from Turkish misrule.

The British Government professes to be satisfied with the Russian explanations, but acts as if she were uneasy on the subject. She has declared her intention to remain neutral in the war so long as British interests are unaffected. How long this will continue to be the case in the estimation of the British Government no one can tell. Current indications point to an early change in the direction of active English interference. The British fleet has been sent to Besika Bay, at the entrance of the Dardanelles, a circumstance which has caused great irritation in Russian circles. Questioned in Parliament on the subject, the Government have declared that their object in sending the fleet there was merely to have it in a "convenient and central position" in case of need. The London correspondent of the *Liverpool Mercury* (usually well-informed) writes thus on the subject:—

"There is every indication that Her Majesty's Government have, at last, determined on their policy in the East. The struggle in the Cabinet is said to have been very severe, but, in the end, evidence was adduced which, it is said, convinced the party led by the Marquis of Salisbury of the unwisdom of placing too absolute a trust in the abstention of Russia. It was shown that Russia intended to occupy Constantinople, if the Sultan did not submit before that point in the war was reached—I believe that Prince Gortschakoff has admitted so much—and it was unanimously agreed that such an event could not be permitted by Great Britain. But the majority in the Cabinet also refused to do anything whatever to maintain the Turkish Empire. At last it was agreed—so the story told everywhere to-day goes—that if Russia threatened Constantinople in any way, we should occupy it. When, therefore, Sir Stafford Northcote spoke of Besika Bay as a 'central and convenient situation,' he had a distinct meaning. He was not talking quite so lightly and so utterly without an *arrière pensee*, as some of us were led to think when we first heard him. He spoke with a disguised meaning and a defined intent.

"The rumours of the decision of the Government have not made the sensation which was expected of them. Nor is this hard to explain. The leading critics of the Government do not, themselves, know what

to say of Constantinople. Mr. Bright alone, upon the front Liberal bench, has declared that he would regard the Russian occupation of Constantinople with equanimity. Mr. Gladstone has always expressed a jealousy of Russia. Lord Hartington and Mr. Goschen commended Mr. Cross's speech. The Radicals are also divided. I suggested to one the other day that the attempt made by Russia to take Constantinople, even though she made a pledge of temporary occupation, would be a serious point in the history of the question; but he declined to agree with me, holding that within the Cabinet itself the forces were strong enough to prevent war. Another advanced politician refused to believe that even the temporary occupation of Constantinople was a possibility. A third said plainly that if such an event was likely, it ought to be prevented. In this confusion of opinion the government takes its stand, being careful to be neither too pro-Turkish nor anti-Russian. If it occupies Constantinople it will occupy it in English interests, and leave its ultimate destination to be settled by a European Conference.

"It is by no means certain, however, that the English occupation of Constantinople would be bloodless. I do not mean that the Russians would fight against us, but the Turks are evidently ready to do it. They have grown so suspicious of us that Mr. Layard has only to hint at what he thinks desirable, for the Porte to decide not to pursue the course he suggests. The *Times* correspondent sends home a specimen copy of the telegrams stopped by the Turkish authorities. It is the simple announcement that the Sultan had been asked by our representative to take measures for the protection of the Christians against a popular outbreak. This is evidence enough of the drift of feeling in Constantinople. It looks like resistance to England as well as to Russia. There was a time when England was anxious for the integrity and independence of the Ottoman empire. The Turks, I suppose, do not forget that cry so easily as we do."

#### PROJECTED OCCUPATION OF EGYPT.

The *Whitehall Review*, this morning, gives prominence to the following statement:—  
"We are enabled to give details of the British force which, under the command of Lieutenant-General Sir Thomas Steele, is under orders to hold itself in readiness to proceed to Egypt. The cavalry for the expedition will consist of only three regiments, namely, the 8th, 19th and 21st Hussars.

The first troops to land in Egypt will be a

brigade of infantry from Malta, consisting of the 42nd Highlanders, the 71st Highland Light Infantry, the 74th Highlanders, and the 101st Bengal Fusiliers. These corps will be replaced by the 2nd Battalion, 23rd Royal Welsh Fusiliers, the 69th and the 102nd Regiments, and the 2nd Battalion Rifle Brigade, all from Gibraltar. These will remain at Malta until replaced by other troops of the line (not yet named) from England, and will then move on to Egypt. A brigade of Guards, consisting of the 2nd Battalion Grenadiers, 2nd Battalion Coldstreams, and 1st Battalion Scots Fusiliers, will move direct from England to Egypt. Colonel De Horsey (Grenadier Guards) will command the brigade. In addition to the above, a force of 5,000 men (all natives and all Moslems) will be sent to Egypt from India. This will make the total force as nearly as possible 14,000 or 15,000 men. We learn on undoubted authority that all the necessary preparations for the despatch of the British force to Egypt are completed. These preparations include a camp, which has already been marked out, so that an English expeditionary force would find everything ready for its reception in Egypt." — (*Birmingham Daily Mail*, June 22nd.)

The *Manchester Guardian* London correspondent has the following:—"It is thought by those who are the best able to form a judgment, upon no other testimony than the newspaper statements, that if the Government intend asking Parliament for any money, this proceeding will not necessarily imply that England is going to war. An exceptional expenditure has been involved in the recent preparations of the army and navy, and the Government may possibly deem it necessary to make other preparations on a more advanced scale. Apart from these warlike contingencies, it should also be borne in mind that the air is full of rumours about an English purchase of Egypt, and the conviction is growing that, come what may of the present campaign, one result will be to add Egypt to the British possessions. Some persons think that the true explanation of to-day's rumour may be found in the intention of the Government respecting Egypt. At present it is conjecture.

#### GREECE AND THE WAR.

Greece is preparing to join in the war against Turkey, and the people of Crete and those of Thessaly are alike ready and eager to rise against the Turkish Government at the first signal from Greece. This signal, however, the Greeks, who are not well prepared, are not willing to give until they find the Turks are well engaged on the Danube. Direct advices from Crete state that in several villages of that island the inhabitants have refused to pay taxes. This is how the insurrection in Herzegovina was begun. A Turkish fleet is watching Crete.

#### THE WAR IN MONTENEGRO.

The course of Turkish victory in Montenegro has been arrested; but whether owing to Montenegrin resistance or the necessity for despatching the Turkish troops to aid in resisting Russian invasion of Bulgaria, cannot be made out; probably both causes have had something to do with it.

#### EVENTS IN FRANCE.

These are of a very grave character. The clerical party have seized power with the assistance of the Marshal President; and all depends now on the result of the appeal to the country which is about to be made. If the elections are adverse to the Government, there may be revolution. If favourable, it is scarcely possible that war can be avoided, as Bismark, who is watching the affair with anxiety, is confident the clerical party mean mischief, with the assistance possibly of Austria and England.

Victor Hugo thus depicted the situation in a speech addressed to the Senate, before the Senate granted the dissolution of the chamber:—"No more serious situation was ever seen. It depends upon the Senate to pacify or trouble France. If you pacify France you reassure Europe. If you trouble France you agitate the world. France is in peril. Come to her. There are useful lessons in the past. Crimes, which history cannot forget, throw sinister shadows on possible coming events. These crimes are behind us, but we may well fancy we see them before us. There are among those I am addressing men who remember. Let

their remembrance be a warning. This wonderful phenomenon is now before our eyes: a nation which desires nothing but peace and tranquillity, is face to face with a Government wearing a mask. I don't ask better than to believe in loyalty, but I have sadly to observe I have believed in it before, and been deceived. My voice is disinterested, for I am on the brink of eternity, and I will tell you, you are embarking on a perilous adventure."

After alluding to the perfect order and hopeful prosperity prevailing before May 16th and the coming Universal Exhibition, he said "a sudden thunderclap had disturbed a blue sky. Hundreds of millions loss expressed the injury to commerce and manufacturers. The prolongation of the crisis for months longer would mean the bankruptcy of masters and the starvation of men. He understood there was an incompatibility of temper between the President and the deputies, but a happier moment to sue for a divorce might have been chosen than when war was raging in Europe. The spirit of revolution was in the Government, in the opposition. There was a spirit which would risk war for the Pope. For this reason he would vote against the dissolution as a catastrophe."

On the subject of war by France on behalf of the Pope, Marshal McMahon has sent a message to that personage. The correspondent of the *Daily News*, gives the following summary of it. The Pope must not under present circumstances expect co-operation from France, who is not yet sure of the decision of Austria, so long as Germany sides with the Italian Kingdom. This fact, however, must be interpreted by the Holy See as only a prudential measure in order to accelerate the re-transfer of the capital of Italy to Florence. Such being the case, the Pope is expected to countenance France, which aspires to repose on that order and moderation of which the Holy See is the example. So that with his Holiness's help Marshal McMahon may overcome the Radicalism which is opposed to all national prosperity. Should the Marshal succeed in this undertaking, its logical issue must be to reinstate the authority of the Holy See among the Governments.

European affairs are becoming fearfully

entangled: "evil going forth from nation to nation, and a great whirlwind rising up from the coasts of the earth." Jehovah rides the storm: this is the confidence and consolation of the saints.

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## ANSWERS TO CORRESPONDENTS.

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AUGUSTUS SINZENICH.—Times are hard everywhere just now, and likely to become increasingly so, till the arrival of the times of refreshing from on high. There is just a possibility you might pay your way as a compositor in a visit to England; but the prospect is not sufficiently certain to justify us in saying, Come. If you are floating along where you are, wisdom would say, stay. If you do come, there is no doubt the brethren would be glad to see you and use you in the work of calling attention to the testimony.

J.P.—The date of the Persian decree by the hand of Nehemiah for "the restoring and building of Jerusalem" was the twentieth year of Artaxerxes.—(Neh. ii. 1.) This corresponds with B.C. 456, not B.C. 446. Granted that in the latter case, it would not be possible to make the 70 weeks end at the crucifixion; but in the former case, which is the correct case, it fits exactly. The 70 weeks have nothing to do with the destruction of Jerusalem: they are the measure of the interval between the decree for the rebuilding of Jerusalem and the cutting off of the Messiah.

W.—The forgiveness of sins and appearance before Christ at his coming for judgment, will not appear incompatible doctrines if you remember that we are not permitted to know of our forgiveness till then. All our sins before baptism we know are forgiven then; but the question is about things after. We pray for forgiveness now; if we did not, there would be nothing but condemnation then. But, in some cases, forgiveness will not be granted, though prayed for. This is a question of Christ's prerogative. The Father will forgive all for whom he intercedes, but there are some whose name he will not take upon his lips (Psa. xvi. 4); some for whom he will not pray (John xvii. 9.) There are reasons for this which will be apparent at the judgment, in the

cases of those who are responsible. The facts disclosed in the account—for we must all give account—Rom. xiv. 12) will be the basis of the verdict, whether the granting of forgiveness or the refusal of it. The granting of forgiveness ensures the change from the mortal to the immortal; the refusal of it is followed by dismissal to shame and corruption. For further remarks on the subject, see the *Christadelphian* for January 1869, page 22, "Priesthood," &c.

#### THE SACRIFICE OF CHRIST.

C.H.M.—It was, doubtless, as you express it, "absolutely necessary that Christ should die before he himself, Abraham, or anyone else could inherit the promises." If there were no other proof, it is so shown by Paul's statement in Heb. ix., to which you do not refer (although you make a quotation from the chapter, viz., verse 23, that it was "necessary that . . . the heavenly things themselves (should be purified) with better sacrifices than" the Mosaic. Now "the heavenly things themselves," of which the Mosaic arrangements were but the patterns or types, all centre in Jesus, out of whom we have no relation to them. He was the offerer, the priest, the sacrifice, the altar, the veil, the mercy seat, the tabernacle and much else besides, in the arrangement for our salvation, of which these elements of the Mosaic *kosmos* were the shadows. All these elements of the Mosaic *kosmos* were, by the law, purged with the blood of goats and bulls. They were regarded as unclean and declared to be so, as anyone may see by reading Lev. xvi. and cognate portions of the law. In this they prefigured the seed of David according to the flesh, of which Jesus partook, which is a mortal and unclean thing because of sin, and had, in the wisdom of God, to be purified by death and resurrection, before glorified and eternal fellowship with the Creator could take place. This purification was accomplished in Jesus personally, and we obtain the benefit by association with him if he accept us. In this way it is easy to understand Paul's statement that "the heavenly things themselves" had to be purified with "better sacrifices" than those offered under the law, even the offering of the body of Jesus once for all. Jesus is the beginning of the purification—the founda-

tion of the building—the Head of the family. Deny the necessity in his case, and you displace him from his position in the arrangement, and destroy the reason for his being a partaker of our common nature. In fact you bring a cloud over the sacrifice of Christ and hide the wisdom and righteousness of God as exhibited therein, and substitute the confusion of the sectarian "atonement," which has, in ages past, caused many strong men to fall. All this is plain enough, but as for "harmonising the differences" on the subject which have been created among professors of the truth, through the flood of vain talk that has been poured forth, that is not so easy an accomplishment. You had better not wait for any prospect of this sort. Save yourself; do not compromise yourself with those who have gone astray. Do as Lot did with his sons-in-law after vain entreaties: leave them.

#### THE KINGS OF THE EAST.

"There is one point in your pamphlet that I do not see my way clearly to accept, and that is, your interpretation of the 'Kings of the East.'—(Rev. xvi. 12.) As far as I now see, I should rather apply the word to the Jews; for it seems to me too small a matter (the drying up of the Euphrates) to be applied to the risen saints. Their glory, &c., rests on the second coming. The Jewish restoration, or primary one, takes place before the coming of Christ, and the way to their settlement in Palestine is to be prepared for them before the second coming."

C. R. W.

ANSWER.—In judging of the comprehensive symbolism of the sixth vial, the matter is to be looked at broadly and not in its details. The pre-adventual restoration of Israel, which is but partial and preliminary, is a matter of detail; and it is not likely that an ephemeral and comparatively petty matter like this would be given as the reason for the removal of the Turkish Empire, when a much greater is involved, viz., the establishment of the kingdom of Christ and the saints in the land promised to Abraham and his seed. Granted that "the Kings of the East" are the Jews, what then? Shall we say it is a section of them, or the whole? Shall we say it is the insignificant or the consequential

element of their community? If the latter, the application to Jesus and the saints is established, because they are the very quintessence of the commonwealth of Israel.—(Eph. ii. 12, 19.) He is a Jew that is one inwardly.—(Rom. ii. 29.) The disobedient Jew of merely fleshly descent from Abraham, is not Israel, though of Israel (Rom. ix. 6); he is but an adjunct used nationally and then dispensed with. The true Israel are all, Jew and Gentile, who have the faith that Abraham had before he was circumcised (Rom. iv. 12), and whose faith brings forth those fruits of submission which characterised the father of the faithful. They are the Kings of the East, from the East, or from the risings of the Sun, whichever version of the original be adopted: and it is their way that is to be prepared by the events of the sixth vial. "The way" of the pre-adventual Judean colony is a small affair compared with "the way" of "the kings and priests unto God," who cannot enter upon the great work which is the goal of human history, till the Euphratean Empire is removed. The disappearance of this Empire opens their "way;" and they enter into it, following the Lamb whithersoever he goeth therein. True it is that the personal salvation of the saints depends upon the second coming of the Lord; but there is something beyond, when this is attained, in which both Christ and the saints are deeply interested. The marriage of the Lamb consummated in sequel to the judgment which precedes the acceptance and glorification of the Bride, there remains for the one Christ—head and body restoring the kingdom of Jehovah in the hands of the sons of David, a multitudinous unity—the work of subduing the nations to its authority.—(Rev. ii. 21; Psa. cxlix. 5, 9; Dan. vii. 18, 22; Amos ix. 11; Obadiah 17-21; Micah iv. 6-8.) So long as the Ottoman Empire exists, "the way" to this work is blocked up, for that way consists of the land promised to Abraham,—the territorial basis of the work to be done in the world. The removal of the Ottoman is necessary to open this way. The first result of the opening is the pre-adventual settlement of the Jews in the form in which Gog finds and subdues them. This, according to the suggestion of the fore-

going letter, would be the establishment of the Kings of the East, whereas it is but a preliminary step in the development of their kingdom. The Jewish colony is a nucleus of which Jesus and the saints lay hold in the work of setting up the Kingdom of God. The Jews in their preliminary restoration can be spoken of as "the Kings of the East" only in the sense of being the advanced guard of the kingdom pertaining to the real Kings of the East coming after. It is only in this sense that the British can be regarded as "the Kings of the East," as some do. The "way" of British power in the East is the way of the Kings of the East only in the sense in which the way of labourers in a wood cutting a path for a railway is the way of the railway directors. Britain is providentially used and guided, without her knowledge, to prepare the way for the manifestation and the setting-up of the Kingdom of God. So also are the Jews in their pre-adventual restoration. In so far therefore as the drying-up of the Ottoman power paves their way, it is paving the way of the Kings of the East; but these Kings themselves—Jesus and the saints—are in the rear of the procession so to speak, and come in when all the rough work is done, and the situation ripe for their work. It is for them alone that the preliminary work is done. The motto of their great house is "all things for our sakes."—(2 Cor. iv. 15.)

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 WAS REDEMPTION NIGH IN THE  
 APOSTOLIC AGE?

*"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you this generation shall not pass till all be fulfilled."—(Luke xxi. 31, 32.) If, which is likely, the statement "the kingdom of God is nigh at hand," refer to the same as "your redemption draweth nigh," mentioned in verse 28, and to the time of the dispensation of individual divine awards revealed in Matt. xxiv. 31, to end of chapter xxv., and if "generation" does not mean RACE or NATION (which I do not satisfy myself it does), I am harassed to understand Luke xxi. 31, 32, without making Christ's teaching, in some measure of it, prove itself untrue, in the*

light of what we know to be the history of affairs subsequently "near" or "nigh" to, and distant from the "these things," or events spoken of in connection with the generation referred to in verse 32.

To say that in Matt. xxiv. 29-31, Christ takes a parenthetical glance at the yet future, might be a reasonable, though rather a free explication of his expressions about his coming, were it not for what Luke says in chapter xxi. 31, where the idea of parenthesis is precluded.

Again, in Matt. xxiv. 3, Christ's disciples say to him, "Tell us when shall these things be? and what shall be the sign of THY COMING, and of the end of the world?" Luke (xxi. 31), in saying that "the kingdom of God is nigh at hand," shows that "thy coming" is included with the destruction of the temple and with "the end of the world" in the general term "it," of Matt. xxiv. 33. So that although the particular time of Christ's coming was known only to God, yet Christ was specific enough to create a difficulty to us by saying, "So likewise ye, WHEN YE SHALL SEE ALL THESE THINGS, (preceeding the events contemplated in his disciples' questions) know that IT IS NEAR, even at the door. Verily I say unto you, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED; and hence the argument of supposed allowable lengthened time in his expressions regarding his coming, built upon his confessed ignorance, does not remove the apparent discrepancy involved in his teaching that he was COMING TO REWARD at a time "near," or "nigh at hand," to certain events of his own generation.

It will hardly do to say that Christ made a mistake in his teaching in this respect, for where could we then point to the end of his mistakes? and what reliance, consequently, could we place upon any of it? Kindly assist.  
J. G.

REMARKS.—The difficulty is clearly put. It has stumbled students many a time, and must not be ignored. It is not to be solved on any theory of Christ having made a mistake. The querist rightly discards this as involving large consequences in relation to the whole teaching of Christ. As those consequences are absolutely inadmissible and impossible in view of the facts submitted in the course of the Bradlaugh dis-

cussion and review, some other explanation must be sought.

First, as to "if's;" there can be no doubt that the statement that "the kingdom of God is nigh at hand," is equivalent to the other statement, "your redemption draweth nigh," and that both refer to "the time of the dispensation of individual divine awards" at the re-appearing of Christ. Then there is no doubt that the statement "This generation shall not pass till all be fulfilled," has reference to the people alive when Christ spoke, and not to the Jewish race or nation, which never will pass. The question is, how, with these admissions, are we to reconcile Christ's statement with the fact that eighteen centuries have gone by, and still the kingdom is only a matter of hope, and still redemption has not come?

The first clue to the answer is to be found in the fact that Christ's knowledge was limited to certain phases of the subject in hand. He did not know all. This he expressly says: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—(Mark xiii. 32.) Again, "It is not for you to know the times or the seasons, which the Father hath put in His own power."—(Acts i. 7.) The fact is also evident from the introductory description of the revelation communicated to Jesus sixty years after the Olivet discourse. (See Rev. i. 1.)

But there were certain things that he did know. He knew that he would be withdrawn from the scene, and remain away from his disciples "a long time." This he expressly stated on more than one occasion, and illustrated it in his parables. He did not know the length of the time, as already apparent. He also knew that within that generation, "all things which were written in the prophets (concerning vengeance upon Israel) would be fulfilled." This is stated in verses 20-24 of the discourse in question. He also knew that his disciples would be betrayed and hated of all men; and that if they did not make their escape from Jerusalem to the mountains when the city should be invested by the Roman armies, they would be in danger of sharing in the impending destruction. This also is evident from the same discourse. The history of the case verifies his predictions on all

these points. Within forty years, Judea was desolated and Jerusalem destroyed, and the disciples saved by flight to Pella, after the withdrawal of Cestius, the Roman general, from the city.

The only question is, on what principle he could come to associate the nearness of the kingdom of God and the drawing nigh of redemption, with the arrival of these events. We can catch a glimpse of it if we transport ourselves backward to the time and the place and the circumstances of his discourse. Taking our stand there, with the defective knowledge of times avowed by Jesus, we are able to realize a situation of things in which his words appear far more suitable and natural than they can do when looked at from the nineteenth century stand-point. They were surrounded by a society, a system of things, a "world," based on Moses, yet in an attitude of fierce antagonism to everything pertaining to Jesus. The prospect before them in the gospel was the possession of the kingdom when the current system should have been abolished in a great outburst of divine anger—when the "all things" written in the prophets concerning the days of vengeance should have been accomplished. Consequently, their expectations were associated with the impending destruction of the then-existing commonwealth. Till that destruction occurred, the restitution could not come. Till perdition came on Jerusalem, redemption could not come to them. The one was a preliminary to the other; and in their imperfect knowledge, the one was mixed up with the other. That the one should come after the other they expected: in this they were right. That it should be immediately after the other was a probable thought, in which they naturally indulged in ignorance of the times and seasons. The event proximate to their eye concealed that which lay behind, and obscured chronological relations. We are all conscious of this effect in a small way, in our affairs. When anything important is looming ahead, that thing whatever it may be, blocks the horizon, so to speak, and prevents us realising to ourselves the "beyond." In the case in question, there were forty years to look forward to; at the end of the forty years, the passing away of the Mosaic heaven and earth with a great noise rose as a great

picture, so to speak, monopolising attention and concealing the details behind it, except that it was known that after it, came the new heavens and new earth. Dr. Thomas's illustration, in speaking on this subject, is good here. Two poles seen in a line, appear as one pole—the first concealing the distance between itself and the other. If we take the destruction of Jerusalem as one pole, and the setting up of the kingdom of God as the other, the approach of the one would be the approach of the other. In the prospect, the two were tied together: they are hence associated in the same discourse. With knowledge of the times and seasons, such a complete association could not have taken place, but with confessed ignorance, it is easy to realise it. Jesus knew the times of the Gentiles would measure the continuance of the desolation of Jerusalem; but he did not know their duration, and might easily think of them as of comparatively short duration, and yet composing, with the 40 years preceding the destruction of Jerusalem, the "long time" during which he was to be absent from his servants.

It may be contended that in this way of looking at the subject, he is proved guilty of mistake in speaking of redemption as "nigh at hand." If we detach the impending judgment on Israel from the return of the Lord to set up the kingdom, this would seem to follow; but they cannot be so detached in a truthful contemplation of the facts of the case. The two things were tied together in the mind of Christ, in consequence of the one being destined to follow the other, and in the absence of knowledge of the times and seasons. Looking at the two as one, Christ's remarks were justified by the event: that generation did not pass till the things spoken of were in their proximate aspect accomplished: when the signs Jesus gave the disciples showed themselves, the destruction of the nation was nigh at hand, even at the door. It was to these events that Christ's statements primarily applied, and therefore his statements were proved true in their occurrence. Redemption as growing out of them and coming after them came nigh with them, but actually was separated from them by a chronological gulf of which they were confessedly not aware. Practically, however, in view of the fact that there

is no time to the dead, that gulf did not exist for the disciples. Most of them closed their eyes in the thick of the signs, and will open them shortly to find that the arrival of these signs was to them the drawing nigh of redemption.

It may seem strange that Jesus and the disciples should be ignorant of the times and the seasons in view of what is revealed in Daniel, of which we now have the advantage. The wonder will cease if we recollect that Daniel himself "understood not" (Dan. xii. 8) that the vision was expressly "shut up and sealed to the time of the end" (chap. xii. 4); and that it required the accomplished facts of history to supply the clue to its chronological significance. When God seals a thing, the human understanding exerts itself in vain to understand. His hand is over the matter; and it cannot be seen, although it may be close to our eyes. This is true of material objects (2 Kings vi. 17); much more can we realise its truth in reference to affairs of the understanding. There was a very obvious reason why the knowledge of the times and seasons should be hidden from those living in the first century. The knowledge that such a long time was to run before "the mystery of God should be finished as He had declared to His servants the prophets" (Rev. x. 7) could not have had a useful effect. It must have been depressing, and perhaps positively hurtful. Therefore it was wisely and kindly concealed, leaving them under the healthful stimulus arising from the thought that "the kingdom of God should immediately appear"—a thought practically true to them, since to their perceptions it was destined to dawn upon them at the expira-

tion of their natural lives. In our day, the knowledge is useful. The vision was sealed "till the time of the end."—(Dan. xii. 3.) The time of the end has arrived, therefore the vision is unsealed, helping the development of a people prepared to receive the Lord joyfully at His coming.

It may be remarked in conclusion that the principal difficulty of Bible students in reconciling Christ's statements with the lapse of time that has taken place, chiefly arises from their non-perception of the Israelitish nature of the kingdom of God. To them, salvation is an affair of being wafted invisibly, in the article of death, to realms beyond the skies. Between this and the removal of the Mosaic Kosmos in the first century, or the establishment of the Messianic in its room afterwards, there is no sort of connection. Consequently, they are unable to see anything but discrepancy and error in the sayings of Christ referred to by our correspondent. But the case is different when the truth is understood. We then see that the land occupied by the Jews in the days of Christ and the kingdom usurped by its rulers (the husbandmen of the vineyard) are elements in the redemption appointed for the saints, and therefore the outpouring of judgment for the punishment of Israel and the abolition of the system of things existing in the days of Jesus, became a matter of prospective interest to the disciples, until the occurrence of which their redemption must tarry, and in the arrival of which, they would discern the signs of the drawing nigh of their redemption, and rejoice thereat as Jesus enjoined.

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## INTELLIGENCE.

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**BEDFORD.**—Brother Colebourn, of Derby, has removed to this place, where he has no companionship in the faith at present, either in the town or neighbourhood.

**BETH.**—Brother Aird, writing from this place, reports making a visit to New Cunnock, where he immersed JOHN SCOTT, of whom no further particulars are supplied. Brother Wallace, formerly of Galston, resides at this place, and he and brother Scott will henceforward meet for the breaking of bread.

**BIRKENHEAD.**—Brother Ashcroft reports thus:—"On Friday evening, July 10th, at the Public Baths, Liverpool, the required obedience was rendered by SAMUEL ARTHUR GARSIDE (27), chemist, Ormskirk, whose submission to the gospel is the result of very thoughtful and long-continued attention to the things of the Spirit of God. Brother Garside was prominent as a Congregationalist in the small town where he lives, and one of the chief supports of the



'cause' there. Both the financial and musical arrangements of the place will suffer in consequence of the step he has taken. But the claims of the truth are paramount, and he felt that all other considerations must be made to yield. He is brother in the flesh to sisters Ashcroft, who now rejoice over the new relationship they bear to one another. His obedience will create quite an excitement in his immediate neighbourhood, which is exceptionally dark and abounds in religious fossils. Some are interested however, and it is to be hoped they will soon follow his example and give him companionship in the truth. The brethren in Birkenhead have resolved to get a hearing for the truth in Ormskirk, before the interest thus excited has wholly passed away."

**BIRMINGHAM.**—During the month, obedience has been rendered by EDWIN MATTHEWS (33), painter and paper hanger, formerly Baptist; and MARION SMITH (14), (daughter of brother E. Smith). The extreme youth of the latter suggested some doubt as to her fitness for the position to which men and women are invited by the gospel, but after being held back for a while, her intelligence in the Word and its requirements, and her anxiety to be associated with Christ, were such that it was felt it would be cruel, if not sinful, to forbid water. She was accordingly immersed July 12th. During the month, viz., on July 12th, sister Harriet Hardy, wife of brother J. Hardy, fell asleep, in the 36th year of her age, after a lingering illness from consumption. She welcomed death in the hope of the release that will come to all the Lord's prisoners at the appointed time, when they will awake as from a very short sweet sleep to joy and glory everlasting. She was buried at Witton on the 17th of July. Scriptures read: Gen. xxiii; Acts ix. 32 to end; 1 Thess. iv. 13 to end. Sung at the grave: Hymn, "If thou but suffer God to guide thee;" Anthem, "I know that my Redeemer liveth." During the month, the brethren were gratified by an unexpected visit from brother W. Gunn, of Walkerton, Ontario, Canada, who spoke to the edification of the brethren on Sunday, July 1st.

At the quarterly meeting, held July 5th, it was unanimously resolved to invite brother Ashcroft to visit Birmingham four times in the year—an invitation which brother Ashcroft has signified his intention of accepting. On the Sunday before each visit, the brethren will provide the expenses of the way by a special contribution. Other places are contemplating something of the same sort. In this way, brother Ashcroft's services will be utilised for the general benefit, and his way kept open in the meanwhile so long as need exists, upon a principle

perfectly apostolic, reasonable, and free from objection. The private circular referred to last month has been freely applied for, and a general willingness expressed to help the object proposed. Several brethren in isolation who cannot help in the way suggested, have offered to take part with those places which can. Their fellowship thus is very acceptable. God will reward their kindness in the day when every man will reap as he sows. "Yet a little while, and he that shall come will come." The truth is a stranger in the street in this day of cloud: in the day of its glory, the cup of cold water will not be forgotten.

The lectures for the month have been as follow: July 1st, The Sabbath Question.—(Bro. Shuttleworth.) July 8th, The Resurrection Near.—(Bro. Roberts.) July 15th, The Apostolic Gospel.—(Bro. Phillips.) July 22nd, Judgment Impending.—(Bro. Roberts.) July 29th, Question Night.—(Bro. Roberts.)

**CARDIFF.**—Brother G. A. Birkenhead reports the departure hence for Hong Kong, of brother Richard Rees, in the *City of Halifax*. The brethren in Cardiff were sorry to lose the company of brother Rees, but resign themselves in the hope that it may be for some good to be accomplished beyond the seas. After leaving Hong Kong, brother Rees's vessel will probably visit Singapore, Calcutta and other places.

**CHELTEMHAM.**—Brother Otter reports: "On Sunday, July 1st, we opened our new room, Albion Street, Cheltenham; a very nice room and well situated. We trust by God's blessing that a door has been thus opened through which many in this town may enter the Kingdom. The opening lecture was delivered by brother J. C. Phillips, of Birmingham, subject:—The Gospel Preached by Christ and his Apostles; followed the next Sunday by brother J. Millard, of Tewkesbury, subject:—The Way of Righteousness. For the future I apprehend we shall have to rely mainly upon the Cheltenham brethren to keep the truth before the public, but passing brethren will be welcomed to assist us. It is the Lord's harvest, who will doubtless provide labourers. During the month we have had two immersions, the first being that of MR. DANIEL POGSON (36), colliery manager, neutral, whom we baptised June 30th. I think there are several brethren who will be pleased to hear of this gentleman's obedience. Brother Pogson's address is Trafalgar Colliery, Coleford, Gloucestershire. The other case is that of MRS. JANE TILLOTT (40), Church of England, wife of bro. Tillott of Gloucester, who put on the saving name on July 7th, both of whom have our prayers that they

may walk worthily and adorn the house of God, both now and in the future."

COLFORD.—See Cheltenham.

CREWE.—Brother Booth writes: "You will doubtless wonder how we are progressing here. Well, dear brother, we keep sowing and, thank God, we keep reaping, and rejoicing to see signs of a more abundant harvest. On Thursday, April 26th, we had a visit from brother Ashcroft, who lectured for us in the Town Hall, to a fair audience. His earnest denunciation of orthodoxy (so-called) made a visible impression, and at the close of the lecture the old Papal spirit manifested itself, for they crowded round the platform and gave vent to their feelings in irridignant remarks and rapid questions. As the time was getting late I brought the meeting to a close, but challenged them to produce a representative man to discuss the question of Natural Immortality, but as yet have heard nothing of it. A very brief notice of the lecture appeared in the paper, the reporter stating he dare not report it more fully as they were neutral on religious matters (strange way of showing neutrality, as they devote a column to a report of a Wesleyan sermon). We have also been opening up new ground in Staffordshire. Brother Lawton formerly lived at Buerton and met with the Free Gospelers at Cox's Bank. He has been sowing the seed amongst them as opportunity offered, but he felt desirous that a more public effort should be made. He accordingly applied for and obtained permission for the use of the chapel, for the purpose of delivering two lectures. Bills were posted and all seemed promising, when suddenly the Free Gospelers changed their minds and resolved that we should not have the chapel, but brother Lawton was determined that the truth should have a hearing. He accordingly hired a large tent and had it erected in a field, close to the chapel, and there with one side of the tent, open to God's beautiful earth and air, I set forth the glad tidings of the kingdom of God and the frail nature of man. There was a large and attentive audience, both afternoon and evening, and we pray God that our efforts may be blessed to the saving of some. One family we met with have a clear knowledge of the truth, as they have attended the Birmingham meeting when resident in that town. We have also been cheered by the addition of another to our little band. Our new brother is a Mr. CHARLES BROAD, of Alsager's Bank. He first heard of the truth five years back from a pamphlet given him by a friend. He has been searching since then, and now rejoices in the liberty of the son of God. We have several almost decided, whom we hope shortly to induct into the saving name.—I am much pleased to see the step you purpose taking with regard to our dear brother Ashcroft. Please

let me have a circular, as we shall feel it a privilege to help so worthy and saintly a brother. My heart warms towards him, and though he is away from us, he finds a place in our thoughts and prayers."

CUPAR.—Brother Dowie writes:—"We give thanks to the God and Father of our Lord Jesus Christ for leading such an one as brother Ashcroft to believe and obey the gospel. From the testimony you give of brother A.'s fitness for preaching the word, we think he should devote himself as far as possible to this good work. Will you kindly send me the circular mentioned in this month's *Christadelphian*, that we may know the plan you propose. I leave it with you to dispose of the enclosed as you think best. We seek to be fellow labourers with those who labour and suffer for the truth. You will no doubt have a hearty response from all right-hearted brethren to the call you have made. Ere long it will be seen that they are the truly wise who spend their time or their money in the service of the Lord—who favour his righteous cause and suffer for His sake. You will be glad to hear that we have had two added to our number during the month of June: ISABELLA WALKER (24), daughter of sister Mrs. Walker, and MARY TERRES (17), daughter of brother and sister Terres. May they be enabled to walk worthy of the Name which they have put on for salvation, and stand approved at the appearing of our Lord Jesus Christ."

DALKEITH.—Brother Stokes reports three additions here, viz., ELIZABETH HENDERSON (17), eldest daughter of sister Cunningham; JAMES SHARP (20), forester; both of Dewar-town, a village about 4 miles south of Dalkeith; GEORGE MITCHELL (25), miner, Dalkeith. They were immersed into the only name whereby we can be saved, on Saturday, June 30th, in the Public Baths, Nicholson Square, Edinburgh, in presence of a number of brothers and sisters. They have never been connected with any religious body whatever. They now rejoice in the patient waiting for the early re-appearance of our Lord and Master, Jesus Anointed.

DEWAR-TOWN.—See Dalkeith.

EDINBURGH.—Brother Grant reports:—"I regret to have to announce the death of sister Elizabeth Culbert, who died on the 21st June, aged nineteen. She was laid to rest on the following Sunday afternoon, in Echo Bank Cemetery, in the presence of a goodly number of brethren and sisters. She had only been about two years in the truth. Her race has been short. REBECCA OLIPHANT, domestic servant, having attended our meetings for some time past, resolved to become obedient to the faith, and was accordingly assisted in putting on the sin-covering name on Friday, 22nd June. Our lectures for the month are as follow: July

1st, The Future: what will it bring? or, God's Purpose on the Earth. July 8th, Russia and her Future as delineated in Prophecy. July 15th, The Crown of Righteousness: where and when it will be received. July 22nd, Current Ideas regarding the Nature and Destiny of Man compared with Scripture. July 29th, The Gospel preached by those licensed by men compared with the call of the Bride.

Arrangements have been made with brother Ashcroft, for the delivery of a course of lectures in Edinburgh in the first week in September.

ELLAND.—Sister Jagger reports on behalf of the Elland ecclesia, as follows:—"During the past month we have presented the truth to a fresh neighbourhood, viz., West Vale, a village about two miles from where we hold our weekly meetings. The Mechanics' Hall was engaged for a course of three lectures, as follow: June 17th, afternoon; The Kingdom of Christ, a future institution among men requiring the re-appearance of the Lord, by brother J. S. Dixon, of Manchester. Evening; Preparing for Christ, a serious question for all who believe in him; and June 18th, The purpose of God in the earth; the second coming of Christ and the signs that he is near, both by brother Roberts, of Birmingham. The whole of the lectures were characterized by a simplicity and clearness which made it next to impossible for any one to misunderstand. From what we hear, the lectures were well received and the impressions produced are favourable to the truth, and warrant us in putting forth other efforts. With this in view, will you kindly supply us with a circular respecting brother Ashcroft, alluded to in this month's *Christadelphian*."

FROME.—Brother Hawkins reports: "We have made another effort on behalf of the truth, by having three lectures by bro. J. C. Phillips, on the following subjects: June 27, Approaching Downfall of the Ottoman Empire. June 28, The Service of Christ. June 29, The Universal Apostacy, its rise and progress and final overthrow. The result was far from encouraging. But we must labour and keep our light burning, whether people attend to it or not. We have made an effort to introduce the truth at Coleford, a large village about five miles from here. Bro. O. C. Holder, of London, delivered a lecture, in the Temperance Hall, upon The Second Coming of Jesus Christ, the only hope of the Bible. We had a good and very attentive audience.

GREAT YARMOUTH.—Brother Diboll writes: "I have much pleasure in reporting the obedience of CHARLES CULLINGFORD and ELIZABETH WHILEY, two young people whose faces we first saw at brother Boshers' lectures here in January. Their decision for the truth has caused us much joy. It is

very encouraging to us thus to find that our efforts in proclaiming the truth are not altogether barren in results."

HUDDESFIELD.—Brother Sill reports:—"Brother Roberts, of Birmingham, paid us a visit during the last month, and lectured on the following subjects: Friday, June 22nd, 'The present state of the world an evidence that the time of the end spoken of by Daniel the Prophet has arrived, and that Christ may be soon expected to take to himself his great power and to reign;' and on Sunday, June 24th, 'Our practical relation to the purpose of God considered in the light of what is revealed concerning the preparation of the Bride, the Lamb's wife.' The lectures were attended and appreciated by good and intelligent audiences. The brethren were much edified and encouraged by brother Roberts's exhortation at the breaking of bread. On the Sunday following, July 1st, we had brother J. S. Dixon from Manchester, who gave us two lectures, which were moderately attended. The subjects were: 'The kingdom of Christ' and 'The great salvation.'"

LEEDS.—Brother W. H. Andrew reports:—"The most noticeable feature in connection with the truth in Leeds during the month has been the lectures delivered by brother Roberts, on June 19th: 'The outbreak of War between Turkey and Russia in relation to the purpose of God in the earth, as revealed in the Bible;' and June 21st, 'The resurrection of the dead an event of the near future: what it will mean as regards modern notions of the state of the dead;' the former in the Crown Court, Town Hall, and the latter in the People's Hall. Taking two rooms, in different parts of the town, was an experiment, but fully answered our expectations. The attendance was good—we estimate between 400 and 500—at each of the two lectures, the rooms being nearly full. This effort on behalf of the truth was greater than on any previous occasion when special lectures have been delivered, and the result was very satisfactory. A number of publications were sold at the close. Our Sunday evening lectures continue to be well attended, better than is usual at this time of the year, and some are interested, so we look for further fruits of our labours. During the past month, the dates and subjects of our ordinary lectures have been as follow:—July 1st, The Great King: his coming and work, as regards his friends, his enemies and the world at large. July 8th, The Great King: reasons for believing his coming to be near. The signs in the heavens. July 15th, The Purpose of God in regard to His ancient people, as set forth in the writings of the Prophets. July 22nd, The Mosaic Sabbath: a past institution, but a type of the future Sabbatic rest of a thousand years. July 29th, The Great

Salvation, and how to obtain it."

LONDON.—Brother Elliot reports: "Since my last communication the following have rendered obedience to the truth: June 17th, ALFRED HARRISON, formerly Congregationalist, who came from Brighton for the purpose of obeying the truth, and has returned to that place. June 27th, J. J. W. BARNES, for several years past an attendant at our lectures and scripture meetings: June 27th, Mrs. ENGLAND (wife of brother England of this ecclesia), formerly Baptist; and on July 15th, JOHN PEGG, previously an attendant at the Church of England. The lectures for July have been as follow: July 1st, The Precious Blood of Christ.—(Bro. Veysey, of Taunton.) July 8th, Saul the king: his opportunities and mistakes.—(Bro. Hodgkinson, of Peterborough.) July 15th, Sin: its effects and Destruction.—(Brother A. Andrew.) July 22nd, Knowledge and Wisdom: their Source and Power.—(Bro. W. Owler.) July 29th, Do the Scriptures reveal the ultimate salvation of all men?—(Bro. R. Elliott.)

NEW CUMNOCK.—See Beith.

ORMSKIRK.—See Birkenhead.

SHEFFIELD.—Brother Boler reports the obedience of ELIZABETH SKINNER (29), the wife of brother James Skinner, who was at first much opposed to the truth, but after a diligent search has fully embraced it, to the joy of her husband, with whom she is now more closely united than ever; also the obedience of MARY GRAHAM (41), the wife of brother Henry Graham, formerly Methodist. Bro. Boler adds: "The Editor according to promise has favoured Sheffield with a visit during his tour in Yorkshire. He lectured twice in the Temperance Hall, Townhead street, a place which will seat 1,500 people, and very central. The first lecture was given on Tuesday, June 26th, evening, 7-30, the subject being, 'The purpose of God in the earth as revealed in the Bible.' There was a very attentive audience of several hundreds. The second lecture was on Thursday, June 28th; subject, 'The events now transpiring in the East, indicative of the approaching end of the present dispensation.' The attendance was larger than on the previous night. The regular Sunday evening lectures for the past month have been as follow: June 3rd, The Great Salvation.—(Bro. Skinner.) July 10th, The Conversion of the World an Impossibility.—(Bro. Boler.) July 17th, The Trinity a delusion.—(Bro. Skinner.) June 24th, The Marriage Feast and the invitation of the guests.—(Bro. Boler.) July 1st, The approaching war of the great day of God Almighty.—(Bro. Skinner.) July 8th, The War in Heaven: when did it take place, who

were the combatants, and what was the result?—(Bro. Boler)."

STOCKPORT.—Brother G. Waite reports that at the Quarterly Meeting of the ecclesia, held July 1st, the whole of the brethren and sisters now constituting the Stockport ecclesia, expressed their non-approval of the Halifax-Sale no-will theory, and re-affirmed their position as defined in the London Synopsis of the Faith. Two only have identified themselves with the Sale meeting, "and of course," says brother Waite, "they, like all who lose their hold on any element of the truth, think the step we have taken an unnecessarily harsh one. And truly I can say, that if we had no higher authority than human to consult, we should have refrained from it, because we deeply love those from whom we now stand aloof. Sympathy uncontrolled is a stronger power than reason; but we cannot let sympathy rule when the truth is at stake, and the "filthy rags" of the Orthodox wash-tub are held out for our acceptance in lieu of the "pure and white linen" characterising the faithful and true. The no-will theory will never do anything like the mischief that was wrought by the Nottingham heresy, and we now see the good results of that evil day, inasmuch as the minds of the brethren have been more fully educated on this great question, and consequently are better prepared to deal with all assaults, let them come from what quarter they may. The truth commands a good hearing at Stockport, and many are now interested. I hope to report several additions soon. Brother Ashcroft visited us for the second time on the 17th ult., and gave a course of three lectures."

#### CANADA.

TORONTO.—Brother Ross reports the baptism into the name of Jesus on May 7th, of CHARLES CAMERON, formerly Methodist; and HARRIET TAYLOR, formerly Episcopalian.

#### UNITED STATES.

Brother Murphy reports: "We give the Father glory for the privilege of reporting to the brethren scattered abroad, the obedience to the faith as taught by our Lord and his chosen ones, on the 15th day of May, of JESSE ROBERTSON (35); also his wife, ANGELINE ROBERTSON (39). Then on the first day of June, HENRY KEEB (22), brother in the flesh and now in the faith to sister Robinson. They were all formerly of the Campbellite church, but now rejoice in the One Hope.

# The Christadelphian.

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

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

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## AN ARGUMENT ON BEHALF OF ETERNAL TORMENT, AND ITS ANSWER BY DR. THOMAS.

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*(Continued from page 343.)*

“THE final judgment, scripturally considered, is the last to which the inhabitants of the earth will ever be subjected. It occurs a thousand years after the judgment treated of in the twenty-fifth of Matthew. The territory on which the decision will be determined will be the arena of the pre-millennial judgment; for ‘the devil’ of that crisis, is to find his destruction where the Beast and False Prophet encountered theirs a thousand years before. The final judgment is the epoch of the destruction of the last enemy, death; so that thenceforth there shall be no more death upon the earth. The destruction of death is represented in the symbolographic sentence saying, that ‘Death and the Grave were cast into the lake of fire,’ that is, ‘the rest of the dead’ to be raised, but who had no part in the resurrection of the First Fruits, are awaked at the end of 1000 years, with the unjust who died during the thousand years, and driven into exile where they come to their end with the devil, who seduced from their allegiance the millennial nations at the end of that age. ‘This is the Second Death.’

“The words in which Matthew’s Greek translators record the expression used by Jesus are *εις κολασιν αιωνων* Mr. C. says, ‘the word *αιωνιος* everlasting, ascertains the continuance of the punishment, and of the life.’ This is as much as we could expect from one who is ignorant of the gospel of the *Aion*, or glad tidings concerning the blessedness of the nations in the age to come.

I object, that it does not define the continuance of either; but indicates the epoch of the punishment and the life. The mind of Jesus, the apostles, and of the Jewish nation, was full of the future age, styled *αιων μελλον* in the Greek. They were of one mind on this subject. Referring to the future *αιων* the prophet styles Messiah *Αβι Αδ*, the father or founder of the *Αδ*, or, age.—(Isaiah ix. 6.) Hence, when they wrote 'for ever and ever,' they expressed it by *le-olam we ad*, or a long time even to the age. If the words are affirmed of these things before the age, the long time is terminated at the age; but if of things established at its introduction, the long time ends at the introduction of the next, or succeeding age, which is an *Αδ*, comprehending ages of ages without limitation. When Jesus offered to wash Peter's feet, he declined, and said in the words of the English version, 'thou shalt never wash my feet.' But this is not the translation of Peter's words as recorded in the text. He said 'ου μη νιψης τους ποδας μου εις τον αιωνα—(John xiii. 8,) thou mayest not have washed my feet unto the age. The age in this instance was the limit of Peter's 'never.' Again, the psalmist speaking of the continuance of the throne of the Mighty One, says to him prophetically, *kisakah elohim olahm we ad*—'Thy throne of the gods is a long time even to the age.' Paul applies this to Jesus and his brethren. The signification of it is, 'Thy throne, O mighty God, is a throne of the gods, thy brethren, a long time until the ages of ages;' which Paul styles 'the end, when the Son shall deliver up the kingdom to the Father, that God may be all and in all.'—(Psalms xlv. 6; 1 Cor xv. 24.)

"The Lord Jesus was well aware that he was to be the founder of that age; that all his glory pertained to it; and all the good things promised to man in the gospel were inseparable from it. Even the gifts of the Spirit bestowed in the apostles' day Paul styles *δυναμεις μελλοντος αιωνος* 'powers of the future age'—an earnest of the

powers the saints shall then possess. Hence, Jesus said to Peter that a man who made sacrifices 'for the Kingdom of God's sake, should receive in the age to come age-life' (*εν τω αιωνι τω εσχομενω ζωην αιωνιον*).—Thus, it was age-life and age-punishment at the introduction of the age to come of which he treated in his discourse to the people.

"*Αιοονιος*, I have said, indicates the epoch of the substantive, not its continuance. In addition to what has been said illustrative of this, I may cite the words *εναγγελιον αιωνιον* in the English version rendered everlasting gospel. Now, it is not to be conceived that *αιωνιον* expresses continuance here. The proclamation called gospel is not to be an everlasting proclamation; for when it is rejected it will cease to be proclaimed; and when the kingdom of which it treats is set up, it will have ceased to be a matter of faith; it will be an accomplished fact, and consequently there will be no more good news to announce for faith concerning it. The *αιωνιαν* gospel is the gospel of the *αιων* or the age-gospel—the glad tidings of the coming age, of which Jesus is the founder. The life promised to believers belongs to this age; it is therefore *αιοονιαν*. It does not belong to the Mosaic age, nor to the times of the Gentiles; so that men dying under the law, and under the reign of anti-Christ, even if they had 'spirits' capable of a disembodied existence, could not enter into the promised life at death. It belongs to the age treated of in the gospel, and cannot be obtained till then; for it is not till the introducing of that age that the dead are raised. It is the age-life of the age-gospel and therefore *αιοονιαν*.

"But, while I deny that *αιοονιος* indicates the continuance of punishment, I admit that there are other words which note persistence in connection with it. I adduce the following passage as an example. 'If any worship the Beast and his Image, and receive his mark in his forehead,

or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever; and they have no rest day or night.—(Rev. xiv. 9, 10.) Thus the passage stands in the English version. It is parallel with the text in Matthew which speaks of the devil and his angels, and giving us additional information respecting those who are to suffer with them in the torment. The first eleven verses of this chapter of Revelation enumerate the events in the order of their development, for which those ‘who keep the commandments of God, and the faith of Jesus,’ are waiting with all the patience they can exercise. First, the Lord appears in Zion with his angels and resurrected brethren; next, a proclamation of the gospel of the age is made to the nations and their governments, the effect of which is to divide them into sheep-nations and goat-nations; thirdly, the goat-nations having rejected it, their great city Babylon, or Rome, is overthrown; and fourthly, the goat-nations having prepared for battle, march against the Lamb and his army, (Rev. xix. 11—21.) by whom they are met and in this way they come into ‘the presence of the holy angels and the Lamb.’ This seat of war is the place of their torment, which begins and ends with the war. The goat-nation confederacy is represented by ‘the Beast and his Image,’ which are in essence, ‘the Beast and the False Prophet.’ As I have said before, these are powers, or dominions. They are the Imperial and Pontifical sovereignties, which exercise civil and ecclesiastical jurisdiction over those nations which do reverence to the Emperor and the Pope. These nations are characterized by a sign, or ‘charagma,’ impressed or signed upon them. Few individuals belonging to them are without the sign. Perhaps none. It is ‘the sign

of the cross,’ or accursed tree, (Papists call it ‘holy cross;’ but how can that be holy which makes him accursed who hangs upon it! See Gal. iii. 13.) which is signed upon the forehead of every subject of the Beast and Image when he is sprinkled, or ‘baptized,’ as they absurdly style it; and upon the palm of the right hand of those of them who may be afterwards ordained priests to buy and sell in the bazaars of the patron-saints, or *mahuzzim*, of their superstition. These are ‘the goats,’ who, in their civil and ecclesiastical organization, are symbolized by the Beast and his image, ‘the Beast and False Prophet, or by ‘the devil and his angels.’ The resurrected who are driven from the Lord’s presence, commingle with the goats, and share with them in the torment prepared.

“The armies of the goat-nations being gathered before Him, their torment (*basanismos*, not *kolasis*) begins. They are permitted to have no rest, or truce, day nor night. The war having commenced, is carried on unceasingly; so that no overtures of peace are listened to, and none will be granted, until the Powers that threw down the gauntlet are exterminated. Finding every avenue closed, the conflict becomes with them the resistance of despair. Hail, pestilence, fire and sword, inflict ‘physical pain,’ or torment, of the *kolasis* or punishment. The ‘mental pain’ can more easily be imagined than described. It will be torment of mind and body to the goats and exiles among them, unassuageable by art or man’s device; and will continue till the war is ended by the extermination of them all, when death and corruption will have consummated their fate; for so it is written, ‘He that soweth to his flesh shall of the flesh reap corruption;’ (Gal. vi. 8.) which is made by the apostle in this same text, the contrary to ‘life everlasting.’ Here is the passage complete. ‘Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth

to the Spirit shall of the Spirit reap life everlasting.' Here is age-life opposed to corruption; and *vice versa*. If then, the tormentists will have *aiōnios* to indicate continuance without end, here is corruption contrasted with endless life. I admit the age-life is endless; because it is life manifested through incorruptible body. The tormentists also claim that the punishment is as endless as the life, because *aiōnios* is associated with it as well as with life. Granted. What then? That the corruption is endless, and the subjects of it, consequently, mere dust for ever; for a resolution into dust is the consummation of the corrupting process. This is punishment everlasting in its effects.

"But when does the torment of the age-punishment terminate? We have said at the end of the premillennial war. But it may be asked, when is that? When the Beast shall have been slain, and his body consumed by the burning flame; a memorial of which is predicted to continue in these words of the text before us—*ὁ καπνὸς τοῦ βασιλισμοῦ αὐτῶν ἀβαλεῖ εἰς αἰῶνας αἰῶνων*: 'the smoke of their torment ascends to ages of ages.' Now, previous to the commencement of the tormenting war, we have seen that Rome falls into the abyss like a millstone into the sea. In other words, she sinks like Sodom into the fiery chasm beneath her. This is a cause of great rejoicing to the resurrected apostles and prophets, and other saints; because it is God's avengement of them upon her.—(Rev. xviii. 20, 21, 24; xix. 2.) They are represented as praising God on account of her overthrow, saying 'Alleluia!' It is then added, *ὁ καπνὸς αὐτῆς ἀναβαλεῖ εἰς τοὺς αἰῶνας τῶν αἰῶνων* 'the smoke of her ascends to the ages of the ages.' Hence, I conclude, that the volcanic smoke mounting from the abyss in which Rome, the holy city of the goats, shall have been engulfed, is thenceforth regarded as the memorial of their judgment, as the Dead Sea has been hitherto of Sodom

and Gomorrah, and the other cities of the plain. Rome's volcanic smoke is the smoke-memorial of their torment. The reader will observe that, it is not the torment that is said to continue to the ages of the ages, but the smoke thereof. The torment ceases with the war, but the memorial of it continues to the end of the age; that is, for a thousand years, at the termination of which the ages of the ages will be introduced.

"To this it may be objected that, 'in the twentieth of the Apocalypse' it is said, 'they shall be tormented day and night for ever and ever;' and that this continuance is affirmed of the tormenting and not of smoke. True. But the text does not refer to the same event. It relates to what is to happen a thousand years after Rome's destruction, and the judgment of the goat-nations. It has reference to the time, called 'a little season,' during which sin exalts itself among the nations. The text affirms concerning the fate of the sin-power and its adherents, summarily styled 'the devil,' and says that, 'the devil who deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet (were destroyed), and they (the deceived) shall be tormented day and night to the ages of the ages.' From this we learn, that the last war that earth will ever know, is to be waged on the same territory, where the premillennial 'devil and his angels' encountered their fate; secondly, that the tormenting of the postmillennial devil and adherents, is to be concurrent with the alternations of day and night; thirdly, that it is to continue during 'the little season,' which terminates at the epoch when the nightless ages of the ages begin. This postmillennial torment will probably be shorter than the premillennial one. The sulphurous fumes of Rome's catastrophe commingle with the torment of the postmillennial insurgents; and disappear in the same consummation. The 'rest of the dead' awake to life and judgment in the 'little season;' and they who deserve the fate share



in its torment; while the righteous inherit the renovated earth during the 'ages of the ages,' which begin when the torment ends, and are interminable. This 'little season' judgment is the final judgment of Scripture, and has nothing to do with the age-punishment of Matthew twenty-fifth. It is the end of the day of Christ which begins with the establishment of the 'great white throne,' and terminates in bringing forth from the grave the sleeping dead whose names are not written in the Book of Life, and casting them into the lake of fire where the devil is destroyed.—(Heb. ii. 14.) The age-punishment binds him; the final judgment annihilates him; and by consequence death.

"Mr. C. remarks that the Lord in using the word *kolasis* indicated what sort of punishment he meant. This may be granted so far as this, that the punishment was not to be taken in the sense of *paideia*, which is the chastisement of a father for the correction and improvement of his children. There is no age-*paideia*; *paideia* is now—the discipline God's accepted children are subjected to in the times of the Gentiles. They are not subjected to *kolasis*; because *kolasis* is for dogs, and swine, and goats, not to reform them, but to exterminate them. There is nothing reformatory in *kolasis*, because it is punishment unto death by violence, the apprehension of which is called *kolasis* in 1 John iv. 18, as well as the punishment itself.

"But, the radical idea of *kolasis* is not torment, though so rendered in English, in the text just quoted. It is repression, keeping within bounds, checking, curbing, restraining; as, *αρχει του αρμουσας και κολαζει τας των ιππων ορμης* 'he guides the chariot, and curbs the impetuosity of the horses.' The age-punishment is to repress the wickedness of the nations, and bind the sin-power; a process which affords scope for the recompensing of resurrected evil doers according to their deeds. If the Lord had said, 'these shall go away into

endless *basanismos*,' that would have been delivering them over to eternal pain, or torment; and have implied their conscious existence in torment without termination. But *kolasis* does not. The *kolasis* may even be endless, but consciousness is not therefore necessarily implied; because, as we have seen in Uzzah's case, there was punishment without probably the least bodily or mental pain.

"We learn then, the peculiar fate of the subjects of age-punishment, as far as it can be learned from a word, not from *kolasis*, but from *basanideoo*, which indicates the kind of *kolasis*, or punishment, they shall endure. The text (Rev. xiv. 10) says, 'he shall be tormented (*basanisthesetai*) in fire and brimstone;' and 'the smoke of their torment (*basanismou*) shall ascend.' These words come from *basanos*, which signifies 'a species of stone from Lydia, which being applied to metals was thought to indicate alloy that might be mixed with them, and therefore used in the trial of metals; hence examination by the Lapis Lydius, or by torture.' Thus it came to stand for torture, torment, severe pain, &c., and is so used in the New Testament. The *basanism* of the goats and exiles is the examination of them by torture, so as to make the survivors of the goat-nations confess that Jesus is Lord. To *basanize* nations (the verb which signifies to apply a touchstone; to inflict torment; and in the passive voice, to be tormented, pained, &c., by diseases, or anything else) implies great loss of individual life, but not necessarily the extinction of the national polities themselves. This appears from the use of the word in the following text: (Rev. ix. 5.) 'It was given to the locusts that they should not kill the men who have not the seal of God in their foreheads, but that they should be tormented (*basinisthoosi*) five months, and their torment (*ho basanismos*) was as the torment (*basanismos*) of a scorpion when he striketh a man. And in those days shall men seek death, and shall not

find it, and shall desire to die, and death shall flee from them.' This was *kolasis* by *basanismos*, or punishment by torment that lasted 'five months' of years without abatement.

"Now it is well understood by the best interpreters of prophecy, that the locusts represent the Saracen invaders of the Greco-Roman territory, styled 'the earth.' The history of their career illustrates the torment to which they subjected their enemies. They were not to kill, or extinguish the Greco-Roman dominion; that was reserved for their successors, the Euphratean Cavalry, or Turks; but they were to harass the Catholic idolators (Rev. ix. 20, 21,) with all the calamities of a fierce tormenting war. From this use of the word, then, in the Apocalypse, it is evident that the torments, or *basanisms*, it predicts before and after the future age, with whose terrors the evil-workers who partake in the premillennial and postmillennial resurrections are to be overwhelmed, are wars of the most terrific and destructive character, in which 'men shall seek death, and shall not find it,' until the purposes of God are fully accomplished upon them.

"If the reader have read attentively what has gone before, it will be evident to him, that whatever 'destructionists' may have done in Mr. C's estimation, he is decidedly wrong in accusing me of having 'formed a direct issue with Jesus Christ on the subject of eternal punishment.' Jesus taught the torment of corruptible persons by war and pestilence, in the age-punishment, to be inflicted by himself and company. I believe this. Mr. C. and most other sectarians teach the torment by material fire and mental anguish of disembodied ghosts, in a spirit-world hell burning with brimstone, to be inflicted by an immortal, personal devil eternally. He calls these notions, 'the sanctions of the gospel;' and by help of his peculiar logic, would palm them upon his contemporaries as the doctrine of the Bible! 'Destructionists' do not believe a

word of it; because it is mere pagan foolishness, and opposed to Scripture and reason. Mr. C., the great modern champion of eternal ghost-torment, feels his weakness in regard to Scripture. Hence he makes very little use of it. Look at his 'life and death' speculation, and indeed, at all his writings, and behold what a 'famine of the word' they present. They are full of reasonings, but his dialogisms are not scriptural analyses of Scripture; but speculations of his brain, styled by Paul 'the thinking of the flesh' (which 'divines' say cannot think; for with them it is what they call 'the soul' that is 'the thinking I' that cogitates)—the cogitations of a mind, darkened by tradition, and vaunting itself in its logic, philology, and science; so that, 'not having the Spirit'—'not knowing the Scriptures' which exhibit the mind of the Spirit—it brings forth nothing but sophistry and vain conclusions. And the worst of it is, that there is no cure for our unfortunate friend, the supervisor; at least so long as he continues to repudiate 'Moses and the Prophets' as a sort of effete almanac of old Jewish times! This is the chief source of all his errors, he is ignorant of the law and the testimony; and therefore he cannot speak according to them; and as a necessary consequence, 'there is no light in him;' and even that which may be supposed to be in him, becomes mere darkness visible. All the logic, Greek, Latin and Hebrew, and all the science in the world, will not compensate an expounder of the New Testament for ignorance of the meaning of the Old. He can neither understand the gospel, nor 'the sanctions of the gospel.' If Mr. C. would talk rationally about punishment, he must humble himself, and as a little child begin to learn what 'the Gospel of the Kingdom' is. There is no getting along in the work of interpretation without this.

"Speaking of syllogisms, let us glance at that one Mr. C. has incubated out of his supermology 'for the sake of a few mere pretenders to sound

argumentative discrimination, and great logical acumen!

We have got a syllogism here which condenses his argument into 'regular form;' and now, says he, look at it, ye Destructionist pretenders to reason; see what ye have got to encounter, and tremble!—Oh! what will become of us?

"Behold the redoubtable syllogism:

"No one dispossessed of conscious guilt can be punished.

But persons annihilated are dispossessed of conscious guilt;

Therefore, no one annihilated can be punished.

The major premiss of this syllogism thrown into an interrogative form, is the question at issue between the eternal-tormentists and their opponents. Can a person dispossessed of conscious guilt be punished? The tormentists take the negative and say that no person unconscious of guilt can be punished. This is their syllogistic conclusion, as expressed in the above. Their major premiss and conclusion are 'No one dispossessed of conscious guilt can be punished; therefore, no one annihilated can be punished because he is dispossessed of conscious guilt; that is, no thing can be; therefore nothing can be, because it can not be.' This is all that can be extracted from the major premiss and conclusion; that is, they are mere assertions which previous argument has failed to prove. The minor premiss affirms a truth admitted by 'destructionists' and eternal-tormentists, that 'persons annihilated are dispossessed of conscious guilt;' and if there were no fallacy in the minor premiss, they would be bound to admit the conclusion; which would involve them in the guilt of denying all punishment, which Mr. C. desires to convict them of.

"But I have shown that no persons dispossessed of conscious guilt can be punished by any law whatever. This having been proved, Mr. C.'s syllogism is converted into moonshine, or rather into visible darkness; and a better 'regular form' takes the place of it, thus:

Any one dispossessed of conscious guilt can be punished.

Persons annihilated are dispossessed of conscious guilt;

Therefore any one annihilated by law is punished.

"The ridiculousness of the fallacy which converts Mr. C's logic into sophistry, will be seen from the conversion of his syllogism into the following forms:

"No one is punished who is dispossessed of conscious guilt;

Uzzah, when breached upon, was dispossessed of conscious guilt;

Therefore, though Uzzah was struck dead for transgressing the law, he was not punished!

"Again,

"No one is punished who is dispossessed of conscious guilt;

When a man is hanged he is dispossessed of conscious guilt.

Therefore hanging is no punishment!

"But, whence comes it, that so great a logician as my friend C. should be guilty of such an absurdity as to teach, in effect, that hanging is no punishment; or perhaps, therefore, a very agreeable thing?—What crotchet has he got into his head that has so perverted his intellect, that makes him contend for eternal consciousness of guilt and pain as the 'everlasting punishment' of Scripture? The crotchet that perverts him and all eternal tormentists is, the supposition that the 'natural man' is a compound of a mortal body and an immortal soul. They teach that this soul is the sinner, who lives after the body dies, in heaven or hell; or according to certain, in some intermediate places in 'the spirit-world,' where it is happy or miserable, short of the full degree it is capable of, according to the deeds it made the body do! They say that the gospel-salvation and damnation is for the soul; hence assuming that it is immortal, they convert the 'everlasting life' of the gospel into eternal blessedness; and its 'everlasting punishment' into eternal torment. As they have assumed the existence of this sort of a soul in man; and assumed also that

the good things of the Scriptures whatever they may be, are for that soul—they have soulized the words and sayings of God and his messengers. Hence, they have converted 'death' into life in misery; 'destruction' into always destroying; 'perished' into coming to nothing but never arriving there; 'everlasting punishment' into eternal punishing, &c.; for the obvious reason that if death, destruction, perished, torment, &c., be affirmed of a thing which is essentially deathless, and indestructible, they can mean nothing else. It is this canker-eating assumption that is the crochets of their bewitchment. While they hold on to this fiction of the flesh, they can never understand the Bible, which is silent as the grave on the existence of an hereditary immortal soul in mortal man. The most logical immortal-soulists know they cannot prove its existence from the Bible. Hence, they fall to speculating upon their own consciousness, or fly for proof to animal magnetism! There, on the sensoria of clairvoyants are mesmerically reproduced the thought-images of their own brains; and this is the highest evidence they can obtain. It is upon this shade of animal magnetism called 'the soul,' first observed by the idolators of old Egypt, that the superstitions and theologies of our age are founded. Expunge this fleshly conceit from the mind, and priestcraft with all its fooleries, against which the advocates of the punishment, the life, and kingdom of the approaching age contend, become the contempt of him whom the gospel has dispossessed, and ended with a hale and sober mind.

"As the 'everlasting punishment' is supposed to be for 'an immortal soul,' eternal-tormentists can see nothing of it till after death. But this does not accord with the Lord's teaching. The 'these' of whom he was speaking were persons who had risen from the dead, and who were corporeal existences. They had been dead for ages, and from their own showing do not appear to have known their fate till they attempted to justify them-

selves in his presence. During all that time previous to their resurrection, it is clear they had not been in a state of punishment; but being sentenced, they are commanded to 'go away into age-punishment.' Now, as Jesus comes to Israel's land, and is there at the resurrection, when he shall say, 'Depart from me, ye cursed, into the Age-fire,' 'go away into Age-punishment,' they are driven out of the country to a region afar off. This is termed in another place, being cast out of the Kingdom, into outer darkness, which is a cause of 'weeping and gnashing of teeth.'—(Matt. viii. 12; Luke xiii. 28.) The 'punishment' occupies the interval between the resurrection and the commencement of the thousand years, a period of some forty years; and is the judicial torment of living men for the evil of their doings. It has nothing to do with ghosts, or 'separate spirits,' or 'disembodied souls;" but with man, flesh and blood, like ourselves. It is the appearing before the judgment seat of Christ, and the receiving bodily the things threatened for evil doing.—(2 Cor. v. 10.)

Such is 'the terror of the Lord'—resurrection to torment by hunger, thirst, pestilence, fire, and sword, until payment is made of all that is due.—(Matt. xviii. 34.) The tormentors (*basanistai*) who are the Lord's messengers (Matt. xiii. 41), will know how to execute judgment with due severity. The guilty rise from the dead full grown men and women, as Adam and Eve when they first breathed the vital air, with a life of forty years before them; to receive just such a retribution as they would have experienced had their offences when committed been immediately followed by the penalty due. The covetous, for example, though idolators, are not punished before death. The day of their calamity is when they rise from the dead. Being rich at death, they are 'sent empty away' into the country of the beast and false prophet; and as beggars there, suffer all the torments of poverty and disease amid social disruption and distress, with all anguish of mind on

account of their cursed folly in sacrificing life and glory, and honour in the kingdom for the sake of their fleshly lusts; and with no prospect before them but unmitigated evil and death eternal. Men are horror stricken when such calamities seem to threaten them in the present state, and do all in their power to avoid them, or obtain deliverance. But now they have hope. Then, however, the covetous wretch is hopeless. Though he worshipped his wealth, and looked upon the necessities of his brethren without sympathy, before his death; at his resurrection he finds society in dismay, and himself unknown, uncared for, a homeless outcast, cursed of God and man, with the words ever echoing in his ears, 'No covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and

of God.'—(Eph. v. 5; 1 Cor. vi. 9.) He will seek death and shall not find it; and shall desire to die, but death will flee from him, until he has paid the last mite. Thus, while Lazarus and his friends are comforted in the kingdom, he is tormented (Luke xvi. 25,) with the worshippers of the Beast.

"But enough for the present. Who is there among the eternal tormentists that assume the custody of the public conscience, dare publish this article in any of their papers for the information of their readers? The exposition is new to this generation; but amply sustained by Scripture. Its novelty should command attention, as that is the attractive principle of the age; and its scripturality a minute examination."—DR. THOMAS, in the *Herald of the Kingdom*, 1852.

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### SIGNS OF THE TIMES EIGHTEEN HUNDRED YEARS AGO.

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Titus orders the construction of three fortified camps round Jerusalem. The Jews in Jerusalem seeing the dangers gathering around them, drop their quarrels and make common cause against the Romans. While the Romans are at work on their fortifications, the Jews make a sally in overpowering numbers, and drive the Romans away. Reinforcements arriving, the Jews are driven back into the city. Reinforcements then retire, and the Romans resume work; the Jews, imagining the retiring of the soldiers to be a retreat, make a second sally in greater force than before, and with terrible energy. Josephus says they rushed as if they had been shot out of a siege engine, and that the Romans could not withstand the fury of their onset. The Romans break and flee. Titus himself with a select band of soldiers stands in the breach and succeed at last in rallying the fleeing soldiers and repelling the Jewish assault.

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The Romans proceed with their

fortifications in peace, and the internal strife again breaks out between the factions in Jerusalem. The feast of unleavened bread has arrived, and great numbers of people press into the city to keep the feast. The temple is opened for the service, and John of Gischala makes use of the opportunity to introduce a large band of his supporters, with arms concealed under their clothes. Once inside, they throw off their disguise and seize the temple. Scenes of violence ensue, during which many are slain in the temple.

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Titus levels a considerable space outside the walls in the direction of Scopus, using for the purpose the hedges and walls of all the gardens and groves in the neighbourhood, and also all the fruit trees that abounded in the valleys in the suburbs. He also brings great masses from the rocks with iron instruments, in this way filling up all the chasms and hollow places from Scopus to Herod's monuments.

Having, in four days, completed the levelling works for the erection of battering rams, Titus makes a tour of inspection round the walls. Josephus is with him, and, instructed by Titus, proposes terms of surrender. The Jews answer with darts, one of which wounds Nicanor, a friend of Titus, on the left shoulder. This exasperates Titus, who gives his soldiers leave to set the suburbs on fire. He also directs them to cut down all the trees within reach and bring them for the purpose of raising banks against the city. The Jews bring the siege engines to the walls, which they have captured from Cestius, and keep up a fire of stones and arrows against the Romans busy at the banks. They also make frequent sorties. Notwithstanding this opposition, the Romans finish their banks, and the battering rams are brought into play. In the consternation caused by the shocks of the engines on the wall, the Jews again suspend their discussions and fight against the Romans. They keep up a perpetual fire of darts and torches on the soldiers working the engines, who, however, continue their operations without result to the wall.

After a lull, the Jews make a sally in great force at the Tower of Hippicus and try to set the engine on fire. The Romans are obliged to give way for a time, but finally succeed in driving back the Jews, who nearly succeed in their object. One of the Jews taken prisoner in this fight is by order of Titus crucified before the wall to strike terror into the besieged; at the same time one John is killed by a dart from the besiegers. On the following night, a tower about seventy feet in height, erected by the Romans, falls, causing consternation to the Romans, who, however, quickly recover from their panic. The engines now begin to make an impression on the wall, especially one called Nico, which succeeds in making a large breach. A chosen band of Romans enter this breach, and as the Jews had retired within the second wall to

escape the fire of darts from the towers, the Romans who assault the breach easily obtain possession of the first wall, and opening the gate admit the whole army. This is on the 15th day of the siege.

Having captured the first wall, Titus transfers his camp within it, having seized that portion of the city lying outside the second wall. Titus immediately makes arrangements to attack the second wall. The Romans, however, are harassed by constant and violent sallies from the Jews. For several days neither side weary. The day is occupied in perpetual attacks and repulses, and the night passes without sleep, from the fear each side is in that advantage will be taken by the other of the darkness.

At last the Roman engines demolish the little tower of the north wall, and through the breach thus effected a thousand Roman soldiers enter and take possession of the second wall. Titus hopes that this event will break the resistance of the Jews and lead to the surrender of the city, which he is very desirous of preserving from destruction. With this view, he forbids the soldiers to kill any of the Jews caught on the second wall, or to set fire to any of the houses. He then proposes terms of capitulation. The bulk of the inhabitants are anxious to comply, but the fighting men reject the proposal with scorn, and threaten death to every one disposed for peace. Some who advocate peace are instantly put to death, and an attack is made in great force upon the Romans who had come within the second wall. These are taken at a disadvantage from their ignorance of the tortuous and narrow streets, and only a portion of them escape through the breach with their lives. On this the Jews are greatly elated.

The Romans renew their attack on the breach, which is increased to a considerable width. The Jews range

themselves in a dense body inside the breached portion of the wall. Covered with their armour, they form a wall with their own bodies, which for three days the Romans in vain tried to break. On the fourth day, the Roman attack becomes so vehement that the Jews are obliged to give way and flee within the third wall. Titus demolishes the captured (second) wall, and makes dispositions for an attack on the third.

Before commencing his attack on the third wall, Titus resolves to try the effect of a military display on the minds of the beleagured Jews. He accordingly gets his soldiers to polish their accoutrements, and then marshals his army in imposing ranks in a prominent place inside the north wall. The splendid appearance of so great a body of troops produces a great impression on the countless thousands of spectators who cover the wall of the temple and the houses of the city—even the hardiest of the Jews were overawed, and Josephus expresses the opinion that but for the enormity of the crimes of which the factionists had been guilty, causing them to despair of forgiveness, the city would have surrendered. As it was, the factionists believing they would die with torments if they surrendered to the Romans, prepare to die in war, and resolve to go on with the defence of the city. The display lasts four days, and Titus perceiving no sign of surrender, on the fifth day resumes the work of the siege.

The Romans raise banks at the tower of Antonia and at John's monument. They find difficulty, however, in prosecuting the work, for the Jews within the third wall, standing on a higher elevation than the Romans, are able to keep up a constant fire of missiles upon them. The Jews have now learnt the use of siege engines, and of one sort for the firing of darts they have no fewer than three hundred in position, and forty for stones. By this means they are

able very seriously to impede the progress of the Roman work.

Titus, perceiving the slow progress made, resolves to make one more effort to induce them to surrender. He sends Josephus, who is attached to his staff, and whose wife and mother are among the besieged, to intercede with them. Josephus dares not enter within reach of the Jewish missiles, but selects a safe place within hearing distance of the wall and delivers an address to them, using every argument to induce them for their own sakes and for the sake of the city to surrender to the Romans. The Jews scorn his words and throw darts at him, whereupon he delivers himself of a long and vehement denunciation, expressing his conviction that that generation of Jews was the most impious that ever existed, and that God had fled from His sanctuary and was on the side of those who were fighting against it.

Although the violent and factionist element of the Jews spurn Josephus's advice, his speech makes a great impression on the common people, many of whom steal out of the city to the Romans and are allowed to pass through the military lines into the country. This causes increased vigilance on the part of the factionists within the city, who kill everyone the least suspected of an intention to desert to the Romans.

All order is slowly dissolving in the doomed city. Food begins to grow scarce—no corn appears anywhere for public sale. The factionists go up and down the city to secure, by force, a supply for themselves. They enter private houses and take whatever description of food they can find. If they find none, they suspect there has been concealment, and torment the inmates till they disclose their hoard. If the inmates who declare they have not concealed food are emaciated, they believe them and pass on without further search. If they

see any house shut up, this is to them the signal that the people inside have some food. They break open the doors, run in, and in many cases take the food out of the people's very mouths. Old men who hold fast their food are beaten till they let go. Women hiding what they have got, have their hair torn out by the roots, and children clinging to their morsels are lifted from the ground and dashed on the ground. They who have succeeded in actually swallowing their food before the robbers obtain admission are tortured as if they had been guilty of a fraud.

The scarcity of food becomes so great that even the rich have difficulty in procuring, at exorbitant price, a single measure of corn. When they get it they eat it in stealth and with closed doors for fear of the robbers. There is no such thing as a regular meal throughout the city, except among the soldier-robbers of Simon and John. The demoralization caused by the famine extends to private houses—children pull the morsel from their fathers' mouths, and mothers are not ashamed to eat what was set apart for their children; and the dying are utterly neglected. Some creep out of the city by night to gather wild plants, but almost invariably the soldier-robbers snatch from them what they have got.

Titus lays an ambush for those who come out to the valleys to gather food, and a great number of them are captured. Titus, thinking it unsafe to let them at large, and not feeling he could spare soldiers to watch them as prisoners, gives in to the clamour of the Roman soldiers, whose hatred of the Jews has been fanned into a fierce flame. He consents to their being crucified. Crosses are erected all round the walls in sight of the besieged, with the writhing forms of the wretched prisoners transfixed upon them. The followers of Simon and John use this as an argument against surrender. Notwithstanding this, many

run out of the city, preferring death at the hands of their enemies to the slow agonies of starvation. These, by the order of Titus, have their hands cut off, and are sent back into the city, if possible, to terrorise the city into submission. He rides round the city, exhorting the besieged to leave off their madness and not force him to destroy the city. In answer to this they heap reproaches on him from the wall.

The Romans hasten the raising of the banks for the siege engines. In seventeen days, four great banks are finished, and the engines are placed on them. The engines had scarcely got to work, however, when the principal bank, which had been, unknown to the Romans, undermined from the interior of the city, suddenly falls in with a loud noise, and is consumed with fire issuing from the mine. The Jews then make a sally upon the other banks, and set fire to the engines in the midst of desperate fighting. The occurrence very much discourages the Romans, who find the work of seventeen laborious and dreadful days destroyed in one hour.

Titus abandons the erection of banks, and builds a wall round the city with towers. The whole army are set to work, and the wall is completed in three days. By this means the Jews are hemmed into the uncaptured part of the city, and cannot make incursions to the environs either for food or fighting. A deep silence settles down on the city and famine makes progress. The upper rooms of the houses are full of dying women and children, and the streets are full of dead bodies. Burial ceases, and the bodies are simply thrown over the walls into the valley beneath. When Titus in going his rounds, sees the thick putrefaction running about them, he calls to witness that he is not responsible, and begins again to raise banks so as to expedite the capture of the city and put an end to the misery of the living.



Inside the city, one of Simon's lieutenants resolves to surrender the tower in his charge. Having persuaded the garrison, he beckons to the Romans, who take no heed, not believing him to be in earnest. Titus hearing of it, approaches the tower, but by this time Simon within the city becomes aware of the lieutenant's overtures, enters the tower, seizes and kills the garrison in the sight of the Romans, and mangling their dead bodies, throws them down the wall.

Many of the Jews now desert to the Romans; but only to encounter an awful death. A report (true in many cases) gets abroad that the Jews deserting the city have swallowed gold to save it from the robbers inside. The Roman soldiers consequently kill and open every Jew that falls into their hands for the sake of the gold. Josephus mentions that in one night, about 2,000 Jews were thus dissected. He remarks that God had condemned the whole nation, and turned every course that was taken for their preservation, to their destruction.

Inside the city, John and his robber companions finding no more opportunity of plunder among the people, melt down the holy golden vessels of the temple. These men now fight without any hope of victory, but give themselves over to the hardihood of despair. They only aim to harass the Romans as much as possible, and the Romans suffer great distress at their hands.

The wall suddenly gives way at the place where the ground had been undermined for the destruction of the Roman banks, but the Romans are dejected to find another (new) wall inside. Notwithstanding, a desperate attempt is made by them to storm the new wall, which is weaker than the old one. The attempt fails; but two days afterwards a band of Romans, during the night, creep through the ruins and effect an entrance into the tower of Antonia, where they kill the

sentinels, whom they found asleep, obtains possession of the wall and summon the army with the trumpet to the assault. Both sides wake up and a desperate and prolonged battle for the possession of the temple ensues in the city. As the struggle takes place in the streets, the Jews have the advantage, and the Romans have to retire, content with having taken possession of the tower of Antonia.

Titus gives orders to demolish the tower of Antonia so as to make a ready passage for his army. Meanwhile, he puts Josephus forward again to try and induce the Jews to surrender. Speeches were interchanged between Josephus and John, but without effect. Many of the Jews, watching the opportunity, creep quietly over to the Romans and are well received by Titus. To prevent others deserting, John gives out that Titus had killed those who had gone over to him. Titus hearing of this, displays the deserters to the people, upon which a great many more flee to the Romans. All these, standing together, beseech the Jews, with tears and groans, to surrender to the Romans, and so save the city and, at least, the Temple, from destruction. Titus himself appealed to them, declaring that he would preserve the Temple whether the Jews wished it or not. The Jews answer these proposals with imprecations and darts, and Titus, seeing there was no hope of making any impression upon them, resumes siege operations.

At the end of seven days, the tower of Antonia is demolished and a wide passage for the army made to the walls of the Temple. The Romans raise banks against the Temple wall. They are harassed and impeded by constant Jewish sallies. One of these attacks (upon the Roman guards on the Mount of Olives) came near the point of success; the Romans, however, gradually advanced their works against the Temple cloister opposite their works. This is the beginning of the destruction of the Temple.

The Jews kill many of the Romans by a desperate stratagem. They store a part of the cloister with inflammable materials, and then retire as though beaten before the Roman attack, upon which a body of Romans take possession of the deserted cloister. The Jews then set fire to the materials and few of the Romans escape the flames. On the western wall the Jews allow the Romans to obtain a footing in considerable numbers, and then fall upon them with such vigour that they are thrown down headlong from the wall, whole ladders, full of armed men, being thrown down at the same time. At this point the Jews obtain possession of the engines, after desperate fighting, in which large numbers of themselves are slain.

To make quicker work, the Romans pile burning materials against the western gates of the outer court and set fire to them. The fire catches the cloisters on the inside of the wall and extends a considerable way. The Romans are, by this means, enabled to make a large breach for the passage of the legions into the first or outer court. The actual Temple itself is as yet intact. Titus calls a council of war to determine whether to spare or destroy the Temple. It was decided to spare it as an ornament to the Empire, and orders to this effect are issued to the army.

Next day the Jews make a desperate sally from the east gate of the Temple. The attack, which lasts some hours, is repulsed with great difficulty by the Romans. The Jews retire into the inner court and shut themselves up. With a view to preserve the Temple, a body of Romans, by order of Titus, attempt to extinguish the fire in the outer cloisters. The Jews from the inner Temple attack them while so engaged. The Romans, enraged at this attack, repel it with great fury, and one of them jumping upon another one's shoulders, throws burning materials through a window into the Temple itself. The Temple catches

fire; the Jews raise a great clamour. Titus hastens to the spot and orders an immediate stop to be put to the fire, but the tumult on all hands is so great that his own soldiers cannot make out his orders. The fire is extended instead of stopped. The Jews indiscriminately fall upon one another among the smoking embers of the cloisters, and perish in large numbers. Many of the Jews who had taken refuge in the Temple are weak and unarmed: they are killed without mercy. Dead bodies are piled in heaps about the altar before the Temple. Titus dashes into the interior of the Temple, resolved, if possible, to rescue the building. His soldiers in an enthusiastic fury disregard his commands. He gives orders to those about him to beat the soldiers who refuse to obey; in the confusion, however, he can make no impression. Exasperation at the Jews and love of plunder prove too strong for him; the Romans spread the fire in all directions, and he is obliged to hasten out of the Temple to secure his own safety. The conflagration wraps the whole building in one destructive blaze, and in a short time it is burnt to the ground.

The Temple destroyed, Titus concludes there is no object in sparing the adjacent buildings, and the soldiers set fire to them. In the remaining portions of the cloisters and the outer wall, there are about six thousand women and children. Titus is asked what is to be done with them, but before his decision is given a soldier sets fire to the cloisters, and the whole multitude is destroyed. When the fire subsides, the Romans bring their ensigns into the Temple area, and there offer sacrifices to them amid great acclamations.

The upper city is still unsubdued, and in the possession of Simon and John, with whom are still a vast multitude of Jews. These, seeing the destruction of the Temple, propose to treat with Titus about a surrender. Titus offers to grant them their lives. Simon and John decline these terms,

and ask that they may be allowed to leave the city with their wives, and depart to the desert. Titus, indignant at their request, breaks off the negotiation, and resolves to hold no further parley with them. He gives orders to his soldiers to burn and plunder the city, and give no quarter to any. That part of the city in their possession is then fired.

The Jews in the upper city and part of the lower city resume hostilities. On the day following, the Romans drive them out of the lower city, and set all on fire as far as Siloam. Josephus makes a last appeal to the Jews holding the upper city to surrender. The Jews are inexorable, and set ambushes throughout the upper city to catch and kill those who attempt to desert to the Romans. Vast numbers are thus slain, and the city is everywhere full of dead bodies. The soldiers of Simon and John, driven to extremities for want of food, fight with one another over the plunder of the houses of private citizens.

Titus raises banks round Mount Zion, from which to batter the walls of the upper city. Several of Simon's lieutenants privately confer, and resolve to surrender to the Romans with their men, but Simon finds it out, kills five of them, puts the others in prison and places a garrison to watch their men. The latter, notwithstanding, succeed in deserting in large numbers.

Famine prevails in its severest form throughout the upper city. The soldiers have still some supplies left, but the citizens are absolutely without food of any kind, and perish in large numbers. Men go about the streets in search of food in a state of madness. In their intolerable hunger, they eat leather, wisps of old hay and refuse of all kinds. A lady roasts her baby and eats it in two meals. Despair settles

down upon all survivors, and the dead are envied.

In eighteen days the banks on Mount Zion are finished, and the engines are brought into play against the wall. In a short time a breach is made, and the Romans obtain an easy entrance, all power of resistance having departed from the Jews. The towers are captured and the city taken. The Romans plant their ensigns on the towers, and make joyful acclamations of victory. The city is given up to plunder. When the soldiers enter the houses they find the upper rooms full of dead men, women and children. They are horror-struck, and set all on fire. Vast crowds of miserable survivors in the streets are slain without mercy, and the torrent of blood is so great that the fire in many of the burning houses is quenched by it. The Roman soldiers, tired of killing, receive instructions to spare the young and the strong. During the process of discriminating as to who should be kept alive, 11,000 perished for want of food.

The number spared for captivity is ninety-seven thousand, of whom many are afterwards destroyed in the public games. All above seventeen are chained and sent to work in the mines in Egypt. The number which perished during the siege is eleven hundred thousand, of whom six hundred thousand were thrown over the walls, causing at one time such a pile of corruption that the Romans were obliged to withdraw from that part. The city and the Temple are utterly demolished to the foundations, and the ground on which they stood ploughed up.

Israel "falls by the edge of the sword," and is carried captive into all nations, and Jerusalem is trodden under foot by the Gentiles, till the times of the Gentiles are fulfilled.

EDITOR.

## EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT.

FOR the materials here presented, the writer draws upon a vivid and painful remembrance. Though what is recorded may not have taken place in the exact order given, yet all is founded upon facts which at one date or another occurred in the days of his clerical bondage. These details of a discordant and bitter experience from which the truth has delivered him, may not only prove interesting to the brethren, but may also confirm them (if need be) in their well-grounded assurance that "this is the true grace of God wherein we stand."

There are secrets belonging to the clerical as well as to other professions. A man requires to have been thus engaged in order that he may appraise the system at its true worth. Popular sentiment assigns the clergy a level inaccessible to the common run of men, and veils their character and inner life in a cloud of mystery which it is considered almost sacrilege to penetrate. Yet the true man of God has nothing to conceal. He dares to throw open his closet door to the friendly inspection of his neighbours. He has "renounced the hidden things of dishonesty," and neither "walks in craftiness nor handles the word of God deceitfully," but is prepared "by manifestation of the truth to commend himself to every man's conscience in the sight of God."—(2 Cor. iv. 2).

If in these former days we should hardly have been prepared to use such frankness in relation to our own affairs,

the blame lies with the system, in which, when a man gets fairly enmeshed, he feels that he must needs magnify himself as well as his office. The open avowal of ignorance concerning revealed truth, or inability to reconcile current theologies therewith, would be immediately fatal to clerical influence. So long as he keeps silence, the people do not know how much there is treasured up in the storehouse of his brain. We say this at the risk of producing in the reader's mind that obnoxious sentiment which familiarity is said to breed. Doubtless he will smile at the complete ignorance of the Divine word, which the following sentences make manifest. Is such ignorance general or exceptional among the members of the ministerial craft? We venture to record our entire conviction that we were far from being alone in this total darkness as concerning the mind of God. Of the best (so considered), and certainly the most expensive aids to a correct understanding of the Scriptures, we had an abundance, and made a liberal use. But still the gloom did not lift from our apprehension of what has been "written aforetime for our learning." The Bible remained for the most part a sealed book. This was specially the case with the Scriptures of the prophets. Perhaps the most dog-eared part of the pulpit Bible was the neighbourhood of the 40th chapter of Isaiah; yet if when reading this popular selection some Philip had put the question, "Understandest thou what thou

readest?" we should have been compelled to acknowledge our need of some man to guide us. Often enough have we felt when thus engaged, how excessively awkward it would be were any person in the congregation to request an explanation of the chapter we had just read with such dignified intonation! How wise and prudent the clerical arrangement which imposes a solemn silence on the people! And how ill suited to the requirements of clerical religion, the apostolic plan of "reasoning out of the Scriptures," when they "assemble and meet together."

To "give the sense and cause the people to understand the reading" (Neh. viii. 8) would seem a reasonable thing. But this pre-supposes the possession of scriptural knowledge by him who reads, and such knowledge is a grand disqualification for the clerical office. A glimmer of light on a few of "the first principles of the oracles of God" is the beginning of the end of this robed and salaried dignity, providing the man be at all honest toward God. There are, probably, few men in high clerical places who could (off book) give us the names of the twelve apostles, or say how long and under what kings Isaiah prophesied. It would be an interesting occasion could a number of ministers or clergymen be made to take the place of the children belonging to a Christadelphian Sunday School on examination day. Than their confusion it would be difficult to picture a more amusing spectacle. Gowns and bands! Hoods and surplices! How utterly confounded these gentlemen would be when the printed list of questions was placed before

them—questions, however, simple enough to the youth "trained up in the nurture and admonition of the Lord." We feel it to be matter for fervent gratitude that we were not thus situated at any time during the period of our clerical dignity.

What a tale might we unfold—of hollowness and artificiality, of miserable pretence and sham! How impossible to return to such experiences! Truly we may say with the Psalmist: "Our soul hath escaped as a bird out of the snare of the fowler: the snare is broken and we are escaped."

#### THE DIARY.

*Monday.* — Having thought over my discourse of yesterday on Heb. xi. 8-10, I have concluded that great credit is due to the congregation for their patience in listening to it. That is, if they *did* listen to it. But I more than suspect that the majority of them were thinking about something else. I am not conscious of ever having treated a subject in so unsatisfactory a manner. Yet it was the best I could do. *Fairbairn's Typology* only mystifies the matter. Not the slightest help to be got from the *Commentaries*—German, American, or English. It is plain that Abraham never got the *land* that was so explicitly promised him. Was he following an illusion? Did God promise him one thing and give him something else instead? So the people expect me to teach. But it seems very strange. To be orthodox on this matter I must affirm that though he never got the *land*, he received "its spiritual equivalent" at the time of his death, if not before. This is a little dogmatic. But then the people like a man who speaks with authority. It would greatly have simplified the subject if the *land* had not been promised to Abra-

ham *himself* but merely to his seed; and if Paul in his Epistle to the Galatians had not so distinctly repudiated the idea that the promise was fulfilled in Israel's occupancy of Canaan under the law of Moses.

Then there is that puzzling definition of "faith" in the first verse of the chapter. I have often felt the loss of a good terse scriptural definition of "saving faith." But really this apostolic one is entirely useless to me. The people would not believe me were I to say that without the faith thus defined "it is impossible to please God." And yet this is how the 6th verse reads. Why do we ministers so completely ignore Paul in this matter, and urge the exercise of a faith for salvation which is *not* "the substance of things hoped for," &c.? Who will make the dark things clear? These apostolic statements appear perfectly clear and simple in themselves, but somehow they don't fit well and naturally into any current theological system that I am acquainted with. There is no encouragement given by the people we preach to, to a careful unbiassed re-examination of the Bible. Everything must be made to square with old established ideas. And the passages that will not yield easily to this process, must be passed over in silence. I have come across the following sentences, which accurately describe the condition of things that prevails among pewholders generally:—"They shrink from the toil of working out truth for themselves, out of the materials which Providence has placed before them. A ready-made creed is the paradise of their lazy dreams. . . . Such men are the materials of whom good Catholics, of all sects, are made. They form the uninquiring and submissive flocks which rejoice the hearts of all priests."

*Tuesday.* — Pastoral visitations — falsely so called. Dare not tell the people outright how I hate these complimentary calls. Yet they are necessary if I would retain my hold upon their sympathies. I find re-

ligious conversation impossible. in most cases, and embarrassing in all. Have no means of ascertaining precisely who are truly converted and who are not. All seem pretty much alike. Perhaps it is not my business. But why then have they made me their shepherd? The test of church-membership being simply a profession of love to Christ and approval of the principles of Congregational Independence, there is no enquiry into doctrinal belief. Deacon C—— thinks it impertinent to ask people any questions about their creed. The table is thrown open to all who may care to stay. Wonder whether Paul would have fallen in with such an arrangement. Spend the evening at Mr.——'s. Large and fashionable company in full dress. Weary time passed in drawing room, waiting for dinner. Converse on anything except religion. Dinner announced. My neighbour, at this repast, is an ardent believer in the doctrine of eternal torments—a part of my creed which I shall have to overhaul one of these days. His belief does not seem to affect his appetite, nor prevent him from looking upon the wine when it is red. His indulgence in such things strikes me as being a trifle inconsistent with his cherished conviction that between the rising and the setting sun tens of thousands are dropping into everlasting flames! But this may be owing to the warped condition of my judgment, and a perverse disposition to expect that a man will generally behave as he believes. Preparations for a dance after our departure. Am expected to wink at this sort of thing. Come away with an uneasy impression that all is not right, and that Jesus would not have been at home in such a company.

*Wednesday.*—Prepare discourse for this evening's service. Long time consumed in searching for a text: call the tobacco-pipe to my assistance. What an extraordinary habit this is! and it grows upon me: regret its formation exceedingly. It is very general amongst ministers, and yet I cannot reconcile it with the apostolic injunc-

tion, "Keep thyself pure." By the way, I am struck with the importance the Scriptures attach to the state of the body: I must look into this. It seems difficult to account for the circumstance, on the common supposition that the real man is a responsible immateriality, and separable from the body. I decide at length to preach from the words, "Are there few that be saved?" Try to make out an encouraging case—notwithstanding the countless myriads known to be outside the circle of all religious agency. The congregation, on the whole, seem pleased with the conclusion arrived at. Mr. S. thinks no Unitarian can be saved. Yet it seems strange that such upright and estimable people as these generally are, should be eternally tormented. Deacon B. was of opinion that everyone will have another chance under more favourable surroundings. This idea looks more pleasing than scriptural. As, however, half the human race are said to die in infancy, and as the salvation of all infants is regarded as a matter of course, there seemed to be fair ground to start from, with an argument directed towards a philanthropic solution of the great problem of human destiny. But then we cannot think of infants, without also thinking of adults: and the hypothesis of infant salvation leaves room for the inquiry, How comes it to pass that human beings are allowed to grow up to manhood, and thus incur the likelihood of being sent to suffer in hell for ever? Fortunately for me, this difficulty does not appear to have presented itself to any in the congregation. Of course I was not under obligation to suggest it: it is far easier to raise objections than to answer them. In the category of the saved I included the great bulk of the heathen world, though not without some hesitation, as I remembered the wealth and energy expended in the Missions, and the fact that the apostle Paul was sent to the Gentiles to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins."

I have not yet met with any writer who gives a reasonable view of the subject. Objection may be urged alike against the theory of heathen salvation, and that of their endless punishment. It is just a question whether they can be of that incalculable value in the sight of God, which is commonly attributed to every member of the race—seeing that "missions to the heathen" may be said to be peculiar to the present century. If they are so precious, it is strange they have not had the gospel sent to them before. But it would never do to pursue these reflections in public.

*Thursday.*—Have to speak to-night in Great George Street Chapel, on "Our Vacant Churches"—a topic suggestive of the grossest anomalies, for which, I fear, I cannot name a remedy less severe than that which would require the breaking up of the whole system. It is notorious that "the offer of a larger stipend elsewhere," is a very general and potent *cause* of such vacancies. Then very often, ministerial brethren find themselves in rivalry with each other as candidates for the same pastorate! Imagine Silas and Timotheus each trying to preach the other out of the sympathy and admiration of the same congregation, with a view to a comfortable settlement as its pastor!! Moreover, I must dwell upon the fact that we consider it unwise for a man who desires "a call," to present himself before the vacant church as soon as the vacancy occurs. His plan is to wait until the people have been thoroughly wearied out under the "supply" arrangement, and to watch his opportunity, and if possible, get a hearing when the church is on the point of deciding to have a minister. He is careful too, to take a couple of his most telling discourses. His intense anxiety to procure the appointment must not be betrayed by a single glance of the eye. The whole affair must seem a matter of perfect indifference to him; he must combine the wisdom of the serpent with the harmlessness of the dove. It seems

impossible to reconcile all this with primitive usage: but then the times have changed, and the wonderful progress of Christianity has developed an ecclesiastical situation, for which there are no specific regulations to be found in the New Testament; so say my friends. I am beginning to be rather

sceptical on these points. The identity of modern and apostolic Christianity I imagine would be a difficult thing to establish. It would never do to say so to-night. I must be content to suggest a few mild reforms. It is of no use crying out against evils, in the absence of any feasible plan for their abolition.

(To be continued.)

## THE RUSSO-TURKISH WAR.

### A DIALOGUE.

#### PART II.

*Dramatis Personæ.*—BROTHER HOPEFUL WATCHER, BROTHER WANT-TO-KNOW,  
AND MR. FRIENDLY NOTSURE.

DATE: JUNE 27TH, 1877.

*Brother Hopeful Watcher*—(hurrying off to his day's duty, meets brother *Want-to-Know*)—Good morning, brother *Want-to-Know*.

*Brother Want-to-Know*.—Good morning, brother *Watcher*, I hope you are in good health?

*Brother Hopeful Watcher*.—Yes, thank God, my health is good. It could scarcely be otherwise with so much good news agoing. As Solomon says, "A merry heart doeth good like a medicine."

*Brother Want-to-Know*.—I suppose you refer to the political news.

*Brother Hopeful Watcher*.—Exactly. No news can come near in goodness to the signs of the coming of the Lord. The signs are most cheering.

*Brother Want-to-Know*.—Well, I suppose they are, but I cannot always feel like that. I believe the Lord is near and that the events going on show it; but somehow I don't realise it with the distinctness with which it impresses other people—yourself, for instance.

*Brother Hopeful Watcher*.—It is not easy to realise what we do not see; but the power to realise results springing from certain causes increases with acquaintance with those causes. But I am not able to stay with you now.

*Brother Want-to-Know*.—Can we

make an appointment? I am longing for another conversation.

*Brother Hopeful Watcher*.—Let me see: will you be at liberty to-night?

*Brother Want-to-Know*.—I will.

*Brother Hopeful Watcher*.—Very well, come to my house at eight o'clock.

*Brother Want-to-Know*.—Thank you. May I bring Mr. *Notsure*?

*Brother Hopeful Watcher*.—By all means.

(*The two separate, and meet again at the appointed hour, Mr. Friendly Notsure accompanying brother Want-to-Know. Greetings exchanged.*)

*Mr. Friendly Notsure*.—You remember me?

*Brother Hopeful Watcher*.—Oh yes: we had some interesting conversation together just at the outbreak of the war, two months ago.

*Mr. Friendly Notsure*.—I have to confess myself more interested in Continental affairs since that conversation.

*Brother Hopeful Watcher*.—I am glad of that for your own sake. It is also pleasant to hear of good effects from what we do.

*Mr. Friendly Notsure*.—What do you think of the military situation at the present time?

*Brother Hopeful Watcher*.—Well, it is very promising. You have heard, of



course, that the crossing of the Danube by the Russian army has begun?

*Mr. Friendly Notsure.*—Yes, it has begun: but it has been delayed much longer than you anticipated?

*Brother Hopeful Watcher.*—Yes: that has been in consequence of the exceptional lateness in the falling of the Danube, which until the last few days has been too high to allow of the passage of troops.

*Brother Want-to-Know.*—In some invasions, the Russians have been able to cross the Danube several weeks earlier than this.

*Brother Hopeful Watcher.*—Yes, but the delay has not been without its advantage; it has given the Russians more time to mature their arrangements and consolidate their forces—no small work with such an enormous mass of men; and now that they have commenced the crossing, they will doubtless go ahead with a will.

*Mr. Friendly Notsure.*—The Asiatic army seems to have made much more progress.

*Brother Hopeful Watcher.*—Yes: you see there was no natural barrier like the Danube to delay the commencement of active operations there.

*Mr. Friendly Notsure.*—But does it not seem from this Asiatic invasion, as if there were a good deal of hypocrisy in Russia's professions that she has undertaken the war on behalf of the suffering subjects of Turkey, and not to gain her own ends? Why does she need to invade Turkey in Asia in order to help those she professes to wish to succour in Europe?

*Brother Hopeful Watcher.*—No doubt Russia thinks that the firmer hold she gets of Turkey as a whole, the more easily will she be able to make her submit to whatever terms she may afterwards impose on behalf of the christian subjects of Turkey in Europe.

*Brother Want-to-Know.*—I suppose it is so. The military necessities of the case require operations in Asiatic Turkey. Besides, Turkey's Asiatic subjects, both in Armenia (the scene of the present operations), and elsewhere, are suffering greatly from Turkish oppression; and why should not they also come in for a share of Russian deliverance at the end of the war?

*Mr. Friendly Notsure.*—There may be something in that, though I confess I find it hard to believe that Russia is actua-

ted by humane and philanthropic motives.

*Brother Want-to-Know.*—I think it more likely that she is impelled in the present case by humane motives than by ambitious motives.

*Mr. Friendly Notsure.*—Ah! you seem to have a good deal better opinion of the Russians than I have. They've made just the same kind of professions before. They are always doing this, that and the other for the interests of humanity, and commerce, and civilization, and so on. They never intend to make conquest, or territorial annexation, or anything of that sort; oh dear no! they never think of such a thing; and yet, at the end of a campaign, they invariably do annex, and then they say they simply yield to the exigencies of the situation! The country annexed has got into such a state of anarchy, that unless they take the administration of affairs into their own hands, something dreadful will happen; and so, forsooth, their civilizing and annexing mission was forced upon them! That was about the sum and substance of their tale in regard to Khiva or some other place in Central Asia; and that makes me more than suspicious now. I've no faith in their professions.

*Brother Want-to-Know.*—But what is more natural than that the Russians should sympathise with the sufferings of the Christians in Turkey, especially considering that they are substantially of the same race and religion? If the English, so far off, and possessing so little in common with them besides a common humanity, have shown such a warm sympathy with them, why should we refuse credit to the Russians for the same sympathy, and for undertaking this war as the result of that sympathy?

*Mr. Friendly Notsure.*—I cannot see it.

*Brother Hopeful Watcher.*—It seems to me a case of the two knights and the shield over again: you look at different sides of the shield, and you are both right in a certain way. You each speak of "the Russians" as though they were "one and indivisible:" you seem to forget that there are the Russian people, the Russian emperor, the Russian government and the Russian army, each of these classes probably looking at the matter from a somewhat different standpoint. The people are, on the whole, no doubt disinterested in the matter, and desired the war from the motives Mr. Want-to-Know has mentioned, mixed perhaps

with a dash of their traditional hatred of the Turk. The Emperor, too, is notoriously peace-loving, and tried to avoid war, until at last it was forced on him by his own subjects and by the irresistible course of events; but the army, I suppose, like most armies, was ready for war partly on account of the prospect of "glory" (the "glory" of killing their fellow-creatures!) and the chance to each soldier of promotion in his profession; whilst as for the government officials, perhaps their feelings were a combination of those of the others, and, like most other governments in this evil world, they were doubtless willing to take advantage of any opportunity of increasing their country's power and territory. That seems to me a fair way of looking at the matter, and an explanation of the cause of Russia's action, so far as it depends upon her motives. What I have just said, however, only relates to Russian motives in regard to the present war. There is no doubt that, speaking generally, nearly all Russians strongly desire Russia's extension, for there is a belief amongst them that Russia will ultimately conquer the world; and the policy of Russia has always been one of steady extension in every direction possible.

*Brother Want-to-Know.*—That reminds me of a serio-comic map of Europe I saw the other day, representing most of the Powers by men in different attitudes, and Russia as a great octopus stretching out its arms in every direction, with one round Poland, two others gripping Turkey by the arm and foot, and another round the Shah's neck—in token, I suppose, of Russia's affectionate regard for Persia, when she can make her subservient to her aims.

*Brother Hopeful Watcher.*—I have seen the map. It is amusing, and no doubt truthfully represents the political tendencies of the present hour; but of course, it throws no light on the only really practically important phase of the subject. The politicians cannot tell us what is coming; and apart from a knowledge of this, the prospect is dark and perplexing. There is no information to be derived on this subject from the maps or newspapers. We get it in prophecy alone.

*Mr. Friendly Notsure.*—That reminds me of our last conversation. I was hoping we would get back to the subject of prophecy.

*Brother Want-to-Know.*—So was I;

in fact, we have met for the purpose. We were talking about the latter part of the eleventh chapter of Daniel, which I think we all agreed applied to Russia and Turkey, and which Mr. Watcher was confident referred to the present war.

*Brother Hopeful Watcher.*—Yes, that was so.

*Brother Want-to-Know.*—Is there any particular part of the subject you would like us to go into to-night, Mr. Notsure?

*Mr. Friendly Notsure.*—There is a passage in Revelations which I have heard referred to, and which I think you apply to Turkey; I mean Revelations xvi. 12, where it is said that "the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up." Am I correct?

*Brother Hopeful Watcher.*—Quite correct. We understand that to refer to the decay of the Turkish Empire, which has been going on during the greater part of the present century, which is still going on, and which we feel assured will continue to do so until its name disappears from the map.

*Mr. Friendly Notsure.*—I should be glad of a little explanation on that matter. First, as to your reason for understanding the river Euphrates to symbolise the Turkish Empire. It appears to me that some of these symbols are very elastic things, and that they are often stretched to suit a theory.

*Brother Hopeful Watcher.*—It may appear so in view of the variety and contrariety of prophetic vaticinations that have been launched upon the world from time to time; but if you examine the subject on its own merits, you will find that Bible symbolism is to a great extent (especially in the book of *Revelations*) constructed on most exact principles—I may say with almost mathematical accuracy, although it can scarcely be classed with what are called "the exact sciences."

*Mr. Friendly Notsure.*—No, indeed; for students come to such conflicting conclusions.

*Brother Hopeful Watcher.*—So do students of science in almost every department, except as to the most palpable facts.

*Mr. Friendly Notsure.*—I admit that.

*Brother Hopeful Watcher.*—Would you therefore say that scientific truth was not to be found?

*Mr. Friendly Notsure.*—Not exactly. Still, the differences in prophetic interpretation are embarrassing to such as me,

who have not given it sufficient attention to be able to judge for myself.

*Brother Hopeful Watcher.*—No doubt that is the case. The conclusion to be drawn is, that you must give the subject more attention.

*Mr. Friendly Notsure.*—But where shall I begin, with so many schools?

*Brother Hopeful Watcher.*—Well, begin with that which is next to you. You have come in contact with the Christadelphian mode of interpretation; and this has the advantage of having been proved correct by the events of the last twenty-five years.

*Mr. Friendly Notsure.*—I understand as much.

*Brother Hopeful Watcher.*—The differences, and the "stretching" to which you have referred, arise to a great extent from students speculating instead of adopting the scriptural plan of "comparing spiritual things with spiritual," and using the explanations the Bible itself gives of its own symbols. In the case in question, we have an especially good illustration of the Bible explaining itself. This symbol of a river is used in another passage, and there explained. Isaiah viii. 7, referring to the Assyrian invasion of Judea in the reign of Hezekiah the prophet, says: "Behold, the Lord bringeth up upon them the waters of the river, strong and many, EVEN the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah: he shall overflow and go over." Here we have "the river," which in Scripture means the Euphrates, used as a symbol for Assyria, that river being the principal river that drained Assyrian territory; and the expressions "waters," "channels," "banks," and "overflow," are in perfect keeping with the symbol. Now if Isaiah used the Euphrates as a symbol for the power that in his day occupied the territory through which it ran, is it not logical—or rather analogical—to interpret the words of the Spirit spoken by John as referring to the power now owning the Euphrates?

*Mr. Friendly Notsure.*—There is a certain force in that.

*Brother Hopeful Watcher.*—There is another illustration of this mode of representation in the same chapter in Isaiah, in the preceding verse: "This people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son." The Kingdom of

Judah is here represented by the stream of Shiloah or Siloam, which ran near to the temple of Jerusalem.

*Mr. Friendly Notsure.*—I suppose that is what Milton, at the commencement of *Paradise Lost*, refers to as "Siloa's brook that flow'd fast\* by the oracle of God."

*Brother Hopeful Watcher.*—The very same. It was used to symbolize the kingdom of Judah, not because of its size, the Jordan being of course beyond comparison in that respect, but perhaps because of its contiguity to Jerusalem, the seat of the throne of David, against which the Ten Tribes had revolted—and to the temple, in which God had manifested Himself, or "placed His name," and to which the tribes of Israel were commanded to resort to offer sacrifice and praise, an appointment which the Ten Tribes had set at naught by worshipping at Bethel and Dan. You will find the 122nd Psalm interesting in connection with this matter.

*Mr. Friendly Notsure.*—Your argument is good, and perhaps conclusive: but I should prefer to see some evidence that water is used in a political sense in the Apocalypse. You know the sixth vial, which you apply to Turkey, occurs in the Apocalypse: and it would be more satisfactory to have some evidence from that source.

*Brother Want-to-Know.*—That is a good idea. Perhaps Isaiah is no guide to John.

*Brother Hopeful Watcher.*—I think increasing acquaintance with the Scriptures will convince you that they are pretty much of a unit. They are written in their various parts by different men, so far as the penmanship, and even the composition, is concerned. But the same spirit regulated their production, as is testified in them, and as is proved by the identity of their spirit and doctrine in all parts. Consequently, the use of a symbol in Isaiah ought to be some guide to its meaning in John.

*Brother Want-to-Know.*—Perhaps so.

*Brother Hopeful Watcher.*—I would say unquestionably so.

*Brother Want-to-Know.*—You are always so positive in your views.

*Brother Hopeful Watcher.*—Not without a reason.

*Brother Want-to-Know.*—Granted. Still, I would like to see some evidence from the Apocalypse itself that water

\*"Fast" formerly signified near or close to.

is used with a political meaning. Mr. Notsure's suggestion on this point strikes me as quite a happy one.

*Brother Hopeful Watcher.*—Well, you have evidence in the symbol of the woman seen by John sitting on many waters. You are aware that the woman is interpreted to mean the governing city of the Roman system in her political and ecclesiastical relations (Rev. xvii. 18): and of the waters it is said, "The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues."

*Mr. Friendly Notsure.*—Where is it?

*Brother Hopeful Watcher.*—Verse 15, same chapter.

*Mr. Friendly Notsure* (looks at the passage).—I must allow that is conclusive. The Euphrates must symbolise the Turkish Empire. Perhaps you will kindly pass on to the other point, as to the drying-up.

*Brother Hopeful Watcher.*—That is a very simple matter. Just as the drying-up of a river or any other body of water is a gradual process, very different from draining off the water by a breach in the river-banks or any other rapid means, so the exhaustion of the political Euphrates—in other words, the destruction of the Turkish Empire—was to be a gradual thing.

*Mr. Friendly Notsure.*—I presume the history of the Turkish Empire corresponds with that? I have not made myself particularly acquainted with it.

*Brother Hopeful Watcher.*—Nothing could be a more complete fulfilment of the prophecy than the history of the Turkish Empire during the present century! To begin at 1820, there was the Greek insurrection, which ultimated, in 1827, in Greek independence. During those seven years there was also a revolt in Wallachia and Moldavia, an invasion of the Asiatic provinces of Turkey by Persia, and the insane massacre of the intractable but powerful Janizaries by the Sultan Mahmoud, who thereby greatly weakened the military power of Turkey, and ill prepared it for the Russian invasion of 1828-9, which resulted in the partial independence of Wallachia and Moldavia—erected after the Crimean War into a principality under the name of Roumania—and also of Servia. In 1829 also, the French took Algiers from Turkey, and made it into a French colony; and this was followed, about 1832, by the revolt of the Pacha of Egypt, about which we were

talking in our former conversation.

*Brother Want-to-Know.*—That led, I think, to the partial independence of Egypt about the year 1840.

*Brother Hopeful Watcher.*—Yes. Then in '54 to '56 there was the Crimean War, which, though resulting in the defeat of Russia by Turkey and her allies, weakened Turkey to an extent little dreamt of by her supporters at the time.

*Mr. Friendly Notsure.*—The Duke of Wellington once said that the next worst thing to a defeat was a victory.

*Brother Hopeful Watcher.*—Yes, but I don't mean in that sense. That war taught Turkey the art of borrowing in the markets of Europe; and since then she has been enjoying the luxury of getting into debt, which has ended in her bankruptcy. Add to these events others of a different kind—the great earthquake in Syria in 1822, outbreaks at various times of cholera, the plague, and other epidemics, and conflagrations and famines—sweeping off hundreds of thousands of the population—besides the continuous degeneration of the administration of the country, leading to the falling-off of both internal and external trade, and you will, I think, see that seldom in the history of the world has any powerful State been weakened so gradually and uninterruptedly by a succession of events all tending in the same downward direction, each of itself insufficient to produce the result, but all combined doing it most effectively—a process which amply justifies the symbol of a drying-up river.

*Mr. Friendly Notsure.*—I cannot resist the force of your explanation. I already begin to see the truth of your remark as to the exactness of certain Bible symbols: there seems to be much firmer ground to tread on in interpreting prophecy, than I had any idea of.

*Brother Want-to-Know.*—There was a difficulty in my mind, but your summary of Turkish events has, I think, answered it.

*Mr. Friendly Notsure.*—What was it? Let me have the benefit of it.

*Brother Want-to-Know.*—Well, I was thinking there seemed to be an inconsistency between the prophecy in the eleventh of Daniel, that the Turkish Empire was to be invaded and overrun by Russia—implying its violent destruction—and the teaching of the 16th of Revelations, that its power was to be taken away gradually.

*Mr. Friendly Notsure.*—Oh yes: that

had not occurred to me: there is something in that. How do you see that difficulty met in Mr. Watcher's summary?

*Brother Want-to-Know.*—Well, in this way. The events of the last fifty years or so have comprised seasons of military violence. I was not before so fully acquainted with them. I can see that the present Russian invasion is only one of a series of events, the chief of which have, even taken separately, been of considerable magnitude. This is the third invasion of Russia within that time, and therefore the present war is quite in keeping with the character of the chain of events that have constituted the "drying;" only it is of greater magnitude than most of the other links in the chain.

*Brother Hopeful Watcher.*—Yes; the matter only needs to be looked at comprehensively, in order to be seen clearly. The "drying-up" by no means excluded the use of violent means in the destruction of the Ottoman Power: it simply required that the violence should not do its work suddenly, but by degrees; and should operate during a lengthened period of time.

*Brother Want-to-Know.*—Yes, that is just the idea I was endeavouring to express.

*Brother Hopeful Watcher.*—Then again, Mr. Notsure, we have a strong confirmation of the truth of our understanding of this prophecy, in the next two verses. It is indirect, but strong. Let me read them. "And I saw three unclean spirits, like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the spirits of devils (or *demons*) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." You will observe that these events occur during the same epoch as the drying-up of the Euphrates. This 16th chapter is a prophecy concerning the pouring-out of seven vials, that is, the judgments of God during seven periods of time, commencing towards the end of the last century. The first five vials have been poured out—you will find an historical account of them in the 3rd volume of *Eureka*—and the sixth is clearly being poured out now, according to the prophecy in relation to the Euphrates. Now, as the prophecy about the "spirits like frogs" also occurs under the sixth vial, we ought

to be able to find some events corresponding to them transpiring concurrently with the drying-up of the Euphrates, at least during part of the time. Now we do find such events.

*Mr. Friendly Notsure.*—What do you understand the frogs to be?

*Brother Hopeful Watcher.*—Not "frogs"—"spirits like frogs." The frogs clearly represent the French people, or the French Power, on account of the Franks, from whom the French have descended, having come from Westphalia, a marshy country, abounding in frogs, and more particularly on account of their first heraldic national symbol being the frog.

*Brother Want-to-Know.*—And the French eat frogs, and also use them freely in their sculptures in public places.

*Mr. Friendly Notsure.*—Oh yes, I remember seeing some carved on a fountain in one of the public gardens in Paris—I think in the grounds of the Palais de Luxembourg—but I never thought they had a prophetic significance.

*Brother Hopeful Watcher.*—They were formerly part of the coat of arms of France.

*Mr. Friendly Notsure.*—I thought the French coat-of-arms were three *fleur de lis*—lilies?

*Brother Hopeful Watcher.*—Yes, no doubt they have also been used, and I believe still are, and on an ancient shield of one of the kings of France, frogs and lilies are put side by side, but the absence of any mention of lilies in the prophecy does not present any difficulty, for they would be quite inappropriate to represent "unclean spirits:" how incongruous to talk of three unclean spirits like *lilies*—the very emblems of purity—whereas frogs, which live in muddy places, are very apt symbols. The use of both frogs and lilies by the French, however, has a significance which you will find explained in the 3rd volume of *Eureka*, chapter 16, as well as in *Elpis Israel*.

*Mr. Friendly Notsure.*—You take the frogs to refer to the French, then; and what are the Dragon, Beast, and False Prophet? I should think the False Prophet is the Pope.

*Brother Hopeful Watcher.*—Yes, or rather the Papacy, of which he is the head. Prophecy deals with systems rather than individuals, though sometimes mentioning individuals by

their official designations, as representative of the systems. "The Dragon" represents Turkey, as the power possessing Constantinople, which was the capital of the eastern division of the Roman Empire, the coat-of-arms or standard of which was a Dragon; and "the Beast" must represent Austria, because she is the modern remnant of the ancient Holy Roman Empire, revived under Charlemagne and continued in the German emperors—a revival predicted in Rev. xiii. under the symbol of the uprising of a beast with two horns (Pope and Emperor) "exercising all the power of the first beast before it."

*Mr. Friendly Notsure.*—Assuming that to be so, which I am not yet prepared either to admit or deny, what is meant by the spirits like frogs going out of the mouths of these three Powers?

*Brother Hopeful Watcher.*—Just this, that the influence of France has been operating in connection with them; firstly, in the crisis preceding the Crimean war, which was the result of French diplomacy. The declaration of war was by Turkey against Russia. But this declaration was instigated by the agents of the French Emperor, who desired occasion to consolidate his dynasty by a foreign war. England assisted France in the support of Turkey against Russian aggression; but it was well known that England was dragged at the wheels of France in the matter. Lord Derby declared as much in the recent debate in the House of Lords, on the Eastern Question. The declaration of war instigated by France issued from Constantinople, and so the first of the spirits like frogs then went out of the mouth of the Dragon. After that we come to the war in which 'the Beast,' Austria, was antagonised by France and Sardinia, a war which I take to be the going forth of the second frog-spirit out of the mouth of the Beast, because the war was distinctly due to French intrigue, and was therefore of French origin. Then, thirdly, we have French support of the Papacy, which culminated in the battle of Mentana, when France defended the Pope against the attack on Rome by the Garibaldini.

*Brother Want-to-Know.*—I have a difficulty in recognising the Austro-Franco-Sardinian war as an issuing of the frog-spirit out of the mouth of the Austrian Beast, seeing that France then

inspired Sardinia against Austria.

*Brother Hopeful Watcher.*—As a matter of diplomatic form, there might be a difficulty; but looking at the political essence of the transaction, there does not appear to be any. The declaration of war came from Austria, but by whom was it incited or excited? The history of the case shows that but for French action, there would have been no war. Louis Napoleon wanted war for the sake of driving Austria out of Italy; but he did not wish to have the responsibility of declaring it. He, therefore, set to work to get Austria to do it. On New Year's Day, when it was customary for the diplomatic corps to wait on the Emperor, he took occasion, in the most ostentatious manner, to announce to the Austrian representative that he was not on good terms with the Austrian Emperor. All was calm before this. After this, clouds thickened, and matters fermented till Austria felt bound, in self-defence, to declare war, which was distinctly a French-caused emanation from the mouth of the Beast. I cannot see any better explanation. I think we may safely accept it as the fulfilment of that part of the prophecy, especially as it comes in in order of time between the two events in relation to the Dragon and False Prophet, which are respectively placed before and after it in the prophecy.

*Brother Want-to-Know.*—Do you think the issuing forth of the frog-spirits need necessarily be applied to those three wars? May it not refer to a *general policy* in connection with the three Powers referred to?

*Brother Hopeful Watcher.*—The symbol may include the general policy, and of course there must have been a policy in a particular direction on the part of France before it could assume the definite form of war, but from the expression "three spirits"—not "a spirit," operating in three directions, I think there must be a reference to specific and clearly-defined events of the character indicated. It is quite possible, however, that the work of the frogs is not fully accomplished. France has been compelled to desist from any organic support of the False Prophet since the war of 1870, but she seems to be preparing to reassume her traditional position of supporter of the Papacy, as "the Eldest Son of the Church." The recent change of ministry in France, the

dissolution of the Chambers, and the policy of the new Ministry, are most significant, and point strongly in that direction. The past fulfilment to which I have referred by no means excludes a further development. The three parts of the prophecy may have received their *primary* fulfilment, in the exact order in which they are given, during the existence of "the Second Empire," and there may still be a sort of supplementary fulfilment under the form of government which has succeeded the Napoleonic régime, or under some other which may succeed the present.

*Brother Want-to-Know.*—And something of that kind seems really necessary, in order that the frog spirits may fulfil the mission assigned to them in the prophecy; which is, to gather the kings of the earth and of the whole world "to the rear of that great day of God Almighty." Now as yet that war has not begun, neither are the kings gathered together; hence the frog-spirits have not yet produced that effect.

*Brother Hopeful Watcher.*—Not as the immediate result of their operations; but the general effect of France's military activity during the twenty years of the reign of Napoleon III. upon the nations of Europe has been to produce the present situation, and all that may come of it. It was said during the time of the late emperor, that when France was satisfied Europe was at peace: but she seldom was satisfied, although the emperor arrogantly proclaimed, *L'Empire est la paix.*\*

*Brother Want-to-Know.*—Which someone else cleverly took off by turning it into "*L'Empire est l'épée.*"† which is pronounced almost the same.

*Brother Hopeful Watcher.*—That was rather nearer the truth, for the sword of the empire was constantly disturbing or threatening the balance of power in Europe, and so the other powers armed in order to rectify or preserve their balance; they became mutually jealous and distrustful, and the result of this we see in the fact that the armies of Europe now number, including reserves, about six million men; and this state of things has arisen chiefly through the action of France, and is a divinely-ordained preparation for the gathering of the nations to fight against the Lord, as you may see by referring to the third chapter of

Joel. Hence the frog-spirits are said to go forth to gather them together; and even if those "spirits" were to do no more than they have done in the past, the prophecy could not be said to have failed. Nevertheless there may still be the supplementary work I have already hinted at, in order to bring their previous work to a focus.

*Mr. Friendly Notsure.*—But you confine your remarks to the nations of Europe; whereas the prophecy says, "the kings of the earth and of the whole world," and I certainly don't see that France has affected the whole world.

*Brother Hopeful Watcher.*—Neither did the apostle John "see" that—in vision—or say so, as you understand it. The Greek word translated *world* is *oikoumenē*, which meant the *inhabited* or *habitable world*, and was used by the Greeks to denote the then civilized world, or the Roman Empire, which comprehended comparatively little beyond Europe.

*Mr. Friendly Notsure.*—Thank you, I see. And now, just to go back for a moment to the Euphrates question. The reason given for the drying-up of the Euphrates is, "that the way of the kings of the east might be prepared." Who do you think "the kings of the east" are?

*Brother Hopeful Watcher.*—The saints, that is, the accepted saints, immortalised by Christ when he returns, and to whom will be committed the work of reigning on the earth as kings and priests. You agree with us in our belief concerning the kingdom of God, do you not?

*Mr. Friendly Notsure.*—O yes, quite; but why are they called the Kings of the East?

*Brother Hopeful Watcher.*—Because before they assume the position of kings they are summoned to the east, and in taking possession of the kingdoms of the world, they begin in the eastern part of those countries which are treated of in prophecy. The true explanation, however, does not appear in the ordinary translation. The Greek phrase rendered "of the east" is *ton apo anatolion helion*, from (or out of) the risings of a sun, or a Sun's risings. I think we have a reference to "the Sun of Righteousness," Jesus Christ, who will raise from the dead those of these kings who are then in the tomb, and will raise to immortality and a seat on his throne all whom he accepts. They will be kings from the

\*The empire is *peace*.

†The empire is *the sword*.

risings of the Sun of Righteousness.

*Brother Want-to-Know.*—But are you sure about the meaning of that expression? May it not have been used currently among the Greeks to signify the East, seeing that the sun rises in the east?

*Brother Hopeful Watcher.*—I think not, because when the East is spoken of in Scripture, we have usually only one of the words here used—*anatole*, as in the 2nd of Matthew, where *east* occurs several times to indicate the direction from which the wise men came and where they had seen the star; and also in Matt. viii. 11, and Rev. xxi. 13, where all that is meant is that point of the compass. The expression used in Rev. xvi. 12, occurs in only one other place in Scripture, viz., Rev. vii. 2; therefore I think it has undoubtedly the special meaning referred to.

*Mr Friendly Notsure.*—Then, assuming that the Kings of the East are the immortalised saints, how is their way prepared by the drying-up of the political Euphrates?

*Brother Hopeful Watcher.*—In several ways: the most obvious, perhaps, is this, that the Turkish Empire embraces the Land of Promise—Palestine, where the kingdom of God, in its first stage, will be established. The weakening of the power that rules that land opens the way for this; for if at the time for the restoration of the kingdom to Israel, the land of Israel were owned by a strong power, there would necessarily be more opposition to the work. A second reason is to be found in the consideration of an event in the history of the natural river. When Babylon was captured by Cyrus, it was surrounded by immense walls, almost impossible to be scaled, and the river Euphrates ran through the city; so he diverted the course of the river to the outside of the city, by which means the river-bed in the city was dried, and his victorious army entered along the channel of the river, and captured the great city of Babylon. That city was in many respects a type of the spiritual Babylon of Revelations, as you may see by comparing the prophecies of Isaiah xlvii. and xlviii., Jer. li., &c. with the prophecies in Revelations concerning spiritual Babylon, that system of iniquity which has its headquarters at Rome. Now, part of the work of Christ and the saints is to capture and punish spiritual Babylon, but that work evidently

comes *after* their appearance in Palestine and their destruction of Gog on the mountains of Israel. Hence, they march upon Babylon by way of the dried Euphrates, and the drying of that river is therefore a preparation of their way from that point of view.

There appears to be a third reason why the Euphrates requires to be dried, in order to prepare the way of the saints. It is a reason, Mr. Notsure, which you may not perceive so readily as Mr. Want-to-Know, because you will doubtless be unacquainted with the hypothesis on which it rests, which is this: we believe that when Christ returns, he will gather the multitude who rise from the dead and the few living believers to the desert of Mount Sinai to be judged, and the accepted to be immortalized, before they proceed to their appointed work of punishing the nations of the earth for their iniquity, and taking possession of the kingdoms of the world. Now the peninsula of Mount Sinai, on which the mountain stands, is under the dominion of the Turks, and, like most of that part of Turkey, is barren and desolate, and very sparsely populated; but if that district were in the possession of a strong and civilizing power, it might probably be fairly populated, which would make it an unsuitable place for the work of judging the saints. Dr. Thomas has some remarks on this matter so appropriate that I will, if you like, read them to you.

*Mr. Friendly Notsure.*—Do, please; I should be glad to hear them.

*Brother Want-to-Know.*—And I too.

*Brother Hopeful Watcher.*—Here is the passage—in the 3rd volume of *Eureka*, page 541: “The divine purpose required that the European Babylon should be entered by a *coup de main*, or unexpected attack. Cyrus entered thus. Since the commencement of the sixth vial, Christ Jesus has been, by his agents, drying up the great river of Babylon, the Ottoman power; which, *undried*, would have been an inconvenience, and an embarrassment, in the development of those *judicial* household arrangements, which must precede the manifestation of ‘the Kings of the Sun’s risings’ to the world. Before the outpouring of this vial, the Ottoman was a power overshadowing Egypt, Palestine and Syria in great force. It could have concentrated its armies upon any of these provinces in great numbers; and with



powerful and embarrassing effect, upon any unwarlike crowd that might be convened for the purpose of judgment, organization and legislation, the necessary preparation for all great enterprizes in a world like this. It is true that the Deity could destroy them all, however numerous and powerful, as he did the army of Sennacherib in the reign of Hezekiah; there is no question about what He could do; He can do what He pleases; but it is not according to His revealed plan of operations in the work of manifesting His sons, to have that judicial and preparatory work interrupted by battle, and the burial of a host of corpses. To prevent this embarrassing inconvenience, he deemed it necessary to *dry up* from those countries the overflowing power of "the desolator"—to diminish it, and hold it in check by other jealous powers, whose mutual distrust should reduce the *sick man* to a nullity."

*Brother Want-to-Know.*—That is very forcible. I must have read that in *Eureka*, but I don't recollect having been struck with it as I feel now.

*Mr. Friendly Notsure.*—It seems very reasonable, if the premisses be granted as to Sinai being the place of judgment.

*Brother Hopeful Watcher.*—I shall be glad to give you Scripture testimony on that point at another time, but it would divert our attention from our subject to go into it now. With regard to the preparation of the way of the kings of the east, in addition to the three special reasons I have named, we may look at the matter broadly, in this way, that the drying-up of the Ottoman Empire is necessary to produce the *whole situation* that exists in that quarter at the advent of Christ and the saints on the scene, to wit, the British protectorate and occupation of Palestine, the gathering of some of the Jews there under that protection, and the massing of the hosts of the king of the north in the land of Israel. That is clearly the position of affairs when Christ and *his* hosts appear; the drying of the Euphrates is necessary to produce that situation; therefore the drying of the Euphrates is necessary to prepare the way of the kings of the east. I think that is a correct syllogism, Mr. Notsure.

*Mr. Friendly Notsure.*—Yes, I think the masters of logic at Oxford or Cambridge could not gainsay that.

*Brother Want-to-Know.*—If they were to admit the premisses; but they would

soon join issue with us there.

*Brother Hopeful Watcher.*—No doubt they would; but the facts would be all against them, as they would find, if they candidly went into the subject, which such men never seem disposed to do.

*Mr. Friendly Notsure.*—But, after all, there seems to me to be a little inconsistency in your view of the matter. If Russia is to swoop down on Turkey and absorb her, will not the object aimed at in the drying up of Turkey be defeated? Will it not be as great an obstruction to have the Russian power organised and established there as it would be to have the Turkish power in full vigour?

*Brother Hopeful Watcher.*—Yes, if the Russian power were to be "organised and established" there, but there you misunderstand me. I do not think Russia will ever be fully *established* there, much less "absorb" the whole country, but that she will only invade it; and though she may annex a portion of territory, and though her invasion will be successful to a certain point, her advance will be checked by Christ and the saints; and I need scarcely point out that an invading power will be unable to offer the same resistance to the work of Christ and the saints as a strong power in full possession of the country would. Therefore, the drying-up of Turkey will by no means be nullified by the invasion of Russia. And indeed the smiting of the great Northern Power by the saints, will be facilitated by the fact of its taking place not in her own land but in a foreign country.

*Mr. Friendly Notsure.*—I see. It all seems to fit in very exactly; the events seem to succeed each other very naturally.

*Brother Hopeful Watcher.*—Precisely; and that is a general characteristic of divine operations among men. This leads those who are not acquainted with God's Word to ignore His hand in the matter, and only those who study His revealed will can see where His hand is working. As Daniel says in his last chapter, "None of the wicked shall understand, but the wise shall understand."

*Brother Want-to-Know.*—Well, I think I must leave you now.

*Brother Hopeful Watcher.*—Just one more remark before you go, with which we may appropriately conclude our conversation for the present, and that is as to the general purpose of the events of the sixth vial. You will notice that

the vial is divided, as it were, into two parts, operating for a certain time simultaneously, the first having relation to the Euphrates, the second, to the spirits like frogs, the one operating in Turkey—in the East, the other in France—in the west; but they both work to one point. The object of the one is to prepare the way of the saints, the other to gather together the kings to the battle of the “great day of God Almighty,” at which these two forces come into conflict—“the Kings of the East” on the one hand, and the Kings of the West on the other, as we also find from the next chapter, which tells us very clearly with whom the victory will be.

*Mr. Friendly Notsure.*—I wonder how soon that will be, and what progress events will make towards it this year. I feel inclined to say with one of Shakespeare’s characters in *Julius Caesar*, substituting a “year” for a “day” shall I say on the “year-day” principle, Mr. Watcher?

“Oh that a man might know  
The end of this year’s business ere it come;”  
though I suppose you will be inclined to answer in the words of the next two lines:

“But it sufficeth that the year will end,  
And then the end is known.”

*Brother Hopeful Watcher.*—Well, it will be sufficient to know the end when it comes, if we are in the right way, and

the only means of getting into the right way is by the study of God’s word. At present, Mr. Notsure, you seem better acquainted with Shakespeare and Milton than the Bible, and more apt at quoting them than the Scriptures.

*Mr. Friendly Notsure.*—Well, I confess there is some truth in that. The fact is that until lately, although I have been a church-goer all my life, I have not understood the Bible, for the preachers of the present day do not expound it, perhaps because they do not understand it; and the consequence is that I have not felt much interest in it, and have read more of the English poets than the Hebrew poets and prophets; but since coming in contact with you, gentlemen, I feel much more interest in the Bible, and I have already less taste for Shakespeare, Milton and Co.

*Brother Hopeful Watcher.*—I am not at all surprised to hear that, and you will doubtless find the feeling grow in proportion with your knowledge of God’s word, for you will see that although Milton, for instance, treats of Bible themes, his inspirations come more from heathen writers than from the holy oracles.

*Mr. Friendly Notsure.*—I begin to see that already. I must now say good bye, in the hope of meeting you again before long.—(*The party breaks up.*)

X.

## WHAT WE KNOW ABOUT THE JUDGMENT.

By DR THOMAS’S DAUGHTER.

CONVERSING upon the subject of the judgment with a friend the other day, who was not a believer in the doctrine as held by all true Christadelphians, he remarked, rather reproachfully, “What do they know about the judgment?” thereby resolving our belief into a mere matter of opinion to be classed among things called “non-essential.” Well, we certainly would not venture to express “an opinion” upon such an important matter. We rest on knowledge and not upon opinion; and all that we can possibly know about it, is just

what Christ and the prophets and apostles have revealed concerning it. With that “simplicity which is in Christ,” we accept his teaching, and that of the apostle Paul; together with Daniel the prophet and others who have testified about it. With that “faith,” which ought to characterise all who profess to be of the seed of Abraham, we simply believe what the Lord has said, without superadding human reasoning to explain it away, or wrest it from its legitimate meaning.

In order to tell what we know about it

we cannot do better than quote the plainest language that can be found, even the words of the apostle Paul. He says in his 2nd epistle to the Corinthians, "For we must all appear before the judgment-seat of Christ, that every one may receive the things in body, according to what he hath done, whether good or bad." In using the phrase "we must all," he evidently included himself and those to whom he was writing—"the Church of God, which was at Corinth." And if his writings are of any value to us in these latter days, we must claim to be a part of the same household, and share with all the rest in the arrangements of that epoch. Paul used language which was plain and forcible, and which would present the clearest idea to the minds of his readers. They were familiar with the idea of a judgment-seat. He had stood before Cæsar. 'Festus sitting on the judgment-seat, commanded Paul to be brought.' This idea of a seat, place or position, is presented in the vision which Daniel saw: "I beheld till the thrones were cast down, and the Ancient of Days did sit, . . . ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

The prophet Malachi speaks of a "book of remembrance" which was written "for those that feared the Lord and thought upon His name." The Spirit Revelator, to John, promises to him that overcomes—"I will not blot out his name out of the book of life." Whatever that book may be, one thing is clear, it conveys the essential idea of some record upon the Spirit-pages, of divine cognition concerning the thoughts and conversation of those who "fear the Lord." The *judgment* concerning this record is held in reserve, a profound secret, until the day when Jehovah shall "make up His jewels." Then in the "reckoning," or "inspection," of them, "He will spare them as a man spareth his own son that serveth him." So says the Lord by Malachi. This

sparing of those that serve Him argues that while being subject to an examination and a judgment, they are not subject to condemnation. In this we behold the exhibition of that grace which the apostle Paul tells us of in his epistle to the Ephesians: "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." It surely cannot be argued that the making-up, or arrangement, of the "jewels" has ever yet taken place. And how abounding will be the outflow of that grace which illuminates them, "And if the righteous *scarcely be saved*, where shall the ungodly and the sinner appear?" Peter asks this. Even the righteous would fail in that day if depending solely upon their own merits or "works of righteousness which they have done." So that in the summing-up of the account on record, corroborated by their own confession, the reward will be "of grace and not of debt."

There is, therefore, an appointed day for the "*revelation of the righteous judgment of God*;" when the counsels of the heart shall be made manifest, then shall every man have praise of God."—(1 Cor. iv. 5.) David speaks plainly in Psalm vii. 11. He there says, "God judgeth the righteous," &c. In Psalm xxvi. he openly avows his willingness to be judged: "Judge me, O Lord; for I have walked in mine integrity: . . . Examine me and prove me; try my reins and my heart; for Thy loving kindness is before mine eyes, and I have walked in Thy truth."

At the same period of time, when there shall be a "revelation of the righteous judgment," which admits the saints to partake of the Tree of Life which is in the midst of the paradise of God, there will also be a "revelation of that righteous judgment" which expels the unjust, the ungodly and the sinner to partake of that condemnation which their course has merited. They will not be permitted to "eat of the Tree of Life," and live for

ever; but, driven from that paradise where Abraham and Lazarus shall be comforted, they meet their final doom in the region of the "lake of fire and brimstone, where the beast and false prophet are?" whence, in the parable, the voice is represented as calling to the blessed in Abraham's bosom for a little water to cool his tormented tongue. Then will be accomplished the saying of Jesus concerning those who rejected him when here on earth: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." How greatly will their anguish and remorse be enhanced by the sight of that blessedness of the Redeemer which they will be debarred from sharing. What wonder that they should then desire the coming of Lazarus or one of those little ones who closely followed the Saviour in the dark hours of adversity! Will not then be accomplished the foretelling of Jesus when he explained to his disciples the parable of the "net which was cast into the sea," which, "when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." So, he said, it should be at the end of the world; "the angels shall come forth and sever the wicked from among the just, and cast them into a furnace of fire," &c. This cannot be finally referred to any other time than the "hour which is coming," in the which all that are in the graves shall hear his voice and shall come forth; they that have done good *unto* the resurrection of life; they that have done evil *unto* the resurrection of condemnation;" namely, the time referred to by Daniel the prophet, when "Michael, the great prince, shall stand up" for the deliverance of the people: "Many that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." This is the time referred to in Christ's parable of "the nobleman," when

he shall return from the far country to "reckon with his servants," the "unprofitable" to be consigned to "outer darkness," where there shall be weeping and gnashing of teeth." He is cast out of the society of those who have been profitable workers, increasing the talents committed to their trust. "The good they gathered in vessels, but cast the bad away."

This "severing of the wicked from among the just," and gathering out of his kingdom all things that offend and them which do iniquity, must, according to the testimony, be accomplished during that period of time called the "hour of judgment." The duration of this "hour" we need not touch upon here. The principal point we wish to notice here is, that the wicked and unjust are first cast out; afterwards the righteous shine forth in glory. "Gather ye together *first* the tares, and bind them in bundles to burn them; and gather the wheat into my barn." This is the order of things, by command of God himself, and who shall reverse it? "The angels shall come forth and sever the wicked from among the just." If the wicked were not to be found among the just, what force would there be in this language? "They shall gather out of his kingdom all things that offend and them which do iniquity, and cast them into a furnace of fire," &c. **THEN** (or after this work is done) "shall the righteous shine forth as the Sun in the kingdom of the Father." "*Who hath ears to hear, let him hear.*" Then shall be finally accomplished that spoken by the prophet Malachi: "For the day cometh that shall burn as an oven; and the proud, yea, and all that do wickedly shall be stubble; the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." At the same time the contrast is presented in the destiny awarded to those that fear the name of Jehovah: "But to you that fear My name, shall the Sun of Righteousness arise with healing in his wings; and

ye shall go forth, and grow up as calves of the stall." These are they through whom the Sun will reflect his brightness—the jewels of his crown in that day, when "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt."

To this agrees the teaching of the apostle Paul in his confession before Felix: that "there shall be a resurrection of the dead, both of the just and the unjust;" and "as he reasoned of righteousness, temperance and judgment to come, Felix trembled," probably with a feeling of apprehension concerning the destiny which might await himself in that day referred to in Paul's epistle to the Romans, the "day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, honour, immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile." The contentious and disobedient may be found even in our day among those who are patiently continuing in well-doing, and seeking for the honour of the age to come. The same class were also found among the saints in the days of Paul, whose destiny he foretold: that they should be the subjects of "indignation and wrath" in the day of wrath and the revelation of the righteous judgment of God."

We cannot by any process of right reasoning extend those events which belong to the "hour of judgment" into the day of Christ's reign of peace and glory. Though he is still the judge in that day, and will judge and rule the world in righteousness during the thousand years, yet it will be in quite a different style and manner to that which inaugurates the establishment of his throne and kingdom. The judgment of the "hour" is a work of preparation and separation, ordering and arrangement, indignation and wrath. The judgment of the established throne will be a systematic enactment or carrying out of those laws and regulations pertaining to the new order of things—a reign of peace and glory, and blessedness to all people. "They shall fear him as long as the sun and moon endure throughout all generations. He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." This happy state of things can only be brought about by that preparatory work connected with the "revelation of that righteous judgment" which begins at the household of the Deity; and which manifests the men through whom this reign of peace will be administered.

In leaving the subject here, we do so in the hope that others who are better qualified to handle it, will develop it still further, and unfold the beautiful harmony of *all* the Scripture teachings upon this important theme.

(CONCLUSION OF INTELLIGENCE FROM PAGE 432.)

SKEELS and MR. MARSHALL, WIFE and two DAUGHTERS—all formerly Restitutionists, except Miss C. Marshall and Miss L. Marshall, formerly Spiritualists; also at the same time, DAVID STEPHENSON, formerly neutral; June 3rd, ARTHUR EASTMAN, formerly neutral; June 29th, MR. DANFERTY and WIFE, formerly Adventist; MR. WELCH, formerly Universalist, and MR. BRYANT, a member of the Campbellite

church for over 40 years; June 24th, MR. SAMSON and MR. MILLEGAN, both Campbellites.

The number of immersions thus recorded, at first suggests a doubt whether the work done is upon an apostolic foundation; but brother Nichols, speaking of one whom he found insufficiently enlightened, says he carefully examines every applicant for immersion. He says, he would like to tell

all the circumstances connected with the successes recorded, but time and space (in the *Christadelphian*) forbid. He says they are all at one with the Christadelphians and subjoins a synopsis of their faith, which so far as it goes, seems scriptural. The only defect may be that it is not so explicit as desirable in its recognition of the fact that Jesus was a Son of Adam, through Mary, as well as the Son of God; and a fellow sufferer with us in all the results that came by Adam's transgression; from which he was delivered by obedience, death and resurrection.

HARVARD (Ill.).—Brother Soothill reports the obedience of VERNON BARNES (30), son of sister Barnes of Caledonia, Boone Co., Ill., and adds that the brethren have engaged a public room for the proclamation of the truth. It is the first public effort in the village, and brother Soothill asks the prayers of the brethren for the Father's blessing thereon.

#### NEW ZEALAND.

DUNEDIN.—Brother W. W. Holmes reports the immersion into the Christ, on the 5th March last, of GEORGE GOODLER (27), late of Dundee, where he was one of what is called the baptized believers of the gospel of the kingdom. Also MAIRERY GOODLER (27), his wife. Brother Holmes also records the

obedience of his son, HENRY HOLMES (29), on the 16th of March last, after a study of the truth for some months.

INVERCARGILL.—Brother W. G. Mackay reports the obedience of HUGH CAMERON (48), formerly of the Free Church of Scotland, but for some time neutral. He came to a knowledge of the truth through the reading of a copy of the *Lectures*, which brother Mackay left with him before leaving New Zealand for his recent visit to England. Brother Mackay also states that death has deprived himself and sister Mackay of their little daughter—a fine intelligent child, who was a comfort to them. They feel the loss much, but resign themselves to the chastening rod. He adds that he got Mr. Gladstone's letter on *Prophecy and the Eastern Question* inserted in the Invercargill papers, which has caused a demand for the work. He has it in view to get the whole pamphlet inserted as a series of articles.

TIMARU.—Brother Young reports the obedience of WILLIAM RAYNER (26), engineer, originally from Huddersfield, Yorkshire, England. His immersion took place on May 27th. Brother Rayner was formerly a Primitive Methodist, and had some acquaintance with the truth through contact with the Huddersfield brethren, but never saw the importance of it till he came out to New Zealand.

## THE JEWS AND THEIR AFFAIRS.

GERMANY AND PALESTINE.—Berne, June 15, Evening. This evening's *Post*, referring to the steps taken last winter by the German Government for the protection of German colonists in Palestine, which for a time had a favourable effect on the attitude of the Mohammedan population, says:—"We hear that since the outbreak of the war with Russia the feeling of the Mohammedan inhabitants has again become particularly hostile to foreigners. The Imperial Government has therefore taken occasion to renew its representation to the Porte and the great Powers, in order to ensure the safety of the Christian population.

SYRIAN AND PALESTINE COLONISATION SOCIETY.—The first annual meeting of this society took place during a recent month at Willis's rooms, under the presidency of Mr. Edmond Beales. From the report it appeared that the society was formed in December, 1875, when it was hoped that the Ottoman Government might be induced to encourage legitimate efforts to improve the condition of Syria and Palestine. The object of this society was to do so by means of colonisation, but recent events in the East had, so far, paralysed the society's efforts. Better times, however, it was hoped,

were in store for Syria, when the country would be fully colonised under British protection. In the meantime, the duty of the council should be to collect information, watch events, and husband the resources of the society. The chairman, in his opening observations, said Syria had already benefited by emancipation from Turkish misrule, and was now filled with foreigners living and trading in peace and security. The extreme peril of the Turkish Empire rendered, he thought, the present a most suitable time for obtaining good terms for Christian immigrants. He believed that the Turkish Government would be glad to sell as much land as was required for the purposes of the Colonial Society. The following resolutions, moved and seconded by Canon Titecomb, Mr. F. Y. Edwards, Dr. Margoliouth, and others, were unanimously agreed to:—"That this meeting believes—that the renovation of the lands mentioned, forms a part of the Divine purpose, and that it is inseparably connected with the welfare—social and religious—of all nations. That the occupation of these fertile regions by an enlightened and industrious population, and a reformed system of Government administration, are

the only reliable guarantees for the advance of civilization, the security of the communications of the British Empire, and the peace of the world; and hence that an obligation rests specially upon England, in the highest interests of mankind, no less than for her own sake, to extend her protection over those countries, by taking such measures as will ensure a faithful administration of the law, and give full effect to the liberal constitution recently promulgated in the Turkish Empire."

**GREAT STIR ABOUT THE JEWS IN AMERICA.**—This stir is nothing in itself, but it brings the Jews into prominence, and may help in the general preparation that is going on all over the world for the approaching revival of Jewish nationality. It came about thus: a few weeks ago, Mr. Joseph Seligman, a well-known banker of New York and a member of the syndicate which is placing the Government loan, called at the Grand Union Hotel, Saratoga, with a view to secure comfortable quarters for himself and family during the heated term.

Mr. Seligman was astonished to be told that "Mr. Hilton, the proprietor, had given positive instructions that no Israelites shall be permitted in future to stop at this hotel."

Mr. Seligman naturally asked the reason for such treatment, and was told that the business at the hotel was not good last season; that a large number of Jews were there, and that Mr. Hilton had come to the conclusion that Christians did not like their company. For that reason he believed they had shunned the hotel, and he had resolved to run it this season upon a different principle, and had given instructions to admit no Jew. Mr. Seligman wrote Mr. Hilton a letter, which was published in the papers, and the incident caused a perfect storm of public excitement, judging by the reports and letters filling the American papers. A prominent German physician said to a Tribune reporter: "This is only a repetition of the persecutions of the Jews in different countries of Europe one or two hundred years ago, and in Germany as late as thirty or forty years ago. I was born in Germany, and my grandfather was compelled to wear a yellow cloth to show that he belonged to the Jewish nation. He and his co-religionists used to be saluted by the ignorant populace with cries of 'Hep,' 'Hep,' a contraction for the Latin *Hierosolyma est perditum*—Jerusalem is lost. It was these persecutions that brought the Seligmans and other Israelites to this country. Their long residence here tended to attach them to it and to its institutions, and make them lose their love for their native land, Germany. Since that time the tone and ideas of the better classes in Germany have greatly changed, and the very same people who cried 'Hep,' 'Hep,' are now on excellent

terms with their Jewish countrymen. In 1849 Bismarck stated in Parliament that no German noblemen would be commanded by Jewish officers. His views have undergone a great change, and to-day all the avenues in social and political life are open to the Jews, and they do honour to the country and people among whom they live. Look at Crémieux, Gambetta, and Simon in France, and Disraeli in England. What hotel in Germany or France or in England do you suppose would close its doors against the Rothschilds or Bleichroder on account of their religious belief? And yet Mr. Seligman, who occupies a social position as high as those gentlemen, has been excluded on these grounds. The question of antipathy to Israelites, which, for many centuries, was prominent in Europe, is brought to an issue here, but in a modified form. It had to come up, and I am glad the subject has been opened, because it will tend to correct errors on both sides, and secure a better understanding in the end.

It is rather ridiculous in Judge Hilton, now in the 19th century, to attack a people which has survived thousands of years of persecution, and to day is successful in all branches of business in all parts of the world."

Mr. Henry Ward Beecher made the affair the topic of a discourse to an overflowing audience. He said: "There are 7,000,000 of Jews in the world, scattered through all civilized lands. They excel all people in the art of being despised. No others have been such benefactors of the human race; no others have been so treated as despicable miscreants. For 2,000 years have they been cast out from among men, despised and hated, oppressed and downtrodden, yet never have they been crushed by their sad experiences or their sufferings.

Let us look and see how much of our present advanced condition has been contributed to us by the Hebrews. It may surprise some to be told that our commonwealth found its source in them, but it is true. The foundation of all true commonwealth sprung from the institutions of Moses. He reared the pillars on which we rear the structure. Popular liberty has been and will be developed most under those governments which most nearly resemble the Hebrew polity. The education of the people to have political sentiments for themselves, to have a government for themselves, belonged first to the Hebrew commonwealth. The more one studies the genius of their institutions the more will he perceive that we derive our nourishment from that despised people. Closely connected with the government of the nation is the government of the household. Now the family emerged from barbaric depravity earlier in the Hebrew than any other nation. For although Moses permitted polygamy, he did it in sufferance, and under

a condition that would necessarily extinguish it—and did. And spite of the licentious morality of some of the kings and leaders, yet among the people themselves they were almost all brought up in the true spirit of monogamy. In the spirit of the pure love of one man for one woman, in the sacred seclusion of the home, in the safeguards for purity and the development of intellectual strength and of morality, the household became the school of all virtue and truth and happiness. One thing prominent among this people, was their care and training of children. That feature continued with them down through all the mediæval darkness, and still characterizes them to-day. Not among any Christian families are there children surpassing theirs in purity, in intelligence, in courtesy, in ready capacity, or in integrity. In this strict and watchful training of our children have we borrowed their example. I cannot fail to point out, too, their virtue of industry, understood and enforced. Since the first period when to be a workman was to be shut out from all the benefits or delights of society, down to our own time, when we, by slavery, were doing so much to make work dishonourable, even as far back as 4,000 years ago and all down to our own time, the Jew has taught his children the nobility of labour. And here, too, we have been taught by them.

Then take notice that thousands of years ago woman took that position which she is now slowly winning through the enlightening force of Christian principles.

No people have taught us such a lesson of endurance under wrong as have the Jews. Through all the ages, from the Roman Empire down, no abuse has ever been spared them. They have been denied citizenship, rights of property, the commonest claims of civility. They have even been obliged to wear a despised garb. They have been fleeced, persecuted that they might be mulcted of their supposed wealth. Was there a plague in Hungary, they as the authors of it, were the objects of the people's wrath. Did the 'black death' break out in Germany—all the people vented their rage upon the Jews. But they could not be destroyed. 'Hope sprang immortal in their souls.' They marched through it all to conquer it. The legend of the wandering Jew is true. All the miseries that fiction has heaped upon him have been fulfilled four-fold on the head of this wonderful people. But they did not succumb. In exile they never sat down in discouragement.

Now what, I ask, have this Oriental people to be ashamed of, in this Christian Republic where all are equal? Is it because they are industrious? Let the Yankee cast the first stone. Is it because of their inordinate avarice? Have they stolen millions from the treasury of any city? Are our courts busy dealing with defaulting

or criminal Jews? Do they fill up our gaols and penitentiaries? Look through the criminal list and find the Jews if you can. Is it because some of them are dishonourable? What a phenomenon is this of a dishonest man in the streets of New York! Is it that some of them avoid paying their debts? Hear it, ye Yankees; a man who does not pay his debts? Is it because they live on what you throw away? The shame is in you for your extravagance. There are some dishonourable Jews, but the cases are fewer than among us. They produce, I verily believe, a larger number of perfectly trustworthy men than our own race does."

#### THE MONTEFIORE; HOLY LAND SCHEME—IMPROVING PROSPECTS.

The letters following below will be read with interest as illustrating the operations of "Providence" in favour of a return of prosperity to Zion. The matter in question is connected with the Montefiore scheme, and points in the direction of improving prospects. The gentleman who writes to the Editor of the *Christadelphian* and to the secretary of the Montefiore Testimonial, desires at present to have his name withheld from publication. It will be seen he is a gentleman having had a good deal to do in public service. The correspondence commenced, on the part of this gentleman, as the result of his reading the pamphlet on *Prophecy and the Eastern Question*, of which he saw an advertisement in the *Scotsman* and sent for it. The first letter is to the Editor of the *Christadelphian*.

28th May, 1877.

MY DEAR SIR.—Will you kindly pardon a stranger for intruding on you; but though I have not the honour of being personally known to you, I think I am addressing the author of a book of tracts which was given to me some fifteen years ago, by a dear friend in Manchester, on my leaving England to reside, for a time, in the Punjab, India. The tracts were often a great comfort to me. I am a railway man by profession. I am one of the oldest railway men, principally engaged in the traffic (*i.e.*, sending large masses of people from station to station), and for years I have been engaged, mentally, in organising plans for sending large bodies of soldiers by train, for I am deeply impressed that railways, in the future wars of this country, will be much sought after. When



in India, my health broke down; and after travelling over the greater part of British India I came home. Since I came home, I have been recommending several things to the Government of India. Among my suggestions was the sending out to India a number of Scotch gardeners to teach the natives to grow cotton and other things connected with the cultivation of the soil. My suggestions have been adopted, and, I am pleased to say, found to work well.

It was my intention to have gone to Syria and examine the land along the banks of the Euphrates, with the view of making a statistical report of the capabilities of the soil, and every department of the upper Syria, as well as the resources of the sea, and with the view of being well posted-up, I have read everything I could procure bearing on that interesting country, but the unsettled state of the country and other causes kept me.

A short time ago, I wrote to Edinburgh for a copy of your pamphlet, *Prophecy and the Eastern Question*, by Robert Roberts, which I have read and read and read till I am quite absorbed with the subject. During the last thirteen years, I have been constantly engaged in planning roads through that country. I have deprived myself of society. I seldom go out to see anyone except a few friends here and there who are ailing. None but God knows what my thoughts are. My sister, who is my only friend, sees a little of my plans, but she, of course, disapproves of my doings, as she does not quite comprehend them. Your pamphlet has been a great comfort to me.

I now come to state the reason why I trouble you. You refer, in chap. vii. to 'Schemes for Jewish Settlement in Palestine—The Montefiore Testimonial'—and that a gentleman has been appointed to carry out this scheme. I should like to get this gentleman's name and address, so that I may communicate to him some of my views. Though I am now residing in \_\_\_\_\_ my native town, I began life as a railway man on the Great Western Railway at Paddington, and was well-known to Brunel and most of the fathers of the railway system. I was more than twenty years in London. Besides my long experience of Railway matters, I have a practical knowledge of farming, gardening and forestry.

I shall esteem it a great honour if you will kindly send me the gentleman's address.—With many good wishes, I am, yours sincerely,

In reply to this letter, the Editor furnished the address of Mr. Lewis Emanuel, Secretary to the Montefiore Testimonial Fund, with the suggestion that he would, probably, supply the address of the chosen agent. In due course, Mr. \_\_\_\_\_ wrote as follows:—

9th June, 1877.

MY DEAR SIR.—I was duly favoured with your letter of the 29th ultimo, and for which I beg to tender to you my best thanks.

I wrote to Mr. Emanuel, of Finsbury Circus, London, for the name of the gentleman appointed to carry out the "Colonization Scheme" in the Holy Land. A copy of my letter I enclose; also a copy of Mr. Emanuel's answer.

I am to write to-night to Mr. Emanuel asking him if he should care to receive a short outline of my views on the Holy Land, and if he will receive it kindly, I shall send it as soon as I can spare the time, and a copy of which I shall send to you.

The magistrates of this town having recently purchased or taken over the Gas Works, I have been much occupied in framing the accounts during the last six months; and, while thus engaged, I am acquiring practical information which may be very useful, if God should so order it, that I should go to the Holy Land, for I am fully impressed with the idea that towns and cities will spring up there when the Jews are returning and taking possession of their own Promised Land.

I must tender you my apologies for losing your valuable time. I hope you will excuse me.—Believe me, my dear Sir, faithfully yours,

The following is Mr. \_\_\_\_\_'s letter to Mr. Emanuel, and Mr. Emanuel's answer:—

4th June, 1877.

DEAR SIR.—I wrote a gentleman in Birmingham for the name and address of the

gentleman who has been appointed agent to "The Montefiore Colonization Scheme," and he has written that he cannot supply me with the name of the party referred to, but refers me to you as Secretary of "The Montefiore Testimonial Fund," and that he had no doubt you would kindly supply me with the information. May I ask you, therefore, the favour to give the name and address of your agent. Permit to note, for your information, that I am one of the oldest railway men in the three kingdoms, having been employed in all the Departments of Finance and Traffic, principally in London, in different parts of England, and, for a short time in India. Previous to my becoming a railway man, I studied farming and forestry. During the last twenty years I have been collecting information as to the resources of Palestine: nature of the soil along the banks of the Euphrates, the undeveloped fisheries of the sea, and the want of roads and railways; and I fully expected that I should be called, some day, by the Government to go and make a traffic estimate or give a report on the country; but the unsettled state of the country prevented me from moving in the matter. It has struck me that before your agent left for Palestine I might be favoured with an interview, and submit my views, which I would cheerfully do without fee or reward. I could only do this by going to London to wait on the agent, or if he would take a trip here, I should be very glad to see him and give him all my views.—Yours faithfully,

LEWIS EMANUEL,  
36, FINSBURY CIRCUS, LONDON."

"*Sir Moses Montefiore Testimonial.*"

36, FINSBURY CIRCUS, LONDON,  
June 5th, 1877.

DEAR SIR.—I am in receipt of your letter of the 4th inst., in reply to which I beg to say that the agent provisionally appointed by this Committee to superintend its undertaking in the Holy Land is Mr. Pines, of Ruzana, Russia; but, unfortunately, this gentleman left England some fortnight ago. With your kind permission I will submit your letter to the Committee at next meeting, as I am sure its contents would interest them. Should you be passing

through London, I shall be glad if you would favour me with a call.—Believe me, Dear Sir, yours faithfully,

LEWIS EMANUEL.

Esq.,

11th June, 1877.

MR DEAR SIR.—I enclose a copy of the short note which I have sent to Mr. Emanuel, London.

The cultivation of cotton on the banks of the Euphrates may not be a new idea, but the introduction of salmon to the Euphrates and all of the rivers all over that country may be new. It has been long and well considered by me. The fact of all the rivers being well stocked with salmon when the Jews take possession of their own country, is a pleasing thought to me. I believe the sea is teeming with myriads of fish. They have (the fish) been allowed to live and die for ages, and it only requires now the appliances of fisheries in this country to reap the harvest of the sea in those regions so long desolate.

During the last ten years, I have been collecting information on, and visiting, every station in the North of Scotland and the Western Isles, and I did, in my humble capacity, some good in bringing the wealth of the Northern Seas to the English and Scotch markets; but I have never bought or sold fish for profit, but what I have for my sister and myself for our humble and quiet home.

I send you a copy of the letter I sent to Sir John Stewart, who fully entered into my views, and in order to have them carried, he took or went a journey to present or lay them before the Treasury. When thus engaged, death came and he passed away, and left me alone to tell the tale of the fisheries.

I again must ask your indulgence for troubling you with my letter; but I must tell you, in a separate letter, why I trouble you, &c. Believe me, yours sincerely,

[MR. ——— TO MR. EMANUEL.]

11th June, 1877.

DEAR SIR.—Be pleased to accept my very best thanks for your prompt and polite letter of the 5th inst. I am so sorry that I

had not the good fortune to see Mr. Pines before he left for the Holy Land.

You are at liberty to submit my letter of the 4th inst., at the next meeting of your committee; and if you will kindly receive and read to the Committee a communication which I purpose to send you in a few days, I shall be very glad to give you a short outline of three subjects, namely:—

- 1st.—The cultivation of cotton on the banks of the Euphrates, &c.
- 2nd.—The undeveloped sea fisheries of the Holy Land, &c.
- 3rd.—The introduction of young salmon or spawn from the rivers of Scotland to the Euphrates and other rivers, &c.

These subjects have occupied much of my thoughts for many years. I am so delighted that your people are making a commencement to take possession of your own country. I am as confident as I am of my being that the eternal and unseen God has a bright future in store for your people. If business should call me to London, I shall avail myself of your kindness by asking you to grant me an interview for a few minutes. With much respect and many good wishes Believe me, faithfully yours,

L. EMANUEL, Esq., London.

In a private letter accompanying the last communication, Mr. Campbell promises, in the event of his going to the Holy Land, to send a report on the state of the country, so that readers of the *Christadelphian* may hope to hear of the matter again. God made use of Cyrus in the restoration of Israel from Babylon, saying of him by Isaiah, "I have guided thee though thou hast not known me." So it may be He is stirring up men, in the manner illustrated in the foregoing letters, for the establishment of that pre-adventual settlement of Israel on their long-desolate mountains, in which, 'dwelling without bars or gates,' they are attacked by Gog for the manifestation of the glory of God in his destruction.

The following are the principal portions of the further communication from Mr. ——— to Mr. EMANUEL.

"In the year 1864 I went to India *via* Egypt, and made notes on cotton and railways through Egypt, Bombay, Kurachee, Kottree, and went up the Indus to Mooltan,

which occupied a month: thence to Lahore, thence to Umritsur, the Manchester of Upper India, and the pilgrimage city of the Sikh nation (a people that I got very fond of); thence to Ravoul Pindie, and up to the Muree Hills, and on to the borders of Cashmere. I examined the soil of the banks of the fine rivers of the Punjaub. On my return journey I came *via* Delhi to Calcutta, examining at every resting place the price of cotton, land carriage and labourage.

I returned to England in the beginning of 1866, and only meant to remain at home for six or eight months. I was reading up and collecting materials or information, partly got from the Railway Department of the Indian Office and from other sources, on the soil and climate of the Holy Land, *i.e.*, from the Mediterranean to the Persian Gulf. I was making arrangements to go to Palestine, when domestic affliction kept me at home. The unsettled government of the country was another barrier. Notwithstanding (for seven years), I was constantly engaged on the resources of the country.

"I am aware that cotton has been cultivated in that country; but the land carriage and other causes make the price heavy. But I am strongly impressed (with the idea) that with improved transit accommodation in railways, cross roads, &c., it would become one of the greatest cotton growing countries in the world. It was my greatest ambition to examine the soil and the prices on the spot, the land carriage and the freight to Liverpool, &c. I addressed a letter to Sir Moses Montefiore, from whom I received a most courteous answer with remarks on the bad state of the road from Jerusalem to Jaffa. I wrote to Sir Moses again, the last time he was at Jerusalem, suggesting that six or more Scotch gardeners should be sent to the Holy Land to teach gardening and the cultivation of the vine.

"I believe that a great harvest of fish could be got at Tyre, Sidon, Tarshish, &c. all along the Mediterranean coast. I should like to instruct the natives to prosecute the fishing with proper nets, lines and other tackle. I may note briefly that since I came home, I devoted a great deal of my time and spared no trouble till I instituted a fishery at several stations on the northern seas of Scotland.

"I am convinced that young salmon or

salmon ova from the rivers of Scotland can be introduced into the rivers of the Holy Land, beginning with the Orontes and going on to the Euphrates and including all other rivers to the Persian Gulf. If carried out carefully, all the rivers can be well stocked in a few years with salmon and salmon trout, &c. I have given the subject much thought and consideration, and I am certain of success. I note for your information that Mr. Frank Buckland, Commissioner of English Salmon Fisheries, and Editor of *Land and Water*, has always been most kind and attentive to all my communications, and readily admitted them to *Land and Water*. But I have not sent him a line on this subject, without your permission. If your committee will move in the matter, it is my belief that every duke, lord and squire, laird, chief and others—owners of salmon fisheries in Scotland, would cheerfully respond to any application to them for salmon ova.

You are, of course, aware that a great deal, if not all, of the ice used in London and other cities in England and India, is made by machinery, and by the same process it can be made in Jerusalem, Damascus, or any of the towns on the sea coast, so that with railway facilities and the free use of the telegraph, fish caught at the mouth of the Orontes or Tyre, Sidon, or Tarshish, could be sent in boxes with the artificial ice to Jerusalem, Damascus and all other cities

and towns and villages in a few hours.

“I have tried to write as briefly as I possibly can, but I have so much to tell you that I cannot put all in a letter, and should so much like to see you and have an hour or two with you, when I should cheerfully impart any knowledge I possess, and thus give my humble mite to forward the laudable object you have in view.”

The following letter from Mr. Emanuel completes the correspondence at the present time:—

LONDON COMMITTEE OF DEPUTIES OF  
THE BRITISH JEWS.

36, Finsbury Circus,  
LONDON, June 29th, 1877.

DEAR SIR.—I am desired by the President, Mr. Joseph Mayer Montefiore, to state that he has read your paper on the development of Fisheries, &c., in the East, with very great interest; and that he will submit the paper to his colleagues at the very next meeting; but he does not think the Committee, when they commence operations, would be likely to occupy themselves with the question of fisheries. In the organisation of labour in Palestine they will commence comparatively on a small scale, and then efforts will be directed more to industrial pursuits than to other subjects. Under any circumstances Mr. Montefiore is exceedingly obliged to you for your kind communication. I am, &c.,

(Signed) LEWIS EMANUEL.

## The Christadelphian.

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

SEPTEMBER, 1877.

We are obliged, for want of space, to withhold “Answers to Correspondents,” “Sunday Morning,” and “Bible True.” The same reason compels a great abridgment of matter bearing on the signs of the times, and the omission of several things intended to be noticed in the Editorial department this month. The matter filling up our space will be found to fully compensate for these omissions; and next month we shall hope to make them good.

We intended to make quotations from several letters received on the subject of the proposed alteration in the price of books, with a view to a trade discount. With one exception, they are unfavourable to the idea on various grounds, to which we add another: there are probably over two hundred thousand books, tracts, leaflets, &c. in circulation advertising the works at current prices, and it would be a standing inconvenience to have applications for books at these prices, on the authority of these advertisements, after an increase had taken place. The decision will be to let things remain as they are, except that on all prepaid orders exceeding 20s., the office will pay the carriage: *Eureka* and *Elpis Israel* will be excepted from this arrangement.

## THE SIGNS OF THE TIMES.

The situation of affairs at the theatre of war has undergone a great change since our last summary. The Russians have received a check at Plevna, which has altered the plan of the campaign, and also seriously altered the mood both of Russia and Turkey. The Russian plan was, having secured a footing in Bulgaria, to push a force across the Balkans without waiting for the reduction of the Turkish fortresses to the north of the mountain range; and to threaten Constantinople, in the hope of extorting submission to the Emperor's scheme on the part of the Sultan, through the mere force of fear. This plan was on the point of succeeding, and ideas of peace were beginning to prevail both with the Sultan and the Emperor, when the check in question occurred on the 1st of August. The check consisted not in a successful attack on the part of the Turks, but in the repulse of a Russian attack on the fortified village or small town of Plevna, to the west of the Russian line of communications between the Danube and the Balkans. The attack was at first successful. A small Russian force of from two to three thousand men had carried the place easily and were settling down into quiet possession of the streets, when the Turks who had all retired within the houses, opened fire on them from every window, and killed half the Russian force before they had time to realise their position. The Turks then issued from the houses and expelled the survivors from the place. Next day, the Russians renewed the attack with 8,000 men, but the Turks having during the night been reinforced to 20,000 men were able to repulse the attack. The Russians renewed the attack on the third day with 32,000 men, but the Turks had been increased to 50,000 men, and the Russians were simply slaughtered in multitudes by the terrible rain of bullets from the entrenchments, and retired in a rout from the battlefield. Had the Turks followed up their success, the whole Russian position in Bulgaria would have been imperilled; for the Turks were only 40 miles from the Russian bridge across the Danube, by which the Russian army is provisioned from Roumania, and there was

nothing to oppose a march on the bridge by the Turks. But the Turks remained content with repelling the attack of their foe; and the Russians quickly recovered from the panic which at first prevailed, and fortified positions in front of Plevna, and waited reinforcements which are now pouring across the Danube.

The result is a change in the plan of the Russians. They no longer intend to rely on the effects of mere daring, but have resolved to crush the Turk "on regular military principles." The Turk on his part is elated with his success and has thrown all ideas of submission to the wind, declaring his intention to trust all to the arbitrament of the sword. The immediate effect is the prolongation of the war indefinitely. The *Daily News* says: "We may expect to witness something not unlike the Civil War in America—a war slow in its processes, exhausting in its methods, and terminating in the utter collapse of one of the belligerents. For Russia this is doubtless a misfortune. . . . For Turkey the prolongation of the war is even a more serious affair. Bulgaria will be occupied during the winter, and the Turkish army must not only be kept up in numbers, but kept up to the war standard of efficiency and preparedness. It has some troops in Bulgaria, as for instance the Egyptians, who must be withdrawn to save their lives. It has others now in rags for whom it must provide warm clothing. Moreover the 'pound of dates' per diem upon which, according to Midhat Pacha, the Turkish soldier can maintain himself in splendid fighting condition, is not a winter ration. Then new contracts will be required for ammunition and rifles, which can only be obtained for ready money. So many provinces have either ceased to yield more than an insignificant amount of taxes through war and insurrection, as Bulgaria, Herzegovina, and Bosnia, or have been exhausted by the requisitions of the Government, as large parts of Asia Minor and Armenia, that forced loans and immense issues of paper money have been resorted to; but expedients of this kind cannot be repeated."

It will thus be seen that the Russian reverses last month have only made Turkish ruin more certain, just as the disaster to

the Roman arms under Cestius at the opening of the Jewish war was the means of bringing complete ruin on the Jewish nation. The Jews were elated and Romans anxious; the Turks are now elated and the Russians anxious: but the end will show Russia triumphant and Turkey no more, as in the case of Rome and Israel, because God who purposed the one result has purposed the other; and His word cannot fail though there may be many vicissitudes in the path of its fulfilment.

The armies are massing threateningly on both sides in three parts of Bulgaria, and it is probable that before another month is over, important battles will be fought. The Russians have been compelled to withdraw their forces from the south of the Balkans,

but continue to hold the passes which they seized last month.

The Turkish Government continue to pour forth complaints against the alleged "atrocities" of the Russians. Most of these complaints are without foundation; but as the *Times* points out, they are having the effect of raising terrible feelings among the Turks against the Russians, and of thereby leading to real atrocities on the part of the Turks, who mutilate and kill the wounded who fall into their hands. Germany has protested, and there is great anger throughout Europe. One half of the world is angry with the Russians and one half with the Turks. The state of things is getting worse every day. "The nations are angry."

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## INTELLIGENCE.

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BEDFORD.—See Leicester. The truth has taken root in the town of the *Pilgrim's Progress*.

BIRKENHEAD.—Brother James U. Robertson (meeting with the brethren in this place) writes of the following fruit of the word, which though springing forth in a far distant place, belongs in its inception to the locality of the writer: "We read that there is joy of the angels in the presence of God over every sinner that repenteth. These are those angels, I presume, who are sent forth as ministering spirits to them who are or shall be heirs of salvation, and who always behold the face of the Father in heaven. They are those to whom the affairs of this cosmos are under subjection, and who bring about events to the good of those who love God, and who are the called according to His purpose. For the same cause also, we, who are the living witnesses for the truth of him to whom all power has been given in heaven and earth, joy and rejoice over each one who has obeyed from the heart that form of doctrine whereto he has been delivered. My joy in this instance is a peculiarly thankful one, for through many trials and much tribulation a dear friend has succeeded in rendering a willing obedience to our loving Lord. The friend to whom I refer is MISS SARAH JARDINE (now sister Jardine) of St. John's N.B., with whose case I believe you have some slight acquaintance. She is an old school-mate of my wife, sister Robertson—who in correspondence, brought under her notice the things of the Deity. She became at once interested, and received the truth gladly, growing in per-

ception of its purposes and requirements readily. For many months past she has been desirous of being baptised, but being in the midst of a Presbyterian family—a younger daughter with no brother or male friend, her difficulties were increased. She visited a Baptist parson, who has a reputation of being liberal minded, and made herself acquainted with him. Stating her case, she desired his services, which he refused, because she did not believe in the personality of the 'Holy Ghost.' She had made this advance against her mother's will, and failing, and without any sympathy except from a long distance, her position was one of trial and endurance, especially as she was looking for the appearance of the Lord. Almost immediately after this visit she became unwell, and has been indisposed and confined to her house and room for months. Having assured herself that ceremony was of little consequence, she prevailed upon her nurse to bury her (in June last) under the waters of her own bath; and thus a lonely young woman, moved by the potent power of the truth, against many obstacles, passed from Adam into Christ, in whom may she be found faultless at his appearing."

BIRMINGHAM.—The return to fellowship of JAMES MURCOURT, who resigned from a sense of his unworthiness some time ago, ought to have been recorded in last month's *Christadelphian*.—During the past month, the following have been obedient to the faith: ELIZABETH K. OCKFOLD (18), sister in the flesh to sisters Hamilton and Hall; WILLIAM PAYNE (16), son of sister Payne; and

**JOSEPH ATTWOOD** (39), painter, formerly Wesleyan.—Also during the same period, there has been a return to fellowship on the part of brother and sister Venn, who separated at the time of the Renunciationist schism, with which however it now appears they had no doctrinal agreement; and also on the part of sister Hines, withdrawn from a good many years ago, for reasons not now existing. The lectures during the month have been: August 5th, The Mark of the Beast.—(Bro. Hodgkinson). 12th, War between Christ and the Nations.—(Brother Roberts). 19th, Divine Government.—(Bro. Shuttleworth). 26th, Question Night.—(Bro. Roberts.)

**CARDIFF**.—Brother M. Rees announces with regret the removal of brother Thirle from this place to Hanley, in Staffordshire. Cardiff can ill afford the loss, but we remember that the Lord reigneth. The loss is partly made up by the obedience of **JAMES CLIFF**, formerly Baptist, who was immersed July 29th. The brethren meet on Sundays, at 17, Kerry Croy Street, East Moors, at 3.30 and 6.30, and would be glad of the company of brethren passing.

**CREWE**.—Brother Booth reports the obedience of **HENRY SWINERTON** (25), formerly Primitive Methodist local preacher. "Our little ecclesia," says brother Booth, "is now properly organised, and we are working together in that love and unity which the truth only can inspire."

**CUMNOCK**.—Brother Haining writes as follows: "The small community of believers here have been greatly refreshed by a visit from brother Ashcroft, of Birkenhead. He delivered three lectures to the public on the leading principles and characteristics of the truth, on 10th, 12th and 13th inst., in a hall which we had engaged for this purpose. In our own meeting room he affectionately addressed us in words of encouragement, comfort and warning. All who are in thorough and earnest sympathy with the truth, and who have proportionately realised their position regarding it during its still but not long to be continued reproach, will find in him a profitable and pleasant companion. The lectures were well attended; the hall, which we got enlarged for the occasion by the removal of a wooden partition, was comfortably filled, especially the two last evenings. The audiences were as quiet and orderly as could be desired: they listened with patience and paid particular attention to our beloved brother while he faithfully expounded the truth 'from the law and the testimony,' and drew a vividly striking contrast between the truth and the vapid and flimsy theories of so-called orthodoxy. Our humble conviction is that brother Ashcroft is well qualified for the important and honourable work in which he is engaged. His conviction of the truth seems to be strong and deep. His style is

chaste, graceful and dignified, while his manner is calm, respectful and persuasive, and is, therefore, fitted for keeping an audience well in hand. We earnestly trust that he will be strengthened in this good work, as the labourers are few."

**DALBEATTIE**.—See Edinburgh.

**EDINBURGH**.—Brother W. Grant reports three cases of immersion since his last communication, viz., **JAMES WOOD** (28), shipwright, Dumbarton, who was immersed on July 16th; **SAMUEL CAVEN** (26), draper, Dalbeattie; and **SAMUEL MCLELLAN** (29), sawyer, also of Dalbeattie. Brother Wood is alone in Dumbarton, but will occasionally meet with the Glasgow ecclesia. He is a son-in-law of brother Culbert of Edinburgh. The other two brethren were accompanied by brother Hamilton, of Dalbeattie, who was instrumental in bringing them to a knowledge of the truth. The step they have taken has caused a good deal of excitement among the Plymouth Brethren in Dalbeattie, with whom they formerly associated. Some are indignant while others are interested; and it is hoped that a few of "the good and honest heart" may be led to render obedience to the faith. There will now be an ecclesia numbering four in Dalbeattie, viz., brother Hamilton, his sister-wife, and the two now immersed. "Our annual Young Men's Bible Class trip took place on Saturday, July 28. We proceeded, in the forenoon, to Mavisbank Grounds, about seven or eight miles from here, where we were joined by the Dalkeith brethren, and, altogether—including friends and families—we numbered about 120. A very pleasant day was passed; the proceedings were interspersed with singing, reading, &c. We returned to Edinburgh in the evening. We have added to our number brother Sawden, of Hull, and sister Mary Paterson—sister of the late brother Paterson—of Leeds, both of whom have come to reside in Edinburgh."

**FROME**.—On Sunday, Aug. 12th, brother Elliott, of London, while on a visit to Frome, lectured in the open air upon the following subject: "Do the Scriptures reveal the salvation of all men?" We managed to get about 50 of the townspeople together on the occasion by inserting a notice of the meeting in the weekly paper, being careful not to let it be known it had anything to do with the Christadelphians. Our very name seems to frighten them away, and we can seldom get half-a-dozen strangers to listen to a lecture in our room."—**BROTHER HAWKINS**.

**GLASGOW**.—Brother T. Nisbet reports: "Since our last communication, we have had three added to our number—one by immersion and two by removal from other places, viz., **ROBERT PETRIE**, who put on the sin-covering name, after an intelligent confession of the faith; brother E. Mitchell,

who has removed from Dalkieth to Glasgow; and brother William Robertson, who has returned from Manchester. Two others (Mr. and Mrs. LAING) were immersed here on Sunday, August 5th, but they will not meet with us as they return to Montrose. They belonged originally to Govan, and are related to brother and sister Maxwell late of Govan, and now also in Montrose."

The lectures for the past two months have been as follow:—June 17th, Resurrection.—(Bro. R. Common.) 24th, The obedience of the Faith.—(Brother T. Nisbet.) July 1st, The Second appearing of Christ. (Brother John Leask.) July 8th, Who among the dead will rise?—(Brother James Nisbet.) July 15th, The Devil and Satan.—(Brother John Ritchie.) July 22nd, Redemption.—(Brother Robertson.) Brother Gunn from America was visiting the brethren here, and spoke to the public after brother Robertson on the above subject. July 29th, Paradise.—(Bro. Robertson.) August 5th, The Soul.—(Brother James Nisbet.) August 12th, The Priesthood of Christ.—(Brother Robertson. August 19th, Concerning God.—(Brother T. Nisbet.)

GRAVESEND.—During the past month, four lectures have been delivered in the Public Hall here by brother J. J. Andrew, of London, on "The Purpose of God in relation to Mankind and the Earth." Such an effort had been desired for some time by the small company of believers in Gravesend, but had not, hitherto, been practicable. There was a fair attendance of the public. The subjects in detail were as follow:—August 7th, The War between Russia and Turkey, a necessary preliminary to the fulfilment of God's revealed purpose to establish a Universal Kingdom on the Earth. August 14th, The Approaching Resurrection of the dead: its significance in reference to the nature of man; the State of the Dead; the Reward of the Righteous and the Punishment of the Wicked. Aug. 21st, The Second Appearing of Jesus Christ the only hope of true believers, and an essential part of the gospel." August 28th, The Death of Christ: its place in the Plan of Salvation."

GREAT BRIDGE.—Brother Hardy reports that the truth is still being proclaimed to full and attentive audiences every Sunday evening, and many are inquiring concerning the things they hear. As a practical result during the past month, obedience has been rendered by JOHN HOLLIER (50), painter, who held for many years a prominent position in the Independent Church in Great Bridge. Brother Hollier, in a brief statement of his case, expresses the surprise he experienced on studying the truth, to discover that he was destitute of that truth he had professed for many years, and which he had endeavoured to maintain; not, however, without sharp inward struggles of doubt,

experienced more than once when listening to the terrible language made use of to drive people to "turn from Satan to God." The lectures for the month have been as follows: July 1st, Exposition of 1 John iii 9.—(Brother Stanley.) July 8th, The Judgment Day.—(Brother Hall, of Birmingham.) July 15th, Hell.—(Brother Hardy.) July 22nd, The Devil.—(Brother Taylor, of Birmingham.) July 29th, Judgment.—(Bro. Hall.)

HALIFAX.—Brother Firth reports two more cases of obedience, viz: on July 22nd, ROBERT T. ELLIOTT (32), corn miller, and his wife, SARAH E. ELLIOTT (40). The quarterly tea meeting took place on Saturday, July 21st, when a goodly number were present. After tea a report was read showing the condition of the ecclesia, which gave general satisfaction; for after discharging all accounts against the ecclesia for work done in the shape of alterations in the new premises, and stocking the same with new chairs, there was a balance in favour of the meeting; but the most important part of the report was the statement that during the short space of five months there have been eight immersions, which the brethren think is very encouraging. The present number is 56, including the two above named; there are others interested and feeling their way to the truth. The lectures for the month have been as follows: July 8th, Life in Christ.—(Brother Goggins.) July 15th, The Gospel.—(Brother C. Firth.) July 22nd, The Spirit of God.—(Bro. R. Smith.) July 29th, Election.—(Brother Briggs.)

ISLE OF MAN.—Brother Sulley, of Nottingham, visiting at this place, got into contact with a Wesleyan clergyman, with whom he had several conversations upon the truth, "On one evening," says brother Sulley, "we argued the matter for three hours, nor did the time seem long. I was much surprised at the candid way in which the 'Rev.' gentleman discussed the matter, and kept his temper under rather trying circumstances all the time. I asked him to read *Eureka*, the first volume of which I had with me. His answer was very like that of Felix: 'Go thy way for this time; when I have a convenient season I will send for thee.' We were at Douglas on Sunday, the 22nd of July, and having previously seen an advertisement in the paper of an unusual kind, we called in on Sunday evening, and found ourselves at a Campbellite meeting house. Sister Sulley and I were both struck with the simplicity of the meeting, and the earnestness of those who were there. Our hearts yearned for their deliverance from bondage, and thinking there might be some of the Lord's people there, we decided to go to their week-night meeting; hoping an opening might offer to expound the way of truth more perfectly. A young man put into our hands a printed slip containing an array of texts, which if duly believed and obeyed,



would lead out of darkness into light. In due course on the Thursday evening I went to the place of meeting. Soon after I got seated, Mr. Mumby, of the Christians' Campbellite Meeting House, of Nottingham, came in. The chairman, who was exceedingly fair and courteous, invited Mr. Mumby to introduce a subject for consideration. Mr. M. declined. To my surprise, I was invited. I said I was a perfect stranger to them, and thought they had better proceed in their usual way. I was again invited to introduce a subject. I then arose and said I would introduce a subject if they still desired it, after I had made an explanation. This explanation was an account of the way I had been led to their meeting; how I was surprised to see such simplicity and earnestness in the meeting; how surprised to see a sect adopting for their watchword the texts which I found upon the leaflet which one of their number had given me. That I conceived they had some truth, but I was sure they did not believe or understand certain things which I desired to communicate. I then said I would cease to speak further, unless after hearing this my explanation, they wished me to go on. I then sat down. To my surprise I was asked to go on, and on I went, commencing by asking for a scriptural proof of the statement in the printed slip, that Christ's "coronation" occurred after his ascension. Mr. Mumby soon broke into the discussion, and when beaten in argument, he called me a 'Robertsonian Thomasite Unitarian Christadelphian.' He got into such a temper, as to open the eyes of his hearers. The discussion was continued till the shades of night closed around us. Good may come of the incident: the Lord alone knows; but I acted on one of the texts quoted in the printed slip: 'Do good unto all men as ye have opportunity.'

KINGHLEY.—Brother Peel reports a visit from brother Ashcroft, on Sunday, April 15th, when several brethren and sisters were present from Leeds and Halifax. Bro. Ashcroft spoke at the breaking of bread in the morning, and lectured in the evening on "The Resurrection." On Monday, he lectured again on "The New Birth." There were fair audiences. Since that time, there has been a settlement of the personal difference that caused disunion among the brethren, resulting in the return of brethren Greenwood, Dugdale, Watson and Blenkhorn. On July 13th obedience was rendered by WILKINSON SILVERWOOD (20), mechanic, formerly Wesleyan. A new room has been obtained for the use of the brethren—well lighted and in a good situation, much more suitable for the meetings than the room hitherto in use, and will be in the exclusive occupation of the brethren. Brother J. Shuttleworth and sister Emma Catherall were united in matrimony on the 15th of May last.

LEEDS.—Brother W. H. Andrew reports that brother Willis is out of fellowship for a time on account of serious misconduct. Sister Mary Paterson has removed to Edinburgh. The lectures for the month have been: August 5th, "Jesus and Nicodemus;" Aug 12th, "Election;" Aug. 19th, "The Strong Consolation;" August 26th, "The Son of Man." Lecturers not stated.

LEICESTER.—Brother Yardley reports: "It was our privilege on the 18th ult. to assist another to put on the sin-covering name by immersion, viz: THOMAS JOHN THORNICLOE (20), clothier's cutter, formerly a member of the general Baptists, and brought under the influence of the truth through the instrumentality of our brother Joseph Gamble, both working together at the same business. On the 5th instant our services were again called into requisition, to assist another desirous of running into the name of the Lord, viz: JAMES SHELTON (40), of High street, Bedford, who all his life has been associated with the Wesleyans, but had for a long time rebelled against the Wesleyan mode of baptism by sprinkling, being satisfied of its unscriptural character. Eventually he was told there was no scriptural authority for the doctrine of man's natural immortality. This led him to enquire into the matter for himself: he was then privileged to get into conversation with brother Hamilton of Birmingham, who lent him *Twelve Lectures* and other of our publications, which did him good service. On the Sunday previous to his immersion, being in Leicester, he made his way to the Central Hall, desirous of witnessing our morning meeting and breaking of bread. He was delighted with what he saw and heard, being impressed with the apostolic character of our service. On the following Sunday, he came again and was immersed, and broke bread with us. He is the beginning of the truth in Bedford: we trust he will be a light shining in a dark place, and be instrumental in turning many from darkness to light, and from the power of Satan unto God. We have been favoured with visits from the following brethren: on the 8th inst., brother Veysey of Taunton, who lectured in the afternoon on the subject, 'Cleaned, clothed and crowned;' and in the evening on 'The Blood of Christ.' On the 15th ultimo, brother Boshier of London, the subject of his lecture being, 'Who will occupy the Holy Land when the Turks are expelled?' On the following Monday evening we held our quarterly tea meeting, and had a thoroughly enjoyable and profitable evening, our brother Boshier being present. On the 22nd ultimo, our brother Shuttle-

worth of Birmingham, lectured on the Sabbath Question, a very timely subject; the question having recently been agitating Leicester society. On the 5th inst. our brother Roberts gave us valuable assistance, his subject being, 'Impending judgment on the nations; the time near for the Gentiles to suffer, that the name of God may be vindicated and the world learn righteousness; past epochs of judgment and their lesson for the present hour.' On the 12th instant brother Hadley of Birmingham lectured on 'The resurrection of the dead; its place in apostolic teaching, and how the doctrine is destroyed by popular tradition.' The above lectures were well attended, and we hope much fruit may result."

LONDON.—Brother Elliott reports: "We have been encouraged in our labours for the truth by the obedience of a few others, who, since my last intelligence was forwarded, have put on Christ in the way appointed. The particulars are as follows: July 21st MRS. CARTER, wife of brother Carter, of Romford; July 22nd, WILLIAM BUNDY, who first heard of the truth a considerable time before the brethren removed to Upper Street; July 25th, ISABELLA HAM, wife of brother Ham, of London, formerly a member of the English Church; Miss KATE BATEMAN, sister of sister Ham, who has recently been meeting with people who call themselves 'Free Brethren,' and on the same date MARY ANN WATERS, formerly a Unitarian. It occurs to me that I have omitted to notify the removal to this place of brother and sister Medicott, from Tewkesbury. This should have been announced a considerable time back. The August lectures have been as follows: August 5th, The Blood of Christ, what it can do and what it cannot.—(Brother J. J. Andrew.) August 12th, Is Heaven our Home?—(Brother A. Andrew.) August 19th, Jesus the Prophet and Jesus the future fulfiller of existing prophecies.—(Brother J. J. Andrew.) August 26th, The Eastern Question: who will occupy the Holy Land when the Turks cease to possess it?—(Brother Bosher.)

Brother J. J. Andrew writes: "It may be interesting to you to know that the ecclesia here has sent a copy of the Eastern Question pamphlet for review to each of the newspapers and magazines on the following list (in addition to a number to ministers and other public men in the neighbourhood) thereby bearing testimony to the press representatives of the various sections of the religious world, Church and dissent. Possibly if you publish this fact, brethren may look out for reviews and send you any, I am not very hopeful of their being many, because newspapers generally expect an advertisement of the books they notice." The list is as follows:—*Baptist, Athenaeum,*

*Christian Age, Christian Globe, Christian World, Church Times, English Churchman, English Independent, Freeman, Islington Gazette, Jewish Chronicle, Jewish World, Literary World, Methodist, Methodist Recorder, Nonconformist, Primitive Methodist, Public Opinion, Record, Rock, Watchman, Weekly Review, Rainbow,* monthly, *Bible Echo, Signs of our Times, Banner of Holiness, Christian, Theological Review,* quarterly, *Hebrew Christian Witness,* monthly, *Israel's Watchman,* monthly, *Hackney and Kingsland Gazette.*

MANCHESTER.—Brother W. Smith writes: "It was omitted at the proper time to inform the brethren of the obedience of EDWIN J. HAWKINS (16), of Chester, son of brother Hawkins of Frome. He came over to this city on the morning of Sunday, July 1st, and after making a very intelligent confession of the faith, was immersed in the presence of several brethren. He broke bread with us in the afternoon. After a time of much unrest, the ecclesia has had to take a stand against the no-will heresy which emanated from Halifax. It has adopted a resolution declaring that heresy subversive of the apostolic doctrine of Christ, and declining fellowship with those who hold it. The result has been a diminution of numbers, but a restoration of peace and union, with the prospect of a resumption of prosperity as regards those both without and within." Brother Smith also reports the death of sister Taylor, who fell asleep a short time ago.

RHYL.—On three consecutive Sundays (July 29th, August 5th and 12th,) a little company of brethren and sisters, on a holiday visit to this place, broke bread together around the memorial of the Lord's sufferings, and in the assured hope of his speedy re-appearing for the salvation of his chosen. There being no ecclesia in this place, and consequently no work of the truth to uphold, the freewill offerings were forwarded to the 'sick' of the flock. They were members of the household from Birmingham, Derby and Dudley.

RADSTOCK.—Brother Hawkins, of Frome, reports: "On Monday, the 6th instant, a party of brethren from Bristol and Frome, numbering together with friends accompanying about 35, met at Radstock, at which place the brethren Young reside, and spent a very pleasant time together. In the afternoon, brethren Baker and Chandler, of Bristol, addressed between five and six hundred people, who had assembled in a field which had been obtained by bro. Young for the occasion, upon 'The kingdom of God,' and 'The dead unconscious, and the future abode for the saints.' The people appeared much interested at what was said, and at the close of the addresses a number of questions were put by a Baptist minister present, and answered by brother Chandler. After the

meeting was over, a most disgraceful uproar ensued; certain lewd fellows of the baser sort stirred up the people who followed the brethren and sisters to the market place, hooting and pelting them with clods of turf; but happily no one was injured, although some of the crowd were evidently bent upon mischief. It is believed that the turmoil was occasioned mainly by the religious element of the place. It is however encouraging to find that several at Radstock have expressed themselves to brother Young as interested in these things, and have desired to know when another open air meeting will be held."

**RIDDINGS.**—Brother King reports that the ecclesia here have gone through varied changes since last writing. Bad trade has caused some of the brethren to remove. Brother Tatton is in the vicinity of Birmingham. Brother and sister King have removed to Hucknall Torkard, Nottinghamshire. Brother Allen has gone to Whittington Moor, near Chesterfield, where he will be isolated from the brethren at present. The arrival of brother and sister Kerry from Nottingham has filled the gap somewhat. "We had our first tea meeting on May 21st, and were favoured with the privilege of a number of the brethren and sisters from Nottingham. After tea, brother Burton, of Nottingham, gave us a lecture on the Way called Heresy, at which there was a few who are not in the truth. There are a few others in this neighbourhood, of whom the brethren have hope, but the mass of the people care for none of these things."

**SHEFFIELD.**—Bro. Boler reports another immersion at Sheffield, viz: THOMAS ELLIS (34), cutler, neutral. Brother Ellis has been looking into the truth for about three years, half the time in Birmingham and half in Sheffield. He put on the saving name August 1st, and is now rejoicing in the hope of eternal life. The lecturing since our last report has been as follow: July 15th, The Promises made to the Fathers.—(Brother Skinner.) July 22nd, The Keys of the Kingdom.—(Brother Boler.) July 29th, The Doctrine of the Immortality of the Soul and Eternal Torments Destructive of the Glory of Christ.—(Brother Skinner.) August 4th, Death; its Cause and its Care.—(Brother Boler.) August 11th, The Restoration of the Jews a part of the Divine Scheme of Salvation.

**STOCKPORT.**—Brother Waite writes: "It is my pleasing duty to report two additions to our number, in the persons of Mr. FREDERICK EDWARD WILLSON (35), and his wife, HANNAH WILLSON (39). Our new brother and sister are of the devout as well as of the intellectual class. Their attention was called to the truth about eighteen months ago, and during that period of time, notwithstanding the displeasure of their former "leaders" who believe in the gospel, not ac-

ording to Matthew, Mark, Luke or Christ, but according to Wesley, they resolutely investigated the matter, and are now thankful for the day which brought them into contact with 'the sect everywhere spoken against.' There are several others pressing hard to enter the narrow way, some of whom have already expressed their anxiety to become adopted into the Abrahamic family. We now hold a Bible class on Thursday evenings, at which a number of strangers attend."

**SWANSEA.**—Brother Messenger reports the obedience of WILLIAM USHER (25), formerly neutral, on Wednesday evening, May 23rd; and JOHN JARVIS (17), formerly neutral, on June 15th. (The intimation would have appeared last month, but arrived after the intelligence was made up.)

**TEWKESBURY.**—Brother E. M. Osborne writes: "It is my pleasing duty to report the following additions to our small number at Tewkesbury, viz.—MISS STELLA M. OSBORNE (19), daughter of brother William Osborne, formerly neutral and Miss HELEN MORRIS (31), for seventeen years past a member of the Independents of this town, who were both immersed at Cheltenham, on Sunday, August 12th. I have also much pleasure in announcing the addition of brother and sister Phillips, who, having removed from Birmingham, have taken up their residence near Tewkesbury, and also sister Cowling, who is living with them, making the total number of our ecclesia, with these additions, 15. Since our last report we have had a visit from J. J. Andrew, of London, who lectured for us on June 17th. Our lectures, during the past two months have been but poorly attended, owing, no doubt, to the light evenings; but as the autumn approaches, we have reason to hope the attendance will increase."

**WHITBY.**—Brother Clegg speaks of lecturing by a succession of brethren visiting the place for which he expresses gratitude. "Any public effort at Whitby," he adds, "continues impracticable at present, but we hope that when a new Public Hall, in course of erection, is completed to have an opportunity of presenting the truth in a way we have not been able to do hitherto. In the meantime we are very glad of a little help from brethren visiting us."

**WISHAW.**—"I have much pleasure in reporting obedience of the faith rendered by Mrs. BALLANTYNE, GAVIN ALLAN and Mrs. ALLAN; the last trio upwards of sixty years of age, were formerly Baptists. You may recognise in the name Gavin Allan, Motherwell, an old subscriber for the *Christadelphian*, who was also a reader of the *Herald of the Kingdom and Age to Come*. I have much pleasure also, in stating, that John Ballantyne, husband of the first mentioned, has, after an absence of

a few years, reunited with us."

#### AUSTRALIA.

SYDNEY.—Brother J. J. Hawkins will find brother Rooke's death reported in the *Christadelphian* for January of the present year, under the heading of "New Zealand." We are sorry to read the following in his letter: "As soon as we knew that brother Kitchen, Waterloo Street, Kilda, Melbourne, had reprinted *Prophecy and the Eastern Question*, we wrote to obtain 100 copies for circulation here, but were told that the printers had no more in stock, and brother Kitchen's son says that his father is too unwell to attend to our order, and he fears that he is 'breaking up,' and it is unlikely that he will be able any more to take part actively in either secular or spiritual matters. He tells us that the pamphlet may be obtained from booksellers in both Sydney and Melbourne, so we hope to get a supply soon, and put them in the hands of those who have influence with the people, &c., as we are glad to see you have done in England."

#### CANADA.

MONTREAL.—Mr. W. W. Robertson, the writer of the letter to brother Paton, from which we published extracts in the *Christadelphian* for July last, writes to us under date Aug. 6th, expressing his approbation of the appearance of the said extracts, and conveying further information of the movement described in the extracts in question. He said he would doubtless have communicated with the Editor of the *Christadelphian* before this, but that he had received the impression that he was too arbitrary and dictatorial with those who disagreed with him. As to this, we can only say, first, that others who had received this impression, have on personal acquaintance declared themselves entirely mistaken; and secondly, that there is a great difference between an "arbitrary and dictatorial" disposition and firmness in contending for whole apostolic faith as the basis of union and co-operation in Christ. We have been guilty of the latter, and mean by the grace of God to continue to be so to the end, because we have no alternative but to be so if we are to be faithful to the faithful word in which we most devoutly believe. Our attitude on this point impresses those against whom it may come to be directed with a sense of arbitrariness and dictatorialness. We regret it and forgive them their opinion, but cannot alter matters. Our position may be defined by quoting a sentence from Mr. Robertson's letter, viz., this: "Our watchword is one body, one

spirit, one faith, one Lord, one hope, one baptism and one God and Father of all who is above all;" a sentence which Mr. Robertson prefaces with the words: "truth can have no compromise with error." This is our position exactly. Wherein does it differ from Mr. Robertson's and those who are with him? Presumably in our conception of what truth is in some of its elements. Mr. Robertson denies that "believers will be raised to possible reprobation;" whereas we believe that unfaithful believers will assuredly be raised to certain reprobation, as saith Paul that every one of us must give an account of himself to God (Rom. xiv. 10, 12; 2 Cor. v. 12; 2 Tim. iv. 1; Rom. ii. 5, 6, 16; 1 Cor. iv. 5; Rev. xi. 18) and that if it appear we have sown to the flesh, we shall reap corruption, and go away into the *kolasis* of the *aiôn* which will devour the adversary.—(Gal. vi. 8; Heb. x. 26-28; Matt. xxv. 40, 46; Matt. vii. 26; viii. 12, Dan. xii. 2; Gal. v. 21; 2 Thess. i. 8; 2 Pet. ii. 12; Rev. xxi. 8; Mal. iv. 1; Psa. xxxvii. 30-38; Prov. x. 25-29.) Let Mr. Robertson recognise this and all that it involves, and fellowship with the Christadelphians (other things being scriptural) ensues as a matter of course; and a full account of how the Advent Christian Church of Montreal struggled into the light, will be more than welcome to them all.—Error.

Sr. JOHN'S.—(See Birkenhead, England.)

#### UNITED STATES.

McMINNVILLE (Oregon).—Brother L. T. Nichols reports that, a year ago, he began preaching the word in Oregon. Shortly afterwards, obedience was rendered by three of "the restitution people." Afterwards, brother Nichols had a three days' discussion with a prominent Campbellite advocate, resulting in obedience to the faith on the part of a number. Altogether, within nine months, the following have been immersed:—Jan. 1st, M. TIMM, formerly Adventist; T. WISE, formerly Campbellite; Jan. 5th, H. PLUMMER and WIFE, and H. STEPHENSON, formerly Restitutionist; Feb. 25th, Mrs. WELER, formerly Methodist; Mrs. HENDRIS, formerly neutral; Mrs. WISE, formerly Campbellite; March 25th, Mr. BUCKINGHAM and WIFE, both formerly infidel. At the same time, brother Plummer's daughter, MAY PLUMMER, was immersed, formerly neutral; May 13th, Mr. ALISON, WIFE, and SOX; Mrs. SAMPTON and Miss MILEGAN—all but one formerly Campbellites; brother Alison's son was Methodist; May 27th, Mr. CROFT and WIFE, Mr. BRANWELL and WIFE; Mrs.

(For continuation of Intelligence see page 417.)

# The Christadelphian.

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

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

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## IN WHOM DOES JEHOVAH DELIGHT?

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BY DR. THOMAS.

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“If the answer to this question were to be deduced from that which is highly esteemed among men, it would be unintelligible to a mind unsophisticated by their traditions. The Papist would say that the delight of Jehovah is most certainly in “His Holiness,” the Vicegerent of Jesus Christ, enthroned upon the Seven Hills; and in all devoted to his sacred and pontifical majesty. But to this the Greek would decidedly object. He would say that Jehovah could have no delight in the chief of an image-worshipping faction that ‘forbids to marry;’ and, according to the testimony of Gregory I., ‘has the pride and character of anti-Christ’ in assuming the ‘Blasphemous Name’ of *Universal Bishop*. He would claim that the patriarchs of Constantinople, or of late years, that the champion of the orthodox faith, the Czar of the Russians, the mortal foe of the pagan Turk, the oppressor of the apostolic church, and defiler of the holy places in Jerusalem, with all the faithful of his communion, were they in whom Jehovah delighted above all the earth! Here is an issue joined at once between Greek and Latin; one, however, which all Protestants agree cannot be sustained in favour of either party; both of whom are equally condemned as reprobate by the Word of God.

A man instructed by this Word will not object to this judgment of the Protestant upon the worshippers of the dragon and the beast; but what will he say to the Protestant implication, that because they are reprobate—because Jehovah has no delight in those that delight in popes and patriarchs, Greek

papas and Latin priests—therefore He delights in 'the names and denominations,' the sects and parties of anti-Greek-and-Latin religionism! Does hatred of the one necessitate delight in the other? A man may *protest* against murder, adultery and theft with very virtuous indignation, having no inclination for these crimes; nevertheless he may be given to COVETOUSNESS, or the *heaping up of this world's riches*, which equally excludes him from the kingdom of God.—(Ephes. v. 5; Luke xii. 13-21.) The reader will, therefore, perceive that a zealous protest against flagrant evil may be highly characteristic of a man or party; while sin in another form may be highly approved, and even made the basis of respectability in church and world. What sin is more practically respectable and approved by Protestants than covetousness? The most pious of them are the most 'diligent in business' to make money to spend upon their lusts, so much so that what they call 'the world' is unable to surpass them. Their very benevolence is ostentation, and greatly odiferous to their pride of life. But in what are they rich towards God? In scribbling liberally towards the erection of magnificent churches. 'God dwelleth not in temples made with hands, neither is He worshipped by men's hands.' Are they rich towards God in giving largely to 'the clergy?' The clergy are not God's, but Satan's. They are the ministers of those temples where He positively declares He does not dwell, and their ministrations never disturb that covetousness which excludes from the kingdom of God. How can they be God's when He turns His back upon their holy places, and will not accept them for his abode? And if not His, whose can they be but His adversaries? And 'he that is not with me,' says Jesus, 'is against me.' Are they rich towards God in sending His gospel to the heathen? Alas! they know not that gospel, how can they send it? Their zeal is the spirit of adventure and romance—a zeal without know-

ledge that compasses the world for a proselyte, who when 'converted' is ignorant of the first principles of the oracles of God: 'their fear is taught by the precepts of men.'

But, it may be asked, if Jehovah delights in neither Latins, Protestants nor Greeks, who in 'Christendom' remains for His delight? 'His temple and altar, and them that worship thereat' (Rev. xi. 1); but in the court-occupants without that temple He has no delight, for they trample His holy community under foot. The worshippers at His altar are themselves the temple in which He dwells, and the only temple He has upon the earth. Paul, in addressing those that worship God in spirit and in truth, saith: 'Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.' Jehovah delights in those sons and daughters 'who walk uprightly, and work righteousness, and speak truth with their heart; who backbite not with their tongue, nor do evil to their associates, nor take up reproach against their neighbours; in whose eyes a vile person is contemned; but who honour them who fear Jehovah; who swear to their own evil and change not; who put not out their money to usury, nor take a bribe against the innocent. They who do these things shall abide in Jehovah's habitation, and dwell in His holy hill.'

But alas, how much cause is there of deep regret on account of some who pretend to the divine relation of sons and daughters of the Lord Almighty, because of their violation of these things! Our personal experience of the fact on the part of persons making specious claims to apostolicity of faith and hope, we are mortified in bearing witness, is but

too abundant. We know practically something of Paul's experience in Galatia, where he says that, notwithstanding the infirmity of his flesh, some received him as a messenger of God, speaking loudly of the blessedness they had been introduced to by his instrumentality; so that, continues he, if it had been possible, they would have plucked out their own eyes and given them to him. But what a change has come over some of them by the time of his writing his letter to them. They had been so estranged from him by troublesome pretenders to superior sanctity, that he had to ask them, 'Am I become your enemy because I tell you the truth?' and to declare that he stood in doubt of them. This unhappy condition of things was produced by backbiting with the tongue, not speaking truth with the heart, and taking up reproaches. Speaking of these evil tongues, he says: 'I would that they were even cut off who trouble you.' They professed great zeal concerning a certain constitution which placed them in opposition to him who brought them to what understanding of the truth (which appears to have been little, or superficial, enough) they had acquired. They were opposed to that constitution of things he had introduced among them. They wanted something more gratifying to the flesh, which would exalt them to place and power, and either exclude the apostle from the Galatians or subject him to their Diotrophetic control. Speaking of these perverse men, he says: 'They zealously affect you, but not well; yea, they would exclude you, that ye might earnestly desire them.' This restraining of the Galatians from the apostle could only be the result of backbiting, hypocrisy and calumny. The doctrine he taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order, and to the edification, or building up, of the body of Christ in its most holy faith. All this was

very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display. Unmindful, therefore, of their obligation to the apostle, they resorted to the usual policy of the mean and superficial, and strove to depreciate him that they might exalt and popularise themselves. But the apostle saw through their pretended zeal, whose fruit was only evil, and that continually. They preached to them liberty, while they were themselves the slaves of sin; and made themselves felt in all their doing by the contentions they caused between their brethren and their much-ado about trifles; while they disregarded the honour and interests of the truth.

Such characters are not likely long to impose themselves undetected upon an enlightened community honestly devoted to the truth. No fountain pours forth at the same mouth sweet water and bitter. What matters their profession of faith in the gospel of the kingdom if that faith do not develop 'righteousness and peace and joy in the Holy Spirit?' Will the wordy prayers of some, or the pharisaism, and the goat-straining of others atone for that world of iniquity that flames forth from their fiery tongues? 'They whet their tongue like a sword, and bend their arrows (even bitter words) that they may shoot in secret places at the blameless.' Against such ambushes the honest have no defence but their integrity and uniform consistency in the truth. Compare such with the backbiters, and it will always be found that the latter are only conspicuous where there is evil occurrent. Mark them well, and you will find them 'treacherous, headless devils (*diaboloi*), incontinent, fierce enemies of good men; and among them silly women, laden with sins, led away with divers lusts. Follow them in their daily walk, and you will find them on the best of terms with the world, which is emphatically the enemy of God. They crucify the Lord afresh by the contempt their unchristian conduct brings upon the

truth. They profess to know God, but in their works they deny Him; so that by reason of their pernicious ways, the way of the truth is evil spoken of. Where the table of the Lord is there you find them not; but where the enemy of the truth encamps, there you find them striving to make themselves agreeable. Is it the truth they pretend has made them free, contending amid discouragement to maintain a position in the enemy's camp? Do you find them, like Aaron and Hur, upstaying Moses' hands against Amalec, occupying a position where they can respond 'Amen?' Illiterate, and but little practised in the art of thinking correctly; their time, too, almost wholly absorbed in earning their daily bread; with but small ability to dig out for themselves the deep things of God, do you find them adding to their newly-begotten faith knowledge, for its increase, where alone, upon the principles they have professed, it can be obtained? Do you not rather find them frequenting the conventicles of Satan where neither can be heard, or places where the soil is so unproductive that, if the incorruptible seed may have sprouted, it has not strength enough to enable it to attain the stature of a perfect plant? Can such professors be believed when they say they love the truth, seeing that they wander off to conventicles where the truth hath no place, or to places where it is so little understood that it cannot be scripturally stated, illustrated and proved? Ask them why they act thus treacherously? You will find from their

gnat-straining excuses a real cause they endeavour to conceal. They will pretend that they were sick, or that they were too far from the meeting—but, it is useless to particularise, their pretences are countless as they are crotchety and shallow, and such as people make for not doing a thing they have no mind for. Their self-love has been wounded; their petty ambition controlled; their looseness of manners discountenanced; their business prosperity endangered; their popularity jeopardised; their respectability imperilled; their worldly repute hazarded—in short, their adorable self, to which they are habituated to burn incense in ministering to the lusts thereof, is too much crucified by the testimony of God faithfully expounded; and, therefore, they flee from it under divers pretences into the by-ways of the surrounding wilderness. There in the dark recesses of the earth, the voice of truth reaches them not. Their consciences obtain a searing which gives them rest. They are gone, and you see their faces no more at the table of the Lord, having sold themselves to self and its natural perverseness.

Doth then Jehovah delight in such as these? In people who lay not hold heartily upon His truth, but are ever ready to embarrass it? If that truth were committed to their fostering care, what would become of it? It would perish miserably, and vanish from the earth! From such professors may we be defended and effectually delivered by the coming of the Lord."—(*Herald of the Kingdom*, 1856.)

## ANCIENT PROPHETIC "BURDENS" AND THEIR MODERN BEARINGS.

BY DR. THOMAS.

"THE powers contemporary with Judah did not fulfil completely the burdens concerning them. Take the 'Burden of Moab' for instance. In the days of the prophets, Moab, or the power

existing on the territory of Moab, was hostile to Israel; and when disaster overtook the tribes of Israel, Moab rejoiced at it, 'skipping (like a three year old heifer) for joy.'—(Jer. xlviii.



27, 34.) Referring to this, Jehovah by the prophet saith, 'I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith Jehovah of armies, the Elohim of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, the breeding of nettles and salt pits, and a desolation **עד-עולם** *ad-òlam*, to the age: the residue of my people shall spoil them, and the remnant of **גוי**, *gòi*, my nation shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of Jehovah of armies. Jehovah will be terrible unto them; for he will famish all the gods (*elohim*) of the earth; and they shall bow down to Him, every one from his country, all the coasts of the nations.'—(Zeph. ii. 8, 11.)

Moab, whose 'branches are extended, and gone over the sea' (Isai. xvi. 8), was a proud monarchy (verse 6; and Jer. xlviii. 29), hostile and arrogant towards Israel, and a worshipper of Chemosh. Their *elohim*, or king, nobles, magistrates, and priests, were denounced and sentenced to become famished gods. The judgments predicted have been accomplished in part. The effect of them has continued to the present time; and, according to the prophecy, will continue 'to the age.' Their power no longer exists there, and its country is a place of nettles, salt-pits, and a desolation.

But the burden testifies that "the residue of Jehovah's people shall spoil them, and the remnant of the nation shall possess them."—'They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.'—(Isai. xi. 14.) It is evident, however, from the history of Israel since these words were spoken, that this part of the burden has not been accomplished. The Jews have never since spoiled and possessed the Moabites; but have been themselves the spoiled of other powers. Hence,

the rule of interpretation is sustained by the prediction and facts in the case of Judah and Moab. Moab's history past and present, fulfils not the burden: its full accomplishment is deficient. We may, therefore, conclude that it became an occasion for a prophecy concerning a power that shall exist on the same territory, and through which the burden shall be completely filled up. Is this conclusion scriptural?

'The people of Chemosh are perished;' therefore, as a race and a power, Moab doth not exist; so that if Judah were now actually in Judea the Jews could not 'spoil them.' What preliminary is therefore necessary to the fulfilment of this part of the prophecy? Obviously, the only answer is that given in Jer. xlviii. 47: 'I will bring again the captivity of Moab in the latter days, saith Jehovah.' As the people of Chemosh, or the racial descendants of Moab, son of Lot, son of Haran, son of Terah, the father of Abraham, are perished by sword and captivity so as to be no more distinguishable in the earth; the bringing again of Moab's captivity must have reference to the resuscitation of a power where they formerly dwelt. This, then, is a phenomenon in the political world to be expected in the latter day, or pre-adventual 'time of the end.' The sentence of banishment is to be removed, and the country East of the Dead Sea, even Moab and Ammon, are to become the seat of a power destined to play an important part in the local arrangements of God respecting Palestine.

It may be well here to remind the reader that, before the Assyrian Image is broken by the Stone which the builders of Judah refused, the land lying between the Euphrates, the Persian Gulf, the Red Sea, the Nile, and the Mediterranean, will be oppressed by two powers in the latter days—the one, that of Edom, Moab, and Ammon; the other, the Assyrian, with whom are the sons of Esau. The latter is a confederacy, which hates the Jews; the former a power occupying those districts, friendly to

them, and affording them protection. These two powers in the latter days stand face to face in the Holy Land, contending for supremacy over it. If left to themselves to fight it out, the probability is that the Moabitish power would be again expelled from the country. But we know from the Bible that affairs will take a different turn. The latter days are pregnant with wonderful and unexpected results. Gog is brought against the land of Israel in the latter days.—(Ezek. xxxviii. 8, 16); which implies, especially as the army which he brings against it is mighty, that he has there a powerful enemy to encounter. In the time of the end, the King of the North shall enter into the glorious land.—(Dan. xi. 41.) The 'time of the end' and the 'latter days' are the same period: and Gog and the king of the north are the one power, which is symbolized by Nebuchadnezzar's Image—the Assyrian: for in his dream he saw it broken 'in the latter days;' an event which, Isaiah informs us, is to take place on the mountains of Israel—'I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off Israel, and his burden depart from off their shoulders, saith Jehovah of armies.'—(xvi. 25.)

Now, as it is testified by Daniel, that 'Edom and Moab, and the chief of the sons of Ammon, shall escape out of his hand,' it is evident that a power at that time is entrenched in these countries that it fails to expel; so that the Assyrian can no more lead Moab into captivity.

The reader will therefore suppose, for the sake of illustration, that the Holy Land in the south and east is now occupied by a power called Moab. At this time, then, he is to expect the accomplishment of all those things spoken by the prophets concerning Moab and Ammon, which were not fulfilled in ancient times. Hear then, what the Spirit saith to Moab:—'Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let

mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler.'—(Isai. xvi. 3, 4.) Here Moab is addressed no longer as an enemy to Judah, but as a protector, defending Jehovah's outcasts by its power from the oppression of the spoiler. Who are these 'outcasts;' and who is he that seeks to spoil them? In a previous chapter the prophet styles them 'the outcasts of Israel;' and in another place, 'the outcasts in the land of Egypt.'—(Isai. xi. 13): these are they whom Jehovah cast out of His sight, when He delivered them into the hand of the Assyrian—(2 Kings xvii. 18, 20.) The Assyrian was then the spoiler, and the same territorial power under its latter day dynasty: that is, under Gog, the King of the North, will seek to spoil them, and again appropriate their land as a province of his dominions. For before he sets his myriads in motion, he is represented by the Spirit as saying, 'I will go up to the land of unwallied 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 to take a prey.'—(Ezek. xxxviii. 11, 12.) This is the 'spoil,' 'extortioner,' and 'oppressor,' of Jehovah's outcasts in the latter day; from whom Moab will afford them refuge and protection.

Now let us advance another step, and suppose that a multitude of Jewish refugees have escaped from Egypt, Judea, &c., to Moab; and under the protection of that power, which is as 'the shadow of night in the midst of noonday,' they are waiting in hope, as the Hungarians, Poles, and Italians, are now doing in regard to the spoilers and oppressors of their respective countries. What next? In this their extremity their cry is, 'Our bones are dried, and our hope is lost; we are cut off from our parts.'—(Ezek. xxxvii. 11). But, while thus despairing, the glorious news arrives from the seat of war—'The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.'—(Isai. xvi. 3). This is consequent upon the

'turning back' of Gog, or the breaking of the Assyrian Image upon the mountains of Israel by the Stone—the Bethlehem-born Judge of Israel.

Here, then, is Moab, the pre-adventual protector of the Jews. Whence arises this new Moabitish power? We answer that, as 'her plants went over the sea, extending to the sea of Jazer,' it is from thence Moab may be said to reappear in the land—from beyond sea; consequently a maritime power is Moab when revived. Now, let it be noted that the latter half of Isai. xvi. 4 is parallel with xvii. 14. Both these texts relate to the fate of the same spoiler. Chap. xviii. 1, 2, 7, is a proclamation to the protecting Moab in its transmarine position. 'Ho! land shadowing wide with wings, extending from beyond to rivers of Khush: that sendeth the sea whirling things, even on vessels of fleetness (swift paddle-wheeled ships), upon the waters. Go ye swift messengers for a nation scattered and peeled, for a people terrible from this and onward; a nation meted out and trodden down, whose land the rivers have spoiled. . . . And bring them as a present to Jehovah of armies, to the place of His name, the Mount Zion'.

Now, this maritime power can be no other than Tarshish; for its mission is the same. 'Surely, the coasts shall trust in me, and the ships of Tarshish foremost (in the front, before any other power) to bring thy sons from far, O Zion, their silver and their gold with them, unto the name of Jehovah thine Elohim, even to the Holy One of Israel, because He hath glorified thee.'—(Isaiah lx. 9.) From these and other considerations we conclude that the power within the limits of the Holy Land, which in the latter days, and previous to the advent of the King of Israel, extends the shield of its protection over the Jews against their spoiler, is that of 'Sheba and Dedan, the merchants of Tarshish, and the young lions thereof;' which planting itself on Edom, Moab, and Ammon, is the latter-day return of the last two from captivity, which are then prepared for the manifestation

of all demanded by the burdens, and not anciently fulfilled.

The last point we shall direct attention to, in connection with the burden of Moab yet unfulfilled, is that the next thing on record demanding the world's regard after the extinction of the spoiling power in the Holy Land, is the setting-up of the Kingdom of God; or, in other words the 'restoration of the kingdom again to Israel,' when 'the residue of Jehovah's people shall spoil Moab, and the remnant of his nation shall possess them.' The establishment of the kingdom is thus announced in 'The Burden of Moab'—'In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness.' This teaches that the throne is established when the judge of Israel sits upon it in the tabernacle of David. It is evident, therefore, that the throne does not now exist; because the tabernacle of David is not in being. Hence, no tabernacle no throne. The tabernacle did not exist in the apostles' days, therefore the throne of David did not exist then; nor can they until the Bethlehem-born Judge of Israel descend from heaven to deliver his outcasts, protected by Moab, and his land from the extortionate, despoiling, and oppressing Assyrian.—(Mic. 1-6.) Neither tabernacle nor throne, we repeat, existed during the mission, and lifetime of the apostles. This is evident from their own testimony and consent. See Acts xv., where Peter testifies that on going to the house of Cornelius, God began a work by him, which James styles, 'taking out of the Gentiles a people for His name.' This work has been going on ever since, and is not yet quite finished. The eleventh hour of the day is reached, or very nearly so; after which no labourers are hired, the day's work being accomplished, and the time of the evening settlement arrived.—(Matt. xx. 1.) After designating the work which Peter had begun, James proceeded to say that

his taking a people for God's Name from other nations than Israel, was in agreement with the scope of the prophets, from whose writings he quoted the words found in Amos ix. 11, 12, and recorded, with a slight alteration, in verses 16, 17. What Peter has done with individuals, God would do with whole nations, which should become His people.—(Isa. xix. 25; Zech. ii. 11.) But, referring to the termination of the individual work began by Peter, James continued his discourse, and quoting from Amos, said 'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.' From this, it is clear, that David's tabernacle is not rebuilt, nor its ruins set up, until the Builder returns—'whose builder and maker is Jehovah our Elohim, the Holy One of Israel'—Jesus in the Greek.—(Heb. xi. 10; Ps. cii. 16.) Has Jesus returned according to the promise in Acts i. 11.? Has he drank of the fruit of the vine of Palestine new with his apostles in his Father's kingdom?—(Matt. xxvi. 29.) There is but one answer to these questions, and that is an unqualified and emphatic 'No!' As then, the apostle and prophets teach that the Lord—Adon, Jehovah our Elohim—returns to build, there is but one conclusion from the premisses, and that is, that the tabernacle or kingdom of David had no existence in the days of Jesus and his apostles, does not exist now, and will not exist until the burden of Moab be accomplished to the full.

Now, as to Egypt, she is to be healed, but smitten before. In the days of Alexander of Macedon, who built Alexandria, she succeeded to the commercial and maritime inheritance of Tyre. Egypt was hostile to the first, second, and third beasts of Daniel; but in its warfare against them, had at length to succumb to their supremacy. This was true also in regard to the fourth beast; when, as the Little Horn, it began to show itself in 'the pleasant land' on the Assyro-Macedonian Horn of the Goat.—(Dan.

viii.) In the horn's extension southwards, Egypt was absorbed into the body of the beast. Now the time is at hand, when the Fourth Beast of Daniel is to stand out conspicuously before the world as the representative of an imperial system of nations vitalized by one policy, and under one head—'the eighth, which goeth into perdition,' even Gog, the Prince of Rosh.—(Rev. xvii. 11; Ezek. xxxviii. 2.) But, before ruin shall seize the ruthless king, it is the mission of the Fourth Beast, with the brazen-clawed feet, to stamp the residue therewith.—(Dan. vii. 7, 19.) The nails of brass indicate that the characteristic element of the stamping-feet, or the latter-day power will be Greek. The iron teeth, or Latin element, in the Sixth Head, 'devoured and break in pieces' in former times; they answered their purpose, and it remains now for the feet to use their Grecian, or 'orthodox,' claws. Every one knows what power claims to be the holy and only orthodox one of all 'the powers that be.' It regards Austria and Papacy as heterodox—a schism from the true faith, which is that of the Greek Church. It is the mission of this church—the church militant of Russia—as the rending element of the stamping power, to subdue 'the residue' of the Babylonish Habitable—the Mohammedan residue and its allies to a certain point.

In the performance of the latter-day mission of the Fourth Beast, Mohammedo-Protestant Egypt must come under its feet. Egypt is no part of the pedal system of nations, as may be seen by consulting Ezekiel's catalogue of peoples to whom Gog becomes *mishmar*, or protector. Persia, Khush, and Phut, are under his standard; but not Mizraim, or Egypt. Egypt is possessed by Gog's enemy. I do not consider that that enemy at that time will be the Napoleon power.\* The mission of 'Napoleonism,' which is to create such a situation in Europe as will favour the manifestation of

\* A correspondent had suggested the latter-day occupier of Egypt to be Napoleon IV. This is the doctor's answer.

the brazen-clawed feet of the Fourth Beast, will by that time have become fully accomplished; and France, 'the Tenth of the great city'—(Rev. 11. 13)—as one of 'the bands of Gomer,' will march under the standard of the king of the north to do battle against its present ally, 'perfidious Albion,' in the land of Egypt. Regal France is a Toe of the Assyrian Image, and a Horn of the Fourth Beast. But at present (1856) regal France is superseded by imperial, or, more properly, by an uncrowned Napoleonized military democracy. Such an excrescence upon the political system of the Fourth Beast, or Babylonish Habitable, cannot co-exist with the standing of the Assyrian upon the mountains of Israel. The Frogs must disappear; and France must resume her regality; which, being a form of government exceedingly distasteful to the French, will require the protection of Gog to defend it from a repetition of the disasters of 1793, 1830, and 1848. Pharaoh lost his throne in Egypt; Napoleon must lose his in France.

The Libyans and Khusistans being at the steps of the King of the North, Egypt will be open to invasion from the direction of Algiers, Tripoli, &c. I believe that the power possessing Ammon, Moab, and Edom, will also plant itself in Egypt. This power commanding the Red and Mediterranean seas, Gog's movements must

be by land. This necessitates the expulsion of the Indo-Moabitish power from Egypt. This land lies between the Roman Africa and Palestine. It is therefore on the route to Jerusalem. Now, all the peoples of the Romano-Babylonish habitable are to be brought together to battle against that city under Gog. But if Egypt be not wrested from the Indo-Moabites, the peoples of the Roman Africa cannot get there. Hence it is decreed that 'The king of the north shall stretch forth his hand upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.'—(Dan. xi. 42, 43.) When Egypt falls, or the Anglo-Indian Moabites are expelled from the country, they will have to retire upon Edom, Moab, and Ammon, which escape out of the hand of the Assyrian. Many Jewish refugees from Egypt will find protection there; while many will be unable to escape. These 'will cry unto Jehovah because of the oppressors, and He will send them a Saviour, and a great one, and he shall deliver them.'—(Isai. xix. 20.) This deliverance will be the beginning of blessedness for Egypt, the catastrophe of Gog, and the turning point of the Great Eastern Question.—*Herald of the Kingdom*.  
Feb., 1856.

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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECOLESIA, No. 88.

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*"Exhort one another daily."*—PAUL.

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IN the portion read from the prophets this morning, we find expressions given to the thoughts that must, at one time or other, exercise every lover of righteousness. More than this, we get the divine rejoinder to the thoughts expressed, and thus through Jeremiah (xii.) we enjoy the

great comfort of communion with God on the subject, and are helped to rest in the day of evil. Jeremiah says: "Righteous art thou, O Lord, when I plead with thee, yet let me talk with Thee of Thy judgments." As much as to say, "I wish to have some explanation of a

matter which is apparently inconsistent with what I know of Thy righteousness." "Wherefore, doth the way of the wicked prosper? Wherefore, are all they happy that deal very treacherously? Thou hast planted them; yea, they have taken root. They grow; yea, they bring forth fruit." This is the very picture we see around us—a picture liable to depress and even stagger, apart from the explanation of the case—a picture of men established in wealth, health, influence and authority, who neither fear God nor regard man; a picture in which the meek among men go to the wall, their righteousness a cause of poverty and contempt, and in which God appears to take no notice, and to make no interference on behalf of His dishonoured name. This state of things distressed David. He says, "I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as with a garment. Their eyes stand out with fatness; they have more than heart could wish." Habakkuk expresses the same anxiety on the prosperity of the lawless: "Wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he, and makest men as the fishes of the sea, as the creeping things that have no ruler over them? They take up all of them with the angle; they catch them in their net and gather them in their drag; therefore, they rejoice and are glad."

We often may be distressed with the same situation of things. It is a comfort to know that we have such company in our distress as David, Jeremiah, Habakkuk, and the Man of Sorrows and acquainted with grief, of whose experience the Psalms are an inspired reflex. But it is a great comfort to know that there is

an explanation to this distressing state of things. Let us look at the explanation this morning, and let us indulge in the delicious prospect in connection with it, that that state of things will as assuredly pass away as night vanishes before the morning, and that, in due time, righteousness and praise will spring forth before all nations.

Let us first look at the answer that Jeremiah receives. It is not, at the first sight, comforting: "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?" This was as much as to say that worse was coming. Jeremiah was distressed to see the wicked and the treacherous in prosperity among Jehovah's own people in Jehovah's own land; but this was but as the running of footmen to the race of horses. A more terrible triumphing of the wicked was coming, foreshadowed in the intimation, "I have forsaken mine house; I have given the dearly-beloved of my soul into the hands of her enemies." That more terrible triumph came in due course. The enemies of Israel poured into the land like a flood and banished the very form of all divine institutions from the earth. The times of the Gentiles set in with all the terrible vigour implied in the question addressed to Jeremiah. They have prevailed during a long succession of dark ages; and the night still broods over all the earth. The horse-running and Jordan-swelling age is not yet over, and the panting Jeremiahs are sore pressed with the triumph of the wicked. But there is good hope in the situation. The morning is at hand. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ. The time for prosperous wickedness has nearly run its course. The war of the great day of God Almighty will break in

pieces the power of all nations. In these, the days of the voice of the seventh angel, the mystery of God shall be finished, as He hath declared to His servants the prophets. This we know by the later information vouchsafed to John in Patmos. Then shall we see the joyful mustering from all directions of the many of different ages past, whose part it will be to sit down with Abraham, Isaac and Jacob in the kingdom of God. Jeremiah will then no longer have to reason with God as to the meaning of His ways with man. "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."

In view of this consummation, the direct answer to Jeremiah's lamentation about the wicked being apparently planted and rooted in the earth, is to be found in the words written in Isaiah xl. : "Yea, they shall not be planted, yea, they shall not be sown; yea, their stock shall not take root in the earth. Jehovah shall blow upon them and they shall wither, and the whirlwind shall take them away as stubble." Their being planted and sown is only an appearance. They are planted and sown and established for the time being, but only as the vegetation of a season. When the season is over they will be sought for in vain. This has been the comfort of the saints in all ages. It was the promise made to Abraham, that his seed should possess the gate of his enemies; it was the prophecy by Balaam that a star should come out of Jacob and a sceptre out of Israel, which should have dominion, and should destroy the children of the enemy. It was the song of Hannah in the days of the Judges, that the adversaries of the Lord should be broken to pieces, and that Jehovah should exalt the horn of His anointed, and judge the ends of the earth. It was the consolation of David, that his throne should be

established for ever, and that evil doers should be cut off, when those who wait upon God shall inherit the earth; yea, saith he, "When the wicked spring as the grass and all the workers of iniquity do flourish, it is that they shall be destroyed for ever." All the visions of Daniel are to the same purport, as witness the splendid image of Daniel's dream crumbled to powder under the stone, although made apparently of materials that could not be ground to powder. The terrible monster of Daniel's own vision meets destruction at the hands of the Ancient of Days, and is given to the burning flame. The prophecy of the seventy weeks is accompanied with an intimation of Roman triumph, only, until "that which is determined shall be poured upon the desolator." The vision of the ram and the goat finishes with the intimation that the Gentile adversary of Israel shall finally be "broken without hand," while the concluding vision of the time of the end glows with the brightness of the great Prince that standeth for the children of Daniel's people, at whose hand the Gogian confederacy comes to its end, with none to help.

And what shall we say of the fulness of the light that came with the age which witnessed the production of the New Testament? Jesus rejoiced in spirit when, looking forward, he beheld the Satan as lightning fall from the heavens of exaltation and power. "Woe unto you," said he, addressing the Satan class of his day, "ye have received your consolation: woe unto you that are full, for ye shall hunger; woe unto you that laugh now, for ye shall mourn and weep." And comforting his own disciples, he said that they should weep and lament, and the world should rejoice. "But your sorrow shall be turned into joy; I will see you again and your heart shall rejoice, and your joy no man taketh from you." Let us hear also the consolation by the mouth of Christ's special messenger to the Gentiles, whom

he gave to us for a pattern to all who should after him believe on Christ to life eternal: "God shall bruise Satan under your feet shortly."—(Rom. xvi. 20.) "God shall recompense tribulation to them which trouble you, but to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven."—(2 Thess. i. 7.) "God will render unto them that are contentious, and do not obey the truth, but obey unrighteousness indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile."—(Rom ii. 7. &c.)

When we come to the last communication of Christ to his friends, we find all these things brought to a brilliant focus. In his revelation to John in Patmos, he tells us that he has received from the Father the commission expressed in Psalm ii 8: "Thou shalt break the nations with a rod of iron, thou shalt dash them to pieces like a potter's vessel." The execution of this work he expressly promises to share with those who are faithful to him, saying: "To him that overcometh and keepeth my works to the end to him will I give power over the nations, and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers, even as I have received of my Father." He exhibits to us in advance the spectacle of the collision which results in this catastrophe to the power of the enemy. He shews us 'the kings of the earth and their armies' on the one side, gathered together against himself and "those that are with him," on the other; and he tells us of the victory which remains with the latter in "the war of the great day of God Almighty." He shows us in dragon-symbol the power of the enemy chained and imprisoned; the wine-press of God's indignation against the world trodden by himself in terrible works of judgment, and all the kingdoms of the world become the kingdoms of Jehovah and His Christ, and their glorious

possession by the saints who live and reign with him a thousand years and beyond.

The answer to Jeremiah's question is therefore obvious and complete. He did not receive that answer in the fulness in which we possess it, nevertheless he had it with sufficient definiteness for the day of his need. We have the answer more abundantly, because our need is greater in a day when God holds His peace as appointed, and when there are no visible tokens of His presence. The answer is plain and strengthening, so that he who readeth may run with patience the toilsome race set before him in the gospel. That answer is, that in a time appointed the prosperity of the wicked will come to an end, when there will be no more need to ask the question which distressed Jeremiah. There is great need to emphasise on this fact, both for the encouragement of those who have set their hope in God, and the warning of such as are liable to weary in well doing, God Himself says, "Say ye to the righteous that it shall be well with him, for the reward of his hands shall be given to him."—(Isa. iii. 10.) The deferring of this dispensation of judgment may weary, but it cannot alter the reality of the fact when it shall come. On this point the word speaks to us comfortably, thus: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is set in them to do evil: though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God."

It is this apparent slowness in the execution of the divine decrees that we have to fortify ourselves against. We must remember what Peter says: that the Lord is not slack concerning his promise as some men count slackness: a thousand years with him are as a watch in the night, to use the expression of Moses; and as one day, according to



Peter. What we have to do is to wait in patient obedience all the days of our appointed time.. We must not forget how much reason there is in it. Judgment, which was to include ourselves and all who have gone before us, could not take place in the days of Adam, nor of David, nor of Christ. It was needful that God should appoint a day when all His servants should be vindicated and glorified together; and the fixing of this day involves the deferring of all judgment till then. Let us not be little children and murmur at the delays of wisdom.

Not only the delay of judgment, but the triumph of ungodliness in the earth is a necessary preparation for the results involved in that judgment. For how could we be exercised in faith and patience, and how could the unspeakable joy of release from the present evil world be prepared for us without that very planting and prosperity and establishment of the wicked which distressed Jeremiah, and which will wring groans from the pilgrin's breast till the very hour of the avengement? The plan is great and wise, and only becomes the more apparently so to every effort of enlightened reason. This is the case even when we confine our view to man's side of the question only, but how greatly is our perception of the matter quickened when God's side of the case is taken into account. The earth and its inhabitants are His, and He has made them for His pleasure. His holiness and His majesty are ineffably exalted beyond our conceptions, yet His will has been violated and set aside in the history of mankind. It is of His own pure beneficence that there is any arrangement at all for a rectification of the mischief that has come from this rebellion. That there should be slowness in the development of this arrangement is not for created man to complain of; rather is it for us to rejoice and give praise that in the good pleasure of His

own will He hath purposed in the ages to come to show the exceeding riches of His grace in His kindness towards us through Christ Jesus.

The one danger to which we are exposed is the liability to forget the consolation applicable to the sorrows of the new man in Christ Jesus. It is a consolation that may be called far-fetched more ways than one, but it is the consolation in which God has been pleased to exercise his children in the cloudy and dark day of their probation. It is a consolation only to be found in the word of His testimony, and it requires to be constantly renewed. Our knowledge of the consolation to day will not serve for next week's conflict. Our minds are forgetful even of human things, and much more of those thoughts and ways of God which are so much higher than our own ways and thoughts, therefore our poor memories have to be continually refreshed. Our special danger is that we may not feel the need of this refreshment. The lust of other things enters in and chokes the Word. There are many objects of interest and affection in the economy of our present life, and between these and the natural mind, which is nearly omnipotent with us all at the start, there is almost the affinity of chemical force. When we give place to those things the mind is pleased and entertained, and as the entertainment has its source in human ways and present things, there is not only no need felt for the consolations of the Word, but a feeling of aversion is liable to sprig up towards them. The Scriptures have to do with divine ways and future things, and are therefore liable to lose their interest for those whose affections are not set upon these. This is at one time or another the case with us all, and here we must fight and conquer, or be conquered. In the course of daily life there are things we can choose to have to do with, or let alone. Paul recognises this in advising us

to lay aside every weight; that is, everything that will act as a drag in the race we are running for eternal life. Some do not choose to lay them aside, but cumber themselves with occupations and associations at variance with the objects of the calling which every man has accepted who has put on the name of the Lord Jesus Christ. Such a choice can only be due to a want of recognition of the practical nature of the demands which the gospel makes. Those demands have to do entirely with the present life; and if men exclude them, there can only arise one result, the decay of the spiritual man now, and denial by Christ at his coming. Spiritual vigour now, and recognition by

Christ at his coming, can only be secured in the way the Spirit itself has provided, and that is, first, by a diligent submission to its tuition in the word, which practically means the daily and methodical reading of the Scriptures, and secondly, by an avoidance of the pleasures of the world and the society of fools. Compliance with the Spirit's requirements in these particulars may entail a sense of deprivation sometimes, but in the long run it brings great satisfaction and peace, and lays up in store a harvest at the appointed time of joy and well being, which it is alike beyond the power of speech to exaggerate, or human imagination to conceive.

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.)

### M. THIERS AND HUMAN DESTINY.

M. THIERS, the leading statesman of France, has passed into his grave at the ripe age of fourscore years. Among the papers he has left, is a work on philoso-

phy, in which, according to the public notices of his life, he records his conviction, as the result of a long lifetime's experience, that there are ills inherent in the present constitution of things that science will be eternally powerless to

cure; and that the present life is a training for a higher state of existence. It is interesting to hear such a verdict from such a man as the late M. Thiers. Indirectly, it is a powerful confirmation of the Bible, though the Bible needs it not. The Bible explains the inherent ills on which "nature" can throw light. Nature can only show us what is; it cannot tell us why; and in showing us evil without the "why," it shows a mystery. There must be a reason for the "ill" which M. Thiers acknowledges and admits human impotence to cure. Nature furnishes no reason. The Bible does, and hence comes in to fill the void which mere natural thoughts discover.

The Bible also speaks of a cure, and makes the mystery of evil a vanishing mist. It exhibits God's purpose to destroy every curse, to abolish pain as an experience and death as an event, in His own wise way. This way involves delay, because the delay is needed to ripen the situation for the full manifestation of good. God's revealed method in the case is to choose a limited number for this good, on the principle of faith and obedience, during the prevalence of evil with multitudes who perish. Here becomes visible the true idea shadowed in M. Thiers' conclusion that the present state is a state of preparation for a higher existence. It is undoubtedly such a state of preparation, but for whom and on what principle, and with what result to those not prepared, can only be learnt from what God has been pleased to reveal in the Scriptures. Away from this, all is speculation and darkness. M. Thiers, with all the facts of human existence under the cognizance of a powerful intellect, sees an incurable state of evil which the Bible accounts for, and discerns a necessity towards higher good which the Bible presents the form of, with its applications and limitations. The fact is an interesting offset to the obtuseness of a generation of shallow

sceptics, who see no particular evil to be lamented and no particular good to be desired.

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BIBLE HISTORY CONFIRMED BY THE  
ASSYRIAN TABLETS.

"Some years after his return to Nineveh, Sennacherib met his death by violence. Scripture tells us that he was murdered by two of his sons as he was worshipping in one of the Ninevite temples; that the murderers, having effected their bloody purpose, fled, escaping into the land of Armenia; and that Esar-haddon, another son of Sennacherib, not implicated in the murder, reigned in his stead. The Assyrian monuments, hitherto discovered, make no mention of the assassination; but they show us Esar-haddon, soon after his father's death, engaged in a war with two half-brothers on the Armenian frontiers--a very natural consequence of such an attempt as that which Scripture records, and they tell us of his complete success and triumphant establishment of himself upon the throne of his father. Contemporary with Sennacherib we find, in Isaiah and Kings, a certain Merodach-baladan. He is represented as on friendly terms with Hezekiah, and, consequently, as braving the anger of the Assyrians, 'of whom he must be independent, or he could not act as he does.' The records of the Assyrians contain frequent mention of their prince, who was an inveterate enemy of the Assyrian power, who met both Sargon and Sennacherib in the field, and was by each in turn driven from his kingdom, but continued all his life to claim the Babylonian crown, and left the inheritance of his pretensions to his sons and grandsons. The disappearance of Assyria from the scene by the destruction of Nineveh, and the substitution, in its place, as the great Eastern power of Babylon, towards the latter part of the

seventh century B.C., which are clearly seen in Scripture, appear also very plainly in the inscriptions, the Assyrian portion of which suddenly ceases about B.C. 610, while the Babylonian becomes numerous. The greatness of Nebuchadnezzar at this time also becomes very apparent. His proud boast: 'Is not this great Babylon which I have built?' is illustrated by the fact that three-fourths of the bricks found at Babylon have his name upon them; his command of captive labour is indicated, if not implied, in the enormous size and number of the great works which he undertook in all parts of Babylonia; his long reign, marked in Scripture by the prolonged captivity of Jeconiah, is proved by the amount of regnal years noted on his tablets; and his extreme pride and haughtiness is amply shown by the general tone of his utterances on tablets, bricks and cylinders. Of his compassionate son and successor, Evil-Merodach, who released Jeconiah from prison, no memorials have been found; but a recent discovery has thrown very remarkable light on the closing scene of the great Babylonian monarchy, which is the subject of the fifth chapter of Daniel. The feast made by Belshazzar to his lords, the desecration which it involved of the temple vessels, the mysterious warning given to the infatuated prince by the writing which he saw 'the fingers of a man's hand trace upon the palace wall,' are in the recollection of you all, together with Daniel's exposition of the prophetic words and the sequel, that 'in that night was Belshazzar slain,' and his kingdom divided and given to the Medes and Persians. Sceptics used to be fond of asking, 'Who was this Belshazzar, of whom profane history knew nothing, and whose very existence it seemed to deny by making the last King of Babylon a certain Labynetus or Nabonnedus, who, moreover, was not killed at the capture

of the city; but, after its capture, submitted to Cyrus, and was kindly treated by him?' The apparent contradiction was explained when, some fifteen years ago, a record made by the order of Nabonnedus himself was exhumed from the mounds of Babylonia—a record in which he mentioned that the name of his eldest son was Bel-shar-ezer (or Belshazzar), and spoke of him in a way which implied that the two were joint rulers of Babylon. The sacred and the profane became at once harmonious. It was that, of the two joint kings, one, the younger, at the time of the siege, bore command within the city, held an impious and untimely feast, was warned, and fell in the sack of the place; while the other kept the open field, submitted when his capital was taken, and experienced the clemency of the conqueror. Such are the chief of the direct confirmations of the scriptural narrative which the cuneiform inscriptions furnish. They are, perhaps, fewer than you might have expected. But it should be borne in mind, first, that the cuneiform records are occasional and fragmentary; and that the so-called 'Historical Books' of Scripture are intended to give the religious rather than the civil history of the Jewish nation, and that, consequently, they omit the points of contact between the chosen people and the surrounding nations, unless where they have a religious bearing. The relations of Ahaz with Tiglath-pileser might never have been mentioned in Kings if they had not led to a remarkable desecration of the temple; those of Hezekiah with Merodach-baladan might have been passed by if they had not furnished the occasion for a remarkable prophecy. It is probable, indeed it is certain, from the Assyrian records, that numerous occasions of contact between the Jews and the Assyrians were passed over by the sacred historians because they, in no way, affected the religious condition of

the Jewish people."—*Lecture by Canon Rawlinson.*

J. M.'S OBJECTIONS TO THE BIBLE.

From the Old Testament, J. M. in par. ix. turns to the New for "objections to the infallibility of the Bible." Of these, however, he instances but two. One of these has already been thoroughly dealt with in answer to "J. G." two months ago.—(See *Christadelphian* for last August—Answers to Correspondents, page 377, under the heading "Was Redemption nigh in the Apostolic Age?") The objection is that the second advent of Christ did not take place in the first or second century, as the first believers expected and as Jesus himself seemed to teach: from which it is deduced that the expectation and the teaching were alike mistaken. The fallacy of this argument having been thoroughly made manifest in the place referred to, it is unnecessary to deal with it now, and so par. x. (which is the last paragraph) is disposed of.

The objection brought forward in par. ix. is, that while Acts ix. 23-31 "seems to imply" that Paul came straight to Jerusalem after his enlightenment at Damascus, Paul himself, in Gal. i., says he did not go up to Jerusalem, but went first into Arabia, and returned to Damascus, where he stayed three years before going up to Jerusalem. This is the flimsiest of all the flimsy objections brought forward in this lithographed *resumé* of reasons "Why I left the Christadelphians" (which ought to have read, "Why I reject the Bible as the Word of God"); in fact, it is difficult to imagine a really earnest and capable man bringing it forward. Is it possible that an earnest man, with so much at stake as is implied in receiving or rejecting the Scriptures, could be content with a "seems to imply" as the basis of an objection? Many things "seem" to

be that are not. Many a truthful man, in common conversation, "seems to imply" conclusions inconsistent with the very statements he is making. When he says he has never been on a Welsh railway, he seems to imply either that he has never been in Wales, when we know he has walked through it, or that he lives in England, and has been on English railways, when, in fact, he lives in a Welsh sea-port, and has travelled on a French line, but never on a Welsh. Should we accuse him of falsehood on the strength of a "seems to imply?" This is what J. M. does with the Bible in the case in question. Acts ix. "seems to imply" something which Paul's statement in Gal. i. shows could not be; therefore the Bible is untrue! What miserable trifling in the face of such a host of invulnerable evidence that the Bible *is* true! When a thing is proved true, earnest men look below the "seems" and find out that they are only "seems"—"seems," too, which go to strengthen the realities of the case; for truth has often inconsistent "seems" about it, while falsehood is carefully trimmed into an artificial consistency. But a man who wants to believe in a certain direction is content with the "seems," as in the present case.

But how stands the case? Acts ix. 23, says that "after many days were fulfilled," Paul went to Jerusalem; Paul says he did so "after three years."—(Gal. i. 18). Where is the contradiction? What is the difference between "many days" and "three years?" Are not 1095 days "many days?" True, 100 days are "many days," but so are a thousand days. The quantitative objection is indefinite. The known facts must be the guide; and the known fact in the present case is that the "many days" were 1095 days.

But then, the rejector rejoins, "Acts says nothing about Arabia?" Well, what of that? Shall we say Paul did

not go into Arabia because Acts does not say so? If so, why not conclude that Paul neither ate nor slept during the "many days" he was at Damascus? Acts tells us he there "fulfilled many days:" it does not say he went to bed, or took his dinner. "Yes; but it is to be understood as a matter of course." So is the other to be understood as a matter of course when it is a fact, which Paul testifies it to be. The omission to mention it does not disprove it. J. M. does not tell us in his "why's" that he has read certain books that turn from the truth: shall we say he has not read them because his "why's" are silent? or that there is a contradiction between his "why's" and the facts of the case? If we are to be reasonable in our treatment of his production, are we to be unreasonable in our treatment of the Acts?

"But, then, Acts says that when Paul did come to Jerusalem, Barnabas 'brought him to the apostles,' whereas Paul in Galatians says he saw Peter, and that other of the apostles saw he none, but James the Lord's brother." Well, "apostles" is plural: how many does it take to make the plural number?—"two or more." Acts says "the apostles;" Galatians says "two." Where is the contradiction? "Because the apostles means the twelve." This is your assumption, Mr. Objector. The twelve no doubt would be "the apostles," but a lesser number were all that were available at the particular time. In the case in question, Peter and James were all the apostles Paul was able see. Where the others were is not stated: probably absent in the district at work. The two at home, representing the rest, would be, in the particular transaction, "the apostles."

To make an objection out of such a point, only illustrates the great strength of the whole case.

The keenest of casuists have spent their strength in vain to loosen, in true logic, a single stone of the building.

J. M.'s little effort is an addition to the failures. Of course it does not rank among the strong efforts. We have given it a little attention, because it has been circulated (where it could be) among brethren, some of whom, perhaps, might not see through its fallacies at once, and be made uncomfortable in their adhesion to the faith. Doubt is a worm that kills the healthiest plant at last. The spade of investigation unearths the worms, and the knife of logic kills them. Then the watering of the word will nourish, and the manuring and pruning of adversity and exhortation have their due effect in developing growth and vigour.

J. M. takes refuge in Deism; but J. M. will find that nothing will avail a man for eternal life, but the righteousness of God's own providing in Christ, to be taken and worn in the way appointed, of which we learn in the writings of inspired prophets and apostles alone. Liberty to bestow undistracted attention on the affairs and interests of this present life, or to indulge, without fetter, in the vagaries of scientific speculation (even allowing a good deal of it may have a basis in truth,) may be pleasing meanwhile and for a time; but there is another aspect of the case. Such liberty will be enjoyed at the expense of the kingdom of God; and a man will find at the last that there is no other portion for the sons of men than the kingdom of God, for all things else end among the fossils.

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 387.)

"Such, then, is an outline of the external and transmissive proof of the genuineness of the book of Daniel; it will be seen that we possess these grounds of evidence besides what we learn authoritatively from the New Testament.

If the genuineness of an ancient book is attacked, it must be either on external or internal ground. The grounds of disproof from the former may be satisfactory, but, in general, the external arguments against a book are negative; for they rest on the silence of those who may be expected to mention it. Of course, we have sometimes explicit early testimony that a book does not really proceed from the author whose name is attached to it; and, in such a case, the evidence is positive. In general, however, external counter testimony is only negative; such and such writers do not mention a book which they must have known had it been then in being; hence there is a presumption against the book which one who defends it has to meet.

Internal grounds, however, may be wholly different; for the contents of a book may show that some claim has been advanced on its behalf which is wholly untenable; for instance, a book may speak of its alleged author as already dead, or it may introduce the events and opinions of an age altogether more recent than his time; on such internal grounds we can at once reject the claims made on behalf of such parts, at least, of the book. We may possess such external proof as to lead us to pause before we reject the book entirely, and to inquire whether the difficulties are really such as we have supposed, and whether the passages in which they occur are undoubtedly parts of the genuine text book.

In thus examining objections, we may find such contradictions, etc., running through the whole texture of the work, as to show that it cannot be genuine, and that its claims are altogether false.

Reference has been made above to the register inserted in Nehemiah; this is a good illustration of the mode in which external evidence is not invalidated by facts contained in a book, which, at first, might seem to contradict such testimony.

When, however, any addition has been introduced into a book *bona-fide*, it is commonly so manifest as such that none could imagine it to be part of the older work, and thus no confusion arises, either as to principles of evidence or their application; just as the Arch of Titus (to which I have already referred as an illustration of historic monuments), which has been repaired in modern times to preserve it from destruction; where the latter stonework is purposely so different from the ancient, that no one could confound them, even if there had not been a modern inscription recording the repairs.

These principles will apply not merely to authorship, but also to other claims on behalf of any book: thus, the second book of Maccabees is said, by the Church of Rome, to be divinely-inspired Scripture, although the author disclaims any such authority (xv. 38) as plainly as words can be devised. I use this as an illustration of internal disproof.

The grounds on which the Book of Daniel has been attacked are partly external, partly internal.

The external grounds are but few, and but little reliance can be placed on them; because the Jewish nation, having no writings extant for some centuries subsequent to the time when the Old Testament books in general had been written, it can excite no surprise that allusions from writings cannot be brought forward in favour of Daniel or other Scripture books. This silence proves nothing and disproves nothing.

However, it has been said that the author of Ecclesiasticus knew nothing of the Book of Daniel, because, in the place in which he recounts the writers of Scripture, he mentions the other prophets, but says not one word about Daniel.

This seems to be an argument of some weight: let it, however, be examined. In the passage in question (chap. xlix),

Jesus the son of Sirach is not recounting the writers of his nation, but the famous men: he does not profess (as some have seemed to assume) to give a list of the books of the Old Testament. Let it be granted that he might well have mentioned Daniel amongst the other famous Israelites, but the argument will equally apply to Ezra, of whom he says not a word. Perhaps it may then be argued that he knew nothing of Ezra, but this is disproved from his mention of Nehemiah, in whose book the actions of Ezra are just as much spoken of as in that which bears his own name.

If any reliance be placed on the silence of Jesus, the son of Sirach, it would go to disprove that any famous Daniel ever existed; whereas we know from Ezekiel that there was such a Daniel; and Ezekiel, with his visions, is mentioned in Ecclesiasticus amongst the other prophets.—(xlix. 8).

Thus vain is it to rest on the negative argument drawn from this source.

Another external objection has been grounded on the place assigned to the Book of Daniel in the Hebrew Bible, where it stands not among the prophets, but in that part called by the Jews **כתובים** *K'thivotm*, which commence with the Psalms and end with the Chronicles. The place of Daniel, there, is between Esther and Ezra. What bearing this argument has on the question is not very apparent to anyone who regards these books as being, all of them, Holy Scripture: it must be supposed (as it seems) that this place was one of less honour than among the prophets; and the Jews must be imagined to have placed Daniel there as a book of whose origin or authority they were in doubt.

It is difficult to suppose that such arguments could be seriously alleged. It may be quite sufficient to remark that the Psalms stand in the same division of the collection; that the Jews, at the Christian era (as witnessed by Josephus) considered Daniel as a super-eminent prophet; that we do not know on what principle many parts of the collections of sacred writings were arranged; and that Daniel stands, after all, in a by no means unnatural place between other writings relating to the captivity; and that his book is partly historical, partly prophetic.

This place of the Book of Daniel in the collection of sacred writings, may explain how Jesus, the son of Sirach, omits him when speaking of the other prophets.

Such are the slender external grounds of disproof. Will they avail anything when looked at in themselves? And will they not rather set off the fulness of the external evidence in favour of Daniel, by the marked contrast?

It is on internal grounds that the objectors really rest. It will be needless for me touch on several of these supposed grounds; for they relate but little to the Book of Daniel itself, but rather to the subjective condition of mind on the part of those who object. Thus the miracles and prophecies are stated as grounds for rejecting the book! This is an argument, of course, against the truth of any such interpositions on the part of God. But how different are the miracles in Daniel from those recounted in Jewish legends! They stand in the same contrast as do the miracles in the gospels to those in the apocryphal lives of Christ and in the legends of saints.

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EXTRACTS FROM THE DIARY OF A CONGREGATIONALIST MINISTER.

Brother Ashcroft has been too much occupied during the month to get ready the continuation of this article in time for the present number. It is purposed to appear next month.



## THE TRUTH AND THE BRETHREN AS THEY APPEAR TO THE ALIEN.

SOME years ago, the *Daily Telegraph*, when the times were less exciting than they are now, published a series of sketches of the Dissenting bodies in London, beginning, if we recollect rightly, with "The Christadelphians," as the ultra form of dissent. A Stockport paper, *The Advertiser*, has commenced a similar enterprise in that town; and, like the *Telegraph* artist, the Stockport sketcher commences with a picture of the sect everywhere spoken against, represented in Stockport by brethren Barlow, Waite, and the other members of the ecclesia there. Brother Waite has sent us the papers containing the sketch. A few extracts may be interesting, as exhibiting the aspect in which the truth, in its modern development, appears to the alien. It is described as "the latest and most novel development of religious phenomena in the town." The description is, doubtless, correct. The truth prevailed against in the early age has long been in the dust. It has only recently risen into modern activity, and when it first appears in a place (as it did in Stockport some years ago) it is, of course, "the latest and (alas!) the most novel" thing in the town.

After describing the meeting-place of the brethren, and alluding to the commencement of the truth in Stockport, the articles proceed:—

"And now, let us see what is the general profession of the body.

A precise historical account is not easily obtainable, and there is a difficulty in understanding their relation to other denominations. For the Christadelphians do not admit theirs is a modern innovation or a new faith. They claim, indeed, to be the original Christians, and eschew party names, and only adopt the title of Christadelphian to distinguish them from the various sects, none of which they conceive to possess the truth. The apostles, they contend, were the first Christadelphians, and they consider themselves now to be the only acceptable brethren of Christ."

This is tolerably accurate from a stranger. It is not, however, correct to say that it is not easy to obtain an historical account of the Christadelphians. The information is abundantly contained in the *Life and Work of*

*Dr. Thomas*. We can understand a stranger's difficulty in "understanding their relation to other denominations." A knowledge of the truth and its obligations would put an end to this difficulty, by enabling the subject of it to perceive that the only relation to other denominations possible to a faithful believer of truth, is that of separation and opposition, "contending earnestly for the faith once delivered to the saints." This is not a matter of choice, but of duty. If it were not so, the believers of the truth would not choose it. "The only acceptable brethren of Christ" is scarcely a definition they would employ as a description of themselves; first, because it would imply that others are brethren of Christ, which none can be who do not believe the gospel and obey the commandments of Christ; and, secondly, because they constantly feel that the great question of "acceptability" with Christ is in reserve against the day of his appearing, and a point, therefore, on which they do not presume, in its individual application, till Christ has affirmed it at the judgment-seat, before which they will have to appear, "at his appearing and kingdom." They are striving to be accepted brethren of Christ, by aiming incessantly at conformity with the will of Christ as expressed and studied in the written Word; and it is because of this that their "relation to other denominations" is one of hostility.

The reporter continues:

"The truth, they hold, was once delivered, and has now been rescued from the error and obscurity into which it was brought by Paganism and the Church of Rome. The revival was effected in America, by John Thomas, M.D., the son of a Baptist Minister, who, about a quarter of a century ago, resided in London. Dr. Thomas emigrated to America, it seems, in the year 1832, with the intention of practising medicine in the United States, and during the voyage was placed in imminent danger. He then made up his mind, if he reached his destination, never to rest until he had discovered the truth, which he, at that time felt to be unknown. Soon after arriving in the States, he joined the Campbellites, and became a speaker and preacher amongst them, which induced him to make a close

study of the Scriptures. In the course of his investigations, various doubts presented themselves to him, and he detected many apparent inconsistencies in the popular theology. His belief eventually assumed a definite form, quite opposed to the received notions of religion, and he left the Campbellites and commenced to propagate his newly acquired views, which resulted in the formation of a number of churches. His followers were first denominated 'Thomasites,' but subsequently they adopted the name of 'Christadelphians,' and they are now commonly known here and across the Atlantic by that title. Such is a brief outline of the origin and history of this body, and although its devotees are neither numerous nor powerful in Stockport or elsewhere, there can be no doubt that they include some deeply earnest and enthusiastic men.

"The position and character of the Christadelphians, however, cannot properly be understood without some description of their doctrines and the grounds of their belief. This information is conveyed in a small pamphlet, distributed at their meetings, and entitled *A Declaration*. It is an extraordinary document comprising a series of thirty-six propositions, in which, under the authority of the Bible, nearly every form of heresy is propounded, and the received forms of religion declared to be errors and conceits of the carnal mind."

This deliverance is inconsistent with the promise which the writer places on record in his introductory remarks, in these words: 'My sole object will be to describe, without expressing any opinion *pro* or *con* upon the relative merits or demerits of the system with which I have to deal.' Perhaps the writer does not consider that it is expressing an opinion to declare that the 36 propositions of the *Declaration* embody 'nearly every form of heresy!' or perhaps he forgot his promise in the excitement produced by a contemplation of the 36 propositions. At all events he is to be excused for his opinion and the expression of it: for it is a natural mistake with those who are schooled in the dominant apostasy to regard the truth as an agglomeration of 'nearly every form of heresy.' He proceeds:

"The kingdom of God is defined (Art III.) as 'a divine political dominion to be established on earth, with the object of upsetting and superseding all existing Governments, and bringing the world into subjection to God.' Christ is to be the head of this universal kingdom, and to comprehend the

bearing of God's purpose. It is declared that it must be understood that it has a connection with God's past dealings with the nation of the Jews. The kingdom to be established, they believe, will be the ancient kingdom of Israel restored, and will be preceded by the gathering of the Jews from their present dispersion. The seat of the restored dominion will be Jerusalem, which, it is said, will then become the Queen City of the world, the residence of the Lord Jesus, the head-quarters and metropolis of the kingdom of God whose dominions will stretch to the utmost bounds of the globe.' In this 'glorious dispensation of things' Christ will be supreme ruler, 'he will sit on David's throne restored on the earth, and shall magnify the kingdom of David above all.' This state of blessedness developed among the nations of the earth, they say, has been the subject of promise from 'the earliest dealings of Jehovah with mankind, and will be but the realization of the purpose formed and enunciated from the beginning.' In order to bring about the accomplishment of these things, 'Jesus Christ will return from heaven and visibly appear and take up his residence on earth a second time;' and the second coming of Christ they, therefore, say is the true hope of the believer. The kingdom of God will last a thousand years, Christ and his saints will rule the mortal nations of the earth, and sin and death will continue among mankind in a milder degree than now. At the end of that period an entire change will take place upon the constitution of things; Christ will surrender his position of supremacy, and become subject to Deity, as 'the head of a complete family, and God will then manifest Himself as the Father, Strength, Governor, and Friend of all.' As a preparation for this sin and death will be abolished. An extensive revolt of nations will take place at the close of the millenium, to be suppressed by a summary outburst of judgment. Then will occur 'a resurrection and judgment of those who shall have died during the thousand years, and a judging of those who are alive at the end of that period,' resulting in the 'immortalisation of the approved, and the consignment of the rejected to destruction.' None will remain but a generation of righteous, redeemed, immortal persons, and these will inhabit the earth for ever. The immortality of the soul the Christadelphians regard as a 'Pagan fiction, subversive of every principle of eternal truth.' Man is altogether mortal; his life the same as that of animals; and his 'faculties the attributes of his bodily organisation,' by virtue of which he is superior to animals. In the death state he is simply 'a body deprived of life, utterly unconscious;' he has gone to no other world. Corruption will destroy his body

and he 'will pass away like a dream.' The resurrection is, therefore, an absolute necessity to a future life. Immortality can only be obtained through Christ, by believing the gospel and obeying the divine commandments. It will be bestowed by Christ at his second coming, when he will raise and gather together such of the dead as have been, and such of the living as are, responsible to God's law, punishing the wicked with many or few stripes, ending in the second death, or absolute destruction (there is no eternal torment), and rewarding the righteous by bestowing on them immortality of body, 'immortality of life, manifested through an undecaying body.' These immortals will, as previously intimated, reign with Christ on earth. In the popular sense there is neither heaven nor hell. The theory of hell taught by the sects is a 'Pagan fiction,' the 'hell' of the Scriptures in many cases meaning simply the Hebrew word *Sheol*, the grave, and in others *Gehenna*, 'a locality in the land of Israel, which was in past times the scene of judicial inflictions, and which is again to become so on a larger scale.' The devil of popular theology is, according to the Christadelphians, a myth: there is no personal, supernatural agent of evil. The devil, it is laid down, is 'a scriptural personification of the flesh, in its several phases of manifestation—subjective, individual, aggregate, social, and political, in history, current experience and prophecy.' Demons, or so-called evil spirits, neither, have any existence—they are 'fanciful creations of the Pagan mind.' The unity of God is maintained in opposition to the Trinity, and the Spirit is regarded other than as a personal God distinct from the Father. The Father dwells in 'unapproachable light,' styled in the Scriptures 'heaven, His dwelling-place,' and the Spirit is 'the instrumental power of the Father, radiant from his person,' and by which he fills universal space. Jesus Christ is not admitted to being God, 'or co-eternal with the Father.' Yet Christadelphians disavow Unitarian doctrine. They believe in his preternatural begetting by the Holy Ghost; that the Spirit dwelt in Him without measure; that his death, as a sacrifice for sin, is an indispensable part of the plan of salvation; and that he is now in nature equal with God, and that he is acting as a mediator for "those who come unto God by him." To them he is not "the eternal Son of God," manifested in the flesh, but God manifest in the flesh, the result of the manifestation being the son of God. Baptism is also a portion of their faith, and they say 'it is a bodily immersion, and not a face-sprinkling or head-pouring with water.' Its administration to infants, in any form, they regard as unauthorised and useless; it is only for believers. To

them it is the means of union with Christ, and is, therefore, necessary to salvation."

It is quite refreshing to go through such a scriptural definition of the things pertaining to God and His purpose on earth. The writer evidently thinks that the bare enumeration of them is sufficient to strike the reader aghast with surprise even to the point of stupefaction. Having completed his summary of points, he yields to the temptation of again departing from his promise, and speaks of them as 'the extraordinary and astounding, doctrines held by the Christadelphians.' He is to be excused altogether, both for entertaining and expressing his opinion, his promise to the contrary notwithstanding. If the elements of the truth did not appear "extraordinary and astounding" to a scribe employed by and presumably nurtured in the orthodox school of the orthodox press, it would be an evidence that he had some acquaintance with the truth which would be still more "extraordinary and astounding." That this is no mere repartee will be apparent to the writer in question if he should happily come to see that religion as represented to the people from the modern pulpit, is not the religion of Christ, but a negation of it in almost every particular.

Having defined the doctrines, he next deals with the assemblies of the Christadelphians. He describes a visit to the Stockport ecclesia. He remarks "it is not the least astonishing feature of the body that their practices thoroughly belie their professions." What the Stockport writer means by this it is a little difficult to make out, for further on he speaks as follows:—

"The exclusiveness which governs the Christadelphians is nowhere more rigidly enforced than in their worship. A spectator cannot but feel himself somewhat of an interloper, in whatever light he may be regarded, and he no sooner takes his seat amongst the worshippers than a sensation of cheerless isolation seizes him, for the worship is strictly confined to the brethren, and, excepting as an onlooker and a listener, he has no part or lot in the matter. All is done by the brethren, and amongst the brethren, and even the vocal part of the service, in which, in other churches all are so free to take part, is confined to the initiated. The 'Ecclesia,'—for such, adopting the Greek term, the Christadelphians denominate their assemblies—is conducted solely by the brethren without any stated or paid officers, and no extraneous help of

any kind is allowed. The sittings, however, are all open, and there are no collections, so that a stranger need have no fear on this score of visiting the place. Besides, all are invited to see and hear, and my own experience of the men is that they are neither so very imperious or uncharitable as they have often been stigmatised. They are after all very much like other men, their difficulties appear mostly on paper, and many might do worse than spend an hour or two among them. Most people are generally better than their beliefs, and the Christadelphians are a striking example of this. However infallible they hold the faith they profess to be, it interferes but slightly with their mutual intercourse with their fellows, and they are satisfied to pursue the even tenor of their ways, and to live at peace with all classes and degrees.

This reads very much as if the "practices" of the people described thoroughly exemplified instead of "thoroughly belying" their "professions." What can the writer mean by the practices belying their professions? Perhaps he misapprehends the "professions" in the case. This would appear from the immediate context of his allusion to the professions said to be belied. He says:—

"A religious service more simple or unostentatious than that of the Christadelphians, it would be almost impossible to imagine. No one would suppose from their acts that they were of the violently revolutionary type of Christians their doctrines show them to be, and a stranger may visit their quaint little synagogue in Stockport many times before making himself acquainted with the tenets by which they are guided. Their doctrines do not crop up, or appear on the surface, of their devotions, and judged by their worship one might be excused for thinking them the most quiet and easy go-a-day people under the sun. But 'still waters run deep,' the spray shows the inclination of the current, and there is a great deal more behind the scenes than one calculated upon."

From this it would appear that he expected to see a conclave of frowning conspirators, engaged in "mysteries" with the vigour of Dervishes and the dark depth of the Oriental mystics: fostering hatred of their kind and hatching revolutions in the earth. That their "profession" should seem to warrant such practice is a curious evidence of the writer's misunderstanding—natural from his point of view. Although Christadelphians look for the overthrow of the existing political system throughout the world and the manifestation of Christ as universal ruler, they do not entertain

the idea that such a change is to be brought about by any human agency. They look for the change, because God has declared it to be His purpose to bring it about; and they wait for him to do it in the irresistible way He has appointed. They do not recognise it as any part of their duty to take any steps in the matter till the Lord himself, at his return, calls them to the work; and then woe be to the man who resists them. They understand that by the apostolic law, their present position is one of absolute submission to the powers that be in all matters of secular government. They even take no part in current politics, such as their adversaries would consider legitimate. They hold themselves to be strangers and pilgrims in the present order of things, having their citizenship enrolled on high, against the day of the manifestation of the sons of God. They are, therefore, the most obedient and harmless of citizens—the most kindly and inoffensive of men, where they are truly subject to the law of the house to which they belong. The "practices" therefore, which the newspaper writer thought inconsistent with their "profession," are in point of fact, not only consistent with these, but the results of them.

We conclude the notice of the matter with the following further extracts:—

"The brethren meet on 'the first day of the week' in truly primitive fashion, and in the morning there is a homely breaking of bread, accompanied by exhortation and prayer, at which strangers are very rarely present. In the evening there is 'a meeting for the publication of the truth,' and it was this service I attended last Sunday week. The two services are entirely distinct, and it is interesting to know the light in which they are viewed by the Christadelphians themselves. In the morning, at the breaking of the bread, we are told that 'the brethren are assembled in a family capacity;' in the evening they are described as 'an army in the field.' There is, therefore, a different mode of worship adopted at each. Hymns and anthems suitable to an assembly of the brethren for the breaking of bread, are considered to be somewhat out of place at 'a meeting where they assemble for the proclamation of the truth to an audience of strangers.' It has been a question, indeed, with some whether singing should not be entirely omitted at meetings of a public character, and the question was discussed at a special meeting of the Birmingham 'Ecclesia,' in August, 1869, at which a

definite resolution was come to upon the subject. This resolution is printed in their hymn books, and as it is something more than a formal matter, may be reproduced. It shows us how we outsiders are regarded, and gives us some authoritative idea of the stand taken upon the subject of worship by the body. It says—'That in the judgment of this 'ecclesia,' strangers not having been immersed upon the belief of the things concerning the kingdom of God and the name of Jesus Christ, are without Christ, and, therefore, not in a position to offer acceptable worship. That their presence, however, in a place where the ecclesia may be assembled, is no bar to those exercises of prayer or praise in which it is the privilege of the ecclesia to engage. That, nevertheless, the attitude of the ecclesia towards them in the matter ought to be so regulated as not to conflict with the testimony that no man can come unto the Father but by Christ, and that no man can put himself in constitutional relation to Christ but by believing the gospel and being immersed. That there is need for the ecclesia being circumspect in the matter, because of the prevalent illusion (exemplified in the almost universal practice of religious bodies) that sinners, convened indiscriminately in public assembly, are qualified to engage in acts of divine worship, and that men will be saved by such and other moral practices. That our attitude, as an ecclesia of Christadelphians, ought not to give apparent countenance to this fallacy of the apostasy, but should constitute a testimony against it by exemplifying the fact that in Adam all are 'without God and without hope,' and that men can enter a worshipping relation to the Deity, and attain to the hope of salvation in the appointed way only. That we, therefore, ought not to invite strangers to take part in acts of worship, either expressly or tacitly, by handing them a hymn book. That since, however, a stranger has a right to procure a hymn book if he chooses to have one, and a similar liberty to exercise his voice in the singing of the hymns, if he be disposed in that direction, and since there is no detriment in the use of such liberty, but rather a benefit to enquiring strangers, it is no part of the duty of the ecclesia to forbid them, so long as the relative position of the stranger and the ecclesia, in the matter of worship, is mutually understood and recognised. That the action of the ecclesia should go no further than producing this understanding; and that, therefore, the sentiments herein expressed be printed on slips of paper for supply to the brethren and sisters, for use as occasions may require.' Unfortunately, on Sunday evening week, I was not acquainted with this anathematical declaration against strangers. If I had, I should probably have acted differently from what I did, and remained, as it appears I ought to have

remained, a silent spectator of all I witnessed. But I had seen none of the slips of paper containing the resolution, and accordingly I made no scruple to join in the vocal exercises of the worshippers. I had, indeed, noticed that only a portion of the congregation was supplied with hymn books, and that none had been handed either to myself or the friend who accompanied me, but I had not in the least suspected the cause. Therefore when the popular anthem of 'How Beautiful upon the mountains,' was given out, and sung to the good old tune with which Christmas carollers have made us so familiar, knowing both the words and the tune well by memory, I joined in heartily, and sang with considerable zest. The pleasure I thus derived would no doubt have been considerably marred by the knowledge that I was committing an offence against the regulations of the ecclesia, and it is perhaps as well that I did not know; but, I am sure, after this explanation, I shall be acquitted of having been guilty of any intentional irregularity. I shall, certainly, know better another time."

The writer proceeds. Describing the meeting, he says:—

"The singing all through the service was of a very ordinary and even common-place character. There is no choir or instrument used, and the singing is, therefore, simply impromptu on the part of the worshippers. The hymn book, however, is arranged with the music to each anthem and hymn in both notations, the stave and the tonic sol-fa, and the members, both male and female, make the best use of the assistance thus afforded them, and manage to get on very well together. The musical portion of the service is nevertheless far from elevating and by no means attractive to strangers. But then it must be remembered that the Christadelphians consider motive more than effect.

"The address, or lecture, as it was styled, came next, and Mr. George Waite mounted the rostrum. His subject, as we have already said, was Lucifer; the heaven he fell out of, and the hell he fell into, and he founded his remarks upon the lesson which had been read. The verse to which he drew particular attention was the twelfth,—'How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!'

"The discourse was delivered with much energy and declamatory power, and was listened to with the most wrapt attention by nearly all present. The numerous passages of Scripture quoted were referred to by the brethren in well-worn and old thumbed Bibles, and the subject was evidently one in which the congregation took great interest. Upon one old gentleman, however, it had quite a somniferous effect, and while Mr. Waite was delivering some of his most

exciting passages in respect of the Arch-God and the supposed nether regions, he enjoyed a refreshing dose.

"The service terminated with an anthem, and a benediction, very much in the way of ordinary churches and chapels, and the

congregation then dispersed. At the door books and pamphlets relating to Christadelphianism and the faith were sold, and one or two strangers remained behind to make enquiries."

## 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.)

A JEW in Hamburg has presented a Jewish School there with 180,000 marks.

IN EGYPT IN 1877.—There are at the present time nearly 1,500 German Jews in Cairo, where formerly there were no European Jews. They are in prosperous circumstances. They have built a fine Synagogue and founded several charitable institutions.

RUSSIA AND THE JEWISH CONTRACTORS.—The Russian Government is compelled, against its will, to give the contract for supplying the army to Jews, and the papers taunt the Christian merchants with their lack of enterprise and want of business habits to compete with the Jews. The supplying of the Russian army is a big thing, and three Jews of Odessa, Messrs. Hurwitz, Cohn and Ringler are the successful bidders. The Government pays them 700,000 roubles in gold, for every day, in monthly payments. When they are paid in paper currency they change it to gold, for the Rumanians don't like Russian paper money.—*Jewish Record*.

A JEWISH INCOME.—According to the income attributed by the Vienna papers to the head of the Vienna firm of Rothschild, he derives a yearly revenue of about 38,000,000 florins; roughly £3,800,000 derived from railways, the "living fruitful traffic." But besides, his further profits from Bourse transactions are computed at, at least, upwards of 20,000,000 florins (2,500,000 per annum). Thus this individual Rothschild in Vienna has an annual revenue of at least 60,000,000 florins

(£6,000,000), being 150,000 florins or £15,000 per diem. Whether these figures are correct or not, there is no question that the income of Rothschild is unparalleled. Its significance will be apparent when the work of rebuilding the tabernacle of David begins.

THE JEWS AT BERLIN.—On the first of July, the Jewish cemetery of Berlin was closed, on account of there being no more room for interments. When the congregation purchased it fifty years ago, it was expected that it would serve its purpose for at least a hundred and fifty years. Since that time the Jewish population has increased ten-fold. In 1827 it was a little over 4,000, and on the 1st of December, 1876, was composed of 45,464 persons.

THE ANGLO-JEWISH ASSOCIATION AT SHEFFIELD.—A meeting of Jews has been held at Sheffield to open a branch of the Anglo-Jewish Association. A Jewish rabbi gave an interesting *resumé* of the work accomplished by the association, its successful efforts for the intellectual advancement of uneducated Israelites in all parts of the world, and its active interference in cases of oppression and tyranny. The names of forty persons were handed in as subscribers, and it deserves to be mentioned that many whose circumstances did not permit of their paying at once the annual subscription, willingly came forward with a quarterly subscription, and expressed their intention to continue paying the instalments quarterly.

CHEERING FACTS BUT OBJECTIONABLE REASONING.—"With ten million Jews living in the world: with Jews at the helm of

state in England, France, Germany, and Turkey: with Jews in positions of power and influence in Italy, Belgium and even Russia: with Jewish bankers, holding the purse-strings of the foremost nations: with Jewish artists, novelists, and journalists in the most prominent places in the Old and New World, there seems to be no reason to despair of the future race." So says the *Weekly Review*. The facts to which it alludes are interesting; but the conclusion deduced involves a kind of reasoning that is offensive to the believer in God. It amounts to this: Israel's hope is bright because appearances are so. If Israel was excluded as in former days, from all Gentile employment and opportunity, if Israel was nowhere to be found in high places, if Israel was in every case poor "ole clo" men, then Israel might despair! But because it is otherwise, Israel may hope! That is, no stress is to be laid on the promise of Israel's God! There is to be no such thing as Abraham's "against hope believing in hope," Relying on the promises of God is a piece of sentiment not to find place in the bosoms of practical men. Such is the current habit of thought. It is characteristic of the age in which we live. The Son of Man is at the door; and "when the Son of Man cometh, shall he find faith on the earth?" Scarcely. It is an invisible object in the purview of the world's situation. It exists only in the underground nooks and corners, and scarcely there.

A CHANGE IN THE "TIMES" FOR JEWS.—At a banquet lately given at Fured, in Hungary, in celebration of the consecration of the synagogue, Herr Steiner, a visitor from Grosswardein, in response to a toast said: "Forty-two years ago I entered Grosswardein barefooted and ragged. The first news I learned was that the warden of the Jewish community had been arrested because he had dared to stay over night in the city, which was forbidden, and had been fined fifty florins or ten days' imprisonment." Thirty-seven years passed, and behold the same magistrate who fined the Jew for sleeping over night in the city, proposed as a member of the municipality the bare-footed ragged Jewish lad. "Gentlemen," he continued, "that we travel by steam and write with the lightning betokens great progress. But the difference in religious liberty between to-day and thirty-seven years ago betokens a still greater progress." It deserves notice that the site on which the synagogue is built, was given to the Jewish community by the abbot of a neighbouring monastery, to which Fured belongs. The consecration, as well as the banquet, were attended by a large number of visitors, among whom were many Christians of high social position, Fured being the most fashionable watering-place and lounge for the summer in all Hungary.

PROGRESS OF THE JEWS IN HUNGARY.—The number of the Jews in Hungary now

exceeds 600,000. At one time they were very backward in general education, being excluded from all public offices, and without any chance of profiting by education. Since their emancipation a wonderful change has come over them, and they constitute now the most progressive section of the people, as the following statistics, with the comments upon them by Professor Schviker, a Christian, published in the *Augsburg Universal Gazette* will show: In all religious denominations, comparing the year 1873 with 1875, there is shown a considerable diminution in the number of attendants at grammar schools (Gymnasien), the Jewish persuasion alone excepted. In 1861 the number of Jewish pupils in the grammar schools was only 2,945, but in 1875 it amounted to 4,006, thus an increase of 1,061, or of 36 per cent. shows itself. Among the Roman Catholics the contrary is the case. In 1867 the number of pupils in the Catholic Grammar Schools was 15,350, but in 1875 only 11,924, consequently a decrease of 22 per cent. Since the emancipation of the Jews there has sprung up among them an increasing predilection for the bar, public offices, and for the higher scholastic branches. Hence the large increase of Jews in the grammar schools. In the technical schools, too, the phenomenon is observed that of all denominations the Jewish advances most rapidly; for the increase among the Lutherans in 1875 had not yet reached the number of 1872, when 815 Lutherans attended the technical schools. But while in 1867 only 569 Jews attended these institutions, in 1875 there were 2,181 of them, *i.e.*, nearly four times as many. Of the two Hungarian Universities that of Klansenburg is of little account, as it only numbers 350 students. But that of Pesth is attended by a very large proportion of Jews. Of the 2,566 students in the winters of 1874-75 1,488 were Roman Catholics, and 515 or 20 per cent. Jews. Now the Jews form only 4.47 per cent. of the whole population. Thus the Jewish students preponderate in all superior scholastic establishments.

THE POPE AND JERUSALEM.—The *New York Herald* says:—"The latest programme for Palestine is not Jewish, but Papal occupancy. The Jesuits of Europe, adds Dr. De Hass, are dissatisfied with the condition of things in Italy, and there is a movement on foot to make Jerusalem the head of the Latin Church. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from Jerusalem to Jaffa; money is being collected for the erection of a magnificent palace for his Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. There the successor to Pius IX, is to be installed, and the 'City of the Great King' is to be the future head of the Pontifical See. Russia, however, may have something to say on the future disposition of

Palestine."

THE WAR AND THE STATE OF PALESTINE.—The *New York Herald* says:—"The impression prevails very extensively that Palestine is to be re-peopled with Israelites who are now scattered abroad in all lands, and that a large emigration of this people thitherward has set in. Some authorities declare even that the population of Palestine to-day is double what it was ten years ago. If this refers to the Jews the Rev. Dr. De Hass, who has been United States Consul at Jerusalem for seven or eight years, writes to the *Christian Advocate* of this city to say that it may be true, but of the entire population it is not true. The country, he says, owing especially to the heavy drain upon the able-bodied men to keep up the Turkish army, is rapidly being depopulated and impoverished. Deserted villages are everywhere to be seen. There is less wealth among the people, fewer camels, horses and stock of all kinds than ten years ago. Fruit and forest trees are also disappearing. Carmel was almost stripped of her timber for the Suez Canal, and as any fruit tree is taxed, whether it bears or not, few are now planted. Everything there appears to be finished. There is no progress, no improvement of any kind. There are about thirty thousand Jews in all Palestine. They are mostly from Russia, and do not go there to work or develop the country, but to die, that they may sleep with their fathers in holy ground. They are generally aged and poor, living on the charity of their people in Europe and America. It will require a different class of emigrants altogether, says the Doctor, to recover this cursed land. It is true there are new houses going up outside the city walls, but mostly small tenements, built by committees for the benefit of their poor members. Work has been done on those dwellings by night to avoid the hot sun during the day, and not because there is such a demand for houses as has been reported.

A CLERGYMAN'S VIEW OF JEWISH PROSPECTS.—The "Rev." J. W. Bardsley, at St. Saviour's, Falkner-square, preaching yesterday morning on "Ezekiel's Vision of the Dry Bones," having vindicated the application of the prophecy to a still future restoration of the Jews to their own land made some remarks on the connection of this subject with the question of the day. He asked why it should be thought a thing incredible that such a restoration should take place, and should even be led up to by events now occurring? Was not the separate existence, with marked physical features and with pure lineage of race, traceable far beyond the times of Grecian and Roman greatness—a fact which might be expected to have considerable place in God's providence? As to the land of Palestine itself, for a thousand years it had been a place of contention. Its occupation might be described

as the sunken rock beneath European politics. Even Dr. Priestley, the Socinian, preached a sermon, in the height of the French Revolution, to the effect that the restoration of the Jews to their own land was the only solution of the world's embarrassments. At the present moment a statesman who had been very prominent in the question seemed to be arriving at the conclusion that beneath the tramp of armed thousands and the horrors of sanguinary war, greater issues than he had previously conceived were being settled. Those issues might be greater than that statesman imagined, and the fulfilment of prophecy in the restoration of the Jews to the Holy Land might bring about a recovery of the true centre of gravity in politics, and would certainly be attended with a great spiritual revival." So far Mr. Bardsley, as reported by the *Liverpool Mercury*. And so far, so good; but he does not take strong enough ground for a professed ambassador of God. The conclusion that God will return in favour to Zion ought not to be argued from present appearances, or from ethnological or historical considerations. It ought to be rested on the declaration of God's word—pure and simple. If there was any doubt as to God's word, the other mode of reasoning might be admissible, though then only feebly useful: but the word of God lies beyond reasonable dispute, its *ipse dixit* is all sufficient. Finally, the "great spiritual revival," which will certainly come with the restoration of Israel will not be a Moody and Samkey affair, which is a mere effervescence of superstition; but the enlightenment of all mankind by the government which will be established in Jerusalem in the hands of Jesus and the saints. But then, of course, it is too much to expect a clergyman to be a faithful watchman of the ancient type. We must be thankful to see even a few glimmerings of light in the abounding darkness.—Editor *Christadelphian*.

EARL BEACONSFIELD AND THE JEWS.—Mr. Freeman writes as follows:—"No one has a word to say against a Jew, whether by descent or by religion, simply on the ground of his descent or his religion. There are Jews whose descent and whose religion do not hinder them from being very good Englishmen, and against such Jews no one would wish to speak a word. But the charge against Lord Beaconsfield is that he has never become an Englishman, that he has never become an Englishman, that he remains the man of Asian mysteries, with feelings and policy distinctly Asiatic. We can understand, we can almost respect, his position; but it is a position which cannot be endured in the Minister of England or of any European nation. Lord Beaconsfield's zeal for his own people is the best thing about him, the one thing about which he is really in earnest. But we must be equally in earnest the other way. The whole talk of



Lord Beaconsfield, the slandering of Servia, the bragging against Russia, is the talk of an Asiatic. Throughout the East the Jew and the Turk are banded together against the European, and Lord Beaconsfield, as a man of the East, naturally takes the Asiatic side. So throughout western Europe, wherever the Jew has influence, the cause of the Turk finds supporters. The fact is clear to every one who knows anything of the newspaper press either of England or of the continent. As there are some Turks who behaved with humanity through all the horrors, and who have been punished by their own rulers for their humanity, so there are some Jews who, to their great honour, have taken another line, and who have stood forth as boldly for the cause of the oppressed as any Christian. But the Jewish influence, as a rule, means Turkish influence, just as Turkish influence means the influence, not of the good Turks, but of the bad. Only in England Jewish influence is unhappily found in higher places than it is found anywhere else."

#### INTELLIGENCE FROM JERUSALEM.

The *Jewish Chronicle* says that a notification has been made by the German Consul at Jerusalem that German Jewish residents will forfeit their claim to the protection of the Consulate unless good schools for children be established, and improvements in the condition of their dwellings be carried out. This will bring a great stimulus to bear in the direction of improvement.

Sir Moses Montefiore gave instructions that employment should be given to Jews on the estate "Moses and Jehudith." Scarcely did this become known, when about 200 persons, and among them persons of respectability, applied for work. Of course all of them could not find employment. But this will show how anxious the Jews of Jerusalem are for work, however hard, if they can only earn anything. There are also 271 shops kept by the Jews for the sale of all kinds of goods. Many are scribes, brokers, or follow similar occupations, they are about 300 in number. The number of those engaged in trade in general may be estimated at about 4,000. So says the *Gates of Zion* quoted by the *Jewish Chronicle*.

Dr. Neumann, the latest historian of the Holy City, estimates its general population at 37,000, among which 15,000 are Mahometans, 13,000 Jews, and 9,000 Christians.

This does not include the garrison, amounting to 1,500 souls. The annual visitors, especially about Easter time, amount to 10,000 souls, but occasionally their number is swelled on to 20,000. They come from all parts of the globe, and Jerusalem then presents a real Babel with its confusion of languages. The number of foreigners enjoying the protection of their respective consuls exceeds 5,000, about 3,000 of whom are under Austrian protection. About a dozen languages are habitually spoken at Jerusalem; Arabic is the vernacular, Turkish is the official language; Greek is spoken in the Greek monasteries; Armenian among the Armenians of education. Of European languages German is the widest spread, spoken by all Europeans more or less correctly. Italian is the language conversationally spoken among the "Franks" of the several European nationalities, and is also acquired by some natives. French is less frequently spoken, and this chiefly in the intercourse of the "Franks" with the higher Turkish officials. Spanish is the language of most native Jews. English is spoken by the English missionaries; Russian is frequently heard in the streets and in the Russian monasteries. Hebrew nowhere else spoken, is used at Jerusalem as the language of conversation among the Jews, by means of which those of different countries make themselves understood by each other. Dr. Neumann adds that in his professional attendance upon Persian and Indian Jews; "I was obliged to make use of Hebrew, as they understood no other language save that and the language of their respective countries."—*Jewish Chronicle*.

In an article upon Building Societies in Jerusalem, reproduced in the *Jewish Chronicle*, the *Building Societies and Land Companies' Gazette* says: "In 1875 three Building Societies were in successful operation, and in all probability other and more important societies have since been established. The societies then existing were known by the titles of "Beth Yáacob" (House of Jacob), "Eben Israel" (the Stone of Israel), and "Meáh Sheárim" (Hundred Gates); and by the instrumentality of these associations alone 235 families will have become possessed of the houses in which they live. We hope at some future time, and by the kind assistance

given by Sir Moses Montefiore (at our request), to obtain many interesting particulars as to the origin and working of these societies; but from the information already in our possession, we find that they resemble very much the Land and Building Societies established in England some thirty years since, the funds being provided by the subscriptions of the members; and that buildings being erected on lands purchased wholesale by the directors, are sold to the members for periodical payments in the form of increased rent. The houses on completion are allotted by some process to the use of the members, the intention (which will probably be realised) being that every member will eventually become the owner of the house allotted to him. Building Society enterprises seem, therefore, to be fairly developed in Jerusalem, and the operation of Land Societies would appear to be both possible and probable in the neighbourhoods of such cities as Jerusalem and Jaffa. We shall look with great interest for further news of the good work as it progresses in the East. The tenure of the land is fairly safe in the

Ottoman Empire, affording security for mortgage advances, and the movement now gaining force is conclusive that such an opinion is held by those on the spot, who are most likely to understand the subject. The Hatti Humaion of 1867 gives to foreigners, whether Jews or Gentiles, the right to possess landed property without becoming naturalised, and this has given an impetus to the immigration of the Jews, who appear at last to have thrown aside the prejudice, so long existing, against the purchase of land which was considered to belong to them by right, and which they expected to recover "in the fulness of time." The restoration of the Jews to Palestine will doubtless form an important part of the final settlement of the Eastern Question, whenever that may come about; but whatever may be the fate of the Ottoman Empire, there need be no fear of the displacement of the owners of lands and buildings, the title to which is transferable by a legal process as clearly defined and more simple than that in force in most of the countries of Europe."

## The Christadelphian.

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

OCTOBER, 1877.

ONCE more we have to ask readers who desire the *Christadelphian* to continue to come to them monthly, to put it in our power to meet their wishes by remitting 7s6d. for every copy required for the coming year.

The coming year will have its own requirements. The need for the *Christadelphian* may not be one of them; for with Russia and Turkey engaged in a death-struggle—the event long-looked for as the appointed prelude to the Lord's re-appearing, the publication of the *Christadelphian* may, at any moment, be arrested by a summons to all its writers and readers to repair to the presence of him who was crucified at the demand of Israel after the flesh, but raised from the dead by Eternal power, exalted to the Father's right hand,


and constituted the Judge of all the aspirants to Jehovah's favour, and King of all the earth in the age to come. In such an event, the *Christadelphian* will have run its race, and its account called for in a sense not known to accountant's methods: an account to be rendered with fear and trembling; yet in the confidence that with a good conscience, in a position of difficulty and embarrassed by physical weakness, the Editor has striven to uphold the truth and the commandments of Jehovah in the midst of a wicked and perverse generation.

But, as yet, the Judge remains unmanifested; and we must, to the last moment, persevere in those arrangements which wisdom calls for as the means of enabling us to redeem the evil days through which we are passing in probation to the kingdom of God. One of them is the publication of the *Christadelphian*, which cannot be done without money, and the money cannot, under present circumstances, be obtained otherwise than by co-operation of the poor, whom God hath chosen as the heirs of the kingdom which he hath promised to those that love him. There are rich men, but they have not been called. They are

invited, but the invitation has no power with them: they have not faith enough to relish spending and being spent in an enterprise so perfectly bootless as the work of God at present appears to the eye of flesh to be. Consequently they stand aloof from the great honour of helping Christ in the day of his adversity, and the work is left to the poor. This is God's plan; He uses poor men and men of no repute, that the work done may be a pure work and to His glory, which it would not be in the hands of those who set their own honour and enjoyment before every consideration. Not that all poor men are fit instruments, but poverty is one of the accessories of a right instrumentality.

Poor and co-operating with the poor, our purpose is to continue, if the Lord permit, in the course illustrated in the past fourteen volumes of the *Christadelphian*. Our aim has been to create confidence in the Holy Oracles in a day when practical unbelief is all but universal; to strengthen the hands of those who walk in the light of these Holy Oracles; to encourage all who are toiling in this day of evil and darkness to walk in the narrow way that leadeth unto life; and, therefore, incidentally, to antagonise everything opposed to these precious interests; to fight against unscriptural sentiments and unsaintly practices; to oppose error and every high thing exalting itself against the knowledge of God.

In this course we have reaped a harvest of hatred and calumny at the hands of those we have been compelled to oppose; we have also experienced much of the sweetness of help and love at the hands of such as appreciate courageous and true-hearted well-doing in Christ. For both we give thanks to God and take courage, resolving, as heretofore, to work as in His sight, while it is called to-day, refusing to sleep as do others, and inflexibly bent on the enterprise of saving ourselves from this untoward generation, in the company of as many as will hear and obey the Word presented.

Subscribers in other parts of the world may learn the terms of subscription on the cover.  Pre-payment is, in every case, necessary to ensure the continuance of the *Christadelphian*.

### "NO DOUBT OF IT."

W. W. R., writing in the *Montreal Gazette*, says: "Whether the Bible is true or not, is a fair question—[not an 'open' question.—Ed. *Christadelphian*].—and one to be fairly and squarely met when occasion demands, but its truthfulness once established and admitted, then I hold this question of Israel's national restoration, in God's good time and way, not only ceases to be an open one, but becomes the very keynote of all *intelligent Christian Bible faith*; the whole prophetic word teems with the most positive and unmistakable declarations of the Divine purposes with reference to it, and the rule of interpretation by which those glorious promises of material favour to Israel, Jerusalem, Zion, &c., are explained as implying spiritual blessing for the Church, reduces the whole of God's revealed word to an unintelligible mass, an incomprehensible riddle, destructive of all faith, making hope utterly hopeless, and assurance an impossibility. . . . The question of Israel's national restoration to more than their ancient power and glory at some future period near at hand or more remote, is one which from one cause or another, possesses a peculiar interest at this present time, even to the ordinary observer of passing events. But when to this is added a firm conviction of the literal truthfulness of the prophetic word of God concerning this most important question, the interest becomes absorbing."

This reads as if "W. W. R." (the gentleman referred to in recent intelligence from Montreal,) were "not far from the kingdom of God."

### A VISIT TO "MOTHER GIRLING."

Brother J. J. Andrew, writing from the south coast, while on a visit there, says—"On Thursday, I paid a visit to the Shaker encampment, about 12 miles from here (Bournemouth) and had an hour's talk with Mrs. Girling and some of the (Shaker) brethren. The former is a strong-minded woman, who has, either by religious delusion or knavery, obtained complete ascendancy over her flock, which consists of 27 men, about 40 women, and about 30 children,—the offsprings of the married adults before joining this community. Mrs. G. professes to have direct revelations from God, and is

therefore able to do what she likes with those who have enough credulity to believe in her. They claim to be real children of God, not simply adopted ones—begotten spiritually by the Spirit, and therefore through the grace of God, are kept free from sin. Baptism they deny; the kingdom they believe to have virtually begun in their community, and that the coming of the Lord is very near. Mrs. G. is certain of living until he comes, for she declares that the time of it has been revealed to her, though she will not state what that time is. Rather inconsistently she also said it might take place to-morrow. It is pitiable to see such religious delusion, though it is really no greater than is to be found in the religions of Christendom. Great national troubles are impending on account of the ill-treatment of these fanatics, say they!"

#### THE PROPOSED BRITISH OCCUPATION OF EGYPT.

Brother J. J. Andrew writes (and we quote his remarks, as the arguments referred to are likely shortly to have a practical illustration): "I have just finished reading two articles in the August number of the *Nineteenth Century*, on the proposed occupation of Egypt by England. The first is by Edward Dicey, in the affirmative, the second by W. E. Gladstone in the negative. The latter is in fact, a reply to the former—proof-sheets, I presume, having been submitted for this purpose—and also to a previous article on the same subject (in the June number), and by the same writer, whom Mr. Gladstone speaks of as 'eminently competent for the task.' Mr. Dicey contends that an English occupation of Egypt is necessary, in order to keep open our communication with India, through the Suez Canal, and maintain our ascendancy over Hindostan. And he presses for 'immediate action,' because the political situation, which at present is so opportune, may soon change. His proposal is that England should pay to Turkey the saleable value of the annual tribute due from Egypt (£70,000), which, after making various allowances, he estimates to be not more than twelve millions. And as money is now so scarce in Turkey, he thinks that the Porte would readily 'transfer its suzer-

rain rights over Egypt to England' for this sum.

"Mr. Gladstone combats the proposition on the ground that it is not necessary for the object aimed at, and that it is not England's interest to take upon herself any more governmental responsibility. From a Liberal statesman's point of view, his arguments are reasonable and cogent. But as God has not chosen the Liberals to carry-out England's mission in connection with the Eastern Question, they can only be looked upon as expressing individual convictions and party tendencies. This position is interesting as again showing the necessity for the Liberals to have been placed under a cloud during the existing crisis. The discussion of this project in such a prominent manner, is not without significance. 'Coming events cast their shadows before.'

"You probably saw in yesterday's (Thursday) *Daily News*, that previous to the Battle of Plevna, the Russians were rather inclined to peace. If so, this reverse has doubtless visited them to wound their national pride, and stir up their military ardour to greater efforts. They have evidently throughout this campaign underestimated the strength of their opponents, and it seems not improbable that another campaign will be required next year to complete their God-imposed task. The recent victories of the Turks will encourage them to put forth greater strength, and so probably drive them to destruction."

#### BROTHER ASHCROFT AND HIS COURSE.

Writing to a professedly fraternal correspondent, who submitted to him an MS. in which the suggestion was involved that the truth was not wholly with Dr. Thomas, and those who continue his work, brother Ashcroft says: "I have not allowed any man to shape my beliefs for me. I am convinced that the whole apostolic truth was brought to light by Dr. Thomas, and I desire recognition and fellowship with the brethren on this understanding. If some think the Dr. taught error, it is their own concern. The world is wide, and they are at liberty to take their own course. But I do not think they should desire our companionship, or place us in circumstances that make it difficult for us to extend to

them our fraternal salutations. The oasis of fellowship among the people called Christadelphians, I took great pains in acquainting myself with, and should never have thought of seeking their recognition in the absence of a perfect agreement with their teachings."

Writing to the Editor in denial of certain false statements published by the adversary, concerning his case, brother Ashcroft further says:—

"Before resigning my position as a salaried preacher, I had become exceedingly interested in the controversy which developed Renunciationism. My knowledge of the truth, even then, enabled me to perceive that important element in the mystery of godliness, from which Renunciationists have turned away. Here lies the secret of all this mendacious spite. Mr. Ashcroft has not become a Renunciationist. If he had, certain pages might have gained in doctrinal what they have lost in biographical, fiction.

"I am further said to have made two denominational changes during the four months which elapsed between my leaving the Congregational pulpit at Rock Ferry, and my becoming a Christadelphian. From being a Congregationalist I became (according to this writer,) first a 'Second Adventist' and then an 'unsectarian.' In reply to this I can only say in the first place, that I am not aware of the existence in this country of the two communities so designated; and secondly, I was occupied during the interval as a Congregationalist minister, and recognised as such by those who invited me to fill their pulpits. The hope of my return to my former position was cherished by several of my friends, who thought that in a short time a mutual understanding might be arrived at, and some compromise effected that would result in this. In the event of such return not taking place, it was their intention, under my ministerial leadership, to form another Congregational church in the neighbourhood, on a broader basis than the one already existing. In view of this possibility, the 'services' were begun which the writer calls 'unsectarian.' They lasted one month, and were then superseded by arrangements which followed upon my obedience of the truth. For several months before I resigned my place and salary, I was

exercised to know certainly whether such a knowledge of the truth as may be obtained by the aid of *Twelve Lectures* and *Elpis Israel*, could consistently co-exist with the ministerial office. All along I had serious misgivings on this head, and was well prepared for that intercourse with you which resulted in my full recognition of the apostolic requirement, and my separation from the unscriptural systems around. The statement that 'Mr. Ashcroft . . . did not give up either Congregationalism or £400 a year for what he now believes,' is just as false as the one which occurs earlier in the article, according to which 'several meetings were held . . . and he was voted out by a large majority.' The church held no meetings for the purpose of considering the question, except the one which I myself summoned from the pulpit, and to which I sent my written resignation—which resignation was reluctantly accepted by my friends, after about two hours' deliberation, and that because its peremptory phraseology left them no alternative. So far from being 'voted out by a large majority,' I have in my possession a framed document on which are upwards of 200 names, and which addresses me thus: 'We whose signatures here follow, being members of the church and congregation of Rock Ferry Congregational Church, most deeply regret your resignation as our Pastor, and desire to record the high esteem we entertain for you, &c.'

"I do certainly hold one belief now which I did not entertain at the time I gave up £400 a year. I did not then believe that men once in the truth to all outward seeming could ever fall so low in the scale of common Gentile morality, as to produce and send forth such untruths as those to some of which this letter is a reply."

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## THE SIGNS OF THE TIMES.

### PROGRESS OF THE WAR BETWEEN RUSSIA AND TURKEY.

During the past month, the war has developed with a greater distinctness of phase than previously characterized the situation, and the balance of events is now more in favour of Russia than at the last

writing. At that time, Russia had sustained a severe reverse at Plevna, which compelled the drawing-in of the widely-scattered invading army and its fortification within easy reach of the Danube. The expedition, which under General Gourko, had captured the passes of the Balkan mountain range, and passing into the country south of the mountains, had spread consternation to the very gates of Constantinople, had also been recalled, and there were no Russian soldiers south of the Balkans. More than that, the Turkish commander Suleiman Pasha, with an army of 50,000 men, had commenced an attack on the Shipka Pass held by the Russians, and it seemed doubtful if he would not be able with his multitude of soldiers to overpower the defenders of the Pass, and marching through it, to join the Turkish forces at Plevna, and unite with them in a successful attempt to drive the Russians over the Danube, especially as Mehemet Ali was working his way from Eastern Bulgaria, to the north of the Balkans, with an army of 100,000 men in the same direction.

Although all this is not entirely changed, the situation has undergone many material modifications in favour of the Russian invader.

The attack on the Shipka Pass was the most arduous affair on record, in the history of military operations. For more than a whole week, the Turks stormed the works erected by the Russians at the southern end of the Pass. Their chances of success were great, from the circumstance that the Russian defenders were at first only 3,000 against 50,000, and had to fight incessantly without food or sleep, while the Turkish assaulting force was continually relieved by fresh men from the rear. On the second day, the Turks were within a few minutes of success when large Russian reinforcements arrived and turned the tide of battle. At the end of eight or nine days, during which the Turks delivered one hundred and four distinct attacks—(all repulsed by the Russians,) the Turks suspended further attempts, having lost about 12,000 men without result. The Russian defence was directed by General Radetzky, to whom the Czar sent a sword set in diamonds, with the inscription "For the defence of the Shipka Pass."

By this defence, the Turkish plan of joining their armies on the north of the Balkans was foiled, and the Russians left at liberty to develop their attack on the Turks at Plevna. After a rest of two or three weeks, the Turks renewed their attack on the Shipka Pass. They brought up reinforcements, including two regiments of the guards (picked men) and heavy siege guns, and after pounding away at the Russian fortifications with cannon for five days, they resumed the attempt to carry them by assault. At first they succeeded in capturing Fort Nicholas, the principal work in the Pass, which had been battered day and night into a crumbling ruin: but the latest telegram at this writing (19th September) reports the repulse of the Turkish attack at all points. The attack lasted nine hours and the Turks being the assailants lost fearfully. The Russians have received reinforcements. The capture of the Pass has been reported several times during the month. But for the present, at all events, the Russians retain their hold of this important position, and are likely to continue to do so.

To the north of the Balkans, the progress of events since our last summary has been even more decidedly in favour of the Russians.

At the close of last month, the Turks victorious at Plevna, not only occupied Loftcha, twenty miles to the south of the former place, but had pushed forward to Selvi to the south east, threatening the northern end of the Shipka Pass, while Suleiman was attacking the south.

The object of the Turkish demonstration at Selvi was to prevent Russian reinforcements going to the defenders of the Pass. This not only failed in its object, but was met by the Russians in a way that compelled the Turks to retire from Selvi on Loftcha. Following the Turks to Loftcha, the Russians, under Skobelev and Meretinski attacked the strongly fortified place, and after two days' severe fighting, captured it and drove the shattered Turks away to the south west, besides defeating a column of reinforcements sent from Plevna, to their assistance. The victorious Russians then advanced upon Plevna, where they joined the Russian force already before that place to the east.

By this time, the Roumanian army had crossed the Danube, and joined the Russians before Plevna.

The Turks perceiving the iron ring being drawn and tightened around them, made a desperate attempt to break through it at a weak point—the village of Pelisat. The attack was unexpected and being a surprise, was at first successful. The Russians were driven from their first line with the loss of a redoubt or two, but before the day was over, the Turks were beaten back with great loss, and driven at the point of the bayonet out of a captured redoubt, “like a hurricane,” to use the expression of a correspondent.

Now began the attack on Plevna which is still in progress. The fighting has been the most fearful in modern times, on account of the desperate animosities of the combatants and the precision and rapid action of the rifles now in use. For five days, the attack was confined to a bombardment of the Turkish redoubts, from about 250 heavy guns brought into position against the place by the Russians. Then commenced the assault of the works by the infantry, the most bloody part of the business. This resulted in the capture of the largest of the Turkish earthworks by the Russians—the Grivica redoubt on the east side of the town and two smaller works on the south. On the next day, however, the Turks, after many unsuccessful assaults, recaptured the latter with fresh troops, when the Russians occupying the two redoubts had been fighting incessantly, without relief for 48 hours. Had the Russians been reinforced from other parts of the line, the recaptured works would have remained in their hands : but General Skobeleff, who took a personal part in the fighting, exposing himself in the most reckless manner, asked for reinforcements in vain.

The *Daily News* correspondent says: “It was just after this that I met General Skobeleff, the first time that day. He was in a fearful state of excitement and fury. His uniform was covered with mud and filth ; his sword broken ; his cross of St. George twisted round on his shoulder ; his face black with powder and smoke ; his eyes haggard and bloodshot, and his voice quite gone. He spoke in a hoarse whisper. I

never saw such a picture of battle as he presented. I saw him again in his tent at night. He was quite calm and collected. He said, ‘I have done my best ; I could do no more. My detachment is half destroyed ; my regiments do not exist ; I have no officers left ; they sent me no reinforcements and I have lost three guns.’ They are three of the four guns which he placed in the redoubt upon taking it, only one of which his retreating troops had been able to carry off. ‘Why did they refuse you reinforcements?’ I asked. ‘Who was to blame?’ ‘I blame nobody,’ he replied. ‘It is the will of God.’

He has been promoted and is likely to play a prominent part in the future operations of the war. The Russians have so far lost 16,000 men in their attack on Plevna, which they continue ; reinforcements coming steadily from the other side of the Danube.

In eastern Bulgaria, where the Cæsarwitch is in command of the Russian forces, the operations of the month have been in favour of the Turks, who have forced back the weak and extended Russian line at the various points, and compelled the Russians to fall back on new positions on the river Jantra. This fact, however, has not the serious significance that reverses elsewhere would have, inasmuch as the part assigned at present to the army of the Cæsarwitch is to defend the eastern side of the Russian field of operations till the Turks at Plevna are dealt with, or the Russian guard (a picked body of 60,000 men, now on their march to the seat of war,) arrives. The guards are now arriving and the Cæsarwitch will probably soon be in a position to put a different face on matters.

#### MILITARY PROSPECTS AND PROBABILITIES.

The prospects and probabilities of the military situation, from a human point of view, are well expressed in a leading article in the *Liverpool Mercury*. Referring to the struggle in the Shipka Pass, it says:

“Throughout the week it was to be noted that there was no dispatch from Suleiman Pasha. The governor of Philippopolis telegraphed the capture of the Pass, and so did the governor of Rounelia. The

gentleman who commanded the armies which were stated to be victorious was in the meantime silent. He knew what was going on in the Shipka Pass too well to send away false news. He knew, as we pointed out last week, that the Russians have thrust forward their spearhead into Turkey. He knew that his own end and aim was to destroy the apex of that spearhead, and he knew that he had not done so. No one knew better than he that until the triangular wedge of forces which Russia has thrust forward between the Danube and the Balkans was broken up there could be no victory for the Turk.

It is always to be remembered that the Russian line of communication is open right away to St. Petersburg, and that the Russian forces are posted so as to admit of the continual advance of reinforcements. The base of operations upon the Danube, indeed, is so arranged that every regiment cut up in the front can be replaced by another lying immediately behind it. The Russian generals seem to be pursuing the tactics which were followed with so much success by General Grant in his great campaign against Richmond. Russia has the men. Russia is reckless as to the lives of the men. In flinging its masses against the Turk, it can afford to lose 1,500 for every 1,000. It may seem callous to speak thus coldly and mathematically in a case when the lives of human beings are the counters which are being played with; but we must remember that we are talking of war. We are dealing with a case in which, indeed, the sacrifice of life is one of the prime necessities. When once the sword is drawn it becomes sentimentality and mockery to weep about the slain. Who kills most wins. Looked at from this point of view, it would appear that every onslaught made by the Turks on the fastnesses of the Shipka Pass during the past week has been a distinct loss for the Ottoman and a distinct gain for the Russian. It does not even appear that Russia has lost more than Turkey. On the other hand, we should say, judging from the confused accounts which have reached us from time to time, that the Turk has been the sufferer rather than the Russian. In any case, the fact that Russia holds the positions assailed is proof in favour of its ultimate victory over the enemy. In other words, however fierce the fighting may have been, Russia has not been driven back; and, not being driven back, it is throwing forward forces daily, which must in time exhaust the enemy.

There is little doubt, we think, that, so far as the war in Asia is concerned, the Russians have had the worst of it; but it is not upon Asia that the question hinges. One great victory in Europe would settle the matter to-morrow. It is clear that Turkey has concentrated all its forces to defend the

Balkan line. Let that line be forced, and the Turks will surrender at discretion. It seems to us, that the Russians are tolerably safe. It was a great point to get hold of the Shipka Pass even at the risk of having to defend it. It is an even greater feat that it should be held so long and against all comers."

#### EFFECT OF THE TURKISH SUCCESSES.

There is one aspect of the Turkish resistance to be noted: it exasperates the situation in every way. It commits Russia more and more deeply to the enterprise of Turkish overthrow. Had Turkey fallen an easy prey to the Russian invasion, the Russian Government would doubtless have quickly sheathed the sword and accepted the self-government of Bulgaria as a sufficient result of the war. But after the loss of thousands of her best troops, and the wound inflicted on her military pride by the vigour of Turkish resistance, nothing will satisfy her short of the complete annihilation of her foe.

The Turkish resistance cannot continue beyond a certain point. She has brought all her men into the field, and men are already beginning to fail her. Nicsics, beleaguered by the Montenegrins, has been allowed to fall, and other reverses in the same neighbourhood submitted to, for want of ability to send reinforcements. Russia, on the other hand, has practically unlimited resources to draw upon, both in men and money, and has the advantage of the virtual alliance of her two powerful neighbours, Germany and Austria, by whose friendly neutrality she is able to disengage her large army in Poland, which is now beginning to arrive at the seat of war. Germany holds a corps of observation on the Polish frontier to overawe insurrection.

The crushing of Turkey is therefore inevitable as a question of human probability, and is only made the more certain by the stubbornness of her resistance. The *Times* correspondent states that the grand dukes in the Russian camp mean to go to Constantinople before they begin to speak about peace. Russia, doubtless, expected easier work, and therefore only brought a part of her forces into the field.

Turkey's resistance, in a state of national bankruptcy, has taken every one by surprise. Some light is thrown on the subject by the



*Times* correspondent, writing from Therapia, who also speaks of the terrible exhaustion which must follow her present efforts, even if attended with victory. He says the Government is not paying official salaries; the army lives on the country it occupies; the payment of the foreign debt is left in abeyance; and hence the income, reduced as it is, suffices for the moment to pay for such wants as are supplied from home, and which must be paid for in cash. The correspondent, however, presents a gloomy picture for the future. He says the condition of the working and the lower classes, even in the capital, is a coming source of great anxiety, while in the provinces the want and privation are such as no other people would patiently endure. "When winter comes upon them it is feared there will be much misery and suffering, and it is fearful to contemplate what may be the results when the country shall have been entirely drained of all resources. Food, fuel, and clothing will be wanting, and the usual means of supply will not be available, all trade having been stopped through the war."

#### APPROACHING PARTICIPATION OF GREECE AND SERVIA IN THE WAR.

Greece and Servia are on the point of joining Russia and Roumania in the crusade against the Turks. The *Daily News* correspondent, writing from Athens, says:—

The Greeks "are quite aware . . . that the fall of Turkish power must sound a trumpet-note for Cretans and Thessalians, as well as for Bulgarians. A pretty thing, indeed, would it be to see the Slavs free and contented (free and sternly avenged), whilst the Greeks remained in bondage. Those who expect to see such a consummation reckon without their host. Depend upon it the Greeks will have their rights, if they blunder to them through an ocean of political troubles. Former Ministries may have wasted precious time in talking when ironclads would have been more to the purpose. The Ministry now in office may find itself embarrassed in the selection of arms and in the choice of commanders. Precious time may again be wasted—I dare say it will be—before Greece is, technically, fit to take the field. But the Greeks know what they want and mean to have it at any cost. They are not going to let their kindred play the part of the sole surviving examples of bondage to the Turk, for little Bulgarians to wonder over in the new

schools of the liberated province.

"As to the steps now being taken by the Greeks, I cannot speak very freely for fear of telling too much. The Government is arming as fast as possible, though wofully behindhand in its preparations. There are committees of private citizens engaged in buying arms and ammunition for the good cause, but all their movements are kept very quiet. All we know is that more than 30,000 rifles are being brought near the same number of expectant volunteers, and that there will be men in both Thessaly and Crete before next week is out quite able to act with effect when the moment comes. And when will it come, and when will the King go to the frontier, and a hundred other things happen of which Europe may take count? That is hurrying too fast ahead. I only say that before the Cossacks get far into Thessaly, should they come that way, they will meet with a polite invitation to "liquor up" from the Greeks in possession—to drink as guests and not as hosts, you must bear in mind."

The same correspondent says:

"It is a sign of the utter break-up in Turkey that life and property are less secure than ever in the provinces of that distracted empire. Every mail from Thessaly brings us news of some irregular depredation or outrage, which would scarcely have been tolerated by the Pachas a few years ago. The governing class is losing its authority over the Mohammedan rabble, and the wretched Christians reap the bitter fruit of this state of transition. Of course it may be said that the war now raging explains such phenomena, that the absence of soldiers weakens the hands of those in power. But this is the very moment when policy and prudence alike suggest to the non-military Turks that they had better not provoke their Christian neighbours, yet the tide is too strong for those who may be more honestly disposed, and the Christians are mercilessly ill-treated, in small attacks and petty plunderings, varied by far darker crimes. So much for Thessaly. As to the Cretans they are more warlike and more feared by the Turks. Yet even they have bitter cause to complain of their Government. The concession of all that was promised in 1867, the prompt execution of half a dozen Mohammedan malefactors, and the nomination of some well-known natives to high office might have produced a good effect. But the Turks did nothing of the kind. They swallowed up the local constitution, sham as it was, in the still greater imposture of their Imperial Parliament. They punished no one and redressed nothing. So the Cretans have their hands upon their rifles, and need but a word of encouragement to claim equal rights with Bulgaria."

## APPALLING EVENTS IN TURKEY.

Meanwhile the most awful events are developing themselves in the provinces which are the actual scene of the war—events not attending ordinary wars; events nearly unparalleled in the darkest hours of human history. The London correspondent of the *Liverpool Mercury* remarks:—

“Is there, in all the universe, in Tartarus itself, a more miserable place than the Turkish dominions at the present moment? Every conceivable anguish is combined there—the cruellest warfare since the Thirty Years’ War, rapine, terror, pestilence, famine and ruin. During the next few days we shall hear of more desperate fighting of more profuse bloodshed, of more intolerable suffering than have ever been endured in our time or within the century. There seems to be scarcely one redeeming feature in this war. When the French and the Germans fought they fought according to the laws of civilised warfare, and their campaign was marked by many humane innovations. But save that the Red Cross and the Red Crescent Societies are supposed to be at work with the two armies now confronting each other, all is utter savagery. Unarmed women and children are wounded or killed; those who have fallen in battle are mutilated or murdered. Even in the districts not yet reached by the armies, the rival races and religions are venting long generations of hatred by wholesale massacres. It is to be hoped that the rumour, now very prevalent, that the Sultan means to sue for peace, is true. But if it be also true that Russia has determined (as is said) not to grant terms until she has possession of Adrianople, Constantinople, and Gallipoli, which she will hold as material guarantees, then there is little chance of peace being restored until the misery has become still more dire.”

“And of all days this is one when there is cause for celestial tears. While hundreds of thousands of our fellow creatures are crowding the streets of Paris to see one old man borne to his grave, scores of thousands in the full vigour of manhood, are slaughtering each other, and we go on with our daily avocations just as though there were no such things as battle and murder and sudden death. At this hour, in all probability, there is more misery being inflicted in an area of a few square miles than had ever been accumulated before in so small a space. The accounts from the war show that it has become horribly savage. . . . In a word, hell has been let loose; and though the Rue Lepelletier is too much occupied about

its dead president, and Fleet-street is too much occupied with its shopping, to think much about that scene, the thought of it to those who can spare a few moments to think, is appalling.

“Read the 10th page of to-day’s *Times*, and then say if the pessimists have not got the best of it over the optimists; read the narrative of atrocities committed by the Turkish irregular troops; read the description of the crowded hospitals at Adrianople, the starving peasants, the weeping wives and children at Adrianople clinging to Lady Strangford’s dress and imploring her to save their husbands and fathers condemned to death, though innocent, professedly because of alleged participation in rebellion against the Porte, really because they are rich and their property will be confiscated by judges as ruthless as Jeffreys in our ‘Bloody Assize’—and remember that all these horrors and crimes are being perpetrated in civilised Europe, and in the last quarter of the 19th century of the Christian era—and then say if there is not more room for Democritus on this blood-stained tear-sodden earth of ours.”

UNPRECEDENTED AFFLICTION AND  
COMMOTION THROUGHOUT THE WORLD.

The horrors of the war, which the papers speak of as “this fearful war,” form but a part of the terrible things going on in the earth at the present time. There is a famine of unprecedented dimensions in India, carrying off the people at the rate of 10,000 a day; and while the English people are straining the resources of private charity, an appeal comes from Brazil on behalf of thousands dying of famine. Then bad trade is pinching countless thousands in favoured Britain; and in the United States—once the reputed paradise of working men—thousands upon thousands are idle, property has everywhere gone down a quarter of its value, thousands of houses are empty, and even railway property has depreciated. A terrible riot, extending to various parts of the country, involving the calling-out of the military, the death of several hundreds, and the burning of large quantities of property, has roughly shaken public security on

the other side of the Atlantic. France, just deprived of her most sagacious counsellor, by the death of M. Thiers, is in the throes of a dangerous political crisis, owing to the efforts of the clerical party to obtain complete ascendancy, through Marshal MacMahon, crushing the Republic under legal forms. The world is, in fact, in a state of unprecedented affliction and commotion—the preludes of the great day of Jehovah's wrath on the Gentiles. The tempest roars and the sky blackens. Lord Jesus come quickly.

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## ANSWERS TO CORRESPONDENTS.

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J.P.—The babe born at Bethlehem was the Christ (Luke ii. 11), but not in full development. It was but the Spirit-stamped kernel of the man Christ Jesus. It required the unfolding of this kernel in the growth in wisdom and stature recorded in Luke ii. 40, 52, for the development of the first stage of the Christship. Then it required the Spirit anointing at the Jordan (Acts x. 38), and the Spirit-quickening at his resurrection to make him “both Lord and Christ” in the full sense of the terms (Acts. ii. 36; Rom. i. 4).

A.B.—A brother can consistently follow the law, so long as he is careful to abstain from those acts of such a calling which are inconsistent with the precepts of Christ. Paul mentions “Zenas the lawyer” as a fitting object of the attentions of Titus (Titus iii. 13), which he hardly would have done if the occupation of the law were *per se* incompatible with discipleship. There are some departments of the law in which a brother could not act; but there are many others of a purely administrative character, such as the drawing of deeds of conveyance, wills and such instruments, and advising on questions of property generally, in which the spirit of justice and mercy can be exercised. There can be no doubt, however, that it is a dangerous occupation for one who aims to seek first the kingdom of God.

H. P.—The opponents who argue from Matt. xxi. 43, that the kingdom of God was in existence in the days of the Scribes and Pharisees argue rightly; but their argument instead of being unfavourable to the doctrine of the kingdom as held by the brethren, is

contrariwise, for it involves the conclusion that the kingdom to be given to the saints is the kingdom that has already existed in the Holy Land, namely, the Kingdom of David, which was the Kingdom of Jehovah administered in the line of David's family (1 Chron. xxviii. 5; 2 Chron. xiii. 8). That kingdom, consisting of the organized administration of divine authority in the land of promise under the Mosaic or first covenant, was violently overthrown, because of wickedness in those who possessed it. That same kingdom under a new covenant is to be given to Jesus and his brethren in the day when God is to build again the tabernacle of David which is fallen down (Amos ix. 11; Luke i. 32; Jer. xxxiii. 14; Jer. xxxi. 31-34).

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## THE EFFECTS OF ADAM'S FALL,

W.A.—The article in the *Christadelphian* for March 1869, continues to represent our convictions on the subject of which it treats, viz., the relation of Jesus to the condemnation which we all inherit from Adam. On some details, however, of that general subject, we should, if we were writing it again, express ourselves more explicitly, in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated. In asserting, for instance, that there was no change in the nature of Adam in the crisis of his condemnation, we should add, that though his nature continued of the order expressed in the phrase “living soul,” a change occurred in the condition of that nature through the implantation of death, as recognised in the article in question on page 83, col. 2, line 15, in the statement that death ran in the blood of Mary. And on the subject of sin in the flesh, while retaining the declarations on page 83, as regards the operation of our moral powers, we should add that the effect of the curse was as defiling to Adam's nature as it was to the ground which thenceforth brought forth briars and thorns: and that therefore, after transgression, there was a bias in the wrong direction, which he had not to contend with before transgression. Our mind has not changed on the general subject, but some of its details have been

more clearly forced on our recognition by the movements and arguments of heresy.

THE SENSE IN WHICH SAINTS  
"CANNOT SIN."

J.P.W.—The statement of John that he that is born of God cannot sin, refers to the present time, and not to the time when the children of God shall be spiritual in nature. This is evident from the context (1 John iii. 1-11). The question discussed is, whether brethren in Christ can continue in sin. On this subject, some were seducing them with false doctrines (ii. 26). John puts the matter plainly: "He that hath this hope in him purifieth himself"—(iii. 3). He cautions them against being deceived: "Little children, let no man deceive you; he that doeth righteousness is righteous: he that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest." You ask, but how then about the statement in chap. i. 8: "If we say we have no sin, we deceive ourselves?" and again, "If we confess our sins, he is faithful and just to forgive our sins;" and again (ii. 1), "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." Do not these statements teach a liability to sin which the other statement seems to deny? They do. The explanation of the statement that the born of God do not and can not sin, is to be found in the doctrine John was combatting when he made that statement, It was a question of living in sin. Some taught that being justified by faith, there was no need for personal holiness on the part of the saints, and that they might follow the bent of their desires with impunity. In opposition to this, John asserts that those in whom the seed of the word is an operative power, do not and cannot (live in) sin, but purify themselves from all filthiness of the flesh and spirit. In saying this, he does not exclude what he teaches in chapter i., and what our experience shows—that we are liable to sin through weakness, but that if we confess and forsake our sins, we shall have mercy in forgiveness through Christ.

THE SINS FORGIVEN AT IMMERSION.

M.W.O.—The sins forgiven at our immer-

sion are defined by Paul in his letter to the Ephesians. He tells them that before the truth came to them they were "dead in trespasses and sins, wherein, in time past, they walked according to the course of this world, . . . the children of disobedience, among whom they all had their conversation in time past, fulfilling the desires of the flesh and the mind."—(Eph. ii. 1-3.) To the Colossians he says "You who were sometime alienated and enemies in your mind, by wicked works yet now hath he reconciled."—(2 Col. i. 21.) He also says that Christ had forgiven them "all trespasses."—(ii. 13.) These definitions, of which many other instances might be quoted, leave no doubt that the sins forgiven at our baptism are those wicked works which go to make up our moral life in the days of our darkness. But you say you cannot understand how this can be if we are not accountable to God before we enter into His service as stewards. If we were absolutely unaccountable before then, the objection might have some force, but the idea of absolute unaccountability before baptism is unscriptural. The destruction of the world by the flood of Noah, the burning of Sodom and Gomorrah, the extirpation of the seven nations of Canaan by the sword of Joshua, the retribution denounced against various nations by the prophets, and the impending outpouring of divine vengeance upon the nations at the coming of Christ, are all inconsistent with the notion that men have no responsibility unless they are technically in Christ. That the whole world lieth in wickedness is the testimony of John (1 John v. 19), and it is the testimony of Paul that the wrath of God is revealed from heaven against all unrighteousness of men.—(Rom. i. 18.) So long as we form part of that world and part of that unrighteousness we are "yet in our sins," to quote the expression of Paul (1 Cor. xv. 17) and if we die in our sins, to use an expression of Christ's (John viii. 21), we die without hope. "Hence the forgiveness of our sins in the obedience of the truth is the opening to us of the door of hope. Men in a state of ignorance are unaccountable in the sense that they will not be brought to individual judgment; but they are none the less laden with sin and objects of divine displeasure, and if

they were not forgiven they could never even "enter into His service as stewards," as you express it. No doubt there is a special accountability and a special responsibility when men enter into that relation through the ministry of reconciliation; but we must not let this close our eyes to the fact that, independently of this, all have sinned (Rom. iii. 23), and that God commandeth all men everywhere to repent.—(Acts xvii. 30.)

#### SUNDRY SPIRITUAL EXIGENCIES.

S.B.—We regret the loneliness which you so painfully feel at the Cape. It may be, however, that it is the best for you. We cannot correctly judge our own needs. God knows what is necessary for the preparation of each separate stone to be used in the building of the house in the age to come. In this confidence we must all occupy in patience the position in which we find ourselves, doing our duty to the best of our ability till a change or *the* change is permitted. Do not imagine the Editor is unconcerned because he does not write privately. The magnitude and incessancy of other duties make it impossible. With the robustness of the Spirit body, he could easily do it, but with the perishable and easily exhausted mechanism of "this mortal," he is obliged to limit his efforts to certain things that must be done. That he cannot do others—such as write privately for the consolation of such as are pursuing a lonely probation—is part of his cross. However, he comforts himself with the thought that what he does in the *Christadelphian* may be effectual for consolation where he cannot communicate directly. Doubtless, you are sometimes at a loss as to what it is your duty to do. Increasing age in the truth and acquaintance with the Scriptures will diminish this uncertainty, and give you confidence in all the exigencies of a probationary life among sinners. Your question about putting chains on prisoners was overlooked in the multitude of letters. If, in this operation, you are merely acting as servant to another, you need have no scruples. It is a mechanical act in which you have no responsibility. It is like carrying a parcel of gunpowder or shoeing a cavalry

horse. You merely perform an act of hire and service without reference to the purpose the hirer has in view. It is better to run clear of matter of doubt; but if you cannot, the cleanness of your own hands must be your satisfaction. As to the impending conscription Home Defence Bill, wait till it is passed: if you are drawn, refuse to serve, stating your reasons, and wait the consequences. God may grant you escape at the last moment. You might even make known your objections on this subject beforehand, to the military authorities. It might be useful for reference afterwards if you were conscripted. Perhaps they would allow you to leave the colony in case the law comes into force. As to the case of death occurring in your family, and friends insisting on the employment of a parson to speak lies at the funeral in the name of the Lord, you can keep yourself clear in the matter, by either refusing your consent, and conducting the funeral in your own way; or allowing them to have the conduct of it, and refusing to have anything actively to do with it. Your protest—public or private—would deprive your presence in the latter case of the effect of complicity.

#### BALAAM THE SOOTHSAYER A BELIEVER IN GOD.

*Who was Balaam, and to what God was it to whom he appealed in his divinations against Israel? It is said he went to meet the Lord: where did he go for this purpose? Was there any other place than the tabernacle where Abraham's God was to be approached after the establishment of Jewish institutions?*

E. J.

ANSWER.—You will get considerable light on the subject in the first vol. of *Eureka*, page 288, under the heading, "The Balaamites." Balaam, a resident at Pethor in Mesopotamia, was a believer in the true God, as is manifest from the narrative contained in Numbers xxii., xxiii., &c. This need not be matter for surprise, in view of the existence of the true faith in the family of Noah, from which it would descend to some of those who came after, though it might be in a corrupt form. Traces of it are found in the case of Abimelech, king of Gerar.—(Gen. xxvi. 26-29.) Melchizedek, priest of the Most High God in the days of

Abraham, is an illustration of it in its purity. But Balaam was also a soothsayer (Josh. xiii. 22), a practiser of magical arts, so called, and a pretended reader of destiny. This profession is often referred to in the writings of the prophets, and always denounced as an imposture, and its practisers as false prophets, though some of them might sincerely imagine that the magnetic power which they possessed to influence those subject to them for good or evil, (which all men possess in a greater or less degree) was a divine faculty conferring authority. Balaam had acquired a great reputation in this line of things among the Moabites and other idolatrous nations. Balak shows this in the remark, "I wot that whom thou blessest is blessed, and whom thou cursest is cursed." Balaam used his imaginary gift for gain. Avarice actuated him in his occupation: this is manifest from all the allusions to him. Though he believed in Jehovah as the only true God, he was not animated by the enlightened love and fear of Him, or inspired by a desire to do His will or bless his fellows. Self-enrichment by the exercise of a supposed divine gift was the peculiar feature of his case. Jehovah had nothing to do with Balaam's natural gift of soothsaying, except as He has to do with all natural power. It was merely the life-energy natural to Balaam's animal organization concentrated and applied in a particular way with results having a certain reality about them, which fostered the illusion that he was divinely endowed. He might suppose Jehovah in whom he believed had to do with it, and that he was the object of His favour and the depositary of his power. The same thing is exemplified in witches and spiritualists in our day, in another form. When, however, he (Balaam) was summoned to curse a nation who was under Jehovah's protection, Jehovah did speak to him by His angel, to deter him from the enterprise, and afterwards to turn the curse Balaam wished to imprecate for hire, into a blessing. As for the "meeting of God," alluded to throughout the narrative, Balaam's retiring from Balak would be as when a man retires to pray. He would retire for privacy, and not that there was a particular place or spot where God was accessible. God is everywhere present, and can manifest Himself any where;

but the man receiving the manifestation naturally withdraws from contact with other objects of attention. Balaam would not be surprised at the manifestation, because, so far as his perceptions went, it would seem akin to what he was accustomed to. When a man of high electrical power throws himself into a trance for preternatural perceptions, he is subjectively in a state similar to that into which a man is thrown when the hand of God is really upon him by the Spirit. The difference lies in the impressions made upon him in that state. In natural trances there are no impressions beyond those that come from nature, which are as useless for real prophecy or any other spiritual purpose, as the perceptions of the faculties in their normal state. "In the spirit," God speaks to the man with a result very palpably different in the nature of the communications he receives. Balaam was in the hand of God, and felt he was powerless to direct his thoughts or speech in opposition to the afflation upon him, but it would not strike him as an extraordinary thing, in view of his ordinary practice of divination, and in view of his belief in Jehovah.

As for "any other place than the tabernacle where Abraham's God was to be approached after the establishment of the Jewish institution," the evidence goes to show that God willed to be approached by Israel alone, and by such strangers in other nations as chose to join themselves to the Lord in His appointed institutions established in the midst of Israel.—(Isa. lvi. 3-8.) The certainty seems to be that any knowledge of the true God existing among the Amorite nations before the time of Moses, was on the point of disappearing when Israel was used as the sword of the Lord to destroy those nations for their wickedness. In Abraham's day "the iniquity of the Amorites was not yet full."—(Gen. xv. 16.) It was four hundred and thirty years afterwards when Israel came out of Egypt under Moses on their way to the land of the Amorites. We may conclude that at that time their iniquities were "full," and that therefore darkness covered the limited earth of those days, and gross darkness the people. In Judah only was God thereafter known, and even among them, as we know from the divine record, the light often came near extinction. Jerusalem was the place which He chose to

place His name there. Men seeking Him had therefore to seek Him there. Nevertheless, when God chose, He spoke elsewhere, as to Nebuchadnezzar by dream, and Nineveh by the prophet Jonah.

THE USE OF THE TERM "BROTHER."

*The apostle, in writing to the Hebrews (ii. 11), speaking of Jesus Christ, says, he is not ashamed to call them BRETHREN; but it appears, by the next verse, that it was only in the midst of the Church that he addressed them thus. Is it not, therefore, a question if the brethren of Christ should address each other as "brother" or "sister," except at their respective meeting places? At their homes, or in the street, it might be very inconvenient. A poor brother, for instance, might degrade one in a better position by addressing him as "brother" in the street, especially if the rich brother happened to be in the company of gentlemen friends. Be so good as to define where the line can be drawn.—(C.F.W.R.)*

ANSWER.—Hebrews ii. 12 does not prove that Jesus limited the term brethren to the occasion of his assembly with them. It rather leans the contrary way. When he says, "I will declare thy name to my brethren," it implies that he estimates them as brethren previously to the act of declaring the Father's name to them. This inference he confirms by so describing them on dissimilar occasions; thus in the presence of the common multitude, while refusing to acknowledge his mere relations in the flesh as such, he stretched forth his hand towards his disciples and said, "Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."—(Matt. xii. 50.) And again, to the women after his resurrection he said, "Go tell my brethren that they go into Galilee, and there shall they see me."—(Mat. xxviii. 10.) The idea that the use of the term "brother" was restricted by him to ceremonial occasions, is inconsistent with the fact expressed by the term. If a man is a brother of Christ, he is so always, and in all relations. He is Christ's property in the absolute sense (1 Cor. vi. 19; 1 Cor. iii. 23); and the use of the term expressing this fact cannot therefore be restricted to the occasions of formal asso-

ciation. It may suit the members of benefit societies and such like to limit the use of the term "brother" to their gatherings and their official relations, because in truth their brotherhood is confined to the limited objects for which they associate themselves. But brotherhood in Christ is a more thorough affair. It lays hold of every moment of existence and every relation of life, imparting to it a colour and imposing on it obligations not appertaining to the lives of the alien. A man is either a son of God all the time or not a son of God at all. If a son of God all the time, he is a brother of Christ all the time; for the two characters are corollaries one of another. This excludes the idea that Christ would call us brethren only in formal assembly. The idea is absurd and pedantic and sickly, and could only exist where our relation to Christ is but feebly apprehended. Sainthood is a more real and robust affair than such a notion would imply.

If, then, Christ is not ashamed to call us brethren, on what ground shall we hesitate to own the relation in any circumstance? You say it is inconvenient, and sometimes degrading for the term "brother" or "sister" to be used away from the meeting, say in the street, or in the house; especially where the term is addressed by a poor brother or a sister to one in good circumstances, in the presence perhaps of genteel friends. Suppose it is; would that be a reason for avoiding it? If so, then honour from man would be a rule of action, and we should find ourselves moved to omit other things that would interfere with our respectability in the estimation of the present evil world. On that principle we should have to cease the profession of the truth altogether before man, and what then about the words of Christ? "He that denieth me before men, him will I deny before my Father who is in heaven." If Christ is not ashamed to call us brethren, ought we to be ashamed to call our fellows in the faith "brethren"? Is it not a rule laid down in advance by Christ, that what we do to the least of his brethren we do to him (Matt. xxv. 40)? If so, would not our refusal to acknowledge a brother in the presence of the alien be a refusal to acknowledge Christ? and how should we feel if this were brought up to us in the day of account? Besides, why should we be so careful about the opinions of genteel

friends? Are they not the enemies of God? And should we defer to the scruples and delicacies of those whose friendship Jesus declares is only to be enjoyed at the terrible price of God's enmity? It argues an altogether unhealthy state of things spiritually with any man who is so anxious to propitiate the good opinion of carnal acquaintances, and so palpitating and uncertain in his acknowledgment of the things appertaining to Christ. You ask where the line is to be drawn. The answer is, it cannot be drawn. Christ declares the impossibility of all attempts to reconcile the service of God with the service of the god of this world. The kingdom of God is not to be reached by the feeble enterprise which temporises with Christ for the sake of present reputation and convenience. His teaching on this subject is very strict. His illustrations are very thorough. A man discovering where an inestimable gem lies, sells all he has to obtain possession of the field where it is to be found. Unless a man coming after Christ is prepared to deny himself and take up his cross, he is not fit to be his disciple. So he says (Luke ix. 23; xiv. 27.) The man saving his life shall lose it, which has many applications besides martyrdom. Christ made himself of no reputation, and made himself the companion of illiterate and poor men, whom he was not ashamed to acknowledge as brethren in the presence of the highest respectability of his age. If we are unable to

stoop in the same way, we shall be unfit for association with him when the time comes to abolish the carnal and purse-proud refinement of this age, and to establish a new order of respectability based on submission to God and that humility amongst men which is most rational. If a man is in earnest, he will not parley with the question. A half-and-half adhesion will be a failure. It will spoil a man's position now and ensure his rejection hereafter. A man should count the cost, and having made his choice of Christ, accept all the issues of that choice without reservation. No doubt it is difficult for rich and genteel people to do this. We experience the truth of what Christ said, that it is hard for rich men to enter into the kingdom of God. Rich and genteel people do sometimes make the attempt, but there is a great danger of their corrupting the practical doctrine of Christ to make it harmonise with their refined participations in the lusts of the flesh, the lust of the eye and the pride of life. Through the influence of this class, corruption came in like a flood at the end of the apostolic age, and, through a similar influence, the truth resuscitated in the nineteenth century, would suffer a similar misfortune if its stewards and friends did not set the stout front of their opposition against all scruples and objections which have their origin in that love of human deference which is no less in our century than in the days of Christ, inconsistent with genuine discipleship.

## INTELLIGENCE.

**ABERYSTWITH.**—Bro. W. Bailey, who has returned from South America, and is settled here (in Wales), at the sea-side, with his sister wife, writes that during the holiday season, they have been cheered by visits from brethren Huxley and Rowley, and sisters Couzens, Huxley, Lea, and Scott, all of Birmingham. They broke bread together, to their mutual edification. He adds that he is trying what he can do to enlighten his neighbours, but so far without success.

**BIRMINGHAM.**—During the past month, the following persons have yielded obedience to the truth:—**JOHN KNOTT** (73), Shipston-on-Stour, formerly Baptist; **HARRIET FREEMAN** (21), domestic servant, Shipston-

on-Stour, formerly Church of England; **THOMAS C. OLLIS**, (41), modeller, formerly neutral; **GEORGE P. LOWE** (18), son of sister Lowe: a fruit of the Sunday school; **JOHN BERWICK** (28), painter, formerly Wesleyan; **EDWARD ALLCOTT** (23), grocer, formerly Church of England, whose earlier acquaintance with the truth was principally due to the efforts of bro. Killick, of Coleshill; **ARTHUR JOHNSON** (23), bellows maker, formerly Primitive Methodist; **ELIZABETH A. JOHNSON** (21), wife of the last named. The two first, though immersed at Birmingham, belong, it will be perceived, to Shipston-on-Stour, which is associated with the efforts described in the intelligence this



month from "Eatington." The others are additions to the Birmingham ecclesia. In the case of sister Hines, whose return was mentioned last month, there was, it seems, no formal withdrawal at the time referred to, but simply abstention on her part, for reasons now at an end. The lectures during the month have been: Sep. 2nd, Abraham, past and future.—(Bro. Roberts.) Sep. 9th, The Roman Question.—(Bro. Hadley.) Sep. 16th, The Angels.—(Bro. Roberts.) Sep. 23rd, Sodom and Gomnorah.—(Bro. Roberts.) Sep. 30th, Question Night.—(Bro. Roberts.)

**BRIERLEY HILL.**—Brother Parkes writes, Sep. 8th:—"Two more stones have been taken out of the quarry of nature, and are now undergoing the chiseling, or preparatory process for examination and judgment by the Master at his appearing and his kingdom. Their names are THOMAS and SARAH POOL, of Walsall, both formerly neutral. Brother Pool has for a long time been a fellow-workman in the same shop with brother Samuel Dawes, jun., from whom he received the first inducement to look into the truth, and on Saturday evening, August 11th, was immersed into the saving name of Christ. There are now five brethren and sisters residing in Walsall, belonging to the Brierley Hill ecclesia, and as the distance between the two places is about nine miles, they frequently break bread together at brother Hardwick's house. We continue making what efforts we can here for the spread of the truth, though, apparently, with but little success. On Sunday evening, Aug. 19th, brother Roberts lectured in the Town-hall, Brierley Hill, when more than 300 persons assembled to listen to the lecture on 'the signs of coming judgment, in connection with the Russo-Turkish War.' After the lecture a satan was found at the entrance to the hall distributing orthodox tracts, with a view to counteract the good effects of the lecture, but all such efforts are useless when the good seed of the kingdom sown drops into good and honest hearts; but as this district is chiefly an ironworking and mining one, education, morality, and intellect seem to be considerably below the average. We do not therefore expect a large accession of numbers to our ecclesia. Nevertheless, I trust when the Master returns that we shall be found active servants in his vineyard."

**CUMNOCK.**—Brother Haining reports (and the insertion was by some oversight omitted last month):—"That on 28th July, after giving satisfactory evidence of his understanding and appreciation of the truth, his only surviving son SAMUEL (23), engine driver, rendered obedience to the faith in putting on the name of Jesus, the Christ, by immersion in water for the remission of sins that are past, through the forbearance of God. He adds the earnestly-expressed

desire that he may earn the prize of the high calling by a patient continuance in well-doing to the end."

**DUDLEY.**—Brother Blount reports:—"Since our last intelligence, we have lost two brethren by removal, viz., brother Scarfe and brother Parkes, whom we commend respectively to the London and Birmingham ecclesias. I also have to report the obedience of Mrs. WALL (formerly Baptist), whose immersion took place July 18th. Brother Watton has been received back into fellowship. We have removed our meetings to the new Temperance Hall, where we hold forth the word of truth and pray that God will bless the efforts."

**EATINGTON AND SHIPSTON** (near Stratford-on-Avon).—Brother Taylor, writing Sep. 10, reports proceedings here for the last few months:—"Great efforts," he says, "have from time to time been made to induce men and women to turn from their evil ways and to turn their attention to the truth of God, in order to be saved from wrath to come. We have to thank God that ten have put on the saving name within ten months. Their names have appeared from time to time in the *Christadelphian* (in connection with Birmingham), but for the encouragement of brethren and sisters generally, I give them. Nov. 18th, 1876, WILLIAM CASTLE (51), mason; ROBERT TAYLOR (26), policeman; HARRY PYM (21), sculptor. Dec. 23rd, SARAH MALLETT (30), wife of brother Mallet; ELIZABETH TAYLOR (29), wife of brother Robert Taylor; Miss ANN ELIZABETH HEMMING, niece to sister Randle; also my own two daughters, JULIA ANN and LAURETTA; also two others from Shipston-on-Stour, viz., brother KNOTT and sister FREEMAN. More are anxious and enquiring. These are very encouraging results. We thank God and take courage; to Him be all the glory. The Birmingham ecclesia will please accept our warmest gratitude and thanks for the very substantial help they have given us, both in supplying us with lecturers and also in helping to bear the expenses incurred. Dear brothers and sisters, we cannot recompense you, but we hope and pray that you may be recompensed at the resurrection of the just. Our lectures have been very telling and well received. Our audiences have been good, and for the most part, orderly and very attentive. Our work for Christ is increasing day by day. What shall we do? Shall we give up speaking, watching, and praying, waiting, and believing? No. We cannot give up. Our motto is, and shall be, 'Onward brethren, onward go, help the war, and face the foe.' Shipston is a good field for labour. We must have more lectures. We hold our weekly meetings regularly. They are very profitable and encouraging. Not forsaking the assembling of ourselves together, as the manner of some is, we are enabled to grow

in grace and in a further knowledge of God and our Lord Jesus Christ."

EDINBURGH.—Brother Grant reports :— "The principal event of the month has been the delivery of a course of four lectures, by brother Ashcroft, of Birkenhead, on Sunday, 2nd, Tuesday, 4th, Thursday, 6th, and Sunday, 9th September. We secured the Oddfellows' Hall, which is seated for 750, and is very central. On the first night the hall was comfortably filled. The following day there appeared in the *Daily Review* an article, about a quarter of a column in length, with the heading 'Christadelphianism in Edinburgh.' A very good summary of the lecture was given up to the point where brother Ashcroft brought in his doctrinal reasons for giving up the ministry. It concluded thus :—'He then proceeded at some length to combat certain popular theological beliefs, holding that they were wholly irrational and contrary to scripture. The audience, which was large, was a mixed one, but close attention was paid to the speaker, who possesses more than ordinary gifts of eloquence.' Although the hall was not filled during the other three lectures, yet the attendance was very good, and it is expected that some good will result, as the people appeared 'stirred up' by what had been advanced by the lecturer—judging from the 'reasoning' between brethren and strangers at the close of the lecture, and also by the number of pamphlets sold each night. Some questions have been handed in by strangers who attended the lectures, which are to be taken up and explained on Sunday, 16th inst. The night is to be devoted to this instead of our usual lecture. The brethren have been much cheered and strengthened by the visit, and apart from the effect the lectures may have upon those who are as yet 'strangers from the covenants of promise,' we as a community have been knit closer in the bonds of truth. It would seem as if God had raised him up in this end of Gentile times to cheer and strengthen his people in their waiting for the Son of God. Brother Ashcroft took steamer to Aberdeen on Monday, 10th, and a goodly number of the brethren and sisters 'accompanied him into the ship.'—Brother Grant also reports a visit from brother Gunn, of Walkerton, Ontario, Canada, who delivered a very practical exhortation at the breaking of bread.

GREAT YARMOUTH.—Brother J. W. Diboll, jun., says :—"I am sorry to have to report the removal to Leiston, Suffolk, of brother Cullingford, whose immersion I reported a short time since. He will not be totally isolated, as brother Daniels, formerly of London, also lives at Leiston."

HALIFAX.—Brother Firth writes :—"We have again to report a further addition to the ecclesia through the immersion of the following persons who put on the sin-

covering name on Sep. 2nd, after a good confession of the faith :—GRACE SYKES (57); ELIZABETH EASTWOOD (46); and ROWLAND HILL (17), the last-named being the first fruits of our Sunday school work. The lectures for the month have been as follow: Aug. 5th, The Cross of Christ, made of none effect through Gentile tradition.—(Bro. Thomas.) Aug. 12th, The Soul and its Value.—(Bro. S. Goggins.) Aug. 19th, Eternal Life and how to attain to it?—(Bro. C. Firth.) Aug. 26th, Truth v. Tradition in relation to Jesus Christ.—(Bro. R. Dyson.)

HUNSTANTON.—Brother T. Royce, of Peterboro', writes :—"I went with sister Royce and a lady friend to Hunstanton, last Tuesday, 11th inst., and whilst there, our friend, who is enquiring into the truth, introduced us to Mr. and Mrs. Siggee, Miss Wells, and Mr. Andrews, from Wisbeach, and you may judge of our surprise and delight to find, on entering into conversation, that the four were all more or less acquainted with the truth, Mr. Siggee in particular, who was also an old friend of my grandfather, and was therefore doubly glad to make our acquaintance. They still meet with the particular Baptist denomination, at Wisbeach, but I pointed out to them quietly that they would have to 'come out from among them,' and be separated from Babylon, identifying themselves with 'the sect everywhere spoken against,' and made a vigorous stand for the apostolic faith. I do not fear the result, having well sounded them, and from their earnestness and knowledge, it will only be a question of time. Mr. Siggee told me he had a sermon of brother Ashcroft's which he very much valued. I shall not leave them until, please God, they have put themselves within the bond of the covenant. They do not like the name of 'Christadelphian,' but I pointed out to them the beauty of the word, in its hidden meaning, and so necessary in a day when 'Christian' is applied to every human being from a degree above Mahomet upwards."

KEIGHLEY.—Brother Peel corrects an error in last month's intelligence. Brother Silverwood is a furniture salesman and not a mechanic, and was formerly Baptist and not Wesleyan. He also adds the immersion of WILLIAM HARTLEY (24), comb setter, formerly Wesleyan.

LONDON.—The following circular accompanied each copy of *Prophecy and the Eastern Question* sent to private individuals: "Upper Street Lecture Hall, 69, Upper Street, Islington.—Dear Sir,—I have the pleasure, on behalf of the Christadelphians meeting as above, to forward you the accompanying pamphlet, entitled *Prophecy and the Eastern Question*, of which I would invite your attentive perusal. Although the political aspect of this question has for some time past engrossed the public mind of

this and other countries, its relationship to the revealed purposes of God has been almost wholly lost sight of, even by those who profess belief in the Bible. I venture to hope that this exposition—which has already had an extensive circulation—will be the means of inducing an interest in the events which are being heralded by the present conflict in the East.—I am, yours truly, RICHARD ELLIOTT, Secretary, London Christadelphian Ecclesia.”

The pamphlet has been noticed in several papers. The notices have in several cases been transmitted to the editor of the *Christadelphian*. When the collection is complete, we may publish them. The “Rev.” W. Leask, Editor of the *Rainbow*, acknowledged the copy sent to him thus: “34, Sandringham-road, 24th Aug., 1877. I am much obliged by the pamphlet on *Prophecy and the Eastern Question*. It accords substantially with my convictions. I will direct attention to it in the Sep. *Rainbow*. Mr. Roberts has done true Christian service in this masterly publication.—Faithfully yours, W. Leask.”

NOTTINGHAM.—Brother Kirkland writes, Sep. 13th:—“I have the pleasure once more to report a case of obedience in this place: JAMES HIND (31), was baptised into Christ, Aug. 15th, 1877. Brother Hind has learned the truth principally by attending the Sunday evening lectures, and like the Bereans of old, searching the Scriptures daily to see if the things he heard were so. When he first came amongst us, he was a perfect stranger to the Brethren, and was in the habit of going to the Renunciationist Synagogue at times, under the impression that the people there and at the People's Hall were one body. He was somewhat startled on finding this was not so, and this caused him to be very careful before coming to a decision. Yet, notwithstanding the efforts which have been made to prevent him, he has been able to discern the truth, and is now rejoicing in the liberty known only by those who know the truth.”

STOCKPORT.—Brother Waite writes:—“On Sunday morning, Aug. 19th, we assisted two others to put on the saving name, in the appointed way, viz., WILLIAM JONES (33), formerly Wesleyan; and WILLIAM BEAUMONT (23), formerly Church of England. (See article on page 453 in the present number.) SHIPSTON.—See Eatington and Shipston, also Birmingham.

SWANSEA.—Brother A. W. Goldie writes:—“We are sorry to have to announce the removal of our brother and sister Messenger to Bridgend, where brother Messenger has obtained the post of master of the workhouse. On Aug. 5th, 6th, and 7th, we were favoured with a visit from brother Ashcroft, who lectured to rather full audiences on the following subjects. Aug. 5th, Born again, what it is according to the Scriptures, as

distinguished from the ‘New Birth’ of popular Theology. Aug. 6th, The ministry of the modern pulpit, its doctrines and practices; why as a believer in the Bible I have discarded both with the title ‘Rev.’ and the emoluments associated with it. Aug. 7th, The nature of man, his state in death, the promised redemption, the true explanation of the prominence given in the New Testament to the doctrine of the resurrection. On Sunday evening Sep. 2nd, 1877, brother Elliott, of London, gave us a lecture, and on Sunday evening, Sep. 9th, 1877, brother J. P. Jones, of Birmingham, lectured on the resurrection, both being very well attended. On Wednesday evening, Sep. 5th, 1877, Mrs. NICHOLAS, wife of our brother Nicholas, and ELIZABETH CROSS, of Chilwell, near Nottingham, who is on a visit to Swansea, were immersed into the name of Jesus Anointed, after a confession of their faith in the things concerning the kingdom of God and the name of Jesus Christ.”

TAUNTON.—In a recent letter from Bournemouth, brother J. J. Andrew, of London, says: “Last Sunday, I lectured at Taunton to a hall full of people—300 to 400—on the Binding of the Devil for a thousand years. The brethren were very much cheered by this success. At the close opposition was manifested by two or three, but it did not obtain much support.

I know it is inconsistent to include an effort of this sort in a season of rest and health-seeking enjoyment; but having three Sundays at disposal I thought I might venture.”

WISBEACH.—See Hunstanton.

WISHAW.—Brother Hodgson writes: “Since my last communication, we have had one immersion, viz., JAMES SMITH, stone-mason, belonging to Moffatt, but, at present, working in this neighbourhood. Our number has also been increased by the removal of John White, of Auchenhath, to this neighbourhood. We have, however, lost one by the death of our aged sister Agnes Cowan.”

## NEW ZEALAND.

GREENISLAND.—Brother Campbell writes: “In speaking to brother John Brown about coming events, I earnestly pressed this idea upon him that within twelve months great numbers would be seeking after truth, far exceeding anything yet seen, and I do believe this. My idea is, that shortly preceding the Lord's advent, at the eleventh hour, many will be called and invited and sent into the vineyard. At all events I strive to help others to strive, with an holy earnestness, to devote ourselves entirely to the Lord our God. May His will be done by us even now as it is done in heaven. To provide, in measure for this work, my

brother J. B. gave me a cheque for twenty pounds, to send for books, so that you will make no delay in forwarding them per first ship coming to New Zealand to Otago. A note to Sir Julius Vogel will be answered, and he will tell you the first ship outgoing. If you have sufficient confidence in me, you can send the same quantity in a box to my address. [Both quantities are gone in one box to brother Brown.—Ed.] and immediately on receipt of your invoice, I will send a P.O.O. for the same."

#### UNITED STATES.

ELMIRA.—Brother Hall writes: "Since I last wrote to you, we have assisted two more into the narrow way through belief of the gospel and the obedience it enjoins, viz., JOHN KILMER (30), blacksmith, formerly connected with the Baptists, whose obedience is the result of considerable search and investigation of the things most assuredly believed among us, and we have reason to believe the good seed sown, in due time, will have fruit. The other is ELIZA J. GILLMORE (17), daughter of brother and sister Gillmore, who though young in years, gave quite a comprehensive confession of the one faith."

SANDY (Texas).—Brother Gilliam reports that on the 12th of August obedience was rendered by JAMES WHITE, who first had his eyes opened by the lectures of brother W. Banta. Having had his attention aroused, the *Twelve Lectures* enabled him to arrive at a conviction of the truth. His house is about 12 miles from Sandy. He will, as often as he can, meet with the brethren, who now number 16.

SPRINGFIELD (Mo.).—Brother Murphy reports the obedience of two more to the saving faith, viz., July 15th, ELIZABETH KNOAKS (22); also, July 29th, JAMES H. GOOCH, who arrived at a decision after six years of investigation. He was led to a study of the truth by having a *Declaration of the First Principles* placed in his hands about six years ago. Sister Knoaks and brother Gooch now rejoice in the hope of the soon-appearing of Israel's King. (The intelligence from brother Murphy, appearing in the last August number, ought to have been headed "Springfield" in addition to "United States.")

"The sects are much stirred on account of the progress the truth is making here, in spite of all their efforts against the hated few. We have no polished and learned speakers, but can tell the plain truth in plain style, so that they can understand it, and we can hand round the writings of able brethren on the truth, and the people can read

and think for themselves."

SULPHUR ROCK (Ark.).—"We have the pleasure of informing the brethren generally that the cause of Christ has been revived here since the arrival of some brethren from other parts; to wit, brethren J. N. and E. J. Sanders (brothers in the flesh to the writer) and our dear aged mother, from the state of Louisiana to our midst, enabling us to engage in weekly worship, which was impossible under circumstances existing previous to their arrival among us. We were increased in number last March or April by the obedience of ELIJAH KILLINGSWORTH, who was baptised into the sin-covering name of the Deity; also, by the addition, through the same act of obedience, of four others on August 19th; to wit, Mrs. EMMELINE FUGATT, wife of brother Fugatt; SAMUEL YATES, JANE WILSON and TEXAS ANN SANDERS (my wife, and daughter to brother R. D. Fugatt and sister Emmeline, his wife.) Two of the newly-baptised live at too great a distance to commemorate the death of Christ with us weekly—one about 13 and the other about 7 miles off.

WEST HOBOKEN (N. J.).—Brother Coddington reports:—"The little ecclesia here is now upon a better working basis than at any time since its organization. We have been troubled with false doctrine and old wives' fables, such as No-willism, and no judgment for the household of faith at the appearing of Christ. All this we have shaken off, and by the goodness and mercy of the Lord, we have now the true sound of the trumpet, and thus our labour has been blessed, for in the three months ending July 28th, 1877, the following named persons have been baptised into the doctrinal name of the Father, Son, and Spirit, having given good evidence of their well grounded hope of Israel's coming glory:—GEORGE WASHBURN, of Jersey city, formerly of the M. E. Church. The Bradlaugh discussion opened his blind eyes, and the *Twelve Lectures* directed him through the waters of salvation; J. BALCOCK, formerly Second Adventist; Mrs. SARAH BARREN, wife of brother Barren, of New York city; Mrs. FERGUSON, mother in the flesh to sister Ennis, wife of brother George Ennis, of Troy, N. Y. We are constantly cheered and comforted monthly with the zeal of the brethren who are 'Christadelphians' in the truth, as exhibited to us through the *Christadelphian*. We desire it to be known that we are a 'Christadelphian' body, believing and teaching 'all the prophets have spoken.' And welcome to our fellowship all that hold the like precious faith. Our meetings are held in Symm's Hall, corner of Clinton Avenue and Courtland-street, West Hoboken."

# The Christadelphian.

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

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

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## JEHOVAH'S MESSAGE TO THE WORLD.

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BY DR. THOMAS.

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"THE Message-bearer is the Bethlehem-born king of the Jews, called Jesus of Nazareth, and styled by the Holy Spirit 'The Messenger of the Covenant.'—(Mal. iii. 1.)

This genuine ambassador and apostle of the God of heaven was sent by Him to proclaim peace to the Hebrew nation through the building-up again of the kingdom and throne of David. This appears from the testimony of apostles and prophets which is in the strictest accordance with his own declaration. Peter says:

'God sent the Word to the sons of Israel, announcing the glad tidings of peace by Jesus Christ, who is Lord of all,' both Jews and Gentiles.—(Acts x. 36.)

Cornelius, the first non-Jewish man to whom that word or message was ever announced, was well acquainted with it, being a Roman military officer in the Holy Land, through the length and breadth of which it was proclaimed to the Jews by Jesus and his apostles, during several years before the Gentiles were invited to its covenant. 'That word,' or message, said Peter to Cornelius, 'ye know.'—(Acts x. 37.)

He then told him where Jesus began to deliver his message to the Jews, and at what time. His words are, 'It was published throughout all Judea, and began from Galilee after the baptism which John preached.'

Now turn to the account given of the commencement of Christ's apostleship,

and you will not only find the words of Peter confirmed, but you will find also what Jesus preached in announcing the glad tidings of peace to the Jews. Matthew says:

'Now, when Jesus had heard that John was cast into prison, he departed into Galilee' (Matt. iv. 12), and 'From that time he began to preach, and to say *Μετανοεστε, ηγγικε γαρ η βασιλεια των ουρανων*—Be enlightened, for the kingdom of the heavens has approached, being preached to them by its King, ver. 17; 'and Jesus went about Galilee, teaching in their synagogues and preaching the gospel of the kingdom.'—(Ver. 23.)

Again, while at Capernaum in Galilee, the people urged him to become a 'settled preacher' and physician among them, which he refused to do, saying, 'I must preach the kingdom of God to other cities also, for therefore am I sent' (Luke iv. 43;) that in preaching it, sinners might be led to repentance; for 'I came,' said he, 'to call sinners to repentance.'—(Luke v. 32.)

Now, from these passages, it is easy to know what Jesus preached for gospel; when he began to preach it, and where. We proceed now to remark that in preaching it to the Jews, he said:

'Blessed are the poor with the Spirit' (*οι πτωχοι τω πνευματι, i.e.*, as James styles them, 'the poor of this world rich in faith,' Chron. ii. 5), for the kingdom of the heaven is of them. Blessed are the meek, because they shall inherit the earth. Blessed are they who are persecuted for righteousness' sake, for of them is the kingdom of the heavens. Now, I say unto you, that except your righteousness exceed that of the Scribes and Pharisees (to which class the D.D.'s and other 'clergy' and 'ministers' of our time belong) ye shall in no case enter into the kingdom of the heavens.' Therefore, 'seek ye first the kingdom of God and His righteousness, and all these (promises) shall be added to you.'—(Mat. v. 3, 5, 10, 20; vi. 33.)

Again, in preaching his message of peace Jesus said, 'I am come to send fire upon the earth, and how I wish it were already kindled! Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division: for henceforth a man's foes shall be they of his own household.'—(Mat. x. 34; Luke xii. 49-53.)

Thus, it is clear, that although he is prophetically styled 'the Prince of Peace,' when he began to preach about 1830 years ago, he did not come to bring peace, but simply to preach it. He came to preach 'the acceptable year of Jehovah,' on the arrival of which there shall be 'glory to God in the highest heavens, over the earth peace, and goodwill toward men.'—(Luke ii. 14.) To bring this about, he will 'scatter the proud in the imagination of their hearts; put down the mighty from their thrones, and exalt them of low degree; fill the hungry with good things and send the rich empty away; and help his servant Israel in remembrance of his mercy, as he spake to their fathers, to Abraham and to his seed for the age.'—(Luke i. 51-55.) Read the biography of Abraham by Moses, and Paul's comment upon it in Galatians.

Now when Zacharias, the father of John the Baptizer, prophesied concerning Christ then about to be born, he said, 'Blessed be the Lord God of Israel, for He visits and redeems His people, and raises up a horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been from the beginning of the age: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant: the oath which He swore to our father Abraham, that He would grant unto us, that we (Israelites) being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.'—(Luke i. 67-75.)

Here, then, was a prophecy of peace to the nation, when it shall be de-

livered from all the Gentile oppressors by the Messiah, whom we believe to be 'Jesus of Nazareth the king of the Jews.' In bringing peace to Israel he is to scatter the proud and put down the mighty from their thrones. He was born to be king of the Jews and to effect this national redemption for them: and therefore it was said to Mary, 'Thou shalt bring forth a Son, and shall call his name IHΣΟΥΣ *ye-sous*; or in Hebrew, יְהוֹשׁוּעַ, *Yehoshua*, a compound name from יָהּ, *Yah*, or יְהוָה, *Yehovah*, and שׁוּעַ *shua* to be mighty; hence in English, I SHALL BE MIGHTY. For it continues, 'He shall be great, and Son of the Highest One shall be called: and the Lord God shall give to him the throne of David his father. And he shall reign over the house of Jacob during the ages, and of his kingdom there shall be no end.'—(Luke i. 31-33.) Thus, the peace he preached to Israel is to come to them when they are re-established in their own land; and are there living in holiness and righteousness under his government, as king for Jehovah on David's throne.

Now with this harmonize the words of the prophet, saying concerning him, 'Unto us (Israelites) a child is born, unto us a Son is given: and the government (of Israel) shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Founder of the Age and the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish with judgment, and with justice from henceforth, even for the age.'—(Isaiah ix. 6, 7.)

It is evident from these premisses, and from a multitude of others that might be adduced, that it is the intention of the God of heaven to set up a kingdom in the Holy Land, whose dominion shall supersede all other kingdoms, empires and republics; and that this kingdom will be an Israelitish, or Hebrew

Monarchy. Consult Jeremiah iii. 17 18; vii. 7; xxxiii. 14-26; Ezekiel xxxvii. 21-28; Daniel ii. 44; vii. 14; Matthew xix. 27-29; Acts i. 6; ii. 30; xv. 14-17. When, therefore, Paul went to Ephesus preaching the gospel, he was occupied during three months in 'disputing and persuading the things concerning the kingdom of God—Acts xix. 8; and when he afterwards wrote to the disciples there, he reminded them that through the preaching of the gospel, God had made known the secrets of His will according to His good purpose which He had purposed in Himself; that in the administration of the fulness of the appointed times, he would gather together in one all things under Christ, both which are in the heavens and which are on the earth, under him.'—(Eph. i. 9, 10.) Thus, prophets and apostles taught the same doctrine, and promulgated without contradiction the same truth.

The glad tidings Jesus was sent of God to announce to the Hebrew nation were all about this kingdom; and therefore his preaching was styled 'the Gospel of the Kingdom of God;' and when referred to by himself, 'my words,' or 'the word that I have spoken.'

In speaking of the destruction of Jerusalem and the approaching end of the Mosaic Economy, he gave it as a sign whereby it might be known that that crisis was at hand, that the word which he had spoken should have been everywhere proclaimed in the dominion of the Romans. His words are, 'This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations, and afterwards the end shall come.'—(Matt. xxiv. 14.) And it was so preached to the full extent by the real apostles; for Paul says to the Colossians, 'Ye have heard the hope of the glad tidings, which was preached to every creature which is under heaven; whereof I am made a minister.'—(ch. i. 23.) So that, it is evident, we have not to wait for the dumb dogs of this generation who cannot bark, to preach the gospel to all the world

before the thousand years' reign of Christ and his apostles begins. How can they preach what they know nothing about?

Now, hear the words of Israel's prophet king, O ye pious Gentiles, so wise in your own conceit! 'He that rejecteth me and receiveth not my words, hath that which judgeth him; the word which I speak the same shall judge him in the last day.'—(John xii. 48.) Do ye hear that? What do ye know about that 'word of the kingdom' which Jesus preached before he was crucified to bring the sanctifying covenants into force; and rose from the dead for the justification of believers therein? Literally nothing. Ye are therefore all in a state of condemnation, preachers and people; for speaking of the gospel of the kingdom after he rose from the dead, he said, 'He that believeth not, shall be condemned.'—(Mark xvi. 16.)

Hear then, the words of the king, who declares that 'Salvation is of the Jews.'—(John vi. 22.) 'To my kinsmen according to the flesh, who are Israelites,' says Paul, 'pertain the adoption and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom as concerning the flesh the Christ came, who is over all God blessed for ever.'—(Rom. ix. 3-5.) But what is said of the Gentiles according to the flesh? 'Ye are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world, walking in the vanity of your minds, and having your understanding darkened, being alienated from the life of God through the ignorance that is in you, because of the blindness of your hearts.'—(Eph. ii. 12; iv. 18.) Ye see, then, the necessity of becoming identified with the Hebrew nation, that ye may partake of the salvation appertaining to it.

Now that salvation, called by Paul 'the great salvation, which at the first began to be spoken by the Lord,'

consists in the national redemption of Israel, and the blessedness of all other nations in Abraham with them; and in their being possessed as a kingdom and empire by immortal and righteous rulers.—(Gal. iii. 8; Dan. viii. 18, 25, 27; Rev. ii. 26; iii. 21; v. 9, 10; xi. 15; xx. 6; 1 Cor. xv. 50.)

This new system of nations, called in the English version of the Scriptures, 'the world to come,' is not to be subject to the angels as the present system is; but to Jesus and his brethren. These are to be the rulers and possessors of the world; and when the time arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests, clergy and ministers from their thrones, great and small; and occupy their places and riches themselves. Writing to some of these then living in Corinth, Paul says, 'All things are yours; the world, life, death, things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.'—(1 Cor. iii. 22.) And again, the Scripture says 'To the sinner God giveth travail to gather and to heap up, that he may give to the good before God;' and again also, 'The wealth of the sinner is laid up for the just.'—(Eccles. ii. 26; Prov. xiii. 22.)

Now this new system of nations upon the Asiatic and European Habitable—the world of which Abraham and his seed are the heirs—is to be ruled in righteousness by men acting for God, who shall not leave their dominion 'under the whole heaven' to successors. This is declared in Paul's proclamation to the polite and learned Athenians; and in the words of Daniel concerning the kingdom, saying, 'It is an indestructible kingdom, which shall not be left to other people, and shall stand for ever.' It is evident, therefore, that those who shall possess the kingdom when it shall 'come to the daughter of Jerusalem' (Mic. iv. 8), must be immortal kings; for deathless men can alone retain everlasting possession of anything.

It is clear then, that 'the poor then



who are rich in faith,' to whom the apostle James says, God hath promised this kingdom, must acquire a righteousness unto immortality or eternal life: in other words, they must become the subject of the righteousness of God attested by the law of Moses and the prophets; even the righteousness of God through Jesus Christ's faith for all and upon all who believe.—(Rom. iii. 21.) That is, God has devised a system by the operation of which men who are sinners by nature and practice, may be made what they cannot constitute themselves—that is, righteous, justified or pardoned and holy persons; and this system, developed in the preaching and writing of the New Testament scribes, is also typically foreshadowed in the law of Moses, and set forth enigmatically in the prophets. In this way it is attested or 'witnessed by the law and the prophets,' and hath been devised for the purification, or sanctification of all Jews and Gentiles, who 'believe the things of the kingdom of God, and of the name of Jesus Christ' (Acts. viii. 12), and for no one else; for 'he that believeth not shall be condemned.'

It is evident therefore from these premisses, that none of the Protestant and Romish systems of righteousness are purifying, sanctifying, or saving; and for the plain and simple reason, that they are none of them 'attested by the law of Moses and the prophets.' This attestation being deficient they are none of them, in whole or in part, 'the righteousness of God.' No 'D.D's.' extant can show Presbyterianism, Methodism, Anglo-Hibernianism, Romanism, in short, any of these schisms or systems to be typified and delineated in the law and the prophets. They cannot therefore make men righteous; and consequently, cannot impart to any 'a right to eat of the tree of life, and to enter in through the gates into the city.'—(Rev. xxii. 14.) They are unholy systems of abomination promising men rewards beyond the skies at their decease, whose doctrine is subversive of the

truth, and destructive of all that trust it.

Now the apostolic preaching was not for the purpose of peopling 'kingdoms beyond the skies' with dead men's ghosts—it was not for saving these incorporealities from eternal torture in molten brimstone and scorching flames, as the clergy and their gospel-nullifying theologies teach; but it was for the noble and gracious purpose of inviting men of the Hebrew nation first, and of other nations afterwards, to become heirs of God's kingdom and glory; so that when the time should arrive for the establishment of the one, and the display of the other upon earth, a people might be already prepared to inherit them, and to administer the world's affairs for God. Hence, to those who are 'in the Father and the Son,' the apostle says, 'God hath called you to His kingdom and glory'—(1 Thess. ii. 12), which glory is attained, not at death, as the blind guides of the people teach, but at the appearing of Christ; for the apostle saith to the same class, 'Ye are dead (to the world now lying under the rule of the wicked) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'—(Col. iii. 4.)

The burden then of Jehovah's message to the world is an invitation or call to God's kingdom and glory. It was first sent to the Jews; but a sufficient number did not accept it to answer the necessities of the kingdom; and therefore the invitation was graciously extended to people of other nations. The gospel, or message of invitation to God's Palestine kingdom and glory, was delivered to these for the first time at the house of Cornelius, the captain of an hundred men in the Italian regiment then quartered at Cæsarea, in Judea. As appears from Acts x. 37, he was already acquainted with the glad tidings, or word, of the kingdom preached by Jesus to the Jews; but he did not know if Gentile dogs might eat of the children's meat (Matt. xv. 56), for he had heard that

Jesus had said, that 'He was sent only to the lost sheep of the house of Israel.' He did not know that men of other nations might become heirs of the Kingdom and glory to be established in the Holy Land under the supremacy of the crucified king of Israel. He had heard that same king announce that 'Salvation is of the Jews:' he was therefore at a loss to know if men of other nations might partake thereof. The apostles themselves did not know it; for it was purposely hid from their eyes until the time should come to give the invitation. The vision detailed in Acts x. enlightened Peter upon the subject, and made him willing to obey the command of the Spirit to go with the servants of Cornelius. He went; and the rest of that chapter from the thirty-fourth verse, informs the reader of what he preached, and what he commanded the devout Italians who believed, to do.

Now mark what they believed: they believed,

1.—The word of peace which God sent to the children of Israel by Jesus Christ.

2.—That God anointed Jesus of Nazareth with the Holy Spirit, by

which he became the Christ.

3.—That he was lifted up and hung upon a tree; by which he came under the curse of the law.

4.—That God raised him from the dead.

5.—That Jesus is he whom God has ordained to be the Judge of the living and the dead who shall come to life again; and,

6.—That remission of sin is through his name.

These are points which imply considerable intelligence in the doctrine of Christ, an intelligence far beyond that of the pious sectaries of our day. The great secret enunciated by Peter for the first time on that occasion was that 'Whosoever believeth in Jesus shall receive remission of sins through his name'—that is, Gentiles as well as Jews. Till this declaration was made, believing Jews alone were admitted to repentance and remission of sins through the name of Jesus; and by consequence, to a right to eternal life, which is implied in the forgiveness of sins; for the sins being pardoned, the penalty due to them, which is death, is abolished. "The wages of sin is death."

(To be continued.)

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## PREACHING CHRIST APOSTOLICALLY.

BY DR. THOMAS.

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"THE Christ" is a phrase representative of a doctrine. In Acts viii. Philip is said to have gone down to Samaria, and preached the Christ to them. Now, when the inquiry is made, what things did he preach, and what things did the Samaritans believe, when he preached the Christ or anointed King to them? What other answer can be given than the statement recorded in the twelfth verse? The only answer that can be given is, that when Philip preached the Christ, 'he

evangelized the things concerning the Kingdom of God, and the name of the anointed Jesus.' This was preaching the Christ apostolically. It was preaching 'the things' concerning those two grand subjects—the Kingdom and the Name—around which they concentrated in rays of light and glory. What right has any man to separate what God has joined together; and for the sake of shoring up his own rotten foundation, to subdivide them into more and 'less

important,' and to teach that [this may be left out of faith, and that may be kept in; this is not so essential, and that is indispensable, &c.? Who authorized us to dispense with any, yea, with all of these things; and to say that the only item absolutely indispensable to justification by faith in baptism is the belief of the paternity of Jesus? Is it not extraordinary that men will not be contented with things as they stand in the Bible? Why not accept them in the order and manner as they appear; and not be everlastingly tinkering the Word of God to make it respond to the contradictory and carnal dogmas and commandments of men? Can any unsophisticated and ingenuous man read the above words, and affirm that the things Philip preached were all resolved into the phrase, 'Jesus is the Son of God?' Or, that the 'things of the Kingdom of God' were not necessary to be known before baptism? The testimony interpreted in candor and truth, chases such conclusions into the outer and rayless obscurity of the dead.

For a man to be justified in faith in being immersed, that faith must include the kingdom of God and the Name. If it were not necessary, Philip would not have sought to develop such a faith in the Samaritans; nor would Luke have recorded the matter of their faith as he has. But Philip preached, and Luke wrote with their Master's words well remembered, 'Seek first the kingdom of God and His righteousness.' He did not say 'Seek first the righteousness of God and His kingdom,' as men perversely read it. The kingdom first, the righteousness after: for God's system of righteousness is only for those who believe His promise concerning the kingdom. Luke did not, therefore, write that 'the Samaritans believed Philip preaching the things concerning the name of the anointed Jesus and the kingdom of God.' This would have been to put the cart before the horse, which has become the universal practice of the world. He understood the truth too well for

this; therefore let no man meddle with the text, for there lives not the man that can improve it.

We remark, then, that the Christ cannot be preached without the things of the kingdom, neither can men have faith in the Christ without having faith in the things of the kingdom. A man may believe that Jesus lived, died, and rose again in Palestine many centuries ago, and that he was Son of God: but this is not having faith in the Christ, for he may be ignorant of all the prophets teach about the King. On the other hand, thousands believe in the Christ who rejected the claims of Jesus to be that Christ. Non-Christian Jews to this day declare with all their hearts that they believe in the Christ; but does any one suppose that they mean that they believe, therefore, in Jesus? By no means.

The Samaritans, like the moderns, needed to be instructed in the doctrine concerning the Christ before they were addressed in reference to the name of Christ. Philip, therefore, began with them about the kingdom of God; and when he had enlightened them sufficiently upon this great, primary and indispensable element of the faith, he proceeded to show them the relations Jesus sustained to the kingdom of God. This procedure was modified in the case of the Ethiopian, because this man was intelligent in the doctrine of the kingdom; or in other words, in the things concerning the glory of Christ. Hence, Luke, instead of saying that 'Philip preached the Christ' to him, as he states in regard to the Samaritans, says, 'he preached unto him Jesus.' He had faith in the Christ, which was the basis of his Judaism; but he had not faith in Jesus until Philip proved to him that the Son of Mary was he.

The man who has faith in all the different attributes of the character called Christ, is a scribe instructed in all the things of the Kingdom of God. It is an attribute of the Christ that he be the seed of Abraham, and heir with him of the Holy Land; it is an attribute, that is, it belongs to

Christ, that he be son of Judah, of David and of Jehovah; it belongs to him, that he be king for Jehovah over all Israel, and the nations; it belongs to him, that he sit and rule upon David's throne, where priest never sat before, as priest of the Most High God after the order of Melchizedec; it belongs to him to be the founder of the world to come; it belongs to him to be the redeemer of Jerusalem, the repairer of the breach, and the restorer of paths to dwell in; it belongs to him to appear before the nations in the character of Generalissimo of the armies of Israel; conqueror of nations is an attribute of his character; righteousness as such, is another; for 'in righteousness shall he rule and make war:' it belongs to the character of Christ to be divine—God manifested through flesh; to have been the

mortal mediator of the Abrahamic and Davidian Covenants; to have been a suffering, wise and guileless man, to have been sacrificial and so forth. Group all these attributes together and you have before you 'the Christ.' Are all these different attributes affirmable of Jesus? Do they yet all concentrate in him? Do we read of their having been all manifested in his life? By no means. Some have been manifested; but the manifestation of the rest has been deferred till his appearing in power and great glory. Now, the things manifested pertained to Jesus in his mediatorial and sacrificial character; and as High Priest over the priestly household; while the attributes of the Christ not yet manifested in the life of Jesus, pertain to the Kingdom of God in actual being."—*Herald*, 1856.

## EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT.

(Continued from page 404).

*Sunday.*—To-day, having been led by a variety of circumstances to ponder my position in life, I have become convinced that what mankind recognise as the "Independent Ministry" is nothing of the kind; but on the contrary, a respectable form of captivity. To whatever else the word "independent" may apply, it can only be used of the pastor of a Congregational church by people who delight in the most withering satire. The minister in the pulpit is about as independent as the mat at the door. He is made at college to pattern—and the mat is manufactured to measurement at the County Gaol, or—the workshops of the *blind*. The difference in the treatment which both alike receive from some persons, is so slight as hardly to be worth noticing. Some of my ministerial acquaintances feel the degradation pretty much as I do,

but are hoping for an improved state of things, in which the mouth of the ox that treadeth out the corn shall no longer be muzzled. I hear of one who preaches all the commonly-accepted dogmas, but privately declares that he has no sort of faith in much that he declaims about. In reply to a suggestion that it is difficult to drag this policy of his into the category of honest things, he says he is paid for *preaching* these doctrines, but not for *believing* them, and that his personal convictions are his own concern. He evidently thinks a man should be paid for the exercise of his credulity, as well as his mouth and lungs. Were this a principle only recognised and acted upon, some of us would receive much larger stipends than we do. But alas for us! Either we must suffer in reputation and in purse, or we must be content to suffer the decay and ex-

unction of our self-respect. Our livelihood depends upon the manner in which our congregations happen to appraise our utterances.

"The pulpit's laws, the pulpit's patrons give,  
And they who live to please, must please to live."

Were I to preach that "The meek shall inherit the earth," or that "He who scattered Israel will gather them," or that "The man that wandereth out of the way of understanding shall remain in the congregation of the dead," I should simply put myself in peril, and, perhaps, be officially reminded that the church was a trust deed, containing a doctrinal schedule. The whole thing seems sometimes a huge pretence. People pay a man to do their religious thinking for them, and it is understood that he is to save them this trouble. They put a certain volume into his hands, assuming that as he has more opportunity, so also he has greater ability than they to unfold its meaning. When after the exercise of much diligence and caution, he ventures to place before them the results of his patient thoughts, his conclusions are indignantly rejected. And for what reason? Simply because they are not held by the general body. I apprehend that the discussion of any doctrine on the ground of the Scriptures alone, is more than can be hoped for in any of our deliberative assemblies. Yet there is sore need of such discussion. We are not yet far away from the dark ages. We are believing what the reformers believed without asking ourselves why; or desiring to know whether the Reformation was a complete return to apostolic faith and fellowship. There is every reason to believe with Channing that "some of the reformers introduced as serious errors as those they overthrew." The Christendom of the Roman and English Churches—including the various dissenting communities—is the same, as far as agreement on several important doctrines can make it so. Notably is this the case with the soul's immortality, about which I have been a

good deal shaken of late. The silence of the Scriptures on the subject I have never yet seen satisfactorily explained on any theory that supposes the doctrine true. Our church may be said to be built upon it. In this respect it differs from the primitive churches which were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Certainly whatever we may profess concerning Christ and the apostles, we cannot say that we are so interested in the *prophets* that we may be regarded as built on their foundation. Were this the case, the choice of a minister would have fallen upon a man that knew something of the prophets and what the spirit of Christ that was in them did testify; and prophetic studies would receive more encouragement from the pew than is their wont.

In my discourse this morning, I shall have to be cautious how I express myself. There is to be "a christening" at the end of the service. It is usual to make some reference to the event, but to me it forms a barren theme. Not thoroughly understanding the import of the ceremony myself, I am not likely to furnish a very lucid explanation of it to others. Very few remain behind to witness it. The bulk of the congregation evince their profound conviction of its importance and gravity by a general stampede to the strains of a rollicking composition on the organ. They evidently think the minister may be safely trusted alone with such a business. I wonder it never occurs to them to ask if this ceremony would not be as well done by one of themselves. They are dominated to a greater extent than they would be willing to think, by ideas which had their birth in the priest-craft of dark and barbarous times. Nonconformists, though they love to call themselves, they yet act as if they believed that God had "given power and commandment" in these days, to a certain class of men to do certain things. I have not been able to find chapter and verse for this. The child protests in the

only manner possible to it—the most rational part of the ceremony. Doubtless the Baptists are not altogether void of sense in their refusal to sprinkle infants. But, granting for the sake of argument, that they are right in their views of the ordinance, I cannot congratulate them on their consistency in recognising us Congregationalists as the disciples of Christ. They declare that though He enjoined immersion as the “one baptism,” a man may know his duty in the matter, refuse to obey, and yet be saved. Though they acknowledge it to be the way appointed in which the believer may put on Christ, yet they would never dream of saying that it was in any sense necessary to salvation. In how many unappointed ways, I wonder, may Christ be put on? Meanwhile, I must reluctantly perpetrate a deed for which I cannot quote a single text of Scripture, nor give any reason that would satisfy a candid and thoughtful student of the Bible. Were it not for this sense of unsettlement one feels whenever he brings the logical faculty to bear upon theological matters, the life of a Congregational minister would be exceedingly agreeable, as indeed most of my friends, who have flocks, appear to find it.

*Monday.*—A circumstance is related to me which leads me to think that a good discourse might be preached on “pulpit morality.” It is well-known that quite a brisk trade is done in lithographed sermons, to say nothing of Homilists, Pulpit Analysts, Dictionaries of Illustrations, &c.—books that are being so extensively advertised as helpful to ministers and clergymen. Here is a specimen of the kind of assistance they afford. A popular sermon writer and preacher related at the close of his discourse, how that he remembered in a lonely Highland valley, at the foot of a tall rugged cliff, there lies, all weather-worn and cracked and seamed, a huge mass of rock that has fallen from the precipice above. A shepherd was going his way beneath, when suddenly the finger of God’s will touched it

and down it came and the man that was passing under, is there now—ground to powder! The writer is personally known to an acquaintance of mine, to whom he declared that this was a mere fancy sketch—no such thing ever having happened as far as his knowledge went. A charlatan in a pulpit hard by this, is reported to have not only preached the entire sermon without acknowledgment, but, on coming to this piece of imagination, said, he was near at the time and *saw the stone fall*. “Be sure your sin will find you out.” He inadvertently left the printed sermon (bearing author’s name) behind him in the pulpit! A milder form of the same species of iniquity is not so very exceptional, I fear. And what occasions it? Simply the existence of a wholly unscriptural state of affairs. A spirit of fierce competition rules the ministry of the day as well as its commerce, making men in both departments not over scrupulous as to the measures by which they ensure success. In addition to this, the mental strain of incessant preaching to the same people on a limited range of topics is more than many are at all equal to. Their natural deficiencies not being supplemented by inspiration, they must needs resort to artifice and trickery in order to sustain a reputation for what was never truly theirs. Being jammed into a system whose demands upon the brain they had no opportunity of previously testing by experience, they get committed to labours they cannot accomplish without such questionable assistance as is intended to be furnished by these “Pulpit Aids,” which I am told have an enormous sale. The people, as a rule, are not readers of theological literature, and therefore know nothing of the sources whence their pastors derive their “thoughts that breathe and words that burn.” So that, given plenty of impudence and a good delivery, nothing but a retentive memory is needed in order that a man without a conscience may rise to a high place in popular esteem. He can

dress himself in foreign plumage to his heart's content and no one will know that his smart epigrams, his telling antitheses, his enchaining perorations, are not the products of his own genius or patient industry. Yet what are these men to do? Like a horse running on ice, they feel bound to keep going at full speed, or down they come. Congregations are clamorous for excitement, and nothing takes so well as *ad captandum* appeals to sentiment and imagination. To address the reasoning faculties on the pure basis of God's word is the shortest route to clerical perdition that I know of. The more I read the Acts of the Apostles, the more persuaded I am that the ministry which is to succeed in the present day, must be as far as possible removed both as to style and doctrine from that of Paul in the first century. Were Paul to come the round of our modern churches, he would wonder how on earth HIS name got to be associated with this kind of thing. If he were to visit us *in cog.* and preach "as his manner was" when he went to Corinth and Ephesus and such places, the deacons would pay his expenses before the engagement was out. What hash he would make of their trust deeds and confessions! His speech and preaching would be wholly unsuited to ears such as those we have to charm. Some of the pious of our number do not hesitate to discredit statements in his writings; and one of my officials thinks the immortality of the soul much more likely than the doctrine of the resurrection elaborated in 1 Cor. xv. This illustrates the nature of the bondage of which I complain. I merely ask liberty to say the things which were spoken by Paul—not liberty to corrupt the word of God, or to formulate beliefs that cannot be established thereby. I would engage to find Scripture phraseology for every theory I might propound. This is more than objectors could do. Not a few of their "Evangelical" ideas are of such an order that their conveyance in Bible language is

simply impossible.

*Tuesday.*—To-day I have been much exercised about the "Evangelical" theory of the death of Christ. It defies my comprehension. There appears to me not a particle of Scripture evidence in support of the view which represents this affecting occurrence as an exhibition of God's wrath poured out—not on the offender—but on a substitute. This, however, is what I am hired to preach. Paul says, in Romans v. 19, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Now if the work of Christ were that of a *substitute*, I must say I am at a loss to see the force of Paul's comparison here. "As" and "so" are terms suggestive of similarity and correspondence. The "Evangelical" statement of the subject would require us to believe that *Adam was our substitute for sinning*, as well as Christ in obeying. Besides, it seems to me a demoralising doctrine to teach that Christ has obeyed God instead of us. To-morrow evening I should like to speak on 2 Cor. v. 14. How am I to understand the death of the "all" referred to here as resulting from, or following upon, the death of Christ? "If one died for all, then were all dead." If he died as their *substitute* it is extraordinary that their death should nevertheless not only follow his, but be actually produced by it. Paul seems to have regarded believers as having died in Christ—he being their representative alike in death, burial and resurrection—but with such a view the popular theory of substitution has no affinity whatever. Nor indeed would it explain the words following, which are to the effect that those who thus died in Christ should consider themselves dead to the maxims and relationships of the present order of things. If he was our substitute in death, he must have been in burial also, and, therefore, we ought never to be put into the grave. The substitution would moreover extend to his resurrection, and we should be compelled to consider him as having been raised from

the dead instead of us! And, indeed, judging from the remarkable want of prominence which this doctrine of resurrection has in sermons now-a-days, I am inclined to think that people have come to look at the matter in this light,

“Jesus did it—did it all—long, long ago;”

And having immortal souls, we need not trouble ourselves about a resurrection that someone else has accomplished instead of us!

Besides, the penalty which Christ is supposed to have expiated, is out of all proportion to anything said to have been done by him. If eternal suffering be the precise danger sinners are in, and Jesus suffered as their substitute, well—not even at the invitation of Mr. Spurgeon will I allow myself to tread a path of such bewilderment and difficulty. And yet they style this sort of thing “the simple gospel.” To me the simplicity is anything but apparent. Otherwise sensible men profess to feel that woe is theirs if they preach not this “confusion worse confounded” which they thus designate. I verily believe that Paul would have warned them of the great danger of doing any such thing. I see Edward White believes in the destruction of all unrighteous men, in the sense of their becoming extinct as human beings. And he considers that the substitutionary aspect of Christ’s death can only be understood in the light of this doctrine of future punishment. The penalty being “death,” Christ bore it, whereas he did not endure the penalty that orthodox theologians talk about. Still this does not remove all objection to the substitutionary theory. If that theory be correct, then Christ ought never to have resumed the life he laid down, since he was the substitute of those

who were condemned to perpetual loss of being. No wonder that our congregations prefer to live on in happy contented ignorance of all such matters. None of my clerical acquaintances are able to answer these objections, which are so easily raised against their cherished conceptions of the atonement. God is angry, and Jesus comes to pacify Him, and bring Him round to the sinner’s side! A debt is paid, and yet it isn’t, for myriads who owed it and instead of whom it was discharged, are doomed to endless wretchedness! God remits sins entirely by *favour*, and yet sinners are entitled to demand forgiveness as a *right* which another has purchased for them! He saves mankind through his own forbearance and in the exercise of His own sovereign mercy, and yet mankind are legally qualified to be saved! and they would be wrongly treated if they were not! I see no way of escape from such conclusions as these, if we are to hold to prevailing ideas of what is spoken of as “the finished work of Christ.” By what authority are we required to believe that the work of Christ is “finished?”

This line of thought is a poor preparation for a discourse on the subject adapted to the “Evangelical” perceptions of those whom I have to address. I must avoid the difficulties until I can remove as well as present them. Notwithstanding, I am comforted by the thought that there is a true theory of atonement, AND ONE ONLY—though probably it may have to be found outside all the theological speculations with which I have any acquaintance, and on its discovery I may have to say adieu to my present attractive surroundings.

(To be continued).



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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 89.

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*"Exhort one another daily."*—PAUL.

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WE have had a portion of the prophets read in our hearing this morning. It is written of Israel, after the flesh, that they knew not the voices of the prophets read in their synagogues every Sabbath day. This is the position of so-called religious society around us, with this difference, that the prophets are scarcely read at all in the churches and chapels, and are practically looked upon as an effete and useless portion of the Word of God. What little is read is understood even less than the much that was read among the Jews. Our position was the same before we were enlightened. We respected the prophets as the Jews did; believed them inspired of God as the Jews did; cherished their writings in a certain idolatrous fashion, as the oracles of God, as the Jews did. But as regards the understanding of what they contained, we were in the situation described by the words addressed to Israel by the Spirit through Isaiah: "The vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying, 'Read this I pray thee;' and he saith, 'I cannot, for it is sealed.' And the book is delivered to him that is not learned, saying, 'Read this I pray thee,' and he saith 'I am not learned.'"—(xviii. 11.)

We are here, this morning, in a different position. We are here to obey Peter's exhortation, to "be mindful of the words which were spoken before by the holy prophets."—(2 Peter iii. 1.) We are in a position to do this, because we have been "caused to understand," as Daniel was. In this we boast not, but it is permitted to us to be thankful for it and to rejoice in it as a great privilege, in a day when, in a peculiar sense, men are running from north to south, seeking the word of the

Lord and not knowing where to find it. We have been admitted to the privilege through the activity of faithful men, providentially brought to bear upon us; and it is our duty to imitate their activity that others also may be admitted to the same great privilege, should God please to make use of us; or at all events that our duty may be done, "whether they will hear or whether they will forbear," as in the case of Ezekiel.

However, the privilege of understanding what has been written for our instruction has its drawbacks, as most privileges have in this mixed state of good and evil. It opens our eyes to the embarrassing fact proclaimed to Ezekiel in the chapter read (xii.)—"Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see and see not: they have ears to hear and hear not, for they are a rebellious house." Before we knew the truth we thought we were living in a Christian community—a community substantially subject to the law of Christ—a community whose ways we could safely follow, and in whose wake we might hope to sail with the throng into blessedness hereafter. A knowledge of the truth has shewn us the opposite of all this. One of the principal difficulties some of us had to get over was the fact that the whole community should be wrong. We have got over it by the help of the overwhelming evidence in proof that it is so. It helps us to hold on to the conviction wrought by evidence to see that Ezekiel was so situated. He dwelt in the midst of a rebellious people. He was told so on the authority of God Himself. The Jews themselves were not aware of it. Perhaps Ezekiel was not aware of it to the full extent. The Jews thought themselves the accepted

people of the Lord: so we are given to understand in many parts of the prophets. And, perhaps, Ezekiel, as a natural man, might have been disposed to entertain a similarly good opinion of them. But the Lord seeth not as man seeth. As man seeth, the Jews were obedient. They practised circumcision, observed the feasts and, in most external matters, were submissive to the law given them by Moses. By the appearance of things they were the Lord's people; but as God seeth, who looketh not on the outward appearance, they were rebellious. God required the heart. He required a sincere worship, a modest attitude and a merciful consideration of the poor. In these they were lacking. They drew nigh to him with their mouths, but their heart was far from him.—(Isaiah xxix. 13.) They were haughty because of their privileges, the glory of which they took to themselves (Zeph. iii. 11); and they regarded not the old and the afflicted, but set light by father and mother and sold the poor for silver and the needy for a pair of shoes.—(Ezek. xxii. 7, 12; Amos ii. 6; viii. 6.) From the least of them to the greatest of them, everyone was given to covetousness (Jer. vi. 13), and took great interest in things in which Jehovah did not delight.—(Isaiah lxvi. 4.)

Ezekiel had therefore to recognise the fact that he dwelt in the midst of a rebellious house. How stands the case with us? Are we not as badly situated? If the people of God's own choice, whose institutions and laws were of His own devising, and to whom He had often sent messengers to bring them to His ways, were a rebellious house, is it likely that a community, whom He has not chosen, whose laws He has not devised and to whom He has sent no messengers, are better than they? If Jewish society was rebellious in the divine estimation, is it not a hundred times more likely that British society is so?

This helps us to get over the great objection people are continually making

against the truth: "Is it possible that all these people can be wrong and only a few can be right?" But it has a bearing in another direction much more practically important to us as saints. We live in the midst of people, not only whose ideas are wrong, but whose actions and courses and sentiments are wrong. It is easy to see that resurrection and not death is the crisis of scriptural hope. It is easy to see that immortality is a coming gift and not a natural possession. It is easy to see that the earth and not the sky is the sphere of human salvation; that the kingdom of God is an actual institution of power on earth in the age to come, and not a submissive state of the heart. But is it as easy to see that people's ways in the common actions of life are as thoroughly unscriptural as their common theological opinions? Experience speaks with no uncertain voice here. It is not easy to realise that in all their ways, "the world lieth in wickedness." It is the most natural thing in the world to hold on to the practical ways of the world, even long after we have given up their theological views. We are naturally influenced by the maxims and habits of those among whom we live. We easily fire of holding out against the multitude. What everybody does, we easily argue, is not wrong to be done by us. Where nobody is strict, we are apt to feel we need not be particular. All seek their own: why not we do the same? Nobody thinks of reading the Bible every day: why should we put ourselves to such a trouble? It is the rule to make money and get on, and to make this the object, and put all the labour possible into it: why should we hamper ourselves with a commandment which tells us to labour not to be rich, and to lay not up for ourselves treasures upon earth? When a man either makes or inherits a fortune, it is the universal practice to retire into a corner and consume it in the comfort and glory and security of dear self. No one dreams of using it as an extra means of diffusing blessing among men in these evil

days, and glory to God in the day of his dishonour: why should we embarrass ourselves with doctrines of stewardship and self-denial? Everybody smokes, drinks, reads novels, goes to theatres, and, in general, lays hold of all the pleasure he can for the seeking; why should we pass the time of our sojourning here in fear? Why should we deny all ungodliness and worldly lusts? Why should we follow after holiness? Why should we deprive ourselves of the numerous gratifications associated with the lust of the eye, the lust of the flesh and the pride of life? Why should we mope away our time in living soberly, righteously and godly, as strangers and pilgrims, having here no continuing city, looking for the blessed hope of the Lord's appearing?

These questions hint at the many dangers by which we are surrounded. It will help us in the right way to have before our minds the words addressed to Ezekiel: "Son of man, thou dwellest in the midst of a rebellious house." The Gentiles are certainly not less rebellious than were Israel. They are altogether gone astray; they are become unprofitable. It is because of this that judgment comes upon the nations of the earth at the coming of Christ. The harvest of the earth's wickedness is at this time declared to be "ripe." When the supreme moment arrives for the indignation to be poured forth, the generation of the righteous who fear the Lord, who think upon His name, who rest on His promises, who trust in His care and obey His commandments, are thus addressed: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment until the indignation be overpast; for behold the Lord cometh forth from His place to punish the inhabitants of the earth for their iniquity, and the earth shall no more cover her slain."—(Isaiah xxvi. 20, 21.) Would it not be madness to risk our place in this favoured company? Everyone will realise the full force of this when the time arrives, but it

will be too late to range ourselves on the Lord's side then. We must take up the cross now. We must choose the things in which Jehovah delights now. We cannot do this if we conform to the ways of the godless generation in which we live. It will help us to refuse this conformity if we remember that they are rebellious. If, as we look on them and feel their enticements, we say to ourselves, "Son of man, thou dwellest in the midst of a rebellious house," it will help us to stand in the evil day. It will nerve us to refuse complicity with the rebelliousness — to have no fellowship with the unfruitful works of darkness, but rather reprove them.

This effect will be greatly strengthened if we listen to the exhortation which Ezekiel received: "Son of man, be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee." What was it that was given to him?—a roll of a book, written within and without, with lamentations and mourning and woe.—(Ezek. iii. 8, 10.) "Son of man, eat this roll and go speak unto the house of Israel." Here was a figure in which the mission of the sons of God, in the present evil world, is represented. The prophets received a direct mission, but that mission is propagated with their word to all who hear it. Everyone who receives the Word becomes a minister of it to the extent of ability and opportunity possessed. Everyone hearing is to say Come. Every candle lighted by the Spirit of God, is lit to shine as a light in the world and not to be put under a bed. The believers of the truth are God's witnesses. They testify for God in whom they believe. The Word becomes vocal in them; so that whatever is testified in the Word is in place when it comes from their mouths. The Word not only proclaims glad tidings, but it heralds lamentation and mourning and woe. It rot only says of the righteous it shall be well with him, but "Woe unto the wicked, it shall be ill with him." Now it is our place, as the children of the prophets,

yea, their brethren, who look forward with hope of sitting down with them in the kingdom of God (Luke xviii. 28) to declare the same things. But how shall the voice of the Word become audible in us unless that voice is first implanted? How shall the Word come richly from our lips unless we obey the exhortation of Paul: "Let the word of Christ dwell in you richly in all wisdom" We must first eat the book, like Ezekiel, and then go speak, whether they will hear or whether they will forbear. On this point let the words continually ring in our ears: "Son of man, be not thou rebellious as this rebellious house; open thy mouth and eat that I give thee." "Give attention to reading," as saith Paul to Timothy. —(1 Tim. iv. 13.) "Desire the sincere milk of the Word," as saith Peter (1 Peter ii. 2) "Hear Moses and the prophets," as saith Jesus.—(Luke xvi 29.) In this matter, society around us is rebellious. Let us put their rebellion far from us, and give ourselves to the daily reading of the Word and prayer. Be on your guard against those who teach otherwise. Do not let the name "brother" beguile you into the endorsement of unscriptural sentiments. There are those who have a name to live and are dead. Don't judge by the name but the fact, and discern the fact by the evidence. If a man is alive to God he will re-echo the sentiments of the law and the testimony, for these are the very life-blood of sonship to God. If he oppose these and preach the sentiments of the carnal man, he is dead, even if he bear the name of brother: and, in that case, he is to be opposed in the good fight which ends in eternal life

The fight is hard, but the victory will

be overwhelming. We have every inducement to endure to the end God doth not willingly afflict the children of men. It is not without a reason that He asks His sons to accept the position of strangers and sojourners in the present evil world, It is not that He delights in our deprivation that he calls upon us to deny ourselves and to stand apart from the world in its vain chase after happiness and pleasure. It is only for a season that He asks us to fellowship the sufferings of Christ and the dishonour of his name. When God is no longer a stranger in the earth; when the glory and the honour of this glorious place in which we dwell are no longer misappropriated by earthborns, whom He has made; when His will is done in all the earth and righteousness prevails everywhere; when every knee bows to Him and every tongue confesses the truth that all things are His and to His Honour and pleasure and glory, then shall He open His hand with boundless liberality in blessing upon the heads of those who have waited for Him in the day of his reproach. No good thing will He withhold from them. It hath not entered into the heart of man to conceive the goodness in store against that day for the obedient who are being prepared for it by a course of present self denial. Life immortal, health unfailing, strength inexhaustible, beauty unfading, riches inestimable, honour overwhelming, glory incorruptible, delight ineffable, society most glorious, and joy everlasting, are but items in the eternal weight of glory being worked out for us by our light affliction, which is but for a moment.

EDITOR.

## EXANASTASIS.

"IF by any means I might attain unto the resurrection of the dead."—(Phil. iii. 11.)

The above quotation from Philippians

iii. 11, has suggested to some minds the thought that the apostle Paul supposed only the righteous would be raised,

and wavered and doubted at times in his hope and confidence of a resurrection from the dead. That this is a mistaken view is evident from other parts of his sayings. In his defence before Felix against the charges and accusations of the Jews made against him, he publicly and openly affirmed his belief or profession to be that follows:—"And have hope toward God which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust."—(Acts xxiv. 15.)

Jesus, in his discourse to the Jews, made a similar assertion: "Marvel not at this, for the hour is coming in the which all that are in the grave shall hear His voice and shall come forth: they that have done good unto the resurrection (*anastasis*) of life, and they that have done evil, unto the resurrection (*anastasis*) of damnation."—(John v. 28-29.)

These evidences alone, without further quotation, would establish the fact that resurrection simply, or grave-emergence, was not the object of the anxiety and solicitude of the apostle. For it will be at once seen that under one or the other of the two classes, "just and unjust," "those who have done good and those who have done evil," he would be restored to life.

The difficulty is at once removed on an examination of the language in which the apostle wrote. In his defence before Felix, in speaking of resurrection, he used the Greek word *anastasis* (*Αναστασις*) while in the passage under consideration, he uses the Greek word (*Εξανστασις*) *exanastasis*. And it is worthy of note that this word is found in its substantive form only in this passage in the New Testament.

Etymologically this little word is a compound of *Εκ* or *Εξ* (out of) and *Αναστασις*

(*anastasis*—rising or standing up, resurrection), and has the force or meaning of "out of or from" a resurrection. Hence, strictly construed, *anastasis* must first occur before there can be an *exanastasis*. In the words of Jesus and Paul, *anastasis* is common to both just and unjust. Therefore *exanastasis* can only apply to a second and final resurrection, out of a first and preceding resurrection, consequent upon approval at the judgment-seat of Christ. This view of the subject fully explains the reason of the anxiety and intense desire of the apostle Paul, and will be found to be in complete harmony with other portions of his writings relating to this matter. In the 20th and 21st verses of this chapter he sums up his ardent hopes and aspirations in the words:—

"For our commonwealth (*W. Greenfield, Greek Lexicon*) is in heavens, from which also a Saviour we look for, the Lord Jesus Christ, who shall transform our vile body that it may be conformable to the body of his glory, according to the energy whereby he is able to subdue all things to himself."

Finally, the inference is logical and true that Paul expected, as the order of resurrection, first a mortal or deathful body, as a necessary basis and foundation upon which to erect and build the completed superstructure in similitude of the glorious immortal body, or nature of our raised, glorified and ever-living Lord Jesus Christ.

G.H.E.

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## THE TWO COMINGS OF CHRIST.

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THERE are two "comings of Christ"—a preaching coming and a judging coming, a teaching coming and an acting coming—a suffering coming and a reigning coming. The first sort of coming has been a stumbling-block to the Jews; the second coming is a stumbling-block to the Gentiles. The Jews did not recognise a suffering Messiah, in whom God would lay sacrificially the basis of reconciliation of man to God, and the Gentiles do not recognise a conquering, punishing and reigning Messiah. But the suffering Messiah appeared though the Jews believed him not, and the judging Messiah will come, although the Gentiles expect it not.

## 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.)

### DOCTOR SCHLIEBMAN'S DISCOVERIES AND THE BIBLE.

THE *Jewish Messenger*, referring to the researches and discoveries of Dr. Schliebman, which have created such a sensation and thrown such a flood of light on Homeric tales which were so much doubted, makes a few reflections, some of which we copy: "It is now usually considered that Homer was nearly contemporary with King Solomon. There is room for ample store of confirmation of the Biblical narrative in discoveries yet to be made near the sites of the great Phœnician cities. The library of the old Assyrian King is scarcely opened when there are records of conflicts with the Kings of Israel. When the inscriptions on Egyptian tombs and temples are deciphered, there are recollections of the Israelite bondage too clear to be misunderstood, even to the story of the task-makers ordering bricks without straw. Inferentially, the fact of the

slaying of the first-born is demonstrated—the mighty influence of Joseph declared by the column in his honour. As the exploration of Palestine progresses, the most minute details of the Temple and its appurtenances are declared upon the testimony of the rocks themselves. The extraordinary remains of the Giant Cities of Bashan brings us face to face with Joshua and his wars. Every year there is a startling identification of the site of some wondrous place recorded in Scripture and an infallible test of its accuracy. The most ancient of cemeteries is preserved with unexampled reverence by the venerable descendants of Ismael. Had Israelites an enthusiast like Schliebmann or Smith, every tradition of modern Palestine and Egypt would be traced to its source, and the exploration would determine with the fidelity of the photograph, the ancient life of the Holy Land, the journeys of Israel, the truth and grandeur of the Bible."

BIBLE HISTORY CONFIRMED BY THE  
ASSYRIAN TABLETS.

"It remains to call attention, with the brevity that the hour requires, to the indirect testimony to the veracity of the Biblical narrative which the cuneiform inscriptions furnish. This subject is one of such extent and complication that volumes might easily be written upon it.

. . . . . The first instance which I will give is geographic. The writer of Kings relates that when the people of Israel were carried finally into captivity by a king of Assyria, whom he does not name, but who appears from the Assyrian records to have been Sargon, they were placed by him 'in Halah and in Habor, the river of Gozan, and in the cities of the Medes.' The writer of Chronicles adds that before this, in the reign of Tiglath-pileser, a portion of the Israelites was removed by him, and brought to what are clearly some of these same places—'to Halah and to Habor, and to Hara and to the river of Gozan,' where (he says) they continued until his own day.—(1 Chron. v. 26.) Now the habitat of the Ten Tribes has always been a question that has interested people, and the position of the various places mentioned in the above-quoted passages was long a subject of almost inexhaustible debate among commentators. The predominant opinion was that all the places mentioned were to be sought in the same locality, and the position of 'the cities of the Medes' being known, it was sought to identify all the other local terms with names proper to Media; 'the river of Gozan' was identified with the Kizil-Uzen from a very incomplete similarity of name; and of Halar, Habor and Hara, still more far-fetched and unsatisfactory explanations were given. Such was the position in which things rested down to the decipherment of the Assyrian inscriptions. It was then found that the names Gozan, Habor

and Hara (or Haran) were words of every-day use among the Assyrians of the time of Sargon and Sennacherib; that in the inscriptions of these kings and others near their time, Habor always meant a certain river—the modern Khabour—the great affluent of the Euphrates, the only important stream between it and the Tigris; that the country which it watered was called Gozan, so that it was 'the river of Gozan;' and that Hara or Haran, was the name of a town in the near vicinity. It thus appeared that Sargon divided his captives, placing some in Media beyond the Tigris, while he settled others in Upper Mesopotamia, between the Tigris and Euphrates, in the tract to which Tiglath-pileser had already transported a portion of the Israelites, the two and a half tribes east of Jordan, which were the first to suffer captivity. It adds to the interest of this discovery to note that thus the bulk of the nation was brought back—apparently to die and disappear—to the very country from which it had proceeded in the person of its progenitor Abraham; for there is no reasonable doubt that the Hara of 1 Chron. v. is the Haron, coupled with Gozan, (2 Kings xix. 12,) nor that this is the Haran to which Abraham went from Ur, where the descendants of his brother Nahor established themselves. This place which was called Carrhæ by the Greeks and Romans, and was famous for the defeat of Crassus, has resumed in the mouths of the natives its old title, and is called Harran at the present day."—*Lecture by Canon Rawlinson.*

THE UNCERTAINTIES OF MODERN  
SCIENCE.

The word science, now so much in vogue, occurs once only in our English version. It is where Paul counsels Timothy to avoid 'profane and vain babblings and oppositions of science falsely so called, which some professing,

have erred concerning the faith.'

Those Gnostic heresies and speculations, to which the warning first applied, are extinct long ago. Nothing is left of them but some fossil skeletons in the works of the Fathers. But oppositions of pretended science to the Christian faith have revived in other forms, and exist at the present day. In the name of scientific progress, faith in God, in a life to come and in supernatural revelation, has been vigorously assailed. The chief leaders in this philosophical sect may be called Agnostics and their creed Agnosticism. They affirm that of a Creator, a First Cause, a Supreme Governor of the universe, nothing whatever can be known. But by way of compensation they claim that their own advance in natural knowledge is 'all but infinite' compared with their predecessors. From this lofty pedestal they affect to look down upon all faith in a living, personal God, and supernatural religion, as a superstition that is waxing old and ready to vanish away.

A severe moral conflict is thus forced on all Christian believers. And in this strife, which cannot be avoided, a purely defensive attitude, a timid, apologetic tone, ill befits either the dignity of their cause or the strength of their position. There can be no conflict between the genuine sense of God's messages to mankind and the real facts and authentic conclusions of science. But false constructions of Scripture, on the one side, and the crude hypotheses or fanciful guesswork of men of science on the other, may and will contradict and clash, while they depart equally from the truth. It is now the fashion with many to assume that the risk of error is wholly on the side of Christian believers. Physical science, as a whole, including the newest and latest guesses of its students, has the same infallibility claimed for it which is claimed by the Vatican Council for the Bishop of Rome.

It has been a test, not only for interpretations of the Bible, but for the Bible itself: which must be rejected and cast aside wherever it differs from this new and later revelation, of which modern men of science are the self-appointed prophets. Religion, we are told, consists simply of blind emotions about things unknowable, while the students of nature have a rightful monopoly of knowledge, truth and wisdom.

It is our duty to sift these proud claims and see if they have any warrant at all in the actual state of things. This is needful in the interest of genuine science no less than of Christian faith. An inflated paper currency must be not less unsafe and mischievous in matters of science than those of trade. Credulity is no monopoly of religious believers. It may sometimes be found even among the leaders of modern research; while among their disciples and admirers, its recent growth has a tropical luxuriance and is really almost prodigious.

Physics and physiology have, no doubt, made great and real progress in the last fifty years. But what, after all, is their present stage? Do they form a complete, mature, and perfect scheme of truth, a firm and lofty pedestal, from which their students may look out, unvexed themselves, like the gods of Epicurus, on the tossing waves and storms of ethical debate and religious controversy? Are they not rather in a nebulous stage, where a solid nucleus of certain or nearly certain truth is encompassed and concealed by a copious mist of unexplained phenomena, unproved guesses, and dim, hazy, floating speculations? Does not a vast cloudland or dreamland envelop this world of science, shrouding it, usually, with a dull watery fog of thick vapour; but ever and anon, in some wild and monstrous hypothesis, streaming off, like the tail of a comet, into infinite space and the outer darkness? The second, and not the first, I



hold to be the true description of modern science, in spite of all its progress. This is true both in physics, which deal with lifeless matter, and physiology, which deals with living creatures. If true in the first, it must be doubly true in the second and higher department, which all confess to be more difficult and mysterious. My object in this address will be to establish its truth, even in physics, and for this end to consider these topics in succession; the law of gravitation, the nature of matter, the existence of ether; the conservation of energy with the doctrine of evolution and the nebular theory; the dissipation of energy and the solar percussion theory; the molten nucleus theory of the earth's formation; and the astro-glacial theory of the great ice period, supposed to have lasted for ages before man appeared on the earth."—*Professor Birks at the Victoria Society.*

(To be continued.)

PROVED TRUSTWORTHINESS OF  
THE WRITINGS OF MOSES.

(Known as the Pentateuch.)

Colenso's objections do not destroy the historic character of the Pentateuch. (Of this, we shall see more hereafter, if the Lord will). But it is well to remember that independent of all solutions of difficulties, there is testimony sufficient to prove its genuineness and divine origin. That testimony is found in the books of the Old and New Testaments. It is possible to trace the existence of the Pentateuch in every age, from Malachi back to Joshua: that is sufficient to prove its genuineness. It has the sanction of the Saviour and his apostles, and that will prove its divine origin.

The question may, however, occur to some minds, how do we know that the Pentateuch which we now possess is that referred to by our Lord, and cited by Hebrew writers? To this the answer is,

we have most satisfactory proof of the identity. The Pentateuch has descended to us in at least four independent channels. The whole people of the Jews, Rabbinites and Karaites; the Greek, Syrian, and Roman churches, all possess a Pentateuch. It stands at the beginning of their Sacred Scriptures. And those different copies,—the Hebrew, Chaldee, Greek, Syriac, and Latin, all so wonderfully agree, as to leave no doubt of identity. The present Jews have received their Hebrew copies, and the Chaldee translations, from those who dwelt not only in Jerusalem, but in Babylon. The Pentateuch of Eastern, and Western, Indian, African, and Chinese Jews, is the same. The translation possessed by the Greeks is that received at the time of their conversion, and has come down in a perfectly distinct channel from the Hebrew. There was no love between Jews and Greeks, so as to induce the latter to conform their Scriptures to those of the former, and yet the Greek Pentateuch is manifestly a translation of the Hebrew possessed by the Jews. The Syriac version agrees still more minutely with the Hebrew; and yet the intercourse of Syrian Christians with Jews was as little as that of the Greeks. With regard to the Latin, there is the same agreement, and the same independence of transmission. Between Jews and Christians there was a wall of separation which entirely prevented either from borrowing of the other. Amongst Christians themselves there were differences, both in language and theology, sufficient to prevent collusion. The Greek translation was not made from the Syriac; nor the Syriac from the Greek. They are entirely independent one of the other; and yet all present to us, with a few unimportant differences, the same Pentateuch. The Hebrew is that which the Jews received from their fathers. The Greek existed before the days of the

Saviour. The Syriac version was made, as is generally supposed, early in the second century, probably before that time. We have, therefore, four independent witnesses to prove the identity of the Pentateuch which we possess, with that which was known to our Lord. And to these might be added the testimonies of Philo and Josephus, in whose writings sufficient portions of the Pentateuch are found to prove the identity of their copies with ours, and their belief that Moses was the author.

But, from the days of our Lord to the time of the last canonical Hebrew writer, there is a long interval. How can it be known, therefore, that the Pentateuch as then existing was that received from Malachi and his contemporaries? Here again there is a chain of sufficient testimonies. About one hundred and thirty years before Christ, the grandson of Jesus, the son of Sirach, translated the book of Ecclesiasticus into Greek. That book is acknowledged to be genuine, and has so many references to the law as to prove the identity of the book so called. The first book of Maccabees, also received as authentic by modern critics, carries us nearly fifty years farther back. The mad efforts of Antiochus Epiphanes to destroy the book of the law; and the zeal, not only of the priests, but of the common people, ready to die rather than disobey it, attest the existence of the book, and the popular belief that it was from God. That our Pentateuch existed, and was received as the law of Moses, one hundred years earlier, that is, about two hundred and eighty years before Christ, is attested by the fact that it was then translated into Greek by Alexandrian Jews. Their version, commonly known as the Septuagint, is that quoted by Evangelists and Apostles, and handed down to us by the Greek Fathers; and of whose agreement with the Hebrew we have already spoken. The providence of God has preserved a

still more ancient testimony, in the Samaritan Pentateuch. Its existence was known to the Christian Fathers; but for a thousand years it lay concealed, and at last came forth as from the grave, to assure us of the identity of the Pentateuch. Suppose that in that long interval some doubter had said the Samaritans were a distinct and rival sect, hated by the Jews, and hating in return. Josephus and the fathers of the church, and the Rabbis, all bear witness that they had a copy of the Pentateuch: bring it forth, and let us compare it with the Hebrew and Christian copies, and see whether they agree. How would he have triumphed had the Samaritan copy been produced, and found to differ altogether from those of Jews and Christians! But what is the fact? The Samaritan copy has been produced, written in a character equally known to Jews and Christians. A little remnant of the people still exist to present it to the world. And, lo! with the exception of a very few passages, it is the same in narrative and legislative enactment as that known to the synagogue and the church. This testimony carries us back to the erection of the temple on Mount Gerizim, to the days of Sanballat, that is, to the time of Nehemiah (Neh. xiii. 28), and the close of the canon of the Old Testament; and assures us not only that it existed, but that it was not and could not be a compilation of those times. Manasseh, of the family of the high priest, being excluded from the priesthood because he refused to dismiss his heathen wife as the law required, does not protest against this law as ungentle, and therefore unworthy of obedience: but when he leaves the Jewish people, imposes its yoke upon his Samaritan friends. Such conduct can only be explained by Manasseh's firm conviction that its origin was divine. Its acceptance by the Samaritans testifies a similar conviction on their part, produced by what is already

learned. At all events, the Pentateuch then existed, was ever afterwards preserved by the Samaritans, and their copy now shows the identity of their Pentateuch with our own."—*Dr. McCaul.*

GENUINENESS OF THE BOOK OF THE  
PROPHET DANIEL.

(Continued from page 452.)

It is said that the book contains such historical errors and contradictions as prove the writer to have lived at a later age. But what are the grounds on which such errors are alleged? Every fragment of ancient history bearing on Babylon is ransacked, and these doubtful accounts, which present but little agreement amongst themselves, are taken as sufficient for impugning this book.\* And so, too, as to the statements of Daniel itself. For instance, it has been said that 'the second year of the reign of Nebuchadnezzar' (chap. ii. 1) is altogether incorrect, since chap. i. 5 shows that three years and more had elapsed since King Nebuchadnezzar had taken Jerusalem. This shews that the whole account must be taken as transmitted together, and to the whole must the principle be applied, which I call historic transmission. By this term I mean that the transmission of a document containing difficulties makes the earliest receivers of the document, and the author himself, vouchers that the historic difficulties, so far from being real objections, show that those who were

\* Those who thus impugn Daniel would often find it difficult to prove the genuineness and transmission of the very authors whom they quote against him. They have not balanced as they ought the evidence in favour of the authors whom they prefer, against that in favour of the Book of Daniel, which they reject. This would have shown them that genuine ancient fragments have come down to us, and are received on not a tithe of the evidence which authenticates Daniel.

acquainted with the whole of the circumstances would know they were no difficulties at all. I include the author as a witness, for he would, at least, know what he was writing; and thus, if possessed of ordinary intellectual powers, he would not go out of his way to introduce difficulties. It is true that such things are often found in such forged writings as are only weak and absurd; but, in a book sensibly written, with ability and intelligence, like that of Daniel, it would be difficult to suppose that the author would introduce contradictions just to puzzle the reader. The solution of the supposed difficulty seems to be, that Nebuchadnezzar first ruled jointly with his father Nabopolassar, and that his 'second year' in Daniel ii. is dated from his sole sovereignty.†

In Daniel we find Nebuchadnezzar, as King of Babylon, when the Jews were carried captives; his successor (as we learn from other Scriptures) was Evil-Merodach, and the last king of Babylon was Belshazzar, called in Daniel the son (meaning, as some think, grandson) of Nebuchadnezzar. Then came the rule of the Medes and Persians, Darius the Mede (Dan vi.) possessing the kingdom, in which he was succeeded by Cyrus the Persian. This account of the Babylonian kings appears as if it was given by one who knew the facts; and yet any statement in the fragments of profane historians which might seem to contradict it, has been advanced as a reason for rejecting Daniel. It is singular that Scripture statements should not be allowed to possess equal weight with those of profane historians. Why should

† In criticism it holds good as a sound canon, that difficulties connected with dates and numbers are not in themselves legitimate grounds for rejecting any document; because transcribers of numbers (just like modern compositors with regard to figures) were more habitually liable to err than in anything else. Few MSS. of any ancient work whatever are wholly free from errors in this particular.

we pay more implicit heed to Berosus and Abydenus\* than to the author of the Book of Daniel? But are the discrepancies real? Daniel does not say that other kings did not reign between Evil-Merodach and Belshazzar; indeed, he does not mention the former of these kings at all, although, on any hypothesis, he must have heard of him—so vain is it to base an argument on the silence of Daniel. There may have been other and intermediate kings without one statement of this book being controverted, even by implication. It would be needless to enter into a grave refutation of those who would make difficulties and objections out of the names which the kings bear in the Book of Daniel; in Roman history, Mastarna and Servius Tullius are one and the same person; so, too, Caius Octavius, Caius Julius Caesar Octavianus, and Augustus, are identical, as are Annius Verissimus and Marcus Antoninus, and so (to come to modern times) are Tamas Kouli Khan and Nadir Shah. What wonder, then, if Daniel, writing in Babylon, used the names by which sovereigns were best known there, even though they possessed other designations?

In truth, the allegations of historic difficulty connected with Daniel, though often stated as if they were strong, fall to pieces at the first touch; for they all rest almost entirely on the notion that we possess independent knowledge of the contemporary facts; a groundless as-

\* Berosus was a Chaldean historian of the former part of the third century B.C. The fragments which we have of his writings are transmitted by means of citations in Josephus and in the *Chronicon* of Eusebius.—(Josephus, *Ant. Jud.*, Lib. I., cap. iii. 6, p. 12, Hudson; cap. viii. 2, p. 22; Lib. X., cap. xi. 1, p. 459; *Cont. Apion.* I., 19, 20, p. 1342-4. Euseb. *Chron.*, Lib. I., cap. i. 2, 3; cap. ii. 1. 6; cap. iv. 2; cap. v. 4; cap. xi. 1. *seq.*)

Abydenus was a more recent writer than Berosus and much less worthy of credit; the exaggeration in speaking of all Chaldean affairs is manifest enough in Berosus,

sumption such as this ought to be allowed no weight in historical investigations—nor would it, if Scripture were not arraigned at the bar of (so-called) criticism.

The time has been when the silence of profane historians has been used as an argument against Scripture in general, and against the Book of Daniel in particular. Thus, it was once said, with a kind of boast, that Herodotus, 'the father of history,' does not even mention Nebuchadnezzar; and thus it was insinuated that either he was a mythic person, or, at least, that the Scripture accounts of him and his greatness and conquests, were fiction and exaggeration. Some have looked on the widespread ruins on the shores of the Euphrates, around Hillah, doubting or denying that the city to which they belonged had really risen to its greatness under that founder of the first monarchy of prophetic vision!

But it was reserved for our days that those heaps of ruins should be no longer mute and silent, but that from the sculptured stones of Egypt, from the buried palaces of Nineveh, and from the bricks of Babylon, there should arise a testimony to the fidelity of Scripture, in opposition to the opinions of men or the ignorant assertions of profane writers.

Dr. Young was led (shall I say, by a special interposition of divine Provi-

but still more so in Abydenus. The fragments which we possess of this writer have been transmitted by Eusebius, in his *Præparatio Evangelica* and *Chronicon*.—(*Præp. Evan.* ix. 12, p. 414, d., Viger; ix. 14, p. 416, b.; ix. 41, p. 456, d.; *Chron.*, Lib. I., cap. vi., vii., viii., ix., x., xii.)

Thus, the channels through which we know anything of the writings of these historians are simply Jewish and Christian; beyond this, we know nothing of the contents of their works. This shows that it is a most arbitrary criticism (to use no stronger name) for any to employ the fragments of these historians, when it is thought that they impugn the sacred narrative, in preference to all writers who are in accordance with it.

dence?) to discover, by means of the Rosetta stone, the letters of ancient Egypt, and thus to open the way for others to follow in reading the records of the patriarchal ages. More recently three have laboured in the Assyrian and Babylonian fields; and thus Colonel Rawlinson has deciphered the arrow-headed character so long a mystery, while Dr. Layard has been busied in bringing to light the long-buried monuments of Nineveh, and Dr. Hincks has been a successful fellow-labourer in the investigation of results in reading inscriptions. All these discoveries have shown that the writers of Holy Scripture must have been acquainted with facts which they state; for the same facts are, in many cases, told us on independent grounds, transmitted in contemporary records, though concealed for ages. These things cannot give the Christian more certainty than he had before, as to what is written in Holy Scripture; it does, however, supply an argument which ought to convince the objector that the writers of Scripture were, at least, possessed of an acquaintance with the historic facts to which they allude. And yet it may be that some will now

believe in the ancient grandeur of Nineveh, because of Dr. Layard's discoveries, ignoring the fact that this greatness, in its detail, was previously taught fully in Holy Scripture, and there alone.

The plain of Babylon has one voice and one testimony: the inscribed bricks, used, as they are, for all edifices and for all purposes, still show whence they came; and they all tell who was the mighty monarch who raised the buildings of Babylon: the inscription on each is 'Nebuchadnezzar, son of Nabopolassar.'

But Herodotus makes no mention of Nebuchadnezzar and ascribes the glories of Babylon to others: let this teach caution in judging Scripture statements by what we find in profane historians. Had Scripture been composed of such materials as their narratives, we might have found an equal absence of knowledge on such points of history. We have sufficient data for adhering to what Scripture says (even if we could regard it as an ordinary book), when on historic points it seems to clash with profane writers."—*Tregelles*.

(To be continued.)

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## WRESTLINGS:

IN WHICH AN ABRAHAMIC SOJOURNER ENGAGES ON VARIOUS SUBJECTS WITH  
VARIOUS ADVERSARIES: SOME FRIENDLY AND SOME NOT.

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### No. 1.—THE WAR.

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*Impatient Perplexity*—(knocks imperatively at Sojourner's door)—Let me in; I want to speak to you.

*Sojourner*—(opens the door)—What is the matter?

*I.P.*—Why, everything's the matter! Disgust, impatience, perplexity! (enters and throws himself into an arm chair.)

*S.*—What is it all about? You seem quite vexed.

*I.P.*—I am vexed, and I have every reason

to be vexed about this terrible war.

*S.*—What about it?

*I.P.*—Why, the course things are taking.

*S.*—I don't quite understand you.

*I.P.*—Well, I thought the prophecies were going to be fulfilled.

*S.*—So they are, as they always have been.

*I.P.*—Yes; but you people have put out a pamphlet, stating that Turkey is to be over-

thrown by Russia; and I must say the thing seemed so clear to me that I have been bragging, I suppose, about it to my friends, and lo and behold! nothing of the sort is happening. Turkey is not down, and Russia seems as likely to be driven over the Danube as not; and my friends are on the top of me. I am disgusted.

S.—You should not have bragged.

I.P.—No? It's my way I suppose. I am in a regular stew—(*wipes his forehead*.) I wish Russia would not go to the wall quite so quickly as she is doing.

S.—Are you not a little impatient?

I.P.—Perhaps I am.

S.—You are I assure you. Besides, you take the thing quite in a wrong way.

I.P.—I admit in that I may be wrong: but it is a disappointment to me, at all events, to see the war going on so differently from what I expected.

S.—It is not going amiss at all. Turkey is putting forth all her strength, and hence her show of vigour; but her resources, in men, are already beginning to fail her, as shown by the fall of Nicies, through sheer inability in Turkey to reinforce her troops there. Russia, on the other hand, expecting an easy triumph, did not put forth half her strength, and yet has driven a wedge of invasion into European Turkey, which the Turks have struggled in vain to dislodge in the least, and now reinforcements are streaming to the Russian front in thousands. Every week tells against Turkey and in favour of Russia.

I.P.—There is some force in that view of the case.

S.—But even if it were not so, it does not become a believer in the prophets to be impatient at appearances. Wait: the end of the matter will justify all our expectations. The development of the divine purpose has always been slow and gradual.

I.P.—But my difficulty is this: The last part of Dan xi. speaks of the King of the North coming against his enemy "like a whirlwind." Now, if you are correct in applying this prophecy to the present crisis, there ought to be no slowness and no delay.

S.—That does not follow.

I.P.—It seems to me to follow.

S.—That is because you assume the only feature of a whirlwind intended to be applied is that of rapidity.

I.P.—The whirlwind is rapid.

S.—Yes, but it is more; it is powerful and destructive, and it takes a whirlwind's time after all; and a political whirlwind is not an affair of weeks.

I.P.—It seems to me to be a very natural interpretation to put upon it, and I rather think it is the interpretation you put upon it yourself before the Russian checks.

S.—The interpretation we put upon it had nothing to do with the time to be occupied in the overthrow of Turkey. I have always

felt we could not be definite on the question of the time to be occupied. What I have insisted on has been the certainty of Russia's eventual triumph, in the development of which I have always spoken of the possibility of "unrevealed vicissitudes," involving a course of things temporarily contrary to our expectations.

I.P.—I admit you have had a reservation of that sort. I see it even in the pamphlet\* But I cannot understand why there should be any such reservation, if Dan. xi. 40 applies to the present crisis. If the time has come for the King of the North to "come against him (the holder of Turkey) like a whirlwind," of course he will do so.

S.—No doubt: but we must be governed by scriptural illustrations in our conceptions of what is meant by coming like a whirlwind.

I.P.—I cannot remember any illustration on this point.

S.—There are several. There is the case of the Babylonish overthrow of the kingdom of Judah. The progress of Nebuchadnezzar's army against Jerusalem is likened to a whirlwind. "He shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles."—(Jer. iv. 13.) That the idea of suddenness is intended is evident from verse 20: "Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled and my curtains in a moment."

I.P.—Why, that confirms my view. It shows that "as a whirlwind" means suddenly, quickly!

S.—Very well: are you aware how long it took Nebuchadnezzar to subdue the kingdom of David?

I.P.—I don't recollect.

S.—The siege of Jerusalem alone occupied a year and a-half.

I.P.—Where do I find that?

S.—In Jer. lii. 4-6.

I.P.—(*reads*.) I see it is so. But perhaps the prophecy applied to the Roman invasion nearly 600 years after.

S.—That would only make the matter worse for you; for it took the Romans three years from the outbreak of the war to complete the conquest of the Jews; and in the course of the war, the Jews obtained several advantages, especially at the outset, just as the Turks have now done.

I.P.—How do you understand the whirlwind then?

S.—I understand it to signify power and destruction, irresistible as regards final effects, but not necessarily instantaneous in its ravages. That is the meaning illustrated both in the Babylonish and Roman overthrows of Judah.

I.P.—Don't you recognise quickness at all in the symbol?

S.—The action of the whirlwind may be

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quick: but this is not the distinguishing feature of it. A whirlwind may take a long time in getting up and may last a long time in its course; but that which does inseparably characterise it, whether long or short, is its power and destructiveness. Therefore, "like a whirlwind" may mean nothing more than with great power and overthrowing effect.

*I.P.*—Is there a scriptural instance of the whirlwind being used to represent a thing that takes a long while to come?

*S.*—You may find one in the Spirit's description of the international troubles of the time of the end: "Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth"—(Jer. xxv. 32.) This political whirlwind takes many years to get into full blast. We know this from other Scripture representations of the nature of it, and the agency by which it is brought about, confirmed by our contemporary witness of the process.

*I.P.*—What about its lasting some time?

*S.*—There is a very plain instance of this in another description of the same epoch in another phase of it: "Behold the whirlwind of the Lord goeth forth in fury, a CONTINUING whirlwind; it shall fall with pain upon the head of the wicked."—(Jer. xxx. 23.) Here the *continuance* of the whirlwind is the feature of the case: and we know that this continuance covers many years, during the war of the great day of God Almighty.

*I.P.*—I think you have made out your case on that point.

*S.*—There can be no doubt about it. Russia has moved out of her place like a powerful whirlwind, gathering strength as she goes; and though Turkey offers a stout resistance, we shall see Russia accomplish her work of destruction. Be patient; the Russian onslaught is only arrested: it is not driven back. The wedge of invasion which she has driven into the heart of her adversary is intact. Suleiman Pasha struggles in vain at the Schipka Pass to dislodge it, and as for the Russians themselves, they have no idea of relinquishing their work. I read as much to day (Sep. 22) in a telegram from the *Daily News* correspondent at Russian head quarters, who has proved thoroughly accurate from the beginning of the conflict:—"There is not the slightest sign of hesitation or weakening of the determination to fight it out. The idea of peace is not entertained. Everybody feels that it is a death struggle in which Turkey or Russia must go to the ground irretrievably, and the final issue is not doubted for an instant. Although the struggle must be hard, and may be long, Russia must ultimately crush her adversary, it is held, if only by mere brute force, in default of science, skill, and generalship."

*I.P.*—I had not seen that. It is a little better than I feared. I really began to think Russia would give in.

*S.*—No fear. God has appointed her work and no power on earth can finally hinder it. Besides, she is to have allies in the latter stage of her work, as shown by Ezekiel xxxviii. 1-6. Roumania and Montenegro are already fighting under the Russian standard, and we are likely shortly to see Greece and Servia and Crete added to the list. Then, if the ancient maps are correct in locating "Magog" in Germany, we may shortly see the forces of the Fatherland take part in the annihilation of the Turk.

*I.P.*—There are one or two other points on which I am not satisfied? I cannot see that Russia comes with "many ships."—(Dan. xi. 40.)

*S.*—What number would you require to make up "many?"

*I.P.*—Well, of course, "many" is indefinite, but she ought to have, at least, as many as Turkey.

*S.*—So she has, and more. Russia is one of the naval powers. According to the most recent official returns, she possesses 108 vessels of war. Besides these, she possesses a mercantile navy of 2,512 sea-going vessels, some of which, in times of war, are fitted up for war purposes.

*I.P.*—Well, that is a goodly number, I confess. I was not aware she stood so well in that department. Still, she cannot use them even if she has them. The Turks have command of the Black Sea. The Russian ships cannot venture out. Therefore, I cannot see that the prophecy answers.

*S.*—Wait a little. Russia makes what use of her ships she can. Doubtless her naval strength would be of more use to her if she were not so outmatched by Turkey in the Black Sea. But we may see a great change in this respect in the course of the war. At all events, it is sufficient at present that the King of the North has "many ships," and uses them to the best advantage he can in the struggle.

*I.P.*—There is another point: I cannot see the applicability at the present time of the prophecy's description of Egypt. It is said the King of the North "shall have power over the treasures of gold and silver and over all the precious things of Egypt." Why, Egypt is the poorest country in the world, and almost bankrupt.

*S.*—Egypt is not so poor as she was, say thirty years ago, and she is rapidly growing rich, more particularly since the opening of the Suez Canal.

*I.P.*—But she is nearly bankrupt.

*S.*—That may be so, without interfering with the statements of the prophecy. National bankruptcy is a different thing from bankruptcy in the individual. A national bankrupt may be rich which an individual bankrupt cannot be. In the case of the individual, if he cannot pay what he owes, the law takes from him what he has and tries to make the most of it for the benefit of

creditors. But in the case of a nation, there is no power to do this, and the nation, unable to meet its liabilities, simply remains in possession of the estate and lives on it, while creditors go lacking. Now Egypt is in possession of the estate; and Mr. Goschen, in his last report, says it is a rich estate, and capable, with proper management, of paying all the claims of creditors, besides subsisting itself. Its trade is increasing, its revenue easy, its natural resources (including gold and silver mines) unlimited. Let such a country come under British administration, as there is every prospect of its doing (as it must do before Russia takes it), and it would soon justify, even in the absolute sense, the language used in the prophecy.

*I.P.*—Your explanation is not satisfactory.

*S.*—Not so satisfactory as if I could prove it was the richest country in the world. But this the prophecy does not require. It merely requires that Egypt have treasures of gold and silver, which she has; and "precious things," though not in the abundance you imagine she ought. Besides, the description of Egypt may be historic as well as prophetic—that is a descriptive allusion to what Egypt was at the time of the prophecy. At all events the difficulty is not insuperable.

*I.P.*—Another point—How can the Libyans and Ethiopians be at the steps of Russia, seeing those people are Mahommedans and in sympathy with Turkey?

*S.*—When Russia has conquered Turkey and her dependencies, there will be no more difficulty about the Mahommedan inhabitants of Libya and Ethiopia than about the Mahommedan Circassians, who now fight under the Muscovite banner; or the Mahommedan Indians who wear the British uniform in the land of the Great Mogul. The common people always fall in with new masters, even if they hate their service. Witness the Poles in the Russian army. The hatred subsides with usage, and self-interest prevails over all. But even if there were no such answer, the prophetic assurance that the Libyans and Ethiopians will be at the steps of the Gogian invader of Israel, is sufficient warrant for expecting it.

*I.P.*—I admit that, if you are right as to this being the time.

*S.*—If so, the objection has no force; because whenever the time might arrive, the objection, such as it is, would remain; for the Libyans and Ethiopians (in so far as they are Mahommedans) will continue Mahommedan till they are enlightened by the law that will go forth from Zion when the Gogian oppressor shall be no more.

*I.P.*—Just one word more: I cannot see what likelihood there is at this crisis of Russia going beyond Constantinople—granting she gets there. England is prepared to prevent even that.

*S.H.*—We must not go by the likelihoods. It was thought very unlikely that Russia would go to war; but she did so for all that, in accordance with prophetic anticipations. In the same way she will go beyond Constantinople, however unlikely such a thing may now appear; for it is revealed that she will enter into the glorious land, and that she will fall on the mountains of Israel. But she may not do so in the present campaign. Details are not revealed. She may come to a stand at Constantinople for a time, and make peace on the basis of a partition of Turkey. If so, there would be an interval, during which, Israel's already-begun restoration would progress to the point of development, at which Russia's next movement finds it when she comes as a cloud to cover the land.

*I.P.*—According to that the advent may be a long way in the future yet.

*S.*—Not necessarily. In the first place such an interval could not be long, for a variety of reasons; and secondly, whether long or short, the coming of Christ must precede the termination of it, because when Gog comes to the land of Israel, the saints are with Christ, and must have joined him some time before. Christ, therefore, may come at any time, to set his own house in order, preliminary to the great work to be done among the nations of the earth.

*I.P.*—So you have always said.

*S.*—And so you will find at last. "Though the vision tarry, wait for it. It will not (always) tarry." So saith the Spirit by Habakkuk; and we cannot do better than act in accordance with this exhortation.

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## NEWSPAPER NOTICES OF "PROPHECY AND THE EASTERN QUESTION."

THE newspaper press, as a rule, is a good crucible for literary productions. The writers are generally well-read men, of a

wide experience of the actual world, with the quick eye and sound judgment that come along with those accomplishments.



They are, therefore, competent to judge of the common run of books submitted to them. But the case is different with books treating of scriptural matters. The critics are totally ignorant of scriptural teaching, because society in general is so. Consequently the qualifications that fit them so well for ordinary literary criticism, altogether fail them when such a pamphlet as *Prophecy and the Eastern Question* is submitted to them. They can only judge of the extraneous matters of style and method, &c. They are incapable of forming a valuable opinion of the matter itself treated of. They do not think so, of course; but on the contrary, pronounce, as on all subjects, with the greatest confidence and even dogmatism. This is the rule. There are exceptions. Some even recognise that the subject is beyond the pale of their discernment, and confine themselves to a simple record of the fact that such a book on such a subject is published. But whatever may be the varying character of their censorship, newspaper critics in general agree to consider the subject of prophecy a childish, uncertain, or, at least, unprofitable subject—a something far below the superior intellect of the nineteenth century! Writers connected with religious publications cannot altogether be classed with these. They are bound of course to show deference to the Bible, and aware, as they are, that prophecy is one of the most prominent features of its contents, they at least speak of it respectfully, but not to much more practical effect.

As our readers are aware, *Prophecy and the Eastern Question* was sent to a number of papers. A good many notices of it have appeared. We cannot obtain them all. We give a few of them. We do not publish them because any weight is to be attached to them, but because we have promised to do it, and because it will be a feature of variety, not altogether uninteresting to those whose happiness it is to be able to say with Paul, "After the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets."

The *Jewish World* (Sep. 21) is plump and brisk in the hostility of its verdict as was to be expected. It describes the pamphlet as "A wild, rambling and preposterous application of prophecy to present

events in the East, by a 'Christadelphian.'" This is a mere flourish of words, easily written, but which the writer would find it impossible to prove. The application of prophecy to modern events, logically results from facts of a tangible and incontrovertible character, which cannot be resisted except by such as choose to ignore them in the spirit of idleness or unconcern—a mood that may suit present convenience, but which will disappear with wonderful and painful celerity when the world is face to face with the terrible eventualities of the purpose of God. Of course, the *Jewish World* has a particular reason for knitting its brows in the case. The name of "Christ" and the divinity of the "New Testament" are too intimately involved in the pamphlet to make it tolerable for a moment to the children of those who shouted in the presence of Pilate "Crucify him: crucify him." The Jews will have to take back that shout yet, and wipe out their guilt in floods of tears, in the day when "there shall be a great mourning in Jerusalem," at the apparition of a National Deliverer, with wounds in his hands.—(Zech. xii. 10, 11.)

The *Christian* (Sep. 6) speaks more mildly, thus:

"*Prophecy and the Eastern Question*. By Robert Roberts, 6d. Pitman.—As regards the views of one school of prophecy and its relation to current events, we have seen no more able, clear, and concise statement than this. There is none of the usual dreaming in it, and we have read it ourselves with much interest, though we are not in any sense committed to its interpretation."

The *Christian Age* (Sep. 4), thus speaks:

"We have read this pamphlet with much interest. It is sober and sensible, which is no small recommendation, but we must decline to give any opinion as to the author's views of the prophecies in question. Time and events are the only true interpreters of prophecy, and the experience of the past would justify us in regarding all such 'expositions' with the utmost reserve."

Brother Royce, in forwarding this notice, remarks: "To say the least of it, to receive the recommendation of being 'sober and sensible' is more than we can expect from those who call us blind enthusiasts, and I should say the writer is somewhat clearer sighted than is ordinarily the case with these judges of the 'Christian type.'"

No doubt the *Christian Age* writer is a man of discernment, but only as to the

outsides of the thing. It does not betoken much intelligent appreciation of the "sure word of prophecy," which God has given to us as "a light in a dark place," (2 Pet. i. 19) to say, as this writer does in effect, that we must see them fulfilled before we can understand them. It is tantamount to saying that which God intended for light is darkness. The writer has doubtless some excuse in the mistakes of past writers to which he alludes: but this is no real justification for the attitude of "reserve" confessed, which practically amounts to a disuse and neglect of the revelation God has given of His purpose on earth. An earnest man will rather be impelled by the mistakes of others to seek for the right cue in a matter of such vital consequence: for the right cue must be somewhere, and it has been found in the gospel of the kingdom and the New Testament doctrine of a conditional immortality.

The subjoined notices call for no particular remarks:

"Mr. Roberts, in this pamphlet, professes to exhibit the light shed by the Holy Scriptures on the Eastern crisis, in which he discovers the approaching fall of the Ottoman Empire, war between England and Russia, the settlement of the Jews in Palestine under British protectorate, the appearing of Christ as a temporal ruler to the destruction of the powers that be, and the setting-up of the kingdom of God. Mr. Roberts speaks very confidently on this mysterious subject, and makes startling deductions from ancient prophecy as to the future of Britain, which involves no less than the total destruction of her navy, and consequently of her supremacy."—*Islington Gazette*, Sep. 5.

"This is a pamphlet (on prophecy) by Mr. Roberts which we have already referred to as sent to Mr. Gladstone and spoken of by him as interesting. It is not for us to discuss the probabilities or improbabilities of the hypothesis which is set out, but we may at least say that the coincidences are curious. Russia is held to be the 'Rosh' of Scripture, who is to lead an extensive confederacy against Turkey and overthrow her. After her dismemberment England annexes Syria and Egypt, and favours the Jews' return to Palestine. Then there is the war between England and Russia, and the latter seizing Egypt, and Palestine is only beaten by spiritual arms. 'Christ arrives on the scene, invisibly to the enemies' forces. The crash of heaven's artillery startles the assembled nations of the world: panic throws them into confusion; the rage of the elements decimates the struggling thousands. Fire

from heaven, the hot thunderbolt, bituminous burning rain, make short work of a multitudinous and embattled foe, and drive a miserable remnant, amounting to a sixth, out of the country, pursued by a handful of Jewish soldiers, acting under the orders of a new and unknown leadership.' The kings then wage war against Christ, and are beaten; the fallen tabernacle of David is raised, Christ reigns Lord of Mankind, and Palestine is turned into a paradise."—*Peterboro' Advertiser*, Feb. 24.

"We have been favoured with a copy of this little book, the character of which is well expressed in the title. The author, who is not unknown among students of the prophetic Scriptures, seeks to show that the climax of the war now raging will be the conquest of Turkey by Russia. He argues that the clue to the whole theme, from a prophetic point of view, is the fact that the Holy Land, the geographical basis of divine work in the earth, is in the possession of the Turk, and anything affecting the Ottoman Empire must affect Palestine as part of its dominion. He argues that the Land of Promise, which has had a past history, has a future also, as is clear from the numerous settlements of Jews there of late years. He interprets the writings of Isaiah, Jeremiah, Daniel, Ezekiel, and other Hebrew prophets as setting forth the speedy conquest of Turkey by Russia; the approaching revival of Jewish prosperity; an attempted aggression on the returned Jews by 'Gog' or Russia; and the stepping in of 'Tarshish' or Britain, who, for the protection of Jewish interests, goes to war with Russia. The scene is then changed by the reappearance on earth of the rejected king of the Jews, to whom not only Russia, but Britain and every other power, will have to yield. The Jews will then be gathered from all nations, and the Millennium will be inaugurated. The author believes that we are living in the time of the sixth vial of the Revelations. For particulars as to the price of the book, and the place whence it may be obtained, we refer our readers to an advertisement in another column. The book, which is nicely got up, is worth reading, and is clearly the production of one who knows what he is writing about, and who treats a subject of all-absorbing interest in a sober and reasonable manner."—*Staffordshire Sentinel*.

(The favourable character of the last of the foregoing notices, is due to the fact that the writer is a brother, employed in the literary department of the paper in which it appeared.)

The following is from the *Rainbow*, the favourable opinion of whose Editor has been already mentioned:

"This is a well written and popularly argumentative work, *appropos* of the present conjuncture of religious and political affairs.

The argument is cogent; the exposition lucid, and style accurate. The author professes to exhibit the light shed by Scripture on the Eastern Question. In doing this, he affirms the approaching fall of the Ottoman Empire: indicates the certainty of a war between England and Russia; the settlement of the Jews in Syria, under a British protectorate; the final attempt to overthrow and plunder them by Russia and allied European powers; and as a sequence, the second coming of Christ, and the setting up of the kingdom of God in the world.

Mr. Roberts justifies the issue of his work by the general expectation of the Church, and to a remarkable extent of the world, that the eve of great events has come, replete with the uttermost consequences to mankind; and the conviction entertained by close Christian students of the Bible, and of the 'signs of the times,' that we have arrived at the period styled in Scripture, 'the latter days;' and on the eve of the predicted terrors and glories by which they are to be characterised.

A remarkable exemplification of what the world thinks, lately fell under our notice, in a leading article of a scientific journal, upon the pages of which, we believe, a religious speculation, or opinion never appeared. The editor observes 'the cause of the universal depression in business, arises not only from past and present, but also from the anticipation of coming events, and it is in regard to the future that we feel so greatly concerned. Will the war be confined to the powers now engaged, and if not, what would be the consequences of a more extended conflict? If Russia conquers Turkey, that would be no settlement of the Eastern Question; Russian oppression is no

better than Turkish misrule. The increasing armaments speak for themselves, and show the apprehension that universally exists.' These words were printed by persons who have no sympathy with the views of Mr. Roberts, and yet they are almost identical with the language he uses.

Mr. Roberts lays down certain principles of exposition, which have been sustained by the greatest masters of biblical exegesis. He shows that all prophecy is in the main connected with the destiny of the Jews, and correlatively with the Christian church. In this light the prophecies of the Old Testament which bear upon 'the latter days,' are expounded. The book of Revelation he sees to be in part a repetition of those prophecies under other forms and symbols.

The ruin of the Mohammedan Empire, and the gathering of the nations to the great battle of Armageddon, he thinks inevitable. The *modus operandi* he partly draws from the vision of the Apocalypse, but more especially from the Old Testament disclosures relative to this and the coming times. The Jews, meantime, are restored to their own land, and their prosperity tempts the allied races of Europe, with Russia at their head, upon an expedition of plunder and conquest. Britain in vain defends her *protege*, the Holy Land, from such powerful enemies, when Christ appears upon Mount Olivet, scatters the nations, reveals himself to the hitherto unbelieving Jews, as he that was to redeem Israel, and sets up the kingdom 'of which there shall be no end.' The personal coming of Christ to conquer, reign, and rule, is incontrovertibly proven by Mr. Roberts; and his closing paragraphs glow with solemn and impressing eloquence on that glorious subject."

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## SENSIBLE WORDS ON THEATRE-GOING.

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WE gladly reproduce the following extracts from a speech delivered a few months ago by Dr. Thomson, of Manchester, on the subject of theatre-going—a thing with which true brethren of Christ have nothing to do. We are indebted to a correspondent for the newspaper clipping which enables us to present the extracts to our readers:

"Was the patronage of the theatre consistent with true Christianity? Could it be fairly reconciled with a sincere and thorough adherence to the principles of

the gospel? Could they, he asked, carry out those principles of action if they patronised the theatre, and were spectators of its entertainments; if they encouraged and abetted men and women to devote their talents and their lives to that purpose? He said unhesitatingly and emphatically, No. Of course he had great authorities against him, one in particular who was deservedly listened to in that locality and elsewhere.

He arranged his reasons under three heads—first, the general object and spirit of dramatic entertainments as hitherto practised, or in any form they are likely to

assume; secondly, the common influence and tendency of those amusements in relation to the minds of the young and society at large; and, thirdly, the natural and most frequent effect upon the actors themselves.

As to his first point, the object and spirit of the popular drama was to give as vivid, animated and attractive a representation as possible of the men and manners of the day; to exhibit a living, moving picture of the conflicting passions, interests, schemes and pursuits of the different sections of society, all adroitly presented in typical characters, with interesting dialogue and expressive gesture. The great object was that the aim of the whole was to present the world, its ways, doings and fashions, its leading characters, their motives and aims, in the most seductive and fascinating light, so that the spectators should be gratified with the general effect, and should go away well pleased with the world as it is—that was to say, with themselves. As for the only principles by which mortal man could live—by which we could ascend to the fellowship of God, for which we were formed, they were either utterly, contemptuously ignored, or if they were attended to, it was as catchwords of cant and imbecile hypocrisy. In short, the very things which the Word of God condemned, which the Son of God died to root out of their hearts—the ‘lust of the flesh, the lust of the eye and the pride of life,’ which were not of God, but of the world—were there glorified and presented to the imagination and the heart in the fairest colours and with all the charms of music and the fascinations of art. It was all unreal, an imposture, like the cheek-paint of the actress, like the glare of the foot-lights upon their figures, like the crowns and sceptres with which they played. There was no truth in it. The lesson it taught was a lie, for it said as plainly as it could, ‘This world with its pomps and pleasures—its ways of thinking and acting is everything; long live the world.’ As for Christ, his cross, his service and his kingdom, they were of no account at all.

Could a Christian man endure such a lesson? Could he quietly look on while it was taught and greedily swallowed? Could he enter that gorgeous idol temple and swell the cloud of incense which was offered to falsehood and to folly? It was useless to say they might amend all that—that they might make the representation accordant with truth, that they might

dilute the folly with a larger infusion of wisdom. They could not do it. The majority of the audience—those on whose support the theatre mainly depended and whom the actors must please, for they would be hissed off the stage if they did not—would not suffer it. The whole entertainment must be adapted to the tastes, to the habits and likings of a mob—the well-dressed mob in the boxes and pit, and the ill-dressed mob in the gallery.

There was a fatal flaw, an incurable weakness in the whole thing. The actors and playwrights were the servants of a mob and must please their masters, and sometimes their masters were rather hard to please. Truth would not please them, for it was not amusement; morality would not please them, for there was no fun in that; and the teaching of lofty wisdom was ‘voted a bore, of course. The senses must be gratified with splendid shows, the imagination influenced by the display of passion, the ears of the groundlings must be tickled with low jokes, with smart jokes, doubtful wit and downright ribaldry.

In all this there was a sure downward process. The taste of the regular theatre goer, the true patrons of the drama, was soon palled with ordinary excitement. These must be increased, the condiments must be more highly spiced. The regular drama or the respectable old comedy, which was rather polite and proper, became flat and insipid. It must give way to French importations, and these had formed the staple of their stage pieces for a long time. And what did they teach? Their language might be fair, for the French had the knack of conveying the worst things in the least exceptional terms; but the plot, the situation, the jests, the innuendos, the point of the play, all seemed designed to make the audience merry with those very vices that most fatally corrupt and undermine society. Was it any wonder, then, that the theatre had always gathered round it such tainted and vicious associations that it was a favourite rendezvous and hunting ground of the emissaries of the tempters; that there the fallen laid in wait for their victims and spread their nets for youths void of understanding; that the mysteries of the green room had become a bye-word for all that was ruinous to purity; that the neighbourhood was infested with the lowest haunts of infamy, clustering around it as their natural centre?

And could anyone speak of cleaning and reforming all this? Can the Ethiopian change his skin, or the leopard his spots? At least Christian men should not be asked to countenance or put their hands to so wild a scheme. Let them stand aloof from this leprous thing, lest they themselves be tainted by what they could not cure.

Dr. Thomson then briefly alluded to the common influence and tendency of these amusements in relation to the minds of the young and of society at large, and concluded by adverting to the effect the stage and its accessories had on the performers. He said it was surely a significant fact that even in the estimation of the world—the indulgent world, which is so fond of its pleasures, and should be tender in its judgment on the ministers of them—the profession of an actor had a certain taint of non-respectability. It was associated with what was doubtful, loose, unreliable, shady. The poor fellow was not expected to be quite up to the mark even of secular virtue, and, therefore, when he did stand out as a moral, well-conducted man, it was distinctly noted to his credit. How much was implied in that? The profession of an actor

must always be adverse to real Christian principle. The actor was taught to feel that unless he won the plaudits of the multitude, he was a failure, and if he continued on the stage, he sank into poverty and contempt. Popular favour was a terrible snare. Men of high principle felt it to be so—but whom had an actor to please? The wise, the virtuous, the good? Alas! no—to please such a rabble as they would see crowded and crushed about the doors on some grand night, stamped them sufficiently. That was the secret of the actor's humiliation. His profession compelled him to renounce manly independence. He must live on the breath of the world's applause. If that bore him up, he sailed aloft a gilded, inflated bubble. If it failed him, he sank and died. What right had they to subject any man to such cruel and hurtful an ordeal? What right had they to rob him of his self-respect, and turn him into a poor hireling slave, to minister to their pleasures? Dr. Thomson summed up his argument by asserting that he had shown, convincingly, that a genuine spiritual living Christianity was utterly incompatible with a love of theatrical amusement."

## The Christadelphian.

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

NOVEMBER, 1877.

WE remind readers of the need of renewing subscription to the *Christadelphian*, if a continuance of its visits is desired. In case of non-renewal, the *Christadelphian* ceases to come. Some have been hurt by this in past times, as if the non-sending of the new *Christadelphian* were a token of personal distrust. This is a mistake, which we are sorry anyone should make. We are obliged to work by system; and the system is, each year, to make a new list of names and addresses from the prepaid orders that arrive in the office, and to put the old one aside at the end of the year. If a name fails to enter the new list, the *Christadelphian* fails to make its visit, not as a matter of intention, but because the name is not in the book for the boy to copy. Having to make the printer's payment sure, we are obliged to work on the pre-payment

system. Friends recognising these simple facts will know how to act.

We hope shortly to have done with this poor machinery. It has been kept in motion for nearly fourteen years, with objects manifest to all but those who have no eyes to see. That those objects have or have not been realised, the Lord will declare at his approaching coming. It is ours to have aimed, in the use of a "few things," to help the development of his purpose, in the calling and purification of a peculiar people for his honour and use in the age to come; it is his to judge the living and the dead and give to every man according as his work shall be.

To those who have, in a special manner, helped to keep this agency in operation, we would say their account and the Editor's will be a joint one so far as the work of the *Christadelphian* is concerned. They cannot be severed. God will allot to each his due. To say "God-speed" to a work and help with those things that are needful is to be a partaker of the work so encouraged and assisted; and in the day of recompense such help to a good work will redound to

the great joy and honour of the helpers.

To all others in general we say, If any man think this a good work, let him rejoice to help in the day of trial: but let this help be with an enlightened mind to the Lord and not to the Editor, who has no appreciation of friendship offered merely to the natural man. If any man think otherwise, we blame him not for a blindness which, perhaps, he cannot cure. But, help or no help, the Editor means to hold on to this line of things till death closes the account, or the Lord, at his coming, says "it is enough;" and in all true fellowship he can have in this course, he will rejoice as the Lord may permit.

#### A PROFESSOR, A JEW, AND A CRITIC ALL WRONG TOGETHER.

First comes Professor Tyndall, who quotes the song of the herald angels at the birth of Christ: "Glory to God in the highest; on earth, peace and goodwill to men;" on which he thus says: "Look to the East at the present moment as a comment on the promise of peace on earth, goodwill toward man. That promise is a dream dissolved by the experience of eighteen centuries."

Then a Jew, in the *Jewish World*, finds evidence against Christ in "the divisions and conflicts of Christendom to-day." He says:—"Society all over Europe and the New World is distressed and disorganised to no little extent in consequence of the sad perplexities which burden the so-called Revelation of Jesus Christ. The diverse and incongruous ideas which are held of Jesus and his teachings are, in fact, the bones of contention which families, neighbours and friends are disputing over in every town and village in this land of Protestantism. Will any one with any pretence to knowledge and candour venture to deny this?"

Next comes a critic in a weekly periodical, who tacitly admits that the Professor and the Jew are right, but thinks to set the matter straight by a new translation. He says: "It is a well-known fact that there is a mistranslation of Luke ii. 14, in our version. It should be, 'Peace on earth to men of goodwill,' or 'among men of God's good pleasure.'"

The fact is, they are all wrong together, through ignorance of the truth. The Professor errs through imagining that the song of the angels was intended as a prediction of what should immediately ensue on the appearing of Christ 1,800 years ago. That it was not so intended is evident from the angel-inspired declaration of Simeon in the same chapter (verse 34), that

the new-born child was a sign that would be *spoken against*: that he was set for the *falling*, as well as the rising again of many in Israel, and that a sword would pierce through his mother's heart in connection with him. This shows that the "glory, peace, and goodwill" were final results—not the immediate consequences of Christ's appearing. The question of how long is not dealt with in the song; the *delay* of the finality does not affect the finality itself. Jesus himself taught it would be "a long time"—(his own expression) "the times of the Gentiles," during which Jerusalem would be trodden down by the Gentiles, and there would be wars and commotions.—(Luke xxi. 9-24) The "times of the Gentiles," which he mentions as the measure of the down-treading, are only ending. It was foretold the time of their ending would witness "a time of trouble such as never was." To "look to the east at the present moment" is to see "a comment," not on the promise of peace, but on the foretelling of trouble, which was to precede the peace. To "look at the east at the present moment" is not to see "the promise of peace a dream dissolved," but to see the word of prophecy confirmed, and therefore the promise of peace made sure. If there had been no bloody spectacle to "look at" in "the east at the present moment," then might we have doubted the angelic promise of peace; but seeing it, we see a guarantee of its fulfilment in due season, viz., when the Lord Jesus, whose birth they celebrated, having returned and broken the government of the world to shivers, will "speak peace to the heathen"—(Zech. ix. 10), and make wars to cease to the end of the earth.—(Psalms xlvi. 9.)

If Professor Tyndall had known the teaching of the Bible, he would not have given way to the temptation of turning against the Bible those Eastern troubles which are indeed among its powerful confirmations. He knows some things well, but not the teaching of the Bible, which he confounds with the dogmas and speculations of dosing and efitete and Bible-nullifying clericalism. He had better turn his attention to the subject, or he is in danger of coming into the category of whom Paul says "professing themselves to be wise, they became fools."

Then as for the Jew, poor fellow, he with as little real reason falls into a like mistake and with as much of a real turning of things upside down. The state of division in the world resulting from Christ's appearance 1,800 years ago, so far from disproving the Messiahship of Jesus, is a direct confirmation of it, in so far as it shows him a true prophet. What said Jesus? Did he say he had come to send peace? The Jew imagines so, as Professor Tyndall imagines the angels did. In point

of fact, Jesus said the very reverse. He said "Think not that I am come to send peace on earth." *I am not come to send peace but a sword*; for I am come to set a man at variance against his father and daughter against her mother, &c."—(Matt. x. 34.) The Jew may be embarrassed to comprehend how such a mission could be a mission of the Messiah, but he cannot deny that such a result Jesus said he had come to produce, so far as the primary effect of his work on earth was concerned. Consequently, when the Jew asks us to look at a world acrimoniously divided about Christ, he asks us to look at a confirmation of the divinity of the man Christ Jesus, who knowing what was in man, knew what would be the effect among men of introducing among them such a doctrine as he had come to declare.

As for the critic, he is as far behind as the Jew and the professor. He would set the matter at rest with a new translation, which would affirm two heresies: 1st, that the peace that was to come by Christ was limited to "the elect people of God" (in contradiction of Paul, who says he came and preached peace to those that were far off, as well as to those that were nigh, even to them who were "enemies in their minds by wicked works"—Eph. ii. 17; Col. i. 21); and, secondly, that the chosen would have peace as the result of Christ's appearing, whereas Christ declared to them that in the world they would have tribulation, and that while the world would rejoice, his disciples would weep and lament; and Paul that their rest and peace would be "when the Lord Jesus should be revealed from heaven with his mighty angels."—(2 Thes. i. 7.)

The critic cites Dean Alford in support of this new translation; but no authority can support a translation which would make the Bible stultify itself. The translation as we have it is good enough, and represents the idea of the original as fairly as English can do it: "Glory to God in the highest, on earth peace, and goodwill towards men." There is no reason whatever for changing "goodwill towards men," to "men of God's pleasure." The words in the original are *εν ανθρωποις ευδοκια* which may be literally rendered "among (or unto) men, good pleasure, satisfaction, or goodwill"—not men of good pleasure. "Men" and "good pleasure" are not associated in the grammatical construction. The good pleasure or good will (*ευδοκια*) is in the nominative, not in the genitive; and "men," simple and absolute, are the subject-recipients of the goodwill.

Learned men are not always skilful in the use they put their learning to. The twist in this case is doubtless due to the supposition that the angel's words are "a

dream dissolved by the experience of eighteen centuries." The learned men want to get away from what appears to them an awkward fact, and so they wrest the angelic words from their plain and grammatical sense. But there is no need for any wresting whatever. Blessed be God, "the promise of peace" is not "a dream dissolved," but a glorious coming fact with which the world will make glad some acquaintance when the troubles in the east will have run their course and fulfilled their purpose.

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## THE SIGNS OF THE TIMES.

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### OVERWHELMING TURKISH DISASTER IN ASIA.

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### IMPROVING RUSSIAN PROSPECTS IN EUROPE.

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### TURKISH RESOLUTION TO RESIST TO THE LAST.

If the tide had begun to turn last month in favour of the Russians, it may be said now to be going with a rush. A disaster of the first magnitude has befallen the Turkish arms in the place where it was least expected, viz., in Asiatic Turkey, where the Russians had retired upon their own frontiers, and where they had been standing on the defensive for some months. It was considered the campaign in these regions was over for this year, at least, on account of the arrival of winter snows, and some even went further, like the *Quarterly Review*, just published, which announces the complete failure of the Russian campaign in Asia on the very day as it turns out that the Russian forces annihilated the Turkish army.

It will be recollected that when the Russians, on the declaration of war, entered Armenia, the Turks retired before them, from position to position, until they finally entrenched themselves at Zewin and Delibaba, a strong position from which the Russians unsuccessfully endeavoured to drive them. After this failure, the Russians fell back upon the frontier, and were slowly followed by the Turks, who telegraphed victories that were never won, as the *Times* correspondent in the Turkish camp afterwards wrote, for which he was expelled the camp. There was considerable mystery

about this Russian retirement. The more thoughtful among the Turks were afraid a ruse was being practised. As, however, week after week, and even month after month passed without any evidence that this was the case, it was assumed the Russians were definitely beaten, and the Turkish army took up a strong position before the Russians, and even contemplated crossing the border and invading Russia. Frequent skirmishes which took place were magnified into victories for the Turks, because the Russians were content to remain on the defensive, and occasionally change their position as the necessities of the case required. No one seemed to suspect the truth of the early suspicion, which has since turned out so tremendously to be correct, viz., that the Russians having found out in the beginning of the campaign that they had attempted the conquest of Armenia with inadequate forces, had retired to the border to wait reinforcements with the double object of occupying a strong position in the waiting interval, and enticing the Turks from the fortified heights of Zewin into a field of operations where they could be more effectually dealt with on the arrival of reinforcements in sufficient strength. The wisdom of this plan has been justified by the most complete success.

"With one blow" says the *Times* correspondent, "all the advantages gained by the Turks in the summer have disappeared, and unless the weather and the extreme difficulty of supplying the Russian army interfere, the march on Erzeroum, which failed in spring, may be tried again in autumn." The editor of the *Birmingham Daily Post* says:—"So complete and crushing a disaster has not been recorded in military history since the wholesale capitulation of the French army at Sedan. In a strategic sense the importance of this victory can hardly be overrated, as it removes the only obstacle to the investment and siege of Kars, and the advance of the Russians upon Erzeroum. Hitherto we have heard of nothing in Asia but Russian mishaps, defeat following defeat like 'unmerciful disaster' in the supposititious case of the owner of Poe's Raven; but a victory like that which has just fallen to the lot of General Melikoff before Kars makes amends for many failures and retrieves in a

day the prestige lost in many battles of minor importance."

The *Daily News* says of it:—"Brilliant indeed, and in every sense of the term, in plan, execution, and result, is the victory which General Loris Melikoff won near Kars on Monday. No event to be compared to it has hitherto marked the course of the war. The army of Mukhtar Pacha is broken up, three of its divisions have surrendered entire, thousands of other prisoners, including seven Pachas, have been taken, and eight and thirty Turkish guns, and an immense quantity of war material, are in the hands of the Russians. Results so decisive are not gained by accident, and cannot be accounted for by good luck. This success has been carefully prepared and patiently waited for, and it comes in a form to compensate the Russians for many disappointments.

"It was as long ago as last Tuesday week that General Melikoff sent General Lazaroff off with a column consisting of twenty-seven battalions and forty guns to outflank the Turks. That officer made a long detour, and approached the enemy from the north. On Sunday last General Lazaroff attacked the Turks at the heights of Oriok, drove them out, and compelled them to fall back in the direction of Kars and Veziukoi. By this movement one part of the Turkish army was outflanked, and General Melikoff having been apprised by field telegraph of the success, saw that the hour was come for making a general attack upon the position of Mukhtar Pacha, of which the fortified Awlias hill was the key. The attack was made on Monday, after the way had been prepared by a well-directed cannonade. It was to General Heimann, commanding three Caucasian regiments and a battalion of rifles, that was entrusted the duty of carrying the Awlias hill, and most effectually he performed it. Having thus seized the Turkish centre the Russians had cut the army of Mukhtar Pacha in two. It now only remained to improve the advantage that had been gained. The Turks could, of course, only find safety in retreat, each part of the army doing the best it could for itself. One part went off in the direction of Kars, and was attacked by General Lazaroff and defeated, General Heimann continuing the pursuit. By five



in the afternoon it was completely beaten and disorganized, a prey to the enemy. An enormous number of Turks were killed, several thousands of prisoners were made, and four guns were taken.

"The second part of the Turkish army, consisting of three divisions, which had remained on the Turkish right flank, were simultaneously attacked, and appear to have resisted for three or four hours. In such circumstances the Turks could not but sustain very heavy losses, and at eight in the evening nothing was left for them but to surrender. This they did, and 28 more guns, besides an enormous quantity of rifles and ammunition, fell into the hands of the Russians. For the Turkish army in Asia this is no ordinary defeat, but an overwhelming disaster. Mukhtar Pacha and the remnant of his army are shut up in Kars, and Armenia lies open to the Russians. Kars may now be invested without difficulty, and no army is likely to march to its relief. The earlier errors or misfortunes of the Russians in this campaign cannot be repaired by any success; but all that Mukhtar Pasha had gained is now lost, and the Russians are in a better position now than at any time in May, when the Turks were falling back before them."

The *Daily Telegraph*, which is a pro-Turkish paper, and not likely to colour things in favour of the Russians, thus refers to the event:—

"The army was attacked on four sides at once. Thus, when the centre was pierced, resistance melted away, or was beaten down by a predominance of numbers flushed with success, conscious of the advantage gained, and led by generals who had to make up long arrears of mischance. The out-mancœuvred Turkish left was hotly pursued by General Lazaroff as it fell back upon Kars; but it seems to have been joined by a portion, if not the whole of the centre, under Mukhtar himself, General Heimann being mentioned as having joined in the pursuit towards the close of the day. The result of his and of his colleague's efforts was that the retreating Turks were allowed no time to rally, but were driven towards Kars with some loss in killed, wounded, prisoners, and guns, the Mushir taking refuge in the fortress.

The disaster to the Ottoman right, if truly related, was even more complete; and may, in truth, satisfy the most sanguinary clamourer for Moslem slaughter. The three divisions composing this wing were surrounded, driven out of their positions on

the Aladja Dagh, and late in the evening had to surrender, it is said, *en masse*. An entire *corps d'armee*, numbering, probably, 20,000 men, was thus extinguished at a stroke, and several thousand victims from other parts of the extended field must be added to make up the total loss to the Sultan's cause in this day of reverse. 32 guns, a quantity of war material, and many standards, were captured, while, to crown and consummate the event, seven Pachas grace the triumph of the victor.

Unless the Russian despatch is a tissue of falsehoods or mistakes from beginning to end, this battle must be considered serious for the campaign in Asia and the fate of Turkish Armenia. It is doubtful if any Ottoman army now exists competent to delay the movement of the Grand Duke on Erzeroum, and, should the weather permit, a week or two at most ought to see the Russians marching in sight of the Armenian capital, with Kars beleaguered for the winter beyond much present hope of relief. On Mukhtar's diminished command was staked too fearlessly the chance of defending Asia Minor; and that eliminated, the Russian ought to prove master of the entire country from Lake Van to Batoum, from the spurs of Ararat to the last defensible pass behind Trebizond, if, indeed, these limits can now be said to content him."

The news reaching the Russian camp at Plevna, in the European theatre of war, was received with indescribable enthusiasm, and the day was celebrated by a bombardment of the Turkish works at Plevna. The latest news states that the Turkish losses are greater than was at first supposed—that in fact Mukhtar Pasha's army is annihilated. Twenty-two Turkish battalions surrendered. Many cannon and a great quantity of stores and material are captured. General Lazareff alone made 3,500 prisoners, together with numerous Turkish deserters. The whole Turkish camp, on the height of Aladja Dagh was taken, with many thousand tents, standards, and enormous quantities of ammunition. The defeat, in fact was a total rout, 36 guns and 2,000 horses being captured. The Grand Duke Michael personally commanded, having with him Generals Melikoff, Solowjew, Heimann, and Lazaroff. The latter two, who are the most distinguished, are Jews. Mukhtar Pacha's army, which mostly consisted of irregulars, included 66 battalions, 80 guns, and 6,000 horsemen. The Russians had the first and fourth Grenadier divisions, the twentieth and 39th infantry divisions, sixteen battalions of Kuban riflemen,

besides Mohammedan Militiamen from Daghestan. Their cavalry consisted of dragoons and Cossacks, and altogether they had 65,000 men."

We must wait to see the effects of this overwhelming triumph of the Russian arms, which virtually lays Asiatic Turkey at the feet of the Czar. It is cheering to those who are waiting the purpose of God to see events shaping so distinctly in the direction we are warranted by the prophetic word in looking for. In Asia, it was understood that all was over with the Russians, and lo, the Russians suddenly annihilate their foe in one of those astounding strokes that stupefy the world with surprise.

#### THE WAR IN EUROPEAN TURKEY.

Meanwhile, in Europe, events are also progressing favourably for the Russians. The great hope of the Turks—the advance of Mehemet Ali from eastern Bulgaria, has died away. That general, after a few stiff brushes with his adversary, saw it prudent to retreat early in the month. The *Daily News* thus comments on the subject. Announcing the retreat of the army of Shumla, under Mehemet Ali Pacha, it says:—"This has been regarded as the great field army of the Sultan, which, holding the quadrilateral, was to defy any enemy to pass it. It has never, however, ventured to meet the Russians in force, and various reasons for the reluctance of its commander have been assigned. English correspondents at its headquarters satisfy themselves with the comprehensive statement that it was 'deficient in offensive force,' which was, of course, reason enough for great caution. Still, with impregnable positions on which to fall back, the Ottoman Generalissimo ought to have ventured something. Our correspondent states his belief that the numbers of the army of Shumla have been enormously overrated, and we have repeatedly expressed the same conviction. By much marching and manœuvring it has shown itself here and there, and snatched a number of small victories over the scattered detachments of the Russians, but it has not once fairly measured its strength with the concentrated army of the Czarewitch."

The Turkish government has shown its

sense of Mehemet Ali's retreat by dismissing that commander, and putting Suleiman Pacha in his place, who has so signally failed at the Schipka Pass. Suleiman Pasha, so far, has done no better than his predecessor. The command in the Schipka Pass has been conferred on Raouf Pasha, another defeated general, who continues unavailingly to force the Russian defence of the Pass. Remark- ing on the Turkish losses at that place, the *Daily News* says:—"These heavy Turkish losses, which have fallen upon every one of the three armies in the field, must tell before long upon the character of the Ottoman army. Of necessity it is his best troops, those which may be sent against strong positions, which the Sultan is losing, and they cannot readily be replaced. Suleiman Pacha's attacks on the Russian positions in the Schipka Pass must have cost him by this time nearly 20,000 men. From whatever cause, the Turkish Government does not appear able to dispose of forces so freely as it seemed able a little while ago. The Montenegrins are allowed to take all the block-houses in the Duga Pass because no troops can be spared for that part of the field of war. Mehemet Ali Pacha has been for weeks looking at the Russian position on the Jantra, and does not take it. Osman Pacha is cooped up in Plevna, and all this while the Russians are becoming stronger. For the army of the Czar the campaign has been a failure, but it is a failure from which recovery has already begun, whereas the Turks show no signs of increasing vitality."

At Plevna, the Russian attack progresses. General Todleben, who made himself famous by the defence of Sebastopol 23 years ago, has arrived from St. Petersburg, and taken over the command under Prince Charles. He has inaugurated a new plan of attack, which is likely to succeed without the loss of Russian life attending the assaults which have been made. Shelter trenches are being pushed close to the Turkish redoubts, so that when the moment arrives for attack, the Russian soldiers will have but a short rush to make. Meanwhile, General Gourko, who captured the Balkan passes, has been placed in command of an immense cavalry force, with a proportion of infantry, to the west of Plevna, for the purpose of stopping the arrival of supplies to the Turks from Sophia. The north, south and east sides are

closed in with a girdle of Russian fortifications. Thus environed, there is every probability of the early capture of the whole Turkish army under Osman Pasha—a catastrophe which would be even greater than what has befallen the Turkish arms in Asia.

#### PROSPECTS FOR WINTER.

It has been thought that the approach of winter would suspend Russian operations in Bulgaria. The appearances are that the campaign will be actively prosecuted even during the winter season. A Hungarian journal calls attention to the fact that in the last Russo-Turkish war the most important events took place in the winter months. In 1853, the whole month of October was occupied in the operations before Widdin and Kalafat, and the Danube was first crossed by some brigades of Omar Pacha's army at Nicopolis and Giurgevo on the 28th of October and the 1st of November. The battle of Oltenitza took place on the 4th of November, and that of Citate on the 5th of Jan. On the 10th of Feb. the Russians attacked the Turkish flotilla at Rustchuk. The climate in Bulgaria is mild; and although snow and rain make bad roads almost impassable for ammunition and provision wagons, these difficulties were overcome both by the Russians and the Turks twenty years ago, when both the belligerents were much worse provided with the means of transport than they are now.

The *Daily News* concludes that the Russians mean to do again what they did before. It says "the preparations which are being made by Russia for further and extensive military operations, just at the season when the campaign was expected to close, are such as to lend a powerful support to this view. Instead of troops being withdrawn to the Danube, reinforcements are being marched up to the front. The Imperial Guards are taking their places before Plevna. Since the beginning of the week, many thousands of Russian sappers have been at work day and night in the trenches. Redoubts and earthworks have been constructed in a westernly direction. The Berdan rifle is being substituted for the ineffectual weapons hitherto in the hands of the majority of the Russians, and everything presages an invigoration rather than a suspension of military operations."

In reply to the statement that there is not food enough in Bulgaria to sustain the immense Russian force during the winter, the *Times* correspondent says: "I believe that the supplies of food for man and beast now stocked in Roumania and Bulgaria would maintain 300,000 men through the winter and 150,000 would be sufficient to hold the Russian positions during the season, when the roads are practically impassable for military purposes, and the rest of the troops could be retired across the Danube until spring. The question of getting these supplies to the army is the chief one for consideration. The Danube is rarely frozen so as to prevent the passage of steamers; hence the transportation across the river could be managed; and then if the large cavalry force were dismounted for the winter, or a portion of it, the horses of the cavalry, artillery and transport trains could be organised into immense trains of pack horses, which would be sufficient to supply the troops with the necessaries of life. The scarcity of fuel is the greatest difficulty to surmount. Underground barrack huts might be sufficient to keep the soldiers warm in connection with their heavy fur or sheepskin coats, but, for cooking purposes, fuel is, of course, a necessity. If the Russians can overcome the fuel difficulty, they can winter in Bulgaria."

#### THE TRUE STATE OF THE CASE IN BULGARIA.

In a letter on "Fallacies about the war," the *Times* military correspondent has the following remarks on the situation in Bulgaria: "The next striking feature in English public opinion is a certain want of accuracy in estimating the real condition of the campaign in Bulgaria. It seems to me that some correspondents abroad and some critics at home are led away by their feelings to over-estimate the military prowess of the Turks, just as before the campaign they over-estimated the military resources of Russia, and just as they and the Russians under-estimated the fighting power of the Turks. Doubtless, the Turk as a soldier is hardy and splendidly brave. Trained and led by English officers, he could accomplish anything. He has always fought with the greatest determination behind works, and attacked with desperate bravery when brought to the point. In the old days he defended fortresses with the greatest tenacity, and stormed towns with excessive fury. His faults were that he had not sufficient power of organization to make his armies mobile, and that when well beaten his organization, such as it was, broke up. A broken Turkish force was a

force ruined and dispersed. Now, the question is how far these old faults have been conspicuous. The old virtues certainly have. He is as ready as ever to fight without pay and exist on scanty rations. He still defends tenaciously and attacks furiously. He is, in fact, splendid material for making soldiers out of. But are not the old defects equally apparent? From want of sensible arrangements he allowed the Russians to acquire the command of the Danube by torpedoes, though it is manifest that of two forces holding opposite banks of a river, that one which possesses the freedom of the sea and the stream, ought to have the power of blocking it with torpedoes against the adversary. Again, from want of simple strategical plans and mobility, the river was crossed almost without opposition. It would not have been easy to prevent the first dash, but very easy to have attacked afterwards with overwhelming force, especially as several mischances and some want of arrangement seriously delayed the construction of the bridge. If the Russians used torpedo boats with success against iron-plated ships, why not the Turks against the bridge when it was making or even made? Taking events as they came, we find the troops at Tirnova affected by a panic and retreating—three battalions of them and guns—before five squadrons of dragoons, and with such precipitation that they left tents, baggage, and an enormous mass of ammunition behind them, though they might have easily defended their position. The same rapid fight occurred when Gourko crossed the Balkans. Both at Hainkioj and Schipka everything was left, and the beaten troops dispersed, giving themselves up afterwards in bands to the Cossacks, who often brought in more prisoners than their own numbers. A body of Turks more than once surrendered to two or three Cossacks. Some correspondents have depreciated the strength of the Schipka position out of which the Turks were driven. The best answer is that Radetzky has managed to hold it against all attacks of the troops acknowledged to be the flower of the Sultan's army—many of them being the Guards."

#### TURKISH DETERMINATION TO RESIST TO THE LAST.

In the presence of impending ruin, the Turkish Government has assumed an attitude of defiant independence, very little in keeping with her position. This is due to the unexpected success that attended her arms at the opening of the campaign. The *Daily News* says:—"Having been able to arrest the advance of the Russian forces, the Pachas have laid aside all pretence of

respecting European ideas of what is just and equal. They are not under tutelage, and will do what they like, although what they like may be, in the eyes of the rest of the world, detestable. They have confidence in their proper military forces; but they have in addition a reserve of terror for Christian populations in their Bashket-Bazouks and Circassians, and in Chefket Pacha, the worthy leader of those heroes."

The changed attitude of the Turks is illustrated by an article in the *Vakit*, Turkish newspaper, said to be written by the Grand Vizier, at all events published throughout the world as an official utterance:—"The purpose of this Ottoman manifesto," says the *Daily News*, "is to let Europe know that the Porte is not a dupe, but thoroughly understands European hypocrisy and baseness. The minds of some of the faithful, it appears, have been disturbed by rumours of mediation, and to tranquillise them, the assurance is given that 'the successes of the Ottoman Government impress it with the necessity of continuing its resistance and sacrifices to the last.' The Turks are to demand more in proportion to their sacrifices in blood for the defence of their country. But of whom are these concessions to be demanded? It might be thought, of Russia; but we find as we go on that the real enemy is selfish and perfidious Europe, whose tutelage must be shaken off, while, as for its mediation, we are told 'there is not one government which can be named for the office of mediator which has not been in some way an accomplice.' Mediation, then, being impossible, we may as well listen while the official Turk speaks his mind. He is very wroth, and in his indignation hits his friend and foe, between whom he declares he can see no difference; for there is not, we are assured, one European power ready to do the Porte common justice. We are further told that 'had England desired both to win the gratitude of the Ottomans and to secure the attachment of the 80,000,000 of Moslems in India, she should have advanced money at interest to the Government of the august Caliph, the Ottomans standing in need of no other kind of assistance from her.' This is a sentence to ponder. After the Crimean War it was the common belief of millions of Indian Moslems that the Queen of England maintained her sway over their country by proving herself a faithful and obedient servant of the Sultan of Turkey. Does a similar belief prevail at the Porte? The suggestion that England should have 'advanced money at interest' to the Ottoman Government for it to spend in war is a charming piece of self-complacency. Money is not so cheap as it was lately, but we do not remember any time when it would be lent to secure

the gratitude of unabashed defaulters. So much for what we omitted to do; but our actual conduct was worse. Early in the conflict between Russia and Turkey the English Government, we are told, got alarmed; troops were sent to Malta and Gibraltar; and our own Philo-Turks, professing to be in the confidence of the Queen's Government, said that Gallipoli was their real destination. We all remember what the Porte did: it declared that it wanted Gallipoli for itself. But now at Constantinople they are asking what this military activity of England meant, and what course our Government would have taken if the Turks had not been victorious at Plevna and elsewhere. 'Great Britain,' we are told, 'would have seized the Straits both of the Mediterranean and Black Sea, the Dardanelles and the Bosphorous, or, in diplomatic language, would have protected them from the mischievous Muscovite.' It will be seen from this remarkable sentence how closely our Philo-Turkish journals have been studied at Constantinople. It is undeniable that such was the programme drawn out for the British Government by the friends of Turkey amongst us at a time when they fondly imagined that they could impose a policy on the country. But our Philo-Turks are given to understand that their schemes are rejected as firmly at Constantinople as they have been at home. England, the Pachas are declaring, did not care for them; she only wants the naval positions of Turkey. We are represented as saying—'Let us lay hold of the Straits before the Russians can come, and when we have done this, let the Russians take what they please.'

#### DEPOPULATION AND DESOLATION.

The *Daily News* correspondent gives the following description of the state of things in the Turkish provinces South of the Balkans:—

"Depopulated and burnt villages—the inhabitants fled excepting a few who are hovering about the camp begging for the means of keeping life within them; crops and fruit in abundance in the fields and gardens, but none to gather them; no shops, in fact no provisions except what the army brings with it—all is silence and desolation. Who can foretell how long this misery will last? The original inhabitants dead, or at all events gone no one knows whither, ruined and houseless if they return, what hope is there for the future whichever side may ultimately conquer? This is not alone the case in the limited district of the march of each army through Roumelia, but extends a hundred miles on either hand. Pillage and incendiarism are the regular

occupation of Circassian, Bashi-Bazonk and Bulgarian, and neither spares friend nor foe in the favourite pursuit. Many a day must elapse before the Valley of Roses and the country again smiles, or is inhabited, or joins in the country's burdens. Financially, at all events, the Sultan would have been decidedly a gainer had he listened to reason when the voices of friendly nations were unanimous in their counsel. Now, if he even come triumphant through the tremendous struggle, what does he gain but the saving, for the moment, of a country which before the war was perhaps the best cultivated, the richest, and could have been made the most contented of any province of the Empire? In exchange he may keep the carcass, but the soul will have fled. Discord will have become more bitter than ever if the scattered remnant of his former subjects should return to their ruined habitations.

If the state of Roumelia is hopeless, what will that of Bulgaria proper be? Fortunately the page of history is closed for a moment, or even a Sultan might pause and meditate.

A further peep at the scene of desolation is offered in the following extract from another narrative:—

"I returned to Yeni-Zagra the following day. I saw no Bulgarians there, only Turks and Jews. The bazaars and a great many houses are burnt. I then took a horse, and went to Eski-Zagra, about twenty miles distant from Yeni-Zagra. Our road lay across a beautiful plain, finely cultivated. During the whole distance as far as the eye could reach the villages were destroyed. At only one place did I see any human beings, and there a few Turks were threshing grain. The harvest had been gathered and the wheat stacked in small piles, but there was not a soul to gather it home. The Government has given notice that anyone who will thresh the corn may have one half for his trouble. I was informed by the Kaimakan of Eski-Zagra that the plain between that place and Yeni-Zagra contained upwards of 100 villages previous to the outbreak of the war. Now not one remains. Most of the villages were formerly inhabited by Bulgarians. Eski-Zagra formerly contained 28,000 inhabitants. Hardly a soul is in it now. Three-fourths of the town is destroyed, the Mussulman and Christian quarters in about the same proportion. Not a shop remains. All the churches have likewise been destroyed. A few Turks are now returning to the ill-fated town.

While at Philippopolis the British Consul informed me that he knew a Greek physician who had been sent to Eski-Zagra by the Government to bury the dead. He took 300 men with him. He says he buried between

5,000 and 6,000, mostly Bulgarians. They had been killed after the capture of the town by Sulciman Pacha. I myself saw the corpses of about 30 men lying about. I did not visit many parts of the town. I came upon these in different places on my road. Some were in the houses and others in the streets. The smell was not very bad; the heat and dryness had turned the faces completely black, giving the bodies the appearance of mummies. Their features were so unchanged that had I known them in life I should have recognised them in their present state.

Between Karabounar, Yeni-Zagra, and Eski-Zagra, a distance of about forty miles, I only saw two Bulgarians; these had been found in hiding at the latter town while I was there. I fear that by this time they have gone to swell the list of Bulgarian dead. I returned to Adrianople on the 2nd Sep., and that day I saw 22 Bulgarians hanged. I met Dr. Stoker here, of the Red Cross Society. He told me that while at Kezanlik he had to dismount from his horse and lead it, to prevent its stepping on the Turkish wounded, who were lying in hundreds on the roads."

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## INTELLIGENCE.

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ABERDEEN.—Brother Henderson, referring to the recent visit of the Social Science Congress to Aberdeen, encloses a speech of Lord Gifford, on the unsatisfactory state of public law, and the necessity of a right system, at present unattainable. Brother Henderson says:

"The speech is, in many respects, rather a remarkable one, and public opinion says it is rather ideal and abstract. To those, however, who are looking for a divine system of government, soon to be established, the speech has a sound metallic ring. When I had perused Lord Gifford's speech, I thought it would be wise (and likewise a duty) to at least attempt to bring under his notice the purpose of God in establishing a divine system which would meet the ideal system of his speech in every detail, and likewise bring about that which was to him a problem. I, therefore, sent him the pamphlet, *Kingdom of God* and a copy of *Eastern Question*, along with my letter. I did not expect to hear of the matter again, beyond an acknowledgment of my letter. Lord G., however, sends a short but very courteous letter, thanking me for the pamphlets, and adds that he will take an early opportunity of deliberately perusing the *Lectures*. I thought it might interest you, somewhat, to know that one of the great lawyers of the nation has promised to look into these things. It is no doubt our earnest wish and prayer that Lord G. may be brought to a knowledge of the truth. But our wish, I am afraid, may never reach the length of a hope of expectation. 'It is a hard thing for a rich man to enter the kingdom.'"

The following is a cutting from a local paper:—"Last night Mr. Robert Ashcroft gave a lecture in the ball-room of the Music Hall Buildings, on the 'Ministry of the

Modern Pulpit; why as a believer in the Bible I have discarded the title reverend and its emoluments.' Mr. James Mowatt occupied the chair. Mr. Ashcroft was minister of the Congregational Church, Rock Ferry, for four and a half years, with a stipend of £400 a year; and he states that while occupying that position he came across a book by Robert Roberts, entitled 'The Bible in Relation to the Faiths of Christendom.' The perusal of the work drew his attention to the teaching of Scriptures respecting various particulars of Christian faith. The result was that he renounced his connection with the ministerial office and entered into business. The leading ground stated by the lecturer for the demission of his ministerial functions was that the teaching of modern religion, as regards doctrine and practice, the assumption of the title of reverend and a salaried ministry, &c., are at variance with the teachings of the Bible. He believes that the system of faith and practice represented by the community known as Christadelphians is the one that is most consistent with the teachings of the Bible. That system he is now engaged in explaining in the course of six lectures, of which the one delivered last night is the first. There was a fair attendance at the lecture."

BIRMINGHAM.—During the month, the following persons yielded obedience to the truth in the way appointed: EMMA MARIA VENN (18) and ANNIE SOPHIA VENN (16), both the daughters of brother and sister Venn; BETSY TODD (38), wife of brother Todd, formerly Church of England; HENRY CHAPMAN (18), carpenter, formerly neutral.

Sister Bailey, widow of the late brother Bailey, fell asleep on Monday, Oct. 8th. Her end was very sudden. She was in good health up to the previous Friday, when she had a stroke while walking in the street.

She was taken home in a state of semi-unconsciousness and never rallied. She has survived her husband seven years. She was one of the oldest members of the ecclesia, having been connected with it from the very beginning. She leaves behind her a large family of daughters, most of whom, however, are in the truth and doing for themselves. She was interred on Sunday, Oct. 15th, when a very large concourse of brethren and friends followed her to the grave. Brother Shuttleworth took occasion to discourse to them of the perishing nature of man and the true hope of the gospel in Christ.

Death, in another sense, has removed from us brother Chatwin, who resigns his connection with us without giving a reason. But the reason is not unknown. He gave up the daily reading of the Scriptures more than twelve months ago, and has been visibly dying for a long time. The cause is specified by Christ in the parable of the sower. The cares of this world and the lusts of other things entering in have choked the Word. The particular thorn in his case has been the study of Gentile law with a view to a place among the people who bind on men's shoulders burdens grievous to be borne and will not move them with one of their little fingers. He asks to be allowed to depart, without the "annoyance" of an interview. He may escape this annoyance now; but there is an interview waiting ahead which he cannot avoid. God grant him mercy in that day: but it is written, "Whatsoever a man soweth, that shall he also reap."

The annual meeting was held on Oct. 4th. The brethren serving in the various duties of the ecclesia were re-elected. The number of the ecclesia, after deducting all losses, is exactly 300, and the Sunday School 200. There has been a large spending during the year for a variety of purposes, but the brethren have contributed liberally, and there is no debt. All things prosper among us, for which we give God thanks.

The Sunday evening meetings have been occupied as follow:—Oct. 7th, Adam and Eve.—(Brother Shuttleworth.) Oct. 14th, Hell-fire.—(Brother Shuttleworth.) Oct. 21st, Hymn Book Theology.—(Brother Ashcroft.) Oct. 28th, Question Night.—(Brother Roberts.)

BRISTOL.—Bro. Baker reports the following additions, during the past month: Sep. 2nd, his wife, KATE GERTRUDE BAKER (25), formerly associated with 'The Brethren'; Sep. 30th, THEOPHILUS MONDEY (30), formerly Church of England; Oct. 10th, Mr. and Mrs. OLIVER, who were immersed at Frome. Brother Baker says: "We now number 23. Many more are throwing away human traditions, and are waiting to be fully persuaded. The lectures have been as

follow:—Oct. 9th, The Nature of Angels—(Brother Baker). 16th, The Promises made to the Fathers.—(Brother Ray). 23rd, The House of many Mansions.—(Brother Chandler). 30th, Has Man a Never-dying Soul? —(Brother Bardsley). The meetings have been pretty well attended."

CREWE.—Brother Booth writes: "On September 22nd, we rejoiced to see further fruit of our labours here. I assisted three more to put on the blessed name, by which alone we are saved. They are WILLIAM GUEST (36); ELIZABETH YEOMANS (23), both formerly Wesleyans; and HANNAH SWINNERTON (22), wife of brother Swinnerton, and formerly Primitive Methodist. Brother and sister Swinnerton have gone to reside at Betley. This is a source of sorrow to us, but we have consolation in the fact that they carry the true light with them, and may, under God's blessing, be the means of leading others into the right way."

DALBEATTIE.—Brother Caven reports the obedience of GEORGE REID (21), granite polisher, formerly connected with the Plymouth Brethren. Brother Caven says:—"There are five of us in fellowship now, and four of the sect that we lately belonged to (the Plymouth Brethren), are almost persuaded. What treasures there are in the safe of truth when one has the key to unlock it: that is the gospel of the kingdom. But no wonder that the pure words (Psalm xii. 6) can't be counted and used to the glory of God, when the safe is locked up and rusted. 'Oh what cobwebs we find in the cellar when the light is let in.'"

DERBY.—Brother Taylor reports: "Brother Ashcroft delivered three lectures in the Corn Exchange in this place. Dates and subjects as follow:—Thursday, August 23rd, The Ministry of the Modern Pulpit; its Doctrines and Practices; why as a believer in the Bible I have discarded both, with the title 'Rev.' and the emoluments associated with it. Friday, August 24th, Power over the Nations: to whom it will be given, and for what purpose? Sunday, August 26th, The Nature of Man: his state in Death; the promised Redemption; the true explanation of the prominence given in the New Testament to the doctrine of the Resurrection.—The attendance was poor at the two first lectures, but better on the Sunday night. On Sunday, September 9th, brother Roberts paid us a visit, and delivered a lecture on the War in the East, and what it means in relation to the long-announced purpose of God to send Christ to take all the Kingdoms of the World to Himself. This lecture was well attended, and we hope that good may accrue from what has been done."

DALKEITH.—Brother Stokes reports:—"Our meeting place is again changed. On Sunday, Oct. 7th, we met, for the first time,

in the Forester's Hall, Buccleuch Street, a small hall built in connection with a larger, and capable of seating 100, in a nice quiet situation. The want of a proper place to meet in has hitherto been felt to be a great drawback to the truth here, but we hope that in our success in obtaining this place that difficulty has been met. The hour of meeting is as formerly, 11 o'clock. On the occasion of our opening of the place a number of the brethren and sisters from Edinburgh were with us, when brother C. Smith exhorted us to walk worthy of the name unto which we have been called. Brother Smith also lectured at 2 o'clock, when a goodly number of the alien came to hear the 'strange doctrine,' viz., 'The immortality of the soul and eternal torments unscriptural and destructive of the glory of the Christ.' Brother Smith invited questioning, but none seemed to possess moral courage enough. Marked attention, however, was paid to the lecture. On the Sunday following, a number of the brethren and sisters from Edinburgh were again with us, when brother Blackhall exhorted us. In the afternoon, brother Grant, of Edinburgh, lectured, his subject being 'The gospel of the nineteenth contrasted with that of the first century.' On this occasion, as before, patient attention was given to what was advanced by the lecturer. We will be happy of a visit from any brother who may be travelling this way."

FROME.—Brother Hawkins reports:—"On Sep. 16th another out-door meeting was held at Radstock, between three and four hundred persons being present. At the close a number of questions were asked, and answered by brother Chandler, of Bristol. The people were very orderly, and we got away without the uproar which we experienced on the previous occasions. It is a very pleasing duty to report the obedience of SOPHIA ANN KIMBY (23), who was immersed into the sin-covering name of Christ on Sep. 25th. Sister Kimby has been living with us the last three years, and has been looking into the truth about eighteen months. On Oct. 10th we also had the pleasure of immersing Mr. and Mrs. OLIVER, formerly connected with the brethren. Brother and sister Oliver reside in Bristol, and will in future meet with the ecclesia in that city. Sister Oliver is sister in the flesh to sister Hawkins. Their obedience is a cause of rejoicing. On Oct. 14th brother A. Andrew, of London, gave a very good lecture in our meeting-room, upon 'Hell and its Inhabitants.' Our room was quite full on the occasion. We thank God and take courage."

GLASGOW.—Brother Nesbit writes:—"Since last communication, three more have obeyed the truth here. WILLIAM BLAIR, resident in Greenock, was immersed

on Sunday morning, Sep. 15th, JAMES JOHNSTON, Sep. 23rd, and JOHN GRAHAM, Oct. 7th. The last mentioned first heard the truth at a public discussion on the 'nature of man' in Govan two or three years ago. Brother James Wood, lately of Edinburgh, having removed thence to Dumbarton, will occasionally meet with us. During the month of September, we have had a visit from brother Ashcroft, of Birkenhead, who delivered a course of four lectures in the City Hall and City Hall Saloon, on Sunday, 23rd, Wednesday, 26th, Friday, 28th, and Sunday, 30th. The City Hall, which will seat about 3,000, was occupied on the Sunday evenings, and the Saloon, holding between 400 and 500, on the Wednesday and Friday. There would be about 800 present at the first lecture, about 400 at the second and third, and about 600 or 700 at the last. The audiences were most attentive, and a good quantity of our literature was disposed of to the public. The brethren here are hopeful that good may result from brother Ashcroft's effort. The lectures delivered by the brethren here have been as follow: Aug. 26th, Our Faith not Founded on the Tradition of Men, but on the Word of God.—(Brother W. Robertson.) Sep. 2nd, Eternal Torments not the Everlasting Punishment of Scripture.—(Brother Jas. Nisbet.) Sep. 9th, What Life, Death and Immortality are.—(Brother T. Nisbet.) Sep. 16th, The Gospel: in what does it consist?—(Brother Jno. Leask.) Oct. 7th, The Inheritance Promised to those who love God.—(Brother Ritchie.) Oct. 14th, Christianity and its Counterfeits.—(Brother Jas. Nisbet.)"

GRANTOWN AND THE BUCHAN DISTRICT.—Brother Robertson writes: "On the 6th of September, I took a run among my friends and brethren in Buchan, and was with the brethren in Pitsligo, on Sunday, the 9th, when seventeen met together to break bread in memory of our absent Lord. I tried to help them all I could, exhorting forenoon and lecturing in the afternoon. There were some strangers present at both meetings, especially in the afternoon. Brother and sister Campbell, formerly withdrawn from, were united again with the brethren in the fellowship of the truth. This was brought about to the happiness, comfort and satisfaction of all concerned, the brethren expressing themselves that they had gotten a day of happiness, joy and gladness to go in the strength of for some time."

HALIFAX.—Brother Firth reports: "The brethren and sisters here have been encouraged by a visit from brother Parkes, of Brierley Hill, who spoke on Sunday evening, September 16th. We persevere in keeping the truth continually before the public here, that when the Master appears, may we be accounted worthy of a partici-



pation in the glory and honour of the age to come. The lectures for the month have been: Sep. 2nd, Jerusalem in the age to come.—(Brother Smith.) Sep. 9th, The Second Birth.—(Brother Goggins.) Sep. 16th, Peter's Keys, what they unlocked, and how he used them.—(Brother Parker.) Sep. 23rd, The Anger of the Nations.—(Brother Thomas.) Sep. 30th, Jesus Christ and him crucified.—(Brother Dyson.)

HUDDELSFIELD.—Brother Joe Heywood writes.—“The small ecclesia here, while rejecting the false theories of brethren, so-called, are contending for the faith and hope of the gospel, and upbuilding one another on the foundation stone laid in Zion—our Lord Jesus Christ. We regret that business matters have removed brother Sill from amongst us to Settle, where, we trust, he will be a light-bearer for the truth. He is quite alone in that place, and would be glad of the fellowship of any passing that way. The brethren have appointed brother Heywood to act as secretary in his place, who will be glad to see any brethren who may be coming this way. (Address, Joe Heywood, blind maker, Green Street, Huddersfield.) The subject of lectures for the past month have been: Who shall dwell with Everlasting Burnings?—(Brother G. Drake.) 30th, The Hope of Israel, or why was Paul bound with a chain?—(Brother F. Cheetham.) October 7th, Jesus Anointed, the King of Israel and the future Ruler of the whole World.—(Brother Heywood.) 14th, The Sect everywhere spoken against.—(Brother G. Drake.) We have a few interested hearers, one having intimated his desire to be in Christ when a sufficient knowledge of the truth is attained.”

LEEDS.—Brother W. H. Andrew writes:—“I have pleasure in reporting another case of obedience to the truth in this town. On September 19th, THOMAS PHILPOTTS (17), formerly Primitive Methodist. He was teacher in the Sunday School, and about twelve months previous to his immersion, had commenced to preach in connection with that body. This addition to our number is counterbalanced by the loss of brother Watson, who, I regret to say, has accepted the ‘No-will’ theory, in consequence, it appears, of having often come in contact with those holding it. This theory has not much troubled the Leeds ecclesia, although so near the source of its origin. Brother Watson appears to be the only one affected by it. During the months of August and September, we received some welcome assistance in the proclamation of the truth from brethren visiting Leeds. Aug. 26th, The Son of Man; his past Shame and Future Glory. Sep. 2nd, How to search the Scriptures in order to become wise unto Salvation—both by brother A. Andrew, of London. Sep. 9th, The Sons of God: who are they? and how to

attain to that position. Sep. 16th, Jehovah's Covenant with David and its fulfilment by Jesus Christ—both by brother Mitchell. Sep. 23rd, The Glorious Gospel of Jesus Christ, by brother C. Smith, of Edinburgh. Sep. 30th, The Resurrection unto Life, by brother W. H. Andrew.

MANCHESTER.—Brother Smith reports that on Tuesday evening, October 2nd, a young man named JAMES MOORE put on the sin-covering name of Christ in baptism, and now meets with the brethren to keep him who brought salvation to light in remembrance every first day. We have had the comfort and encouragement of two very well-attended lectures this last month, one by brother C. Smith, of Edinburgh; the other, by brother Shuttleworth, of Birmingham, both treating on the Nature of Man.

NOTTINGHAM.—Brother Kirkland writes: “I have to report the removal of brother and sister Burton, who have once more gone to Leicester, brother Burton having obtained employment with brethren Collyer and Dunmore. I also enclose an account of Sunday school treat, received from brother Sulley too late for last number of the *Christadelphian*. It is as follows: ‘On Aug. 29th, we had our first Sunday school treat. The children (upwards of 50 in number) were taken in a conveyance to a neighbouring village, where tea was provided. Although the weather had been very unpromising for several days prior to the day of the treat, we had a beautiful day, not a drop of rain or a cloud to interfere with the pleasure of the party. The day was thoroughly enjoyed. Hymns were sung, and a few remarks were made by the superintendent, pointing out the source of the blessing we enjoyed. There were some brethren and sisters at tea, also some strangers. The children seemed to enjoy the drive to and from the place of meeting as much as anything. The journey was made in perfect safety, due in part to the care of brother Dobson, who lent us his dray for the occasion, and put some boards round the side to prevent accidents. Altogether we think our first Sunday School treat quite a success.’” To the regret of all concerned, brother Lake has removed from Nottingham (in consequence of a change of situation) to Windsor. Brother Lake is alone at Windsor and will be glad of a look in from any brethren passing under the shadow of the walls of royalty.

PETERBORO.—Brother Royce writes:—“I am pleased to have to report the addition of one more to our number as a candidate for God's kingdom and glory: AMELIA CLARKE (25), wife of brother Clarke, put on Christ in the appointed way this evening.”

WHITBY.—Brother Clegg writes:—“I have, this month, to report to you the immersion of KATE FOWLER (15), and also

her death, which happened about three weeks after. Her younger sister, Maranatha (a name suggested by brother Shuttleworth) also died within a few hours of the same time, necessitating an unusual funeral, which was attended by a numerous company, who had an opportunity of again hearing in what a Christadelphian's hope consists. Her fight of faith was short. By the grace of God may its result be victory at the appearing and kingdom of our Lord Jesus Christ."

WISHAW.—Brother Kay (for brother Hodgson, who was pre-occupied) reports thus:—"We had the pleasure of a visit of brother Ashcroft in the first week of October. He delivered four lectures, two in Wishaw, and two in Motherwell. The people in Motherwell turned out much better than they did in Wishaw. In both places and at all the lectures the people were very attentive, and seemingly interested. What brother Ashcroft set forth was clear, forcible, and impressive; so much so that you would have thought it was scarcely possible to resist the truth. I have no doubt but a very favourable impression would be made upon many who heard him at the time, but it is too often the case that these impressions fades away. Time will show whether any fruits come, but one thing is certain, the brethren here were all much refreshed by his visit. The feeling was universal amongst us—sorry to part. "When will you see us again?"

#### CANADA.

GUELPH.—Brother Evans reports four immersions as follows:—JOHN PEARN (25), chairmaker, formerly neutral. ISABELLA ILES (20) and her sister ANNIE ILES, daughters of brother and sister Iles, of Eden Mills, and ELIZABETH MARY FLETCHER (19), daughter of brother and sister Fletcher of the same place. Sister Isabella Iles, in a letter, writes as follows:—"Father and mother have been constituents of the 'one body' for the past nine years, consequently we have been brought in contact with the true belief through them for the same period of time which reaches half to our childhood; such being the case, you can easily understand that we were never much concerned about any of the creeds of Christendom, or evinced any prejudice against the only way of life." Brother Evans adds: "I may state that sister Isabella Iles has won exceptional honours in the institutions for the acquisition of the knowledge and wisdom of the world, which can never give eternal life, wherein lies the excellency of the knowledge of Jesus Christ, which she has now embraced. Our sister has departed for Strathroy in her capacity of schoolmistress

there, and where, as far as we know, there are no believers of the gospel." Brother Evans further says: "Availing ourselves of your kind permission, we have, in conjunction with brother R. S. Weir, of Toronto, reprinted 1,000 of your *Prophecy and the Eastern Question*, but though advertised, they are not in the demand the subject should warrant. The rise in the price of wheat or revival of what they call good times, are themes much more congenial to the carnal mind. The fact is this generation, like those which have gone before, is destitute of faith towards God, who though wonderful in counsel and excellent in working, they regard not the operation of his hands, and apparently care nothing, though their judgment slumbers not.—On the occasion of a visit from brother A. Sintzenich, of Rochester, N.Y., a well advertised course of lectures by hand-bills, posters, and press, brought together about 150 persons on Sunday, and about one-third of that number each night after. Brother S. did well, and was attentively listened to, with what result time must reveal. Brother Gunn arrived back safe in time to take the chair at one of our lectures. His subjects were as follows:—Sunday, Sep. 2nd, at 2.30 p.m., The Eastern Question: its solution only possible by direct intervention of Deity. Tuesday, 4th, at 7.30, The calling of the Gentiles and the principles upon which they are saved. Wednesday, 5th, at 7.30, The question of the Jailor: 'What must I do to be saved?' considered. Thursday, Sep. 6th, The name of the Father, of the Son and of the Holy Spirit, and Baptism into this name for the remission of sins."

#### UNITED STATES.

ELMIRA (N. Y.)—Brother Hall reports one immersion during the month, viz., on the 9th of September, BESSIE R. STIRLING, youngest daughter of brother and sister Stirling.

LAFAYETTE.—"Dear brother Roberts,—I am sorry to have to trouble you again with a change of address, but indeed I have moved several times since sending the last address; in these times there seems no continuing city here, but we rejoice in the near expectation of the rest that remains for the people of God. I have a steady situation about 10 miles out of the city of Philadelphia; our house is on the side of a hill, amongst some of the fairest scenery I have seen, but very isolated. We often think what a pleasure it would be to have some of the brethren or sisters we know in England or Scotland visit us here, or rather if we just had this home near enough to them. If the Lord delay his coming, I hope we may return yet ere long to Britain. We are always glad to see the *Christadel-*

phian. We have never read anything in it that we do not most heartily endorse, *i.e.*, of the Editor's. Above all we prize the 'Sunday Mornings.' I always reserve it to a quiet hour when I can read it undisturbed and partake of its aspirations. Yes, we all need to be exhorted and reminded—one meets with so few who seem to think of a high standard of faith and works and of serving God with single eye and whole heart. Therefore your addresses always make me sad and glad—sad, feeling how far short I come, but glad for the word of a brother pressing me on in the race for the prize, for oh how shall we bear the agony of being turned away as unworthy at last!"—T. LOWDEN.

ROCHESTER (N.Y.)—Brother A. Sintzenich writes: "I have just returned from a week's lecturing tour, principally in Guelph and Toronto, Canada. The ecclesias in both places received me very kindly, and earnestly seconded the effort to place the revealed plans and purposes of the Deity before the public of those two places. Very good audiences responded, and attention secured through the entering wedge of the *Eastern Question*, the wonderful and terrible events of the nearing future, as well as the practical basis of salvation, and an earnest appeal to lay hold of the hope set before them. The audiences were intelligent and seemed appreciative, and although results may not be immediately apparent, it is hoped the judgment day may reveal some fruit to this humble effort to witness the grand scheme of revealed truth. I am happy to say I found the brethren in the places visited grounded on the solid basis of the truth as revealed in the Scriptures, and with all true believers, regard Dr. Thomas's delineation of the truth, in respect of the great outlines of doctrine and practical truth, as a 'finality.' Experience has abundantly proved that just in proportion as we depart from his teachings in this respect, just in that ratio we depart from Bible truth. 'Free life,' 'trine-immersion,' 'immortal-emergence,' 'no-sm' or 'perfectionism,' and 'full-spirit birth' out of water, and many other continually recurring crochets, have no place in well-balanced minds who understand 'the mystery' of the Deity's will, and are thoroughly instructed in the Dr.'s wonderful elucidations of it. But being 'grounded and settled' in the truth, true Christadelphians do not look for 'new things' to gratify that craving desire for novelty which distinguishes those who walk by sight and feeling, and not by faith, and who are 'ever learning, but never able to come to a knowledge of the truth.' Let our brethren everywhere beware of those who are constantly seeking to introduce 'some new thing,' and who, as a general rule, while professing to do honour to the Dr.'s grand expositions, openly repudiate

and nullify him in their teachings. This class of professors may be known by their ever-changing novelties, and never having been really grounded in the truth, they make shipwreck of their faith, and many have even landed in open infidelity. Let us keep our eyes immovably fixed on the mark of the prize of the high calling in the Anointed, and we shall certainly be victors in the race."

Brother Tomlin also writes as follows: "At this writing, I have some good and some bad intelligence to send you. On Sep. 23rd (last Sunday) we had the pleasure of immersing into the sin-covering name of the Father and of the Son and the Holy Spirit for the remission of sins, ALFRED BODDY (25), formerly Baptist, son of brother Thomas and sister Eliza Boddy, and brother in the flesh and Spirit to brother Charles and Thomas Boddy, jun. During the summer we had very interesting lectures, using the *Eastern Question* as a lever to induce aliens to give heed to the wholesome words of truth and soberness, and the glorious gospel of the kingdom of God, soon to be established on Mount Zion in Jerusalem. For a long time we had very well attended and interested audiences, of which we pray some good seed may grow, to the glory of the "I will be who I will be." In this connection, I wish to state that we never have had any disorderly or unruly persons attending our meetings as reported from brethren in many parts; and as a rule, persons remain until meetings are dismissed, before going out. There are a few that are interested in the truth, and we hope ere long to see fruits of the seed already sown. The bad intelligence is as follows:—"A young man called upon me where I do business, on Sep. 14th, and gave his name as James Wiley, of Troy, N.Y., U.S.A. He stated that he had been a Christadelphian for six years; that he had been a member of the ecclesia in Glasgow, Scotland, three years, and a member of the ecclesia in Troy, N.Y., U.S.A., for three years. He spoke of brother Nisbet, of Glasgow, and of hearing brother Thomas Boshier, brother J. J. Andrew, brother Shuttleworth and brother Roberts, having heard them all lecture. Judging from his language, he is evidently a Scotchman. He is tall, rather slender, with a good honest-looking countenance and an intelligent-looking head. He said he was in straitened circumstances, and wanted to borrow some money to carry him home, and that he would send it back to me on Monday, September 17th. I asked him to send it by Post Office Order, which he agreed to do. Not hearing from him I sent a letter to brother G. H. Ennis, of Troy, N.Y., U.S.A. His reply was: 'No man with such a name, or answering your description belongs or ever has belonged to our ecclesia.' The object of my writing is

to protect the brethren and sisters, through the *Christadelphian*, from being swindled, as I have been."

SENECA FALLS (N.Y.)—Brother Algire writes of two immersions, which took place on the 15th inst, viz., JAMES W. BEERS (49), first a farmer and then a butcher, formerly Episcopal Methodist, having his attention first arrested about three years ago, when the Adventists held a tent meeting in this village; and RICHARD ROSS (33), upholsterer, a native of Sweden, where he was connected with the Lutheran denomination. About three years ago, brother Algire became acquainted with him, and in conversation with him introduced the truth to his notice; but, after a while, he joined the Episcopalians. Bro. Algire then told him he could have no further hope of doing him good, as he had connected himself with the eldest daughter of the old Mother of Harlots. However, the truth had taken effect in a good and honest heart. Brother Algire kept talking to him on the subject of the kingdom and the name, and handed him tracts and books which he readily perused, and finally began to meet with the brethren, and became thoroughly convinced of the necessity of putting-on Christ. The ecclesia, which had 9 members, now numbers 11. Some three years ago, we counted nearly double that number, but on account of disorderly conduct on the part of several, the faithful brethren were constrained to withdraw from them, and so became reduced. "But we can enjoy now," says brother Algire, "what we could not realise before, *i.e.*, that an ecclesia of orderly believers is a holy heavenly place in Christ Jesus. The names of our membership are: W. P. Wentworth, Lucinda J. Wentworth, T. K. Clark, Polly Clark, Matilda Day, William O. Day (her son), U. S. Algire, Ann Algire and son, James C. Algire, James W. Beers and Richard Ross, who meet every first day at the house of the undersigned to read the Scriptures for exhortation and the breaking of the loaf for the remembrance of him until he come."

WASHINGTON (D.C.)—Brother Boggs writes: "I send you a clipping from a paper published in the interest of a denomination called 'Christians,' published in Suffolk, Va., U.S.A. The article was written by a clergyman belonging to that sect, by the name of Apple, who is also president of a Collegiate Institute. I think the article was the result of his reading the *Twelve Lectures*, which was placed in the hands of one of the members of his church. I make it a duty, myself, to send books where I think they will be read, and results have been favourable in some places. I

believe we should work while it is called to-day. We have about 14 members in our ecclesia; we are trying to keep a 'light-stand' for the truth in this metropolis."

The following are extracts from the article referred to:—

"Theologians have followed beaten tracts. However inconvenient or unreasonable doctrines and practices may have been, it has been regarded as a sufficient answer to all objections, that such and such a course was 'orthodox;' that is, it was the beaten tract that others had followed, and one which was unsafe to depart from. . . .

"This dull hard-headed principle has, on the other hand, done much, very much, to retard the progress of true religion amongst mankind. Men adhere to things which have not one argument to recommend them, except that they have been done by others. They have been afraid to think their own thoughts until they could ascertain how far these thoughts agreed with an absurd standard of so-called orthodoxy.

"It is not to be denied that divines have contributed far less than they ought to have done towards the world's progress in true enlightenment. They have gone too much in the same beaten tract . . . and have been afraid to deviate, not so much from the Bible, as from other men's interpretation of the Bible. We have hampered ourselves by a too exclusive reliance upon the 'tradition of the elders.' Each new stride in the world of thought has taken us by surprise. A new doctrine has been denounced by us as atheistical in one age, and has been preached as truth in another. Our clergy have been afraid to investigate. They have refused to hear any new thing until they could refuse no longer. . . .

The church wants original investigators, just as such men are wanted in physics and astronomy. We want men who will think their own thoughts, and not blindly accept the *dicta* of their predecessors, just as much as such men are wanted in philosophy or chemistry. Theology is far less exhausted than is zoology or botany. The first principles of this science of sciences, are known, but there are a thousand applications of them yet to be developed.

"It is time for men whose talents might be useful to the church, if directed into proper channels, to leave off the childish trifling which consists in following up the beaten tract of exploded systems, with all the ingenuity of schoolmen, who imagined that reasoning on a *priori* system by means of Aristotelian syllogisms, would develop those truths which were only to be learned by observation and experiment." A.

# 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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## JEHOVAH'S MESSAGE TO THE WORLD.

BY DR. THOMAS.

*(Continued from page 486.)*

"JEHOVAH'S message to the world, then, is briefly this:—Ho! every one that hungers and thirsts after righteousness, to you is the word of this salvation sent! If ye believe what God has promised concerning His kingdom and glory, and His testimony concerning Jesus, He invites you to become His sons and daughters, and if children, then heirs of God, and joint heirs with Jesus, of that kingdom and glory with eternal life, on condition of doing what Peter commanded the just and God-fearing Cornelius and family to do. And what was that? Turn to Acts x. 48, and you will there find recorded these words, which you can only evade at the peril of your life—'And Peter commanded them to be baptized in the name of the Lord.'

Now these things being certainly true, what shall we say to 'the sentiments of all Christendom?' There is but one inevitable conclusion; and that is, they are the elements of 'strong delusion,' which Paul predicted would result from 'the mystery of iniquity' beginning to work in his time; and which would be all-prevading and paramount at the appearing of Jesus Christ. He styles them in the aggregate, 'a lie.' This is the scriptural designation stamped upon the sentiments of all Christendom by the Spirit of God. 'The day of Christ,' says the apostle, 'shall not come except there be an apostacy first: for the mystery of the iniquity doth already work.' But while the constitution of the Roman habitable continued pagan, it could not be politically manifested. Hence, in the early centuries there was no 'Mother of Harlots and abominations;' and

consequently no 'Harlots and Abominations,' as her peculiar progeny. But the constitution of the Roman habitable has been long since changed from pagan to Catholic. That which hindered the sovereign manifestation of the Catholic apostacy from Christianity has been taken out of the way; and we now see, in the decrepitude of old age, the 'Mother' and the 'Harlots and Abominations,' sitting upon many waters, or reigning over many people. This family of defiling women (Rev. xiv. 4), consists of what is absurdly styled 'Christendom,' in its ecclesiastical constitution and organization. Rome is the acknowledged 'Mother of all Churches.' She is the Mother of Lutheranism, Calvinism, &c., ecclesiasticized in the state superstitions of Germany, Switzerland, Sweden, Denmark, Holland, Prussia, England, Scotland and so forth. The progeny is incalculable in all the family relationships; but may be easily identified by the unscriptural and gospel-nullifying sentiments they hold in common. And 'Because they received not the love of the truth that they might be saved; for this cause,' says the apostle, 'God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness.'—(2 Thess. ii. 11.) Luther and Calvin were papists, who reformed Romanism, but left it Romish still. Their systems were the offspring of their intercourse with Rome. They were the fathers and Romanism the mother of German, Swiss, and British Protestantism; so that Protestantism may be defined as Romanism modified by Romanists less Romanized than the Papists they opposed.

But, as we have said, the members of the Romish family are easily identified by the spirit they breathe, and by the sentiments they hold in common. The following is a brief summary of the

#### SENTIMENTS CHARACTERISTIC OF THE APOSTACY.

1.—The children of the apostacy believe\* in the existence of dead men's ghosts, which they regard as the subjects of reward and punishment apart from their bodies, and as immortal, or incapable of death.

2.—They believe that good or pious ghosts are borne upon angels' wings to a heaven somewhere beyond the skies, as the place of their reward, when divested of corporeality at death.

3.—They believe that wicked ghosts descend into flaming brimstone at death, where they live in torment unutterable and inextinguishable; or, till their deliverance, in particular cases, is effected by masses, or some other expedient.

4.—Ghosts enjoying happiness in a heaven beyond the skies, they call salvation; and this salvation, in a vast multitude of instances, they regard as attainable without faith, and consequently without the obedience of faith.

5.—To this salvation, without belief of the truth and obedience it commands, they assign the ghosts of babies, and of pagans philosophically, or Socratically, devout.

6.—They hold the damnation of the ghosts of non-elect babies to fire and brimstone for ever.

7.—Believing in a "prevenient grace" salvation, without faith, they also teach a salvation by a faith wrought into the embodied ghost by what they term 'the Holy Ghost,' before, or even in the article of death; the matter of which faith they reduce to the smallest possible dimensions—profession of belief that Jesus Christ is the Son of God; which, in Scripture, is said to have been believed by 'the demons.'

8.—They believe that, apart from Jesus Christ, God is irreconcilably enraged against mankind; but that

\* We use the word "believe" here in the sense of unreasoning, pertinacious assent, implanted by tradition.

Jesus is able to pacify Him by meekly encountering His fury, which falls upon him instead of upon men, to whom he at length succeeds in reconciling their offended God. This notion is the foundation of all their superstitions and observances.

9.—Believing in the great efficacy of water, homeopathically connected or combined with 'pre' or 'subvenient grace,' they scatter it in drops upon the face of a baby, and call it baptism! This is simply absurd. But they profess to do it by the command of God, which is a palpable lie, and a blasphemy in His name.

10.—The leaders or ministers of the Apostacy 'say they are apostles,' and 'ambassadors of Jesus Christ,' 'called of God as Aaron was,' to preach and administer ordinances; while, like Balaam, the Son of Bosor, 'they love the wages of unrighteousness,' and 'cast stumbling blocks before' the people.

11.—They believe in a Millennium, which they call the invisible and spiritual reign of Christ; meaning thereby the diffusion of the influences resulting from the sky-kingdom gospel they preach, and which is to be introduced by their ministrations!

12.—They believe in the total destruction of the earth by fire at the coming of Jesus at the end of the Millennium; which they call the second advent of Christ.

13.—They believe what they term 'the Holy Ghost' strives with sinners, draws them to God; convicts, converts, sanctifies, and brings them to God, apart from the testimony of the prophets and apostles; and that they whom they regard as 'orthodox Christians,' are filled with the Holy Ghost sent down from God! This notion is the basis of all the fanaticism which, among the Gentiles, passes current for the operation of the Spirit of God. They say of what they style the Holy Ghost, in relation to the Bible, that 'the Word is too short without the Spirit;' and

14.—They believe in the saving efficacy of what they term 'death-bed repentance.'

Such is a brief outline of the trashy medley of sentiments by which the children of the Apostacy may be discerned. With the exception of the truth that Jesus Christ is the Son of God, they are a tissue of absurd thinkings of the flesh, out of which arose Paganism, Catholicism, and Protestant sectarianism. He that runs may read in the foregoing points the general characteristics of the Apostacy from Bible Christianity. And it is to perpetuate these fooleries in the conscience of an ignorant and credulous world, on pretence of loving and saving souls, that needy and ambitious men become D. D.'s and reverend divines. There are, indeed, honourable exceptions in the case of those who honestly embrace their delusions as the truth, and would incur any hazard in their service. Their honesty of purpose, however, leaves the system unchanged. That system creates them, and blinds them; and, these exceptions excepted, its advocates uphold it for feed or fame, or both, and the long-eared public pays the costs to its own destruction. They compliment the Bible, for it is the fashion in anti-papal society so to do; but they know well that they do not understand the Scriptures, and that they do not teach their traditions; and that, if they were to allow it to be explained from their pulpits, apart from their musty creeds, and 'inward teachings' of the 'Holy Ghost,' as they style the spirit of their Ghostly Apostacy, confusion would fill their Zions, and their craft would be endangered. This is the secret of their combination against the prophets, and of their calumny that 'anything may be proved from the Bible.' Hence they declare, without a blush, that 'if you serve God and have the Spirit, they care not what you believe;' as if it were possible to serve Him and have His Spirit, without believing and obeying the truth. As a general rule, they all follow the example of the Rev. Nicholas Murray, D.D., in attributing to the students of prophecy, who profess to believe what they find

there, fanaticism and distraction. It is true, they may appear as fanatical and deranged to them, as the Lord Jesus did to certain of the Jews, who said, 'He hath a demon, and is mad; why hear ye him?'—but the reason is, that the clergy and ministers of all the branches of the anti-christian apostacy, called 'names and denominations,' are profoundly ignorant of what the prophets teach; so that, when their teaching is declared, they hear a doctrine affirmed so contrary to, and subversive of, their whole system, that, like the craftsmen of Ephesus, they cry out incessantly against it, and exclaim, in the spirit of the words of an old pagan, 'Thou art distracted, much study hath made thee mad!' Shame upon the men, who pretend to be the ambassadors of heaven to proclaim salvation to the world, but are so ignorant of prophecy which reveals it, that they know not in what it consists; and of the apostolic teaching, that they cannot tell the conditions upon which it might be attained! 'Successors of the apostles,' indeed! If they were truly such, they would tread in the steps of the apostles, to one of whom the Lord said, 'I send you to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God;' instead of which, they seal up their closed eyes against the 'light shining in a dark place;' they make their darkness visible by intensifying it, and rivet the chains of Satan upon the unhappy victims who yield themselves to their direction; for all history goes to show that no city, town, village, or country, is so dark, so redundant of the deeds of darkness, as those where the clergy rule without control.

But, though darkness reigns in their kingdom, light happily shines in the sure prophetic word; where the gospel of God is promised, even that gospel that was ministered by the apostles for the obedience of faith. While, then, the sentiments of the Apostacy, styled 'the sentiments of all Christendom,' are a deadly poison, we have a powerful antidote in 'the

spirit of prophecy which is the testimony for Jesus.' This testimony is true, and overspreads the Bible. It is the Spirit speaking concerning him, to men of honest and good hearts; and any pretended spirit that does not testify the same things is a liar, and the truth is not in it: thus, *το πνευμα εστι το ζωοποιουν: τα ρηματα α εγω λαλω υμιν, πνευμα εστι και ζωη εστι—the Spirit is life-imparting: Spirit is and Life is the words which I speak to you.*—(John vi. 63.)

In conclusion, then, and as an offset to the sentiments of the Ghost of the Apostasy, which operates upon its victims apart from the written word, for which it has little or no regard, we present the reader with the following points as

#### TEACHINGS OF THE ORACLES OF GOD.

1.—Man is 'a living,' but not an immortal, 'soul.'

2.—Immortality is deathlessness, and is affirmed of incorruptible substance.

3.—'God only hath immortality;' that is, His substance is the only one in which the death-principle, or elements of dissolution, never existed.

4.—Immortality is an investment, not a thing invested. It is to be 'put on,' and is a gift offered to men as a part of the recompense of reward for pleasing God; hence,

5.—Immortality is only for those who believe what God promises, and do what He commands; and can only be attained by them in one of two ways—by rising from the dead, or by being transformed without tasting of death, as were Enoch and Elijah; and, as Paul says, the living saints will be who are contemporary with the appearing of Christ in power and great glory.

6.—'The righteous shall be rewarded in the earth; much more the wicked and the sinner.'—(Prov. xi. 31): 'the righteous shall inherit the earth, and dwell therein for ever.'—(Psalm xxxvii. 29); so that it is



manifest that the heaven to which men are invited is not beyond the skies, but to be upon the earth.

7.—'The wicked shall not inhabit the earth.'—(Prov. x. 30): 'they shall perish as the fat of lambs; they shall consume; into smoke shall they consume away;' and 'they shall not be.'—(Psalm xxxvii. 20, 10): so that when the wicked shall have been annihilated from our globe by the judgments of Almighty God, heaven in full manifestation will be on earth, and the righteous will possess it, and enjoy it undisturbed synchronically with the years of God.

8.—Salvation, in the largest sense of the term, is the deliverance of the human race from sin and its consequences; so that there shall be on earth no more death, neither sorrow, nor lamentation, nor any more pain, nor curse.—(Rev. xxi. 4; xxii. 3.) In a proximate and more limited sense, salvation is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and independent nation in the Holy Land, called 'The kingdom of God;' and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that, being subdued and enlightened by their conquerors, they may be all 'blessed in Abraham and his seed.' In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honour, incorruptibility, and life, in the aforesaid Kingdom of God.

9.—Without faith, which is the full assurance of things not seen, and which comes by understanding the word of God, it is impossible to please Him, or be saved; for men are 'justified by faith' not without it.—(Heb. xi. 1-6; Rom. v. 1.)

10.—It is impossible to worship

God in spirit, or acceptably, except by worshipping Him in, or according to, the truth.

11.—God is not irreconcilably enraged against mankind; on the contrary, He so loved the world that He sent Jesus Christ into it for its redemption; so that 'he was in Christ reconciling the world to Himself, not imputing their trespasses unto them.' This he did upwards of eighteen hundred years ago, while multitudes were his enemies. The 'word of reconciliation,' He committed to the apostles, and sent them forth as ambassadors in Christ's stead, to beseech men to be reconciled to God—(2 Cor. v. 18-21): so that, in writing to some who had become reconciled, Paul said, 'God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God, by the death of His Son, much more, being reconciled, we shall be saved by his life.'—(Rom. v. 8.) Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter!

12.—The unity of the Spirit knows of but 'One Baptism,' which is not for non-believers, nor for mis-believers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the 'One Faith' and 'One Hope of the Calling,' than that of the immersion of the subject. And this the reverend knaves of the Apostacy know full well.

13.—No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of David in Jerusalem; the personal and visible occupation of it by Messiah; and his reign thereon over the Hebrew nation and the Gentiles for 'a season and a time,' or one thousand years.

14.—The Gospel of the Kingdom is itself a prophecy unfulfilled of good things to come, promised in the covenants made with Abraham and

David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His name by 'the obedience of faith,' after the example of Cornelius and his household.

15.—The 'One Body,' or *εκκλησια*, termed 'the church,' is the aggregate of those who have been the subjects of *κλησις* a call *εξ* out of the Hebrew and other nations to God's kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptized into the One Name of the Father, and of the Son, and of the Holy Spirit. These *εκκλητοι* or *called-out ones*, are God's *κληροι*, clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep's clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!

16.—In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them.—

(John. vii. 38-39): therefore the gift of the Spirit is not necessary to work faith in them, or to enable them to believe.

17.—The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come.—(John xvi. 13): hence it is styled 'the Spirit of truth whom the world cannot receive.'—(John xiv. 17.) In the days of the apostles, this Spirit was given by God to those who obey Him.—(Acts v. 32.) Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whoever else may have the Spirit, such practise deception upon themselves in imagining that the Holy Spirit, 'the Spirit of truth,' resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostacy, which is the Spirit of error, is the only spirit they possess.—*Herald*, 1856.

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## EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT.

(Continued from page 492).

*Thursday*.—My attempt to avoid treading upon "evangelical" corns last evening was not very successful. I am requested to abandon controversial topics, and preach the gospel. To my very natural question, *which* gospel? no satisfactory answer is given. Is it the gospel according to Cardinal Manning, or the Archbishop of Canterbury? Mr. Moody's gospel, or that preached by such men as Page Hopps, Baldwin, Brown, and Dean Stanley? The gospel of the "High,"

"Low," or "Broad" Church party? The glad tidings emanant from the two Houses of Parliament (which may be composed of Unitarians, Roman Catholics, Jews, infidels, &c.,) or the good news as preached by a Dissenter like myself, who, as Horace Smith says, "refuses the communion of the Established Church under the absurd and fantastical notion that Christianity can exist without a state religion, an enormously-endowed priestly nobility, wealthy sinecures,

pluralities, non-residence, over-paid drones, hunger-pinched workers, with all the other advantages which so happily characterise our Established Church."

Strange that all these embodiments of theological discord and contradiction should put forward a common claim to the possession of the "One Spirit" (Eph. iv. 4) of Truth! They cannot *all* substantiate such a claim. I question if *any* of them can. To which of us is an unprejudiced outsider to look in his bewilderment? I hope he won't look to *me*. Nor should I feel at liberty to refer him to the two eminent divines who are now warring a doubtful warfare in the pages of the *English Independent* over the *atonement*. This is an all-important and fundamental doctrine surely. And whatever the truth on the subject may be, I am sure these two doctors are not both alike taught and guided by "that one and self-same Spirit." How very singular that men who claim to have the Spirit of God should yet be compelled to resort to *argument*, based on sundry texts of Scripture! In my judgment, this amounts to an admission that we have the Spirit just in proportion as we have the written Word. Divergent conclusions are not the legitimate offspring of that which the Spirit has caused to be written for our learning. The people of God are mentally and spiritually what the Bible makes them. I cannot see how in any other way they can be transformed by the renewing of their minds.—(Rom. xii. 2.) It is a curious and instructive circumstance that some of those who believe in "the abiding presence of the Holy Spirit in the Church" from the apostles downwards, do not attach much importance to the Scriptures, and can never be got to talk about "the dark ages," or the reign of that valiant defender of the faith—King Henry the Eighth! It is impossible for me to believe that God is the author of the confusion which I see in the religious world, whichever way I turn. If it were an unpardonable sin in the time of Christ for men to

attribute to Beelzebub the miracles which he wrought "by the finger of God," what must it be to ascribe to the Holy Spirit religious phenomena, which simply outrage reason, produce sceptics by the score, and are opposed to everything one knows of the Spirit's work and teaching in ancient times?

*Friday*.—In further conversation with a friend about the inexpediency of a controversial method in the pulpit, he tells me that all the churches of Christendom are "agreed upon the main point." Nothing can induce him to forego this insane conclusion. In vain I remind him that two of the foremost men in the Congregational ministry are coming to hard words with each other about this very "main point." And the churches generally are disputing among themselves as to what it is the gospel saves us from, and how it saves us from it? For my part, I cannot see how I am to believe the gospel, if I know nothing of the peril from which it proposes to deliver me. If I am expecting a deliverance from something else, I certainly am not believing the gospel. How can I pretend to say that I believe one declaration so long as I believe some other which renders the first impossible and puts it entirely out of court? The penalty of sin cannot be "an open question" with those who are prepared to insist upon a belief of the gospel as indispensable to salvation. And here it is that the theological voices of these days are specially inharmonious and contradictory. Universalists (who would not even draw the line at Judas, Nero or a Bashi Bazouk), profess to preach the gospel. So do believers in a full hell of "eternal torments." And so Messrs. White, Dale, Minton & Co., who, however, do not urge their peculiar view as an integral part of the gospel, but occasionally refer to it in measured and cautious phraseology—even themselves acknowledging that a stranger might attend their ministry for a considerable time without discovering what their teaching on this great subject was. Their excuse is

that the churches are not ready for the truth on this point, and that it is not essential. Is the gospel of the Son of God to wait till the prejudices of pious people subside, before it receives full and proper treatment at the hands of men who claim to be his ambassadors? And who is authorised to state that one part of God's testimony is "essential" and another not? To me it seems very essential, indeed, that unrighteous men should know whether "the end of these things is death" (Rom. vi. 21); or whether the end of these things is their *endless* continuance in exasperated forms. Paul was "not ashamed of the gospel" he preached. A valuable declaration. Commend me to that of which the great Apostle of the Gentiles was not ashamed. Doubtless it was a reasonable and a righteous thing. But whatever it was, it would neither be prudent or safe for me to preach it. A sense of shame accompanies every glance I take at the other side of those glad tidings (?) which are supposed to form the main burden of my ministry. God is there held forth to view in aspects of vindictiveness and savagery which completely darken my conceptions of His wisdom, His righteousness, His love. The deliverance of a dozen or two from the unmentionable pangs and horrors of the popular hell is made to depend upon the fervour of the Church's supplications, the depth of its groans, or the timely advent in that particular locality of Messrs. Moody and Sankey! My inability to co-operate with these gentlemen is looked upon as an unmistakable sign of spiritual degeneration on my part, and I am adjudged indifferent to the salvation of my fellow men. Yet if I could persuade myself that their gospel is that which was preached by the apostles in the first century, I should not hesitate a single day. My conviction is that where these men now address thousands, they would only speak to units, were they to exhort the people to submit to the arrangements that were considered necessary then. *They dare not do it!* Nor is there a minister in the whole circle of my acquaintance, who has

courage enough to address devout Gentiles in the words which Peter spoke to devout Jews on the day of Pentecost—(Acts ii. 38). And I am sure his fear to do so would not arise from a belief that these apostolical requirements had been already complied with. The same apostle declares that "baptism doth now save us."—(1 Peter iii. 21). Cowards that we are! Who among us would venture to reiterate the plain statement in his pulpit? Yet *the words are simply untrue* if we can be saved without baptism. An enlightened wish to be faithful to the Scriptures in these days of Revivalism and mawkish sentimentality, is an exceedingly inconvenient form of desire.

*Saturday.*—My preparations for the work of to-morrow have been seriously interfered with by the arrival of a volume of lectures by a "Christadelphian" (rather a longish name, yet shorter than "Congregationalist"), on *The Teaching of the Bible in relation to the Faiths of Christendom*. I find great difficulty in laying these lectures down. Of late I have ceased to read *Systematic Theology*, believing it to be systematic foolishness. But here appears to be a system which promises to appeal as strongly to my reverence for the Scriptures, as to my reason. The writer has evidently had a long experience in biblical studies, and shows a command of the pen which indicates great practice in its use. His style is wonderfully chaste and piquant. There is no doubt about his earnestness. If the lectures fulfil the promise of each syllabus, then I have strong reason to doubt the safety of my position. The conclusions arrived at are staggering, at first, to one who has been trained in the ways of traditional theology, but no writer I have ever seen either makes such strong assertions or brings forward half so much scriptural logic to back them up. I have already glanced at the first and last lectures, and feel melancholy in the extreme. If the thoughts they have generated are deepened by further study of the Scriptures, there will be but two courses open to me—either I must

give up Congregationalism, or abandon the Bible. It will be useless to attempt to retain both—as inconsistent, in fact, as was the practice of the idolatrous Chemarims who worshipped and swore by the Lord and by Malcham as well.—(Zephaniah i. 5.) These lectures point out that there are not more ways of salvation than one. They convince me that in the course of intervening centuries the system of truth proclaimed by the apostles has undergone so great a change that but few of its original outlines are now discernible. I have often wondered how the difference between now and then came about, and whether it is the will of God that we should accept the modern situation of things without asking for some sound scriptural reason in justification of it. My friends in the ministry tell me that truth is *progressive*—that as the theology of the Puritans was admirably suited to those times, so the teaching of Paul did uncommonly well for the first century, and we require something for these days of railways and telegraphs, that is in advance of both. My neighbour who has just made his *debut* at the church in Hamilton Square, frankly says that he does not accept several of the inspired writers as competent authorities on the questions they treat. For example, *he would no more think of getting his psychology from them than his geography or his astronomy.* Yet he thinks their knowledge *was* knowledge then, though it is not now! This is supreme nonsense. It reduces the revelation of the Divine will concerning us Gentiles to the low level of a human code, which though admirably adapted to the reign of Julius Cæsar, would be entirely out of place in the Britain of the present day! It practically denies that God is able to cause that his mind should be embodied in a final and unalterable form. What was true concerning, say the nature of man, in Paul's day, is true now. There has been no *progress* here. When God spake upon the subject in ancient times, man was "born of corruptible seed" "in no

wise to be accounted of," "less than nothing and vanity," "as the small dust of the balance," comparable to nothing that is permanent, but to anything you like that is ephemeral and fleeting. I cannot believe that man has undergone a change of constitution so great as to render all these testimonies concerning him false. If resurrection was necessary to all future life, when the Apostle wrote to the Corinthians, it surely is so now, and we had better be content with a psychology that will leave some room for such an event. We did not come into bodies when we were born, and I cannot see how we are to go out of bodies when we die.

*Sunday.*—Pew rent Sunday. Yet not exactly so. "The quarterly contributions of seat-holders for the support of public worship will be collected this morning." This is a more delicate way of putting it. But my heart sinks within me at the prospect of having to make such an announcement. Certain brethren in the days of the apostle John "went forth, taking nothing of the Gentiles" (3 John 7), and received his special commendation on this account. How differently we do things now-a-days! The quarterly assessment would not realize a sufficient sum unless men were included of whom, certainly it cannot be said that "The Father seeketh such to worship Him."—(John iv. 23.) When Paul reminded the Corinthians that "The Lord had ordained that they which preach the gospel should live of the gospel," he surely did not mean that any part of their living was to come from men who did not believe and obey the gospel. This text is wholly inapplicable to the present state of things, although we ministers sometimes quote it in justification of the system to which we belong. First of all, we do not preach the gospel which Paul refers to. And secondly, if we did, we do not live of it, but to a very large extent we live upon the subscriptions, or seat-rents of men who care a good deal more about music and the fashions, than they do

about the gospel of the glory of the blessed God. "Whosoever will be a friend of the world is the enemy of God."—(Jas. iv. 4.) And yet in calling for these pew-rents I am recognizing and encouraging a friendship which exposes me to this scathing condemnation. These men of the world don't hate me, as they would, if I were true to Christ, and like him, testified of them that their deeds are evil. "Live of the gospel!" No indeed. Of the ignorance, the prejudice, the superstition, the worldliness of the people, if you will; but my nearest approaches to the gospel and its requirements are fraught with most peril to my temporal interests. And there is not a pulpit in existence, so far as my knowledge goes, in the occupancy of which, as a stipendiary, I should feel more secure. I am resolved to see what these Christadelphians have to say for themselves.

Their designation of each other carries with it the distressing implication that others are not what this euphonious term imports. The apparent presumption and uncharitableness herein involved need not prevent a thorough and candid inquiry into their unique position. For after all, everything hinges on the question as to how a man becomes a brother of Christ, and what constitutes him such. These things are not settled by any amount of scare-crow talk about bigotry and narrowness, but by an honest examination of God's testimony. And strange indeed, would it be, if we were not able to say by what process and on what conditions men are introduced into these divine relations, which certainly they do not enter by natural birth, nor yet by the help of any discordant theological system of unscriptural beliefs.

(To be continued.)

## PROPOSAL FOR RE-UNION.

*Republished Treatise on Jesus the Christ: with introductory letter by  
Henry Turner: W. Williams, 11, Temple Row, Birmingham.*

THIS is a pamphlet published as an appeal on the part of those known as Renunciationists (or the Birmingham section of them at all events,) for re-union with those who separated from them four years ago. It comes with every expression of kindness on the part of the writer of the introductory letter: for whom, personally, those who know him, never entertained any other sentiment than that of esteem. As union and peace, however, are results springing from preceding conditions, the appeal calls for the following remarks:—

Four years ago, Edward Turney, at that time in prominent fellowship with the truth, published to the brethren, that by the aid of David Handley, he

had discovered that Jesus, the Son of God, was not also a son of Adam, and, therefore, was not a partaker of the consequences that came by Adam's transgression. His doctrine was accepted by a number who did not see that this apparently innocent proposition cut at the root of the righteousness of God provided in the sacrifice of Christ; but rather thought it magnified the honour of his life and simplified the mystery of his death. Caught by the deception, they followed the example set them and were re-immersed, thereby proclaiming that those who did not see with them were out of Christ and in non-fellowship with them. Among these persons were those from whom this appeal emanates.

If they have changed their minds and now see they were misled, their proposal is intelligible, and there is no difficulty whatever in the way of the re-union they ask for. If they have not changed their minds, their proposal is inexplicable. Why should they seek re-union with those who are out of Christ?

Those from whom their adoption of heresy separated them would rejoice to accept the restoration of fellowship if it were offered on the basis of truth accepted and error discarded; but they cannot accept it on the basis of a form of agreement which would cover up and compromise the real issue. They cannot consent to be like those of whom God said by Jeremiah: "They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace."—(Jer. vi. 14.) To "let bygones be bygones" is a reasonable proposal when the "bygones" are of such a nature as to be sorrowed for and repudiated: but those to whom a return is proposed have no "bygones" to repent of so far as their course in this particular matter is concerned. They acted with a good conscience before God, with sorrow they were compelled so to act but seeing no alternative; and they are in the mind to act so again if necessity calls for it, which God forbid. Their position now is the position they occupied then. If the appealers of this pamphlet desire to take part in this position, as the result of a conviction that they have been seduced into a wrong position, those to whom they wish to return will gladly welcome their fellowship in it.

But let there be no misunderstanding. There can be no union in the case without unity. As the writer of the introductory letter says, "Outward unity (union he means) with discord within is far worse than open disruption." The very basis of union in Christ is unity of apprehension of him; and this apprehension of him (while including his kingship)

relates particularly to his position as the way of approach and basis of reconciliation to the Father on the part of those invited to be his sons and daughters. Jesus is this basis of reconciliation, this way of approach. It is a foundation that has been "laid," a way that has been "opened." Our approach by this way is a mental act; our reconciliation is a mental result, on the basis of a mental perception of the way the foundation was laid and the way opened. It is here where the heresy operates to the destruction of the truth. It upsets the principles upon which God invites our approach. It tells us that Christ, as not belonging to our race, has paid a debt owing by our race, and that therefore we are no longer in a position to be sued for the debt. It tells us that Christ died as a substitute for us, and that therefore we are free—free from death, free from judgment, with a legal title to eternal life.

This may not appear a very serious matter to those who have not realised what approach to God is in fact; but to those who have, it amounts to a complete obscuration of that wisdom of God in the cross of Christ, which we are called upon to recognise in coming unto God by him. If Christ was a substitute, on whom death had not come as upon all the sons of Adam, we do not see the declaration of God's righteousness in his bloodshedding.—(Rom iii. 25.) We cannot see how God is "just and (yet) the justifier of him that believeth on Jesus."—(verse 26.) If his death was a payment of our debt of sins, we do not see "the forbearance of God in the remission of sins that are past." There is no forbearance or remission if a claim is "satisfied" by payment in full: "20s. in the pound," as it has been vulgarly expressed. Nor can we see, if he died "in our stead," how his resurrection was possible, not to speak of necessary; for a death in substitution would have kept

him in the eternal grave of which the substituted were heirs. Nor can we see, if Christ's death were substitutionary and expiatory, how we can any longer be responsible for sins expiated, nor how, therefore, we can have to "give account" for the deeds of our present lifetime at the judgment seat of Christ. Thus the doctrine of judgment is undermined and gone, as we see logically illustrated by the open rejection of the judgment by the bulk of the Nottingham Renunciators.

The truth denied by Renunciatorism runs clear of all these difficulties, and enables us to see, in the death of Christ, God's dreadful majesty and the unutterable purity of His character and nature, as well as His kindness and compassionateness in forgiving such as fear and tremble before Him. He gives us in Christ crucified a declaration of His righteousness. It is such a declaration of righteousness, because Jesus was one of our race by his mother Mary; and the race was under sentence of death in Adam. In Christ dying, as the representative of the entire family of God, that which was right was exemplified. Therefore, the shedding of his blood was a declaration of the righteousness of God. God puts this declaration of His righteousness in our hands, so to speak; to identify ourselves with it, not going clear of it and saying that this having been done, we are free; but being "crucified with Christ" and baptised into his death and accepting the fellowship of his sufferings, acknowledging ourselves dead in his death and risen with his resurrection. Christ the *first-fruits*; afterwards those who are accepted through him. Christ saved first; then his brethren by union with him. Christ delivered first; Christ obtaining eternal redemption first by his own blood (Heb. ix. 12)—"for us," in italics, is not in the original, and is excluded by the (middle) voice of the verb. We obtain forgiveness for his sake—not as a right but as a

favour God bestows on our recognition of our position as expressed by the cross. Nothing has been paid; no debt discharged. God's righteousness has been declared in sacrifice and the declaration has been endorsed and accepted in the resurrection of Christ, who is offered to us as a name of forgiveness, a way of salvation and a judge of our deeds hereafter. The whole arrangement was on behalf of us, and, therefore, "for us," but not instead of us.

The basis of reconciliation is laid in the crucifixion and resurrection of a righteous man of God's own providing, who being born under the curse and partaking of it in all the evils of weakness, pain and death, could take it away in his own person by death and resurrection, and then act as a mediator for those still under the curse who could not of themselves obtain deliverance, but may obtain it by coming, in the name of Christ, in the confession of their sins, for forgiveness, and submitting to the obedience of his commandments, of which he will, afterwards, be judge and rewarder.

Renunciatorism overturns all this, and presents us with a view which involves the whole matter in utter obscurity. It gives us a man who was not a fellow-sufferer—one who was outside our race, outside the death that came by Adam, and therefore one who was not saved from it, who, therefore, is not our forerunner; not the first-fruits, not the first-born, not the head of the body, but a substitute—one punished instead of us, one, therefore, in whose death, not righteousness but the opposite is declared. It takes away justice, and puts a cloud over mercy, and destroys the judgment of the living and the dead. It does all this by denying that Jesus was a son of Adam, and a sufferer with us from the consequences of Adam's sin. It deranges the whole arrangement of God's wisdom and God's kindness: it makes salvation an inscrutable compromise, instead of the



reasonable result of efforts invited by God on the basis of His own supremacy vindicated and acknowledged, and it obliterates the principles upon which He asks the sinners of Adam's race to approach Him. Salvation by union with Christ who has obtained that salvation in and by himself is a very different idea from salvation resulting from Christ's destruction. When we come unto God by Christ we are forgiven; we are not made free because Christ endured the consequences. Nor are we released from the responsibility of our actions as candidates for eternal life, which we should be on the theory of substitution. On the contrary, we are made more responsible and will have to give account to him who stands ready to judge the living and the dead.

The simple fact of the truth renounced by the Renunciacionists being the truth concerning Christ would be a sufficient reason for standing out against all departures from it: but there is a further reason in the purifying moral tendencies of the truth in question and the demoralising tendencies of the Renunciacionist doctrine. A man's life will logically square with his views at last, when he has had time to work them out. For this reason, Renunciacionism is to be inflexibly opposed with the cry of "no compromise." It takes away the motive to circumspection by giving him to understand that Christ has expiated the whole of his sins, past and to come; and it powerfully strengthens this demoralising tendency by denying (logically

enough) that there is any judgment seat at which the saints will have to answer for deeds done. Its principal mischief, however, is experienced in the cloud it throws over the character of God, and the difficulty it creates in the way of our practically realising the scriptural declaration that He is just and holy and also compassionate and forgiving. This difficulty may not be palpable to those who have not learnt what it is to worship God in spirit and in truth, but it weighs heavily with those with whom approach to God is a reality, and relation to the judgment seat a practical calculation.

Many were misled in the controversy by applying to Christ in the days of his flesh, statements uttered only concerning his present position of exaltation and glory. This and other fallacies have since been seen through by some. If among this class are those who now appeal for union, let them say so, and there will be no difficulty about re-union; such a result would, in fact, be hailed with joy. But no proposal of union can be accepted without this. There must be a distinct repudiation of the heresy that has sown division: there must be a distinct acceptance and profession of the truth, which will heal all differences. If all cannot come to this, let those come that can, and they will be gladly received, as others have been. Enlightened men in earnest will consent to the reasonableness of this: and as for any that may be otherwise minded, it is better they should remain as they are: all of which is submitted in true kindness by

THE EDITOR.

BIRMINGHAM, *October 30th, 1877.*

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, No. 90.

*"Exhort one another daily."*—PAUL.

WE have had Daniel brought before us in the reading this morning. He is one of those whom Paul, in Heb. xii. 1, styles "so great a cloud of witnesses" surrounding us in a mental sense, and whom he holds up for our consideration with a view to our being induced to lay aside every weight, and run patiently the difficult race for eternal life. He is also the prophet to whom it was said "thou art greatly beloved."—(Dan. ix. 23; x. 11, 19). It is impossible, therefore, that we can fail to be benefited by the contemplation of his case, if we realise the facts as they are presented.

The very first aspect in which he appears is that of a sufferer of adversity. He was in the first batch of captives taken by Nebuchadnezzar from Jerusalem to Babylon, in the third year of the reign of Jeboiakim. To him and to others, this would at that time appear an unmitigated evil. Those left behind in Jerusalem would appear favoured of God, and those taken away to the barbaric land of the conqueror, abandoned of Him to their hurt. The case was much otherwise, however. The state of the case was revealed to Jeremiah after their departure. He was shown a basket of very good and a basket of very bad figs (Jer. xxiv.), and he was told that the very good figs represented those who had been carried away captive, "whom," says God, "I have sent out of this place into the land of the Chaldeans FOR THEIR GOOD." The bad figs, he was told, represented the evil inhabitants of Jerusalem who were left, and of whom he says, "I will deliver them to be removed into all the kingdoms of the earth FOR THEIR HURT." Thus the state

of the case was exactly contrary to the appearance. The apparently favoured were objects of displeasure: the apparently deserted were beloved and only exercised for their benefit.

From this we may distinctly learn the very valuable lesson concerning our own experience: that the occurrence of apparent evil is not an evidence of divine disregard, but may be an evidence in the opposite direction. It is a lesson taught directly by Paul, when he says, "whom the Lord loveth He chasteneth," and "without chastisement, we are bastards and not sons." Daniel was humbled and chastened by an experience that at the same time removed him from the sphere of future peril, and led him into a path of exaltation and renown. He did not know adversity was leading him into a large place. The glory that awaited him in Babylon was all darkness before him. He merely saw the evil, and took it submissively, though, perhaps, with tears, as other sons of God have done, including even the First-born of Nazareth. The darkest paths are sometimes the way to the sunniest plains. In all cases of divine contrivance, it seems uniformly so. Noah among the scoffers, Joseph in prison, Moses in exile, David an outlaw, are striking among many examples: and these things are "written for our learning." The application is evident: our adversity, even to the point of imminent destruction, is not an evidence that God has deserted us, but may be the way He is leading and preparing us for marvellous deliverance, even now, but certainly in the day of days—the day of Christ, when death and curses and evil shall be no more for those who in faith, commit

the keeping of their souls unto Him in well doing as unto a faithful creator.

Arrived in Babylon, the first characteristic that Daniel exhibits, as the man "greatly beloved," is particularity as to food and drink. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." "Let them give us," said he, "pulse to eat and water to drink." Some people may imagine there is nothing for us to think of in this. They say "Daniel was under the law, which accounts for his particularity; and as we are not under the law, we need not care." Daniel was under the law truly, but it is not his obedience to the law that is conspicuous in the matter in question. The law nowhere prescribes pulse and water; the law nowhere forbids the common Jew to drink wine or to eat of a well-spread table, if the food provided were the flesh of animals allowed to be eaten. We must seek a deeper reason in Daniel's abstinence, and these deeper reasons we may find applicable to ourselves. Paul says "every man that striveth for the mastery is temperate in all things." He is alluding to the public games of Greece, the competitors in which underwent a preliminary physical training, just as prize-fighters or performers of walking or other feats do in our day. "They do it," he says, "to obtain a corruptible crown." If they did not do it, they would not come off winners; they would lack the requisite "condition" if they did not place restraints on their eating and drinking. "But we (do it to obtain) an incorruptible." What is this but saying there are certain conditions of the body unfavourable to spiritual victory, and that these conditions of the body are to a large extent questions of eating and drinking, and therefore within our own power. It is undoubtedly true that we are helped or hindered by the conditions to which we subject ourselves in eating

and drinking. If we drink beer, smoke tobacco, and are "riotous eaters of flesh," we burden ourselves with a weight which increases the difficulty of the race, and which Paul's exhortation is to "lay aside." Temperance in eating and drinking, after the model of Daniel, will be found to help the spiritual man, and lead by pure paths to liberty and life.

But, of course, there is a medium in all things. This idea may be carried to an extreme, and become a hurtful hobby. Some people place dietetics in the place of the gospel, and give all their attention to theories of physical improvement, which laud them after all in the corruption and silence of the grave. We must keep things in their place. The only admissible hobby is "the glorious gospel of the blessed God:" dietetic considerations are in place if they come humbly and reverently at the service of the gospel. When they become a hobby, it is like a monkey getting on to the throne—unfortunately a very common occurrence. Their place is at the footstool of the truth; but there they have a place, and the danger is that in a licentious age like ours, believers of the truth may think they have attained perfection in attaining to that belief, and may defile themselves freely to their hurt, "with the portion of the sin-king's meat and with the wine which he drinks," instead of being found among the beloved Daniels, who are temperate in all things that they may obtain the incorruptible crown.

Looking at Daniel at a later period of his stay in Babylon, we find him surrounded with envious fellow-servants, who desire to find occasion to bring about his fall. In this position something transpires concerning him, well deserving our notice and consideration. His enemies try to find out something against him, but cannot. At last they say one to another, "we shall not find occasion against him except in the matter of his God." They could find nothing incorrect,

nothing unfaithful, nothing dishonourable in his common dealings. They could only find fault with him about his religion. Now let us remember that Daniel is one of our brethren, an approved brother, one declared in advance to be the beloved of God, one, therefore, to whom we may safely look as a standard by which to judge ourselves. Is it with us as with him, that no one can truthfully point the finger of scorn at us on the score of integrity? It ought to be so. It must be so if we are to enter the kingdom of God. No man ought to be able to say of us that our word cannot be depended on, or that our dealings are tainted with dishonour. I do not speak of slander, of course, which every man is liable to. I speak of accusation which investigation would substantiate. We ought to be without rebuke in the midst of a crooked and perverse generation.—(Phil. ii. 15.) We ought to be perfect, as our Father in heaven is perfect.—(Matt. v. 48) This is a high standard, but it is the standard of God: "Who shall ascend unto the hill of the Lord, who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul nor sworn deceitfully.—(Psalm xxiv. 3, 4) "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."—(Psalm xv. 2.) On the part of such there may be failures, which need forgiveness, and for which forgiveness is promised through Christ; but in the main, righteousness is the standard of attainments. An unrighteous man shall not inherit the kingdom of God.—(1 Cor. vi. 9.) It matters not that such a man knows the truth and has been baptised, if he lack the moral image of Christ, which the truth has been given to form within us; in fact, his standing in the truth will be worse than useless. It will be to his condemnation. It will be said he knew better and did not do it.

In the affairs of his God, the enemies of Daniel thought they could contrive to

get the better of him. The trap they laid for him brings out another characteristic of Daniel's, from which we may draw profit. They obtained the king's consent to a law that no man should make any petition to any god or man save the king only. Now what does this prove? It proves that Daniel was a man of prayer, and that his enemies knew it. Let us measure ourselves again here by the standard supplied in Daniel. We must not only maintain integrity towards men, we must also be well-pleasing to God. Integrity is truly pleasing to Him, but there is something else to go along with it. It is revealed that prayer is the acceptable offering of righteous lips. This is beautifully represented in the symbolism of the Apocalypse. An angel stands before the throne with a censer in his hand, from which ascends a cloud of incense. This incense, it is declared, represents the prayers of the saints. Now incense is a fire-caused cloud of sweet smelling vapour, which diffuses itself through the air with a grateful effect to those who may be within reach of it. The use of such a figure to represent the prayers of the saints shows distinctly the estimation in which they are held by the Almighty Father, to whom they are addressed. The question is, do we contribute our portion of this incense-cloud, causing Him pleasure? Daniel was in the habit of doing it three times a day.—(Dan. vi. 10.) David says, "Seven times in a day do I praise Thee."—(Psalm cxix. 164.) The Lord himself frequently appears, in the course of the gospel narratives, in the same attitude. He withdraws and spends even whole nights in prayer. Left to our own thoughts on the subject, we should have concluded that in his case, at all events, prayer was unnecessary. Yet there he stands before us in the act of thanksgiving, supplication, and prayer to the Father of all. His example is itself sufficient, and shows what manner of men we ought to be, as those who are striving

to be acknowledged as his brethren in the day of his glory. Prayer is needful for us and well-pleasing to God. It is a source of comfort and strength and purification; but to be effectual, it must be real. It must not be a mere repetition of words, like the prayer-saying abomination of modern superstition. It must be an act of conscious address to the Deity. To be such, certain conditions are necessary. There must first be a true confidence in God's existence, and that though He is "in heaven," He is present everywhere by the spirit. If a man lack this confidence, his petitions will be as words spoken to the heedless air. He will feel as a child feels, that he is speaking into space with nobody to hear. Prayer in that case will neither be profitable to himself nor acceptable to God, who requires the prayer of faith. How are we to attain this conviction? It is the result of evidence. The evidence consists of many things, including the Bible as the principal evidence. If the mind dwell habitually on the evidence, the conviction will come and at last fervently fill the inner man with almost the power of a living consciousness which will enable us to feel, "though no answering voice is heard," that our words are spoken in the Eternal ear, and that they will bring forth for us the blessedness of the man who trusteth not in man nor maketh flesh his arm, but who putteth his trust in the Eternal Creator, and whose hope the Lord is. It will enable us to pray the prayer of faith and to feel that the act of prayer is an act of real communion with God.

The engendering of this conviction is indeed the ultimate object of the truth in all to whom it comes. Its attainment will be the great solicitude with every earnest man. It will come to those who seek it as God wills it to be sought for, "with all your heart."—(Jer. xxix. 13.) It will not come without care and diligent attention to the things of the spirit. It is

easily interfered with. Merely sensuous exercises of the mind are unfavourable to it. It is here where "pleasure," in the conventional sense of that term, is so deadly. It dims the facts out of which the conviction of faith arises. It weakens the picture of God made on the mind by the truth, by impressing upon it other pictures for which the mind has a more powerful affinity. It comes like a cloud between us and the eternal throne, so that divine things lose their power with us, and we are dragged down to the original level of the natural mind, which is a level of brutish obliviousness to the fact that in God and for Him all things exist and have their being.

It is here where true wisdom will impel a man to avoid many things that may not be in the category of things definitely and palpably "wrong." Things even "lawful" are declared by Paul to be in some cases "not expedient." How much more is it so with the many questionable things by which we are surrounded in this pleasure-loving and God-neglecting age—things in which it is customary to say "there is no harm." No harm? Is spiritual hurt no harm? Is carnal strengthening no harm? Is it no harm to have the power of Christ weakened within you? Is it no harm to have your affections revived for an evil world, shortly to be destroyed? Is it no harm to have your moral perceptions blunted, your enthusiasm for Christ allayed, your original contentment with the present wicked state of things increased, your spiritual man enervated and weakened, your eternal life endangered? It is doubtful if people who say there is no harm in the pleasure-following of the present age, have ever truly realised what spiritual well-being is. We can only do this by daily intercourse with the holy oracles; these enable us to see "harm" in many things, where the children of the flesh are necessarily blind. They do this by

imparting to us a habit of thought and a system of sentiment which are incompatible with the whole atmosphere of worldly thought and pleasure. They, besides, tell us plainly that those who live in pleasure are dead while they live.—(1 Timothy v. 6.)

How does Daniel act in the presence of the trap set for him? Here we shall find another distinct and useful lesson. The decree came out that nobody was to pray to any god or man but to the king only, on pain of death by wild beasts. Now, if Daniel had been like some people, he would have got round the corner of this danger by some subterfuge. He would have said: "Prayer is a thing between God and me. I need not let these men know that I pray during the next 30 days. I will pray, but I need not get down on my knees or do anything else by which they will know it. Why should I run into danger? Why should I needlessly expose myself to destruction? I can pray walking on the street or lying in my bed. I will not rob God of His due; but I will take care to run clear of the trap which these men have laid." Did Daniel act in this worldly-wise manner? On the contrary. "When Daniel knew that the writing was signed, he went into his house, and his window being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime. Then these men assembled and found Daniel praying and making supplication before his God."—(Dan. vi. 10-11.) The lesson is plain. Never conceal our obedience to God from a fear

of consequences. Confess Christ before men—not with Pharisaic ostentation—not with the obtrusiveness of a man who wants to be taken notice of, but with the frankness and courage of a man determined to do the will of God, at the risk of whatever consequences it is in the power of man to inflict.

Caught in the act, Daniel was cast among the lions. He did not know he would be saved from them. He had no revelation on this point. He probably thought he would be torn to pieces in a moment. He braved the danger. He was prepared for such an eventuality, like Shadrach, Meshach, and Abednego, his companions, who, in a similar predicament with regard to the fiery furnace, while declaring God's ability to deliver them, said that even if He did not deliver them, they should refuse to bow down to the golden image. Is it necessary to point the lesson? Let us not be intimidated by the cry of rashness and imprudence when we propose to obey God rather than man. It is easy to call righteousness by wrong names, as it is easy to gild over unscriptural things by pretty titles. Let us be led of the spirit in all circumstances and we shall be safe. A thorough course of well-doing in the fear of God, and a fearless encounter of all the consequences of duty, will give us a place by the side of Daniel in the kingdom and age to come, when a compromising course for present advantage would entail the terrible result, that we should be pronounced unfit for the divine service and the divine glory of that glorious state.

EDITOR.

## WRESTLINGS:

IN WHICH AN ABRAHAMIC SOJOURNER ENGAGES ON VARIOUS SUBJECTS WITH  
VARIOUS ADVERSARIES: SOME FRIENDLY AND SOME NOT.

### No. 2.—THE TRUTH V. MORALITY.

*Abrahamic Sojourner—(pacing to and fro on the landing stage of a busy sea-port, scanning the news of the day as to the signs of the times,) is accosted by Mr. Complacent Morality—a stranger in white neck-tie.*

*Complacent Morality.—(extending his hand)—*Mr. Sojourner, I believe?

*S.—(eyes his interlocutor)—*Yes. I have not the pleasure of knowing you, I think.

*C.M.—*Perhaps not. I know you well.

*S.—*You do? How do you know me?

*C.M.—*I used to live in the same town. I have heard you often. I have your book. I was only looking at it the other day.

*S.—*Are you in trade?

*C.M.—*Eh? *(an expression stealing over his face of something between embarrassment and disgust, seeming to say: "Don't you see my white neck-cloth?")*

*S.—(who had observed the ecclesiastical token in question, but could scarcely realise that the possessor of a broad, healthy, intelligent and happy face like that beaming upon him could be one of the Pharisees)* Are you engaged in trade?

*C.M.—*No *(in a tone of increasing disgust, with a slight flavour of indignation).*

*S.—(looking at the white neck-tie).* Oh, you are in — in the ministry?

*C.M.—(relieved.)* Yes, exactly.

*S.—*Pardon my mistake. You see, I could scarcely imagine you a preacher.

*C.M.—(smiles a complacent smile).* No? Well, I have not always been engaged in preaching. In fact, it is quite a recent affair with me. I was, till twelve months ago, "in trade," as you put it.

*S.—*Well, and what section of the preaching world have you allied yourself with?

*C.M.—*Unitarian.

*S.—*Oh!—Well, that is not so bad as some of the religious bodies?

*C.M.—*Not so bad? You put it rather equivocally. There is a good deal I cannot agree with in the religious bodies generally. In fact, I am agreed with the Christadelphians on a good many points.

*S.—*Oh, indeed, what do you agree with them about?

*C.M.—*Well, about eternal torments. I don't think the wicked will be eternally tormented.

*S.—*Then, I judge you believe man is mortal?

*C.M.—*Well; yes—exactly—*(coughs as if*

*he did not quite see where he was going.)*

*S.—*Are you a believer in the Bible?

*C.M.—*Oh yes.

*S.—*You believe that it is the Word of God?

*C.M.—*Well, I believe that it contains the word of God.

*S.—*Practically that is the same thing. I go further, you know; but if you believe the Bible contains the word of God, you will, of course, be governed by that which is contained in it.

*C.M.—*To that extent—Yes.

*S.—*Do you believe that Christ rose from the dead?

*C.M.—*Oh yes.

*S.—*Then you would be led by his teaching?

*C.M.—*Undoubtedly.

*S.—*In that case you accept Moses and the prophets?

*C.M.—*Well; partly.

*S.—*I do not understand that. Christ accepted them wholly. He commended Moses and the prophets to the people as the standard of the truth and the source of their enlightenment. "They have Moses and the prophets: let them hear them."—(Luke xvi. 29.) "If ye believe not the writings of Moses, who wrote of me, how can ye believe my words."—(John v. 47.) "Beginning at Moses and all the prophets, he expounded to them, in all the Scriptures the things concerning himself."—(Luke xxiv. 27.) I do not read of him partly accepting Moses and the prophets. On the contrary, he said the "Scripture must be fulfilled."—(Mark xiv. 19.)

*C.M.—*I think we find some cases in which he rejects them.

*S.—*I do not remember an instance.

*C.M.—*Doesn't he say: "It was said unto them of old time, so and so, in the law; but I say unto you," &c.?

*S.—*Yes, but surely you do not call that rejecting a portion of Scripture! On the contrary, it is a recognition that so and so was really said as recorded. His giving a further or a different commandment, for a new set of circumstances, is not a rejecting of that which went before.

*C.M.—*I understand it so.

*S.—*It cannot be so, because Christ, in the very discourse you have referred to, says: "Think not that I am come to destroy the law and the prophets. I am not come to

destroy but to fulfil;" and again: "One jot and one tittle shall in no wise pass from the law till all be fulfilled."

C.M.—(*smiles timidly as if the ground were giving*) Why did he place the two in contrast then, saying, "But I say unto you?"

S.—It was merely calling attention to the difference between the precepts which the time had come to give to his disciples, and those delivered for Israel's national guidance. That is a very different thing from insinuating that any part of Scripture was to be rejected. So far from rejecting the parts referred to, he confirmed them. You would not say that the repeal of an Act of Parliament proved that that Act of Parliament had never been passed?

C.M.—No, but it would prove it was no longer law.

S.—It would not prove even that: it would bring it about.

C.M.—Well that is the same thing.

S.—Not exactly: the question is, not whether every commandment in the Scriptures is binding, but whether the Scriptures are a divine record of the things spoken of. Your position was that Moses and the prophets were only partly to be believed. Now, in point of fact, Christ's resurrection, which you say you believe, proves they are wholly to be believed, because he endorsed them wholly.

C.M.—Why don't you circumcise then, and keep the law of Moses?

S.—Because the Scriptures expressly exempt the brethren of Christ from obligation to observe these things.

C.M.—Not the Old Testament.

S.—The writings of the apostles do.

C.M.—But I am speaking of Moses and the prophets.

S.—Yes, but you cannot separate the writings of the apostles from Moses and the prophets in judging of the application of Moses and the prophets to us.

C.M.—That is what I am contending for.

S.—No; you are for invalidating a portion of the old Scriptures, while I am for accepting all, but governing the application of its several parts by the official interpretation promulgated by the spirit in the days of the apostles.

C.M.—You believe in inspiration, you see.

S.—I cannot do otherwise if I accept the apostles.

C.M.—Well, I accept them, but not in the way you do. I accept them as teachers of morality. I take their doctrines in so far as they are applicable to our circumstances. You know, we Unitarians steer clear of dogmatic theology. We aim to do the people all the good we can. We think we cannot go far wrong if we improve their minds and teach them to be kindly and honest and industrious, and generally lift them in the scale of humanity. You must allow that that is a good work.

S.—It depends on the standard by which the goodness is to be judged. If we are to judge by present comfort and enjoyment, then, perhaps, your work is a good work.

C.M.—Well, present comfort and enjoyment, you must allow, is a great thing?

S.—Christ and the apostles did not have much of them.

C.M.—You make such extreme applications! We are not Christ and his apostles.

S.—But we are talking of their work and of doing it. Surely you will admit that they knew, at least, as well as we, how to do the good work they had in hand?

C.M.—Yes, but circumstances change.

S.—There is one circumstance which has undergone no change since their day.

C.M.—What is that?

S.—Death reigns.

C.M.—Well, of course, we all have to die.

S.—Well, suppose the "good work" you are doing does not secure either for yourself or those you may influence, a part with Christ at his coming, what is it worth?

C.M.—But we think it does secure a part with Christ at his coming, whatever that may be.

S.—Suppose you are mistaken?

C.M.—Well, of course that would be a very dreadful thing: but we cannot possibly think we are mistaken. If a man is made a good citizen, a good husband, a good father, and a good man generally, surely his prospects for the future are improved?

S.—If we had no authoritative information on the point, I grant the argument would be plausible. It is the argument of the pagan philosophers.

C.M.—Surely you don't place us with the pagan philosophers?

S.—Your argument places you with them. Their idea was that virtue in the common sense would secure a future life of blessedness.

C.M.—They had many worse notions than that. I should say that was not a very degraded notion. I should say, in fact, it was an enlightened notion.

S.—Exactly; that is what I say—that you are pagan in your notions of the way that leads to future blessedness.

C.M.—You may call it pagan: but it must be true. Surely you would not punish a man who had been virtuous?

S.—But suppose that man is dead, it is not a question of punishing, but a question of re-calling him from the dead and promoting him to a higher existence. You know you have acknowledged your belief in human mortality. We are not dealing with imperishable souls, therefore, but with men who die and disappear. The question of their good works stands in a different position from what it would if we had to imagine them alive and immortal, and necessarily subject to the alternative of being rewarded or punished eternally, as the common theology has it. Why should



“virtue” ensure the possession of another life?

C.M.—It seems to me strange to question it.

S.—I am putting your theory to the proof. You know your course in life is founded on it?

C.M.—Yes: well, it seems to me to follow. Everybody accepts that view.

S.—The question is, what ground is there for it? Follow a man to his grave and see him covered up in the earth and left to rot: will any act he has performed, or feeling he has felt during his mortal life, bring him back to mortal life?

C.M.—(Hesitates).

S.—Will it not require the putting forth of divine power to cause his resurrection and make him immortal?

C.M.—Undoubtedly.

S.—And will not that exercise of divine power be regulated by divine reasons?

C.M.—I don't quite understand you.

S.—Well, if God makes a man immortal, will it not be for reasons of His own and not for anything man may imagine to be a reason?

C.M.—Well, of course, God will do as He will, but then He acts on certain principles.

S.—Precisely. Can we know what these principles are if He does not reveal them?

C.M.—But He has revealed them.

S.—I am happy to rejoice with you in that glorious fact; but see where it places you. If he has revealed the principles upon which He will act in the matter, philosophical speculation is excluded, and we are reduced to entire dependence upon what He has declared.

C.M.—Well, supposing it is so, how do you make out my position to be unsound?

S.—Very obviously. Christ and his apostles are our instructors in the case, and you do not submit to their instructions.

C.M.—I beg your pardon. I think you go too far there.

S.—You say you steer clear of dogmatic theology. What is the teaching of Christ and his apostles but “dogmatic theology”—that is, the knowledge of God authoritatively and dogmatically enunciated?

C.M.—Yes, but I do not object to the teaching of Christ and the apostles. I object to the creeds and dogmas of the sects of Christendom.

S.—Do you accept the teachings of Christ and the apostles?—(looks straight at C.M.)

C.M.—Oh, certainly.

S.—Then, do you think a man can be saved without believing and obeying the gospel?

C.M.—It depends upon what you mean by believing and obeying the gospel.

S.—I mean believing the glad tidings they proclaimed and obeying the commandments associated with their proclamation.

C.M.—I don't believe a man's salvation depends upon receiving theological doctrines

and dogmas.

S.—Never mind general declarations. Keep to the specific matter in hand. Christ and the apostles declared glad tidings?

C.M.—Yes.

S.—Did they not predicate the salvation of men upon their believing them?

C.M.—I am not sure about that.

S.—Perhaps you will allow me to read you a few statements on the point (*producing a pocket Bible.*)

C.M.—(looks apprehensively at the Bible produced.) Certainly.

S.—(reads Rom. i. 16; Mark xvi. 16; 1 Cor. i. 19; xv. 2; Gal. iii. 22, and makes as though he would read further).

C.M.—Oh that will do, Mr. Sojourner.

S.—Will you admit that they predicated salvation upon the belief of the gospel?

C.M.—(uneasily.) No doubt that was the view they took of the matter; and, of course, there is a considerable element of truth in it.

S.—A considerable element of truth! Do you mean that Christ and the apostles were not the authorised expositors of the truth in the case?

C.M.—Well, of course, they were the first teachers of Christianity.

S.—That is not true.

C.M.—No?

S.—Christianity, or the doctrine of Christ, was delivered ages before by the spirit of Christ in the prophets, including Abraham, who was a prophet. In fact, it goes back to the garden of Eden.

C.M.—You are too sharp for me, Mr. Sojourner.

S.—Well, we won't go into that. We will keep to the point that Christ and the apostles were sent to enlighten men as to the way of salvation. Do I understand you to deny that?

C.M.—Well, not exactly. Of course I must admit that, but I don't take it as you do.

S.—It is not a question of the way of “taking” it. It is a simple question of fact. As a matter of fact, do you admit that Christ was the Son of God, sent to bring the world to the Father, and that the apostles were the men of whom Christ made use to proclaim the way of approach and the terms of welcome?

C.M.—If I believe the New Testament, of course, I cannot deny that, but then the whole subject of dogmatic theology is in such a state of fog that—aw—I assure you, aw—with every wish to believe—aw—aw—I find myself unable to form very definite views on the subject. I see where you are dragging me to. You are pressing me too hard. In fact, I am not quite prepared to go into such a subject in the way it deserves. I take comfort in the thought that I cannot go far wrong if I teach my neighbours to be truthful and kind (*makes as if he would be off.*)

S.—I do not wish to detain you, but I think if you follow out the argument, you

will see the grounds of my suggestion—that you are not doing a good work as regards the lasting interests of men in merely teaching them morality. I was intending to carry you on to the evidence we have of what the gospel was that was preached by Jesus and his apostles—the glad tidings of the coming kingdom of God, to which we are invited as heirs, and the glad tidings of forgiveness, through the crucifixion and resurrection of Christ, to all who believe and obey. I intended particularly to dwell on the fact that man, as a sinner, cannot justify himself by any morality he may perform; that justification is in Christ alone, and accessible only to those who avail themselves of it in the way provided—the belief and obedience

of the gospel: and that, therefore, the only truly good work is the preaching of this gospel—a work not attended with much comfort and enjoyment at the present time, but pregnant with everything that can be desired hereafter.

C.M.—Yes, I know your views are very strict on those subjects.

S—Are they true, Mr. Complacent Morality? That is the question.

C.M.—Ah, that is the question.

S.—Investigate it and you will see.

C.M.—Well, I may look into the matter some day. I may see you again. Meanwhile, with best wishes, *au revoir*. (*Waves his hand and disappears in the passing crowd*).

## 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.)*

### SCIENCE AND THEOLOGY.

The following clipping from the *Liverpool Mercury* (for which we are indebted to a brother who came across it) is interesting. The direction of its interest will be quickly seen. It is customary, in our day, to suppose that science is the irreconcilable foe of the Bible. When arguments for the Bible

are irresistible, people have a reservation to this effect. “Scientific men are infallible. Your arguments are very plausible, but take them to the scientific men. Why don't they believe them?” As much as to say, “if the scientific men could see compatibility between science and the doctrine of God, we might be disposed to be of that mind too.” Well,

here is a case. Dr. Drysdale, chairman of the Liverpool Philosophical Society, 'has just published an address,' says the *Liverpool Mercury*, 'recently delivered by him before the members of that Association, on the question, 'Is Scientific Materialism compatible with Dogmatic Theology?' In a discourse of unusual merit, and showing a wide familiarity with phases of modern thought, both British and Continental, Dr. Drysdale answers the question in the affirmative. Defining scientific materialism to mean 'the reduction of not only the inorganic universe, but also the phenomena of life and mind, to conditions of matter and force,' he maintains that it does not of necessity imply the denial of a personal God and Creator, or a future life of man. In the course of his exposition, the accomplished author shows himself perfectly able to cope with such high scientific authorities as the writers of *The Unseen Universe*, has a good word to say even for Mr. John Stuart Mill, and is candid enough to admit that Spinoza and David Hume were personally among the most amiable and upright of men. In short, this address may be regarded as an *Eirenicum* on the part of an eminent physician and man of science—another and a most successful attempt to prove that science and religion are not natural enemies, or citadels frowning defiance at each other. The essays of Bacon contain no greater truth than that which is expressed in the words: "A smattering of philosophy leads men to Atheism; a profound acquaintance with philosophy brings men back to religion." Dr. Drysdale's scholarly address is another evidence of this—another and most welcome testimony that science has a foundation, and so has religion; and that if they unite, the basis, while broader, will only support two kindred compartments of one great fabric—the one the outer and the other the inner court."

#### BIBLE HISTORY CONFIRMED BY THE ASSYRIAN TABLETS.

'My next illustration shall be mythology, showing the light which the inscriptions shed on scriptural notices of the religion of the Assyrians and Babylonians. We learn from the seventeenth chapter of the Second Book of Kings that on the removal of the Israelites from their country their place was supplied by colonists from other parts of the Assyrian dominions—'from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim'—and we are further told that these colonists introduced severally the worship of their own special deities—'the men of Babylon made Succoth-benoth their god, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the men of Sepharvaim burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.' Now here the first thing to be noted is, that though these colonists are (with the one exception of Hamath) from cities of Babylonia, yet they worship different gods. Now this is a marked feature of the Babylonian and Assyrian religion as revealed to us by the inscriptions—each city has its favourite among the gods, its patron, deity or deities. Next, when we come to consider the special deities of the different towns, (we find together with some difficulties) some remarkable points of agreement. I have not time now to notice the difficulties. I have done so, and explained them in my comment on Kings in the Speaker's Commentary; at present I will only point out instances of close agreement. 'The men of Cuth made Nergal their god.' Nergal is constantly presented to us in the inscriptions as the special deity of Cutha. The Sepharvites burnt their children in fire to Adrammelech and Anammelech. Sippara (or Sepharvaim)

is distinguished in the inscriptions by having two protecting deities, which are the male and female Sun. The latter is called Annit, in which we have, I think, the root of Anam-melech; the former is the Sun-God, Son or Shemesh, whom the Hebrew writer has mentioned under one of his epithets the Fire-King (or, perhaps, 'the exalted King.')

One more illustration and I will release you. There is a passage rather difficult to understand in the Second Book of Chronicles (xxxiii. 11) which runs thus—'The Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns and bound him with fetters and carried him to Babylon.' What is this 'taking among the thorns?' The English reader is led to suppose that Manasseh hid himself in a thicket—an unkingly and not very probable action. But what do we find when we look to the original? Why that the natural translation would be, 'Which took Manasseh with hooks and bound him with fetters and carried him to Babylon.' Our translators, not understanding what this could mean, looked about for some other sense, and found the one which they have given. But I think no Hebrew scholar will defend it. The real meaning is one of which the Assyrian sculptures furnish very abundant illustration. It was an Assyrian practice to place hooks or rings in the mouths of captive kings, passing them through the upper or under lip, or perhaps through both, to attach a string or thong to the rings, and so to lead the prisoner into the royal presence. This is what was really done with Manasseh, who was led into the presence of Esarhaddon in this cruel and ignominious way.—(Compare 2 Kings xix. 28, and Amos iv. 2.)—*Lecture by "Canon" Rawlinson.*

#### THE UNCERTAINTIES OF MODERN SCIENCE.

(Continued from page 501.)

"The law of gravitation stands foremost among the doctrines of modern physics. The evidences of its truth have gone on increasing for two full centuries, ever since the *Principia* of Newton appeared. That any person of intelligence should still doubt it, after it has been confirmed by all the complex calculations and verified results of astronomy, through these two hundred years, is to me a matter of wonder and amazement.

But has this truth, however firm and solid, no nebula still surrounding it? In that case, such a paper as the one in your fourth volume by your former secretary, on 'Current Physical Astronomy,' would have been impossible. And that paper by no means stands alone. Statements of Dr. Tyndall and Mr. Spencer, and the hypotheses named by Professor Maxwell, in his articles on 'Atoms' and 'Attraction,' prove still more decisively how much remains debated, uncertain and obscure, even in the most certain of scientific truths.

And first, what do we mean by a physical law? Dr. Tyndall answers boldly, a fatal necessity. Torricelli, Newton, the scientific men of the present day, all knew, he says, that the succession, besides being permanent, is necessary; that the gravitating force must produce the observed course of the seasons. 'If the force be permanent, the phenomena are necessary, whether they do or do not resemble what has gone before. Nothing has occurred to indicate that the operation of the laws has ever been suspended, or nature crossed by spontaneous action.' Hence miracles are incredible. Strong in this premise, the inherent necessity of natural laws, he issues an imperial edict to all theologians: 'Keep to the region of the

human heart; but keep away from physical nature. Here, in all frankness, I would say, you are ill-informed, self-deluded and likely to delude others.'

So frank a statement demands a frank and simple reply. The exclusion of all theologians and believers in miracles from the fields of science rests on two grounds — a plain historical falsehood and a patent logical sophism. If this scientific interdict is valid, Sir Isaac Newton must share in the exile denounced against all Christian divines. His authority is here quoted to prove the very self-same doctrine which he has most clearly, strongly, and pointedly denounced and condemned. According to him, the law of gravitation and the other laws of nature are no product of a blind and fatal necessity. 'This beautiful system,' he says, 'of sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being.' And again: 'Blind, metaphysical necessity, which is the same always and everywhere, could produce no variety of things. All that diversity of natural things which we find could arise from nothing but the counsel and will of a Being necessarily existing.' Thus Newton is invoked to establish, as a test of scientific competence, that conception of natural laws which he has plainly denounced as unscientific, unreasonable and absurd.

But the reasoning of Dr. Tyndall is here no less defective than his inversion of historical truth is surprising and extreme. He confounds two things wholly distinct -- a hypothetical necessity that certain results must follow, if such and such laws operate undisturbed, and a real necessity that these laws must continue to operate, and can never be varied or suspended, either by some higher law unknown to us, or by the free choice of the Creator. His dictum, then, is not less opposed to common

sense than to Newton's real teaching and authority. Whenever there are diverse laws among which a calculator may choose, so as to trace the consequences of one or another at his pleasure, the real existence of any one of them can be due to no blind fate, but, as Newton justly maintains, to the wise and intelligent choice of a Divine Lawgiver."—(*To be continued.*)

PROVED TRUSTWORTHINESS OF  
THE WRITINGS OF MOSES (from p. 503).

(Known as the *Pentateuch.*)

"Thus, without having recourse to the Sacred Records, we have traced the existence of the Pentateuch to the time of the return from Babylon. From this time on we have the testimony of Hebrew writers. Of these, during the rebuilding of the Temple and city of Jerusalem and the restoration of the Hebrew Commonwealth, there are no less than five—Malachi, Haggai, Zechariah, Nehemiah and Ezra. With the two last-named writers, modern criticism has dealt unceremoniously. But the unsparingness of the criticism has done more good than harm. The most sceptical admit enough to be genuine, to prove that the Law existed and was received as the Law of God given by Moses. These books describe the endeavour of the leaders of the Jews to restore the temple and the worship as they had been before the captivity, and the law of Moses is the form according to which all was to be done. Ezra vii. 21, speaks of "the Law of the God of heaven." Nehemiah i. 7 confesses the transgression 'of the commandments, statutes, and judgments which God commanded Moses.' Malachi iv. 4, commands Israel 'to remember the law of Moses given in Horeb, with the statutes and judgments.' Haggai says, 'Ask now the priests concerning the Law.'

Zechariah testifies against Israel that 'they made their hearts as an adamant stone, lest they should hear the Law.' Now the Law here spoken of must be that known to Manasseh and the Samaritans, and therefore identical with that which we now possess. It was evidently not written or compiled at the time. The tithes and sacrifices were burdensome under the circumstances of the returned Jews; the laws with respect to marriage more burdensome still. Nothing but faith in the Law, as received from their fathers, could have led the people to submit, or the leaders to persevere in the trying and ungrateful task of restoring the ancient worship and discipline. Indeed, it is admitted on all hands that the Law spoken of, or alluded to in these books, is the Pentateuch in all its completeness as we now possess it. The Jews must, therefore, have possessed it in their exile, and brought it back with them on their return.

The correctness of this statement is abundantly proved by the writings of Ezekiel, who was himself a captive. He had been carried away eleven years before the destruction of Jerusalem, began to prophesy in the fifth year of the captivity, and continued to prophesy at least until the sixteenth year after the city had been destroyed.—(Ezek. i. 1, 2, and xxix. 17.)

Concerning the genuineness of these writings, modern criticism raises no doubts. Its estimate of Ezekiel's style and genius is not very flattering, but it pronounces that the prominent and unequivocal peculiarities of the man are stamped on every page from the beginning to the end; that the book was written and its parts arranged in their present order by Ezekiel himself.\* If,

therefore, he was acquainted with the Pentateuch, or Law, it must be that which Ezra and his companions brought with them from their exile, even if we had no details to prove their identity. That he was thus acquainted with a law, judgments and statutes, acknowledged by the people as divine, to which, therefore, he could refer in order to convince them of sin, and on which, as upon an infallible authority, he could found his reproofs, is certain beyond the shadow of a doubt. In chapter xxii. 26, Ezekiel says, 'The priests have done violence to my law.' That in this passage the prophet does not use the word 'law' generally of any religious doctrine given by God, but of 'The Law,' is evident from the detail which precedes and follows the words quoted. In verses 3-12 we read: 'In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. Thou hast despised my holy things and hast profaned my Sabbaths. In thee are men that carry tales to shed blood, and in thee they eat upon the mountains; in thee have they discovered their fathers' nakedness. In thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another, in thee, hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood. Thou hast taken usury and increase.' In these few verses there are, at least, twenty-nine references to, or rather quotations from the Pentateuch, from Exodus, Leviticus, and Deuteronomy, perceptible in the English version, but the very Hebrew words used in the

\* See De Wette, *Einleitung*, § 221-224. Gesenius, *Geschichte*, p. 35. Bleek, *Einleitung*, p. 515. Ullman, *Comm.*, p. vii. Com-

pare Carpzov, *Introd.* part III, p. 205; and John Henry Michaelis' *Preface to Ezekiel*, sec. 14.

original of those books.\* In the twenty-sixth verse, first referred to, we read, 'Their priests have done violence to my law and have profaned my holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths and I am profaned among them.' In this one verse are, at least, four more references to Lev. x. 10; xi. 45; xx. 25, and Ex. xxxi. 13. Besides which, it is to be remarked that the word translated *profane* (לָרָע) occurs only in the Pentateuch, in 1 Sam. xxi. 5, 6, and in Ezekiel. Let the reader also examine chaps. xviii. and xx., where he will find references and quotations without end. The latter chapter is also worthy of attention as a recapitulation of the history of what happened in the wilderness. Indeed the whole book of Ezekiel is impregnated with the language of the Pentateuch, as has been proved long ago. It is specially remarkable for the use of the figures and language peculiar to the Pentateuch. Thus, the phrase, "Pine away in their iniquity," (Ezek. iv. 17; xxiv. 23; xxxiii. 10), occurs only here and Lev. xxvi. 39. Again, a favourite expression of Ezekiel's, "Mine eyes shall not spare," (Ezek. v. 11; vii. 4-9; viii. 18; ix. 5-10), occurs in the Pentateuch, once in Gen. xlv. 20 (margin), five times in Deuteronomy, and only once besides in the whole Bible. — (Isa. xiii. 18.) Another phrase peculiar to Ezekiel and the Pentateuch is, "I will draw out a sword after them." Compare Exod. xv. 9; Lev. xxvi. 33, with Ezek. v. 2-12; xii. 14; and observe in Lev. xxvi. 33, and Ezek. xii. 14, that the threat of drawing the sword is, in both cases, accompanied with

"the threat of dispersion," expressed in the original in the very same words. Again, the phrase, "Staff of bread," occurring in our prophet, iv. 16; v. 16; xiv. 12, is found only in the Pentateuch. — (Lev. xxvi. 26.) In like manner the expression, "I will set my face," employed several times by Ezekiel, is, excepting two passages in Jeremiah, found only in the Pentateuch. There are many other similar points of agreement, but these are sufficient to identify the Law of which Ezekiel speaks with that of the Pentateuch, which we now possess. And it is particularly to be observed that his references to the law necessarily imply that the priests, the prophets, and the people all knew the law to which he referred, and received it as an undoubtedly divine authority, to which they were amenable, by which they were to be judged, and from which there was no appeal. We have, therefore, unexceptionable testimony that the Pentateuch existed in the captivity and seven years before the (Babylonian) destruction of Jerusalem. (The evidence is carried gradually backwards, in the ensuing sections.) (To be continued.)

#### GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 505.)

"All now admit the existence and might of Nebuchadnezzar, and yet Herodotus knew nothing about him or his actions: this is a simple argument to meet some of the false criticisms which are used to oppose Scripture by exalting other authorities.\*

\* Let the reader turn out the marginal references in any ordinary edition of the Bible.

\* How could Herodotus, who had visited Babylon, have been ignorant on such a point as the existence and greatness of Nebuchadnezzar? Perhaps his Babylonian informant had other interests than those of setting forth the grandeur of the extinct Chaldean dynasty. Thus, at Paris, strangers have been told by Bonapartists, that edifices of

The allegations, then, of historical errors in Daniel, based on the silence of other authors (of whom scarcely one goes over the same ground), are worse than futile: they are not easy to combat, for they are as intangible as shadows on the wall. They are such points as the names of the kings mentioned in this book; the customs spoken of as existing; the time, etc., of Nebuchadnezzar's accession;—not one of which would be regarded as a serious difficulty (or as any difficulty at all) in the case of a profane historian.

One of these objects (and, I believe, far the strongest) may be noticed in detail. Daniel says that Belshazzar, the last Babylonian king, was slain on the night of his impious feast, and that Darius the Mede took the kingdom. On the contrary, Berosus and Abydenus both say that the last king, whom they call Naboneddus or Nabonedochus, was not killed, but that he had an honourable abode in Caramania assigned to him. To which shall we give credit? Berosus says that he surrendered voluntarily in Borsippa after the city of Babylon was taken; so that this account disconnects him altogether from the final catastrophe. Berosus and Abydenus give us the Chaldee account, in which the downfall of the monarchy was thus represented: the interval between the days of Cyrus and those of the Seleucidæ, was quite sufficient for a legend to assume this form; and now that the Persian sovereignty was fallen, it was but natural for those stories which related to the last of a preceding race to be revived. In fact, this narrative about an abode in Caramania for the king who had disappeared, is only the same in kind as the many similar legends which have been con-

the old monarchy belong to the time of Napoleon, while Bourbonists have chosen to attribute monuments of the empire (such, for instance, as the church of the Madelaine) to the old race of monarchs.

nected with fallen monarchs: witness the tales respecting Don Roderick, James IV., and Don Sebastian.

But it may be asked, how can this Babylonia account be refuted? Perhaps a direct disproof cannot be given: but here the two narrations stand; let them be judged between themselves. Had Daniel been a late book, how can we account for the writer not having inserted the later narration of Berosus and Abydenus? And if he gave a history differing from that current in Babylonia, how could we imagine that the Jews of that region would receive the narration as true? In fact, the two histories stand on their own merits; and thus without pressing into our service the testimony of Xenophon, who says that the Babylonian king was killed, it may be fairly put to the reader, whether he rejects the narrative of Daniel in favour of those who *pro more*, soften and explain away what would be for the discredit of Babylonia. Historic investigation would not hesitate in such a case. This is at least a proof that the historic parts of Daniel are wholly independent of the accounts which were current in latter times.

One ground of objection to the book has been based on Greek words which it contains. These are found in the names of musical instruments, ch. iii. 5, etc.: *κίθαρς*, קִיתָרִס or קִיתָרִס; *σαμβύκη*, סַמְבָּכָא; *ψαλτήριον*, פְּסַנְתָּרִין; and *συμφωνία*, סוּמְפֹנִיָּה. But what ground do these afford for questioning the date or authorship? The conclusion which I should draw from their occurrence, would simply be, that such musical instruments were then known in Babylon as had been derived from the Greeks, and still retained their Greek names.

The fact of part of Daniel being written in Chaldee, and part in Hebrew,



has been made an objection. This is most strange: the same thing is found in Ezra; and so it rather tells in favour of Daniel than the contrary.

So, too, the impurity of the Hebrew: had the language been such as is found in Isaiah, no doubt that an objection would have been raised from the purity of the language being such as a Jew in Babylon could not be expected to use.

An objection has been raised from Dan. ix. 2, where the writer says, 'I, Daniel, understood by books;' it has been alleged that the writer evidently means by the phrase 'by the books' **בְּסֵפֵרִים**, the Old Testament as a collection, and therefore he must have lived later than 'the closing of the canon.' If this objection has any meaning, it shows that the writer of Daniel was demented; for it is evident that he intended his book to be received as part of holy Scripture. But 'the books' is not the Jewish designation of the Old Testament, but 'the writings.' And, further, **סֵפֶר**, a book, in the plural, commonly means a letter; the only places where it is otherwise rendered are Ec. xii. 12, 'books,' Jer. xxxii. 14, 'evidences,' and this passage in Dan. ix. Elsewhere (and it occurs eighteen times), it is always translated in our version quite correctly, a letter, or letters. The reference in Dan. ix. 2 is assuredly to the letter mentioned in Jer. xxix. 10.

It may be needful to assure the reader that these objections, trivial as they are, have actually been brought forward as if they were weighty and conclusive, as if they would be admitted for one moment as sufficient for rejecting any ancient writing whatever. It really seems as if an endeavour were made to compensate in the number of accusations for there individual weakness. Opposers seem to have acted on the principle which weighs with vulgar minds, *visus peris fortiter*

*aliquid adharebit*: if much is said on a subject, or in accusation of any person or thing, it seems to such as if there must be something in the charges, or else so many could not be brought. Such principles are utterly at variance with critical truth and mental rectitude.

But, it is added, that the prophecies in Daniel prove the book to be a forgery. How can this be? Because (it is answered) they give a clear and distinct history on to the time of Antiochus Epiphanes, and then fail entirely. This argument rests, then, on the subjective mode in which the objector understands the prophecies. Some have shown their supposed critical acumen, by even pointing out in what parts of the Maccabean age the different sections of Daniel were written; so that it has been said that chapters i. to vi. were written while Antiochus Epiphanes had suppressed the Jewish worship, and his abominable idol was yet standing, and that the rest of the book was written when Judas Maccabæus had purged the Temple! And all this without one tittle of evidence! To affirm that this book belongs to the Maccabean age, shows a sufficient boldness of assertion, but this minuteness goes farther still. I cannot but regard it as an instructive proof of the consequences of rejecting evidence, that such opinions are advanced, and we are told that they are worthy of reception without evidence. Suppose we were to reject history (that for instance of the last sixty years), and account for the present condition of things, politically and morally, from our own subjective ideas of what is fitting and probable.

I do not now discuss the interpretation of Daniel up to the time of Antiochus Epiphanes; but this assumed theory is overturned at once and sufficiently by two parts of Daniel.

1st.—He prophesies that there should arise four great monarchies; and he says himself that Babylon was the first of

these, and the Medo-Persian the second; and that this second would be subverted by the first king of Greece, and then a fourth would rise. It might be plain, in the Maccabean days, that the Roman power was rising into supremacy; but still it was not a monarchy, and even its supremacy, as an ultimate thing, was very problematical. He also further prophesies that no other earthly kingdom would subvert this fourth, but that it would divide into parts. All this has been accomplished. The Roman State became a monarchy: it subverted the subsisting parts of the Grecian sovereignty; but no fifth great earthly monarchy has arisen, though repeatedly attempted; as, for instance, by Charlemagne, by Charles V., and, in our day, by Napoleon. How could an impostor, a pseudo-Daniel of the days of the Maccabees, know all this?

2nd.—He foretells the time when

Messiah the Prince should arise, as dated from a certain decree. Now, at the time foretold, the Messiah did come; he also foretold that Messiah should be cut off: this, too, was accomplished. He then speaks of the destruction of the city, which also took place.

These two predictions, involving many points, are sufficient to show, 1st: that Daniel was a true prophet; and 2nd, that it is not correct to make the death of Antiochus the last point of definite prediction in the book.

As, then, Daniel, was a prophet of post-Maccabean events, as proved by this two-fold testimony, why not admit that the antecedent occurrences, spoken of in the form of predictions, are also prophecies? Why not believe this prophet when he speaks of the time when he wrote, and the place where? Why suppose that truth and imposture are most mystically combined?

## THE KING OF THE NORTH AND HIS "MANY SHIPS."

Dan. xi. 40:—"And at the time of the end shall the King of the South push at him; and the King of the North shall come against him like a whirlwind, with chariots and with horsemen and with many ships; and he shall enter into the countries, and shall overflow and pass over."

To what do the **אניות רבות** many ships of this refer? The prophet, in this part of the verse, describes the circumstances attending the King of the North in his coming against the Constantinopolitan power; not those that may take place after he has come against him. If the present Russian attack on Turkey be the fulfilment of this prophecy, as it undoubtedly is, we ought to be able to identify the whole of the accompaniments of the prophetic description, in the opening of the campaign when the event transpired.

The chariots, or weapons on wheels, are represented by the artillery; the horsemen by the cavalry, and the ships by the many boats with which the attack was made in the struggle to gain the southern bank of the river Danube, in June of this year. These boats, many of which had bullet-proof shields built on their foreparts to protect their whole width, it will be remembered, were brought from Russia; and together, with many found on the Danube, numbered many hundreds. With these and not by means of a bridge, as the Turks and many others expected, the Russians, "came against" the Turks.

It may be objected that "boats" does not agree with the word used, "ships." I think, however, that, when the meaning of the word used by the prophet is duly considered, this objection cannot be urged.

The word אֲנִי in the plural אֲנִיֹּת meaning vessels fitted for approaching various coasts is the word used in every place where vessels, irrespective of their size, used for this purpose, are spoken of in the Hebrew Scriptures. In the New Testament we also find that the fishing boats, so often mentioned, are called ships Bagster's *Hebrew Translation of the New Testament* has the same word, in every case, where these boats are mentioned.

The Russian Emperor, it may be said, came against Turkey when he crossed the Pruth into Roumania, part of the Turkish Empire. To answer this it is only necessary to say, first that Roumania ceased to be a part of Turkey proper after the Crimean war; and, secondly, that the armies never met till the Russians arrived at the Danube, where the first contact was made by means of the אֲנִיֹּת or boats, in hundreds, of which they swarmed across

We thus see that the King of the North came against him "with chariots and with horsemen and with many ships."

We see the fulfilment of this prophecy pushed on from the first colon in the 40th verse, where it stood at the beginning of this year to the semicolon in the same verse; and we are, doubtless, on the eve of the fulfilment of the whole verse, when he shall enter into the countries and shall overflow and pass over.

We are assuredly living in the time when he, for whom we wait with strong desire, the Great Prince מִיבְּאֵל (who is as God) shall stand up. Who shall stand when he appeareth?

MORRISTON, Nov. 8th.

S.D.

[The above will commend itself to most readers as more than plausible. The "ships" of ancient use were mere boats compared with the sea-monsters of modern navies. The hundreds of boats, prepared and made use of by Russia at the beginning of the present struggle, were "many ships," according to ancient language; and it may be that nothing more was contemplated in the language of Daniel.—EDITOR.]

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## THE HYMN BOOK, WITH MUSIC.

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It is now four years since the Hymn Book, with music in both notations was placed in the hands of the brethren. It appeared at a time when they were greatly in need of comfort. Renunciationism had worked its discouraging work. The numbers of the brethren were reduced and the minds of those who remained faithful were lacerated by the irritations of slander and bootless disputation. The Hymn Book seemed to come as a balm from heaven in the midst of their troubles, soothing and solacing with the spiritual comforts associated with the harmonious singing of the Lord's songs, though in a strange land. The comfort has continued to the present moment, and it is of a character that must continue so long as our need of spiritual comfort continues. The mind is strengthened and consoled in the things of the spirit in the act of singing, properly engaged in. It is drawn out telescopically as it were, and enabled to see the glories of the truth more distinctly than at other times. The truth is more or less latent in the consciousness when the

mind is quiescent. The various exercises appointed for us in the apostolic ordinances tend to develop it as a visible and operative thing; and among these exercises, none are more effective than the singing of "psalms and hymns and spiritual songs."

But to realise all the advantages of this exercise, various conditions are necessary. In some measure they have been realised by the aid of the Hymn Book. It is a great comfort to have a tune for every hymn. No beautiful hymn need remain unused for want of a tune. It is also a comfort in fraternal inter-visitation in various parts of the country to find the same tunes to the same hymns, so that all can join wherever they may happen to be. The pleasure is immeasurably enhanced by the facility afforded by the Hymn Book for singing the hymns and anthems in parts. Nothing can exceed the beauty of the simplest hymn tune sung properly in parts, and musical beauty is a great help to spiritual perception, just as bad singing unfits the mind to realise all that is imported by the words sung. Good singing requires correctness of pitch, precision of timing, and a due observance of the varying degrees of emphasis required by different lines of the hymn.

These conditions have in some measure been realised in several ecclesias; but in no case have they been realised as they ought to be and as they might be. What little taste we have of the sweets of good singing ought to incite us to further exertion. It is a question of patient work, like every other good attainment. The work, to be usefully done, requires the leadership of a kind and patient and competent brother, who knows how to subordinate the technicalities of song to the spirit of the high calling. Perhaps the principal obstacle is the difficulty of getting such brethren. But perhaps this obstacle is not so great as it seems. There is, at least, one brother in most ecclesias who understands music and possesses the qualifications for leadership if he would but develop them by exercise. And where there is not one, there are those who could qualify themselves by study, if they could but realise that in helping the brethren to sing well, they would be helping them in one department of the good work, for the lack of the cultivation of which, the cause of edification and good comfort suffers.

Another principal drawback is, perhaps, to be found in the general ignorance of the art of singing by music score. This ignorance is one of the many evils of this evil time. In a right state of civilization, all the faculties of man's being would be developed; the musical as much as the literary and the mechanical, with the spiritual shining over all. This is what will be in the age to come. We are not there yet, but we are individually plodding our way to it in the way marked out in the word, which not only prescribes reading, prayer, and well-doing, but the singing of psalms and hymns and spiritual songs; and tells us to do "with our might" whatsoever our hands find to do: particularly things connected with the service of our Father, who requires "the best." Now, while plodding our way to the day when we hope, with the redeemed of the Lord, to come with singing unto Zion, why should we not, as a people everywhere, aim at cultivating this part of our education so

wofully neglected in the barbaric age in which we live?

The Hymn Book is most appreciated where efforts in this direction have been made. There is much in the first stage of such an effort that is irksome, and requiring a considerable supply of hopeful perseverance. But if rightly undertaken, these efforts will not be so irksome as some find them. Let a sufficient number band themselves together to make the effort, and all of them make it a point to be present at all the meetings held for the purpose, and it will be found, with an admixture of reading and prayer, that such meetings are a source of agreeable and profitable intercourse, which those who take part in them would be loth to dispense with.

To those who are unacquainted with the musical art, the difficulty of being able to sing with the notes appears insuperable. It seems to them there is no use in making the attempt: they are apt to think it so much wasted time. This is a natural thought, but ought to be struggled against. It is the thought we had as children about our lessons. Reading and writing appear discouragingly difficult to those who cannot do them. Yet they are found easy, even to a learner, when he seriously sets himself to work. So it is with music, particularly as to the *new notation*, commonly known as the TONIC-SOLFA. On the wisdom of selecting this for study and use in preference to the old notation, it is impossible to speak too strongly. The old notation is thoroughly available to those who can afford the time for the necessary study and practice, especially in the use of instruments; but to the majority of the brethren and sisters who aim only at using the voice, and who have very little time for even that, the old notation must remain useless for effective purposes. In this case the appearances are against the facts. The look of the eye would suggest that the up and down notes would be much easier to use than a series of letters all in one line. But it is not so. It is the opposite. The tonic-solfa notation is simplicity itself. The least gifted can learn it in a very short space of time, and when learnt, it can be used with an ease which never comes with the old notation, except to those who are able to give it a large amount of attention. By the tonic-solfa, brethren will find they are enabled in a short time to sing at sight; that is, to take their part correctly in a tune they have never heard before. Classes for the study and practice of music should certainly select the tonic-solfa. In cases where there is no one to teach such a class, any active and moderately-talented brother would be able to teach himself, and qualify himself to teach and lead the others. This may easily be done by the aid of Curwen's *Tonic-solfa Instructor*,\* which any bookseller will procure from the tonic-solfa agency in London; and then, with strict attention to pitch and time, the Hymn Book will be found a source of much pleasure and edification.

But the matter once taken in hand must be thoroughly done. Bad part singing is worse than the ordinary drawl in unison. The two points to be kept always in view—without which, all will be ignominious failure—are, correctness of pitch and precision of time. These will be acquired by patience and practice, and the result will be exquisite.

In some places success will doubtless be more easily attainable than in

others. It will be easier where brethren and sisters are numerous than where they are few; it will be easier where brethren and sisters can be easily got together than where they are widely scattered. But with determination and perseverance, it is astonishing what can be accomplished even with a few. A handful of nine or a dozen, say, efficiently trained in the matter, will charm with the beauty of their singing, where fifty or a hundred who are not so, will produce the contrary effect. Ability to use the music makes the Hymn Book a comfort even to one. In solitude, with voice and instrument, he is enabled to indulge in the luxury of David, the sweet singer of Israel, and to give God thanks for the means of his edification. Unacquaintance, on the other hand, with "the notes" makes the Hymn Book with music appear a superfluous thing. God help his people to redeem the evil days of their darkness by ability to use every means of strength and comfort He has placed within their reach.

EDITOR.

November 14th, 1877.

## The Christadelphian.

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

DECEMBER, 1877.

THIS is the closing number of the fourteenth volume of the *Christadelphian*. Would to God that it might be the last. The last will come. We know neither the day nor the hour. We must obey the command: "Occupy till I come." "Blessed is that servant whom his Lord, when he cometh, shall find so doing." So saith the Lord himself with whom the judgment rests. Encouraged by this, let each do his part in a patient continuance in well-doing to the very end. "He that endureth to the end, the same shall be saved."

What vast strides have been made in the development of the events of the end since the close of the last volume! The past twelve months have brought forth great things, even things contained in the sure word of prophecy, which is a light in a dark place. The King of the North is on his whirlwind way, and the object of his fury quails before him as he overflows and passes over. What dreadful scenes rise before us in the fray! What a fearful carnival of blood and desolation! And darker yet grows the storm as evil goes forth

from nation to nation, and a great whirlwind rises from the coasts of the earth, tending to the time of trouble such as never was, even in this sin-afflicted world. Men's hearts fail them for fear. And what wait we for? For the arrival of the Lord Jesus from heaven. Nothing short of this will satisfy. The signs of the times draw all their interest from this. But for this they would be no signs of the times to us, but the fearful omen of hopeless evil, creeping like a great nightmare over the world.

But the Lord is in this great storm, and we look for him with desire, growing more ardent with every passing month of evil. The world wearies itself with many dreams and schemes and labours of vanity, and finds itself sinking deeper in the vortex of evil. And we, ourselves, groan within ourselves, waiting for the adoption at the coming of the Lord from heaven, even the redemption of this vile body, and the spreading of the appointed feast of fat things for all people. We have the confidence of hope in Christ because of the promises which Jehovah Himself has condescended to give us, and which are all yea and amen in Christ. We look for his appearing and the resurrection of the dead. Through our tears, we smile at the approach of morn, and give God thanks as we say, "Come, Lord Jesus, come quickly."

## THE POSSIBLE CONSEQUENCE OF REFUSING MILITARY SERVICE.

Brethren of Christ cannot bear arms. That is a settled conviction with all who have apprehended the first principles of the oracles of God. Fortunately it has not yet become a practical question. Military service is not compulsory in Britain. It may become so, however; and then we shall have to face the very practical question what will be the consequence of our refusal. This point seems illustrated—so far as one country can illustrate another—in a case that recently came under the notice of Dr. Ziemann, while travelling in Servia in aid of the sufferers from the late Turco-Servian War. He says:—

“I heard that during the late war three had been sentenced to be shot in consequence of their stern refusal to carry arms, but Prince Milan, on the occasion of the birth of his son, pardoned them to twenty years' imprisonment! To-day I visited them in the fortress. I found the Governor most favourably disposed towards them. He told me that two had just completed five years' servitude for refusing to carry arms. A few days after their discharge the late war broke out, they were called out again, and of course they offered to do anything in their power by way of serving the Government, except to carry arms. I asked the Governor what he thought about them. He said 'he thought they were foolish, but certainly they were men of excellent quality.' Lifting his hat with a bow he said 'I respect them, the one was two years *factotum* in the prison while serving his five years—a post of confidence a prisoner seldom gets here; but, sir, you could trust him with 14,000 ducats. I, as a governor, never had prisoners like those, though men of the highest rank of life have come here as State prisoners.' I was anxious to see them, and the Governor accompanied me into the prison yard. They were out, and the Governor explained to me that they were sentenced to 'labour,' but he used them mostly for field or garden work. They were sent for. They came—bang, bang, heavy chains on their feet, clothed in ominous grey prison garb, led by an armed guard. Only two came; one is a patient in the Lazaretto. These two looked not ill, neither downcast, just the reverse; their faces had a calm, peaceful look. They did not complain, neither did they burst out with a show of their martyrdom. Reserved, and exceedingly meek, they answered simply my questions, confirming to me what I had heard already, that they would rather die than carry arms,

'because God had forbidden to murder. The chains and the prison they could endure, but to disobey God they would not, and dare not. Did they feel unhappy? I asked. There were tears in their eyes; but, said the one, 'the Lord Jesus Christ had told his disciples beforehand that they would have to suffer, and then eternal life!' I asked if I could do anything for them; they looked long and steadily at each other, and then very timidly begged, 'Could I obtain for them the permission to read the Bible in their cells?' I cannot tell you what I felt as I stood before these martyrs of God. I had come to show them much sympathy, but I assure you I felt that I could bow down and thank them for the privilege of this interview. The Governor promised me that Bibles should be given to them, and that he also would gladly speak for them if a petition for pardon were sent to the Government.”

It may be that some such trial of obedience may come to the brethren before the hour of deliverance. Let us be ready for possibilities. Life and liberty are not worth having when they can only be preserved at the price of transgression against the law of Christ. In such a case truly, he that saveth his life shall lose it.

## A SICK MAN'S TRUTHFUL ADDRESS TO THE VISITING BISHOP.

Oh, saintly soul-salver, I know you well!  
You're a gospel prophecy come to light,  
The sign and the wonder the Scriptures foretell  
When Christianity's husk and shell  
Would threaten its heart like a blight.

The day of false prophets who bar the road,  
In a world of deceiving and being deceived,  
When the truth shall be trampled and overtrod,  
When Mammon shall sit in the temple of God,  
And his lie will be believed.

Nay, keep your temper, and hear me out—  
A word for a word, it is but fair play—  
Since I've heard with attention most devout  
Your censure of me, too true, no doubt,  
You must hear what I have to say.

A sinner, alas, I allow; but then  
Wherever 'tis made, is the charge not true?  
Are there any exceptions? Say one in ten?  
No! this is the jacket that fits all men.  
Then pray, sir, what are you?

Are you more than a man, and have you no share  
In the every-day dangers besetting us all?  
Will you open your Bible and show me where  
Your warrant is found for the judge's chair,  
And exemption from the Fall?

Oh, I wrong you not ! I know your place—  
You're a worldling doing the work of a saint ;  
But in me you have wholly mistaken your case,  
You must go elsewhere with your holy grimace  
And your sepulchre coat of paint.

The church as a part of the world you know—  
It's a business you have at your fingers' ends,  
Its inward machinery, outward show,  
How the funds are raised, and the side-winds  
blow,  
And the general policy tends.

Its earthly competitors ; how they are led—  
To interests like these you are more than  
awake,  
In these you have work for your worldly head ;  
But here as you sit by a sick man's bed  
You are simply a huge mistake.

I acknowledge your gifts, and your practical  
mind,  
Your eloquence too in its proper field ;  
But the still small voice, and the words that  
bind,  
With Christ's own fetters, a man to his kind,  
To you is a secret sealed.

Though you speak with the tongue of angels  
and man,  
Work wonders, move mountains, give all to  
the poor,  
There's a grace you want, shrinks them all to a  
span,  
Believe it or not, there's a flaw in your plan—  
Foundations are insecure.

But who shall convince my Lord Bishop of sin ?  
What has he to repent of, or confess ?  
He's already attained, there is nothing to win—  
To the Church he is spotless without and within,  
And all men acquiesce.

You are angry ? ah, well, as you go through the  
street,  
Though your brow is black, and your lip is  
curled.

There is plenty to solace you, words more sweet ;  
"Twill be Rabbi ! and Rabbi ! from all you meet—  
You are back to your Church in the world.

B.

*Scotsman, 1877.*

#### AN INSIDE PEEP AT THE PAPAL HIERARCHY.

The "Rev." Ambrose Martin, late Roman Catholic priest, has published his reasons for leaving the Papal ranks, by means of which we get an inside peep at the abominations, not, however, in their deepest dye; for Mr. Martin was in the Roman priesthood of a Protestant country

(Canada), where the priests are on their good behaviour as compared with their brethren of the Fourth Beast dominion. However, the picture is bad enough. Here it is in part:—

"Many things did I observe in persons of my cloth which forced me to sigh and to moan, whilst I uttered these words: 'Real faith cannot be where actions are at such variance.' These words I could apply not only to many youthful priests, but also to many whose hair had been silvered in the service of the church—whose features had been furrowed in witnessing prostrate believers before their altars, whilst they in their hearts believed not. One great feature among them struck me most sensibly, almost from the time of my ordination; it was their great want of charity, ever calumniating those of every creed, cloth, and country. Another feature, not less dishonourable and unpriestly, was the manner in which they would introduce at table incidents of the confessional, whilst quaffing the merry cup. Yea, even facts declared in confession were bandied from one to the other, under the idea that, no names being given, there was no disclosure. Another feature of the priestly body tended considerably to weaken my faith and respect for it—namely, the bartering, or, if you will, the various prices for the services for the dead. I considered the value of the services the same, but its gaudy and flaming surroundings had to be paid for by poor believing souls. I mention this item, not as condemnatory of the clergy, but as condemnatory of the ecclesiastical system which they so zealously uphold, and with such pecuniary advantage to themselves. This venality of holy things was ever repugnant to my feelings; the unquenchable thirst for lucre among my brother ecclesiastics gently, but assuredly, sapped the basis of my belief. These base practices forced me to consider the question of my faith a little more attentively. In considering the nature of the mass, according to 'Catholics,' I there saw that the priest was a second Judas. They say that after the words of consecration, Christ is really on the altar in his body, blood, soul, and divinity. They will not produce that God on the altar unless you give them a certain sum. They therefore, like unto Judas, sell their master for money. There is again the grand purgatorial scheme—a fruitful source of money-making. This is a base deception, where the feelings of the superstitious are cruelly tampered with. Give me so much, and I release your child, your wife, your brother, from burning flames. If not, let him remain where he is. What must a parent think of this? Then comes the confessional, the source of boundless iniquity: for there the child



without being healed of his moral wounds, is taught things which his or her ears ought never to be opened to. How many are there not who enter the confessional to whisper their little misdeeds to the man of God, and who come forth with hearts more deeply slimed in sin. What filth can surpass the year of deaconship which the young theologian must study in order to make him ripe and proficient for the confessional? As though the Catholic mind was not tortured enough to keep pace with all his points of belief, another astounding article of faith arises, the 'infallibility of the Pope!' What pride! what presumption! what papal dotage! The Christ of the Gospel is the only head of his Church, but the Church of Rome has said: 'It is the Pope who is the head of the church.' Let us move on in this sickening task, and we now find 'the temporal power of the Pope.' Was Christ an earthly commander? Had he armies and navies at his nod? Did he ever cause countless beings to be sacrificed to his earthly ambition? Did kings ever spread their mantles of purple 'neath his feet, and a royal hand steady his stirrup whilst he mounted his war horse? No! but our humble follower of Jesus, the Pope, did, and would do it again if he could."

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## THE SIGNS OF THE TIMES.

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CONTINUED DISASTER TO THE  
TURKISH ARMS.

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GREAT RUSSIAN VICTORIES.

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FALL OF KARS.

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TURKEY REFUSES PEACE.

The past month has been a month of unbroken disaster for the Turkish arms, both in Europe and Asia.

As regards Asia, the scene of Mukhtar Pacha's overthrow, reported last month, that disaster has been followed up by a hot pursuit of the Turks by the Russians from Kars to Erzeroum, a distance of about 130 miles, through a terrible country of majestic desolation—towering crags and rocky ravines. Dreadful scenes marked the pursuit, at various points, as the Turks, crowding in confusion through narrow

passes, were harrassed by the horse Cosacks and artillery of the pursuing foe. The Turks came to a stand at Zewin, where they obtained their opening Asiatic victory some months ago. The position was strong, and might easily have been held against an attack in front, but the Russians marched behind it, and the Turks, in danger of capture wholesale, like the battalions on Aladja Dagh, a week before, were obliged to retire.

They next came to a halt at Koprikoi, where the shattered remains of Mukhtar Pasha's army were joined by the corps of Ismail Pasha, who had retired from the Russian frontier in all haste on hearing of Mukhtar's defeat. The flanking march of the Russians again compelled a retreat, and they camped on the plain of Hassan Kaleh, about ten miles from Erzeroum. Here they were attacked by the Russians at night and broken up in further disordered flight, retiring finally upon a high mountainous ridge, called the Deveboyun, or Camel's Back—a sort of natural screen to Erzeroum against any attack from the east.

This ridge had been fortified early in the war, and was considered impregnable to attack, as it could not be attacked in front without certain destruction to the assailants, and could not be approached from the rear on account of high mountains stretching away to the right and left of the position. Here the Turks came to a stand, resolved to resist all further advance on the part of the Russians. The Russians at first thought of trying to "turn" the position by making a road for themselves over the mountains, twelve miles to the north, but finally concluded to try and take the place by assault.

The experiment was a dangerous one. How it succeeded is best told by the correspondent of the *Daily Telegraph*, who was with the Turks, and who immediately telegraphed a lengthy account of the battle. Here is an extract from what he says:—

### A TERRIBLE ROUT OF THE TURKS.

"On the morning of Monday, November 5th, a great movement of the enemy was visible from the Turkish left, in the direction of the villages of Khandjes and Soghirlu. The Russians could be discerned advancing, with a considerable force of infantry and

artillery, against the positions entrusted to Ismail Pasha. The Turks remained in their trenches, and calmly awaited the assault. The usual result followed. The attack was fruitless; again and again the Russians, notwithstanding their numbers, were repulsed by the steady fire of the defenders in the trenches, and about eleven o'clock they were compelled to retire, having suffered heavy losses, without having taken an inch of the Turkish ground. The Ottoman commanders were led to believe that the main body of the Russian army was concerned in this movement, with the intention of turning their unassailable position in the Deveboyun Pass. Such an inference was only natural, inasmuch as it was a moral, if not a physical, impossibility, humanly speaking, to make a direct assault on the front of Mukhtar Pasha's position. And so, indeed, if the defence had been rightly managed, it would have been. No numbers of men could successfully advance up the Pass in front of the fire of Mukhtar's infantry and artillery. It is true that his whole force was largely outnumbered by that of the assailing army; but he had 30 battalions of fairly good infantry—fatigued, no doubt, by long marches and hard work, more or less dispirited by the two recent defeats, but yet enough to hold the splendid position which his army occupied against the force which the Russians could bring to bear upon them.

“While, however, the attack on the left had been gallantly thwarted in the way I have described, the enemy began, to our surprise, to develop a movement on the Turkish centre. Soon after midday large masses of Russian cavalry were observed manœuvring in the plain, stretching out towards the foot of the Pass. The Turks were amazed and bewildered at the audacity of this movement. The idea of sending a force of cavalry, however strong, against such a position, was inexplicable, especially as it was obvious that the horsemen were wholly unsupported either by artillery or infantry. This seeming audacity, in fact, proved a *ruse* to conceal a stratagem on the part of the Russians of the most serious nature. Though there were no Russian foot-soldiers in sight, the fact was that the whole Muscovite infantry in this part of the field, 45 battalions strong, was immediately in front of our central position—in ambush.

“During the darkness of the night of Sunday, the 4th inst., almost every man of these 45 battalions had noiselessly crept over the hills formed by the branching spurs of the Sogilhar Dag, and had hidden themselves in the gullies near the foot-road of the Deveboyun, in the recesses in the hill-side—wherever, in fact, nature had provided a bit of shelter under which a fully armed and equipped soldier could secrete

himself. Of this tremendously important movement, carried out on a scale of such magnitude, the Turks had no idea. With the slightest warning it would have been easy to defeat it; our batteries could have swept the hill-side clean of every Russian in a very short time, and have frustrated the clever design of the Muscovite general. As it was, however, the Turks fell into the trap thus skilfully laid for them.

“While we are still wondering what on earth they mean—even the audacity of the manœuvre never suggesting the veiling of some deep design—the enemy's horsemen approach still nearer to the actual ascent of the Pass. As they come they make a grand display. The force of mounted men is certainly an imposing one. We are all agreed that they are pushing their reconnaissance adventurously near our positions. Mukhtar Pasha himself, commanding at the Pass, decides that they have now come far enough. He accordingly gives the order to attack.—They are now at the very foot of the hill. He suspects no danger. He is simply repelling on insufferably bold attempt on the part of the Russians to reconnoiter our position. As the sloping sides flanking the Pass are covered by the fire of our artillery and infantry, there seems to be no risk of being beaten. Rapidly the Turks rush down the roadway, and, watching the movement from the top of the hill, we are predicting that if that brilliant force of cavalry is not utterly destroyed, at any rate there will very soon be many empty saddles when the steady, unerring fire of the Turks from so short a range is brought to bear on them. Strange to say, though the horsemen can see all that is going on, they choose to remain tantalisingly near at hand. Down go the Turks. Now they begin to fire—they are within range. Their shots begin to take effect. The hills are just sending us back the echoes of their fusillade, when—in a moment—everything is changed.

“From many places on the hill-sides, where but a moment ago there was nothing to be seen but the bare ground, start up dense files of Russian infantry. The hills are covered with them—their shouts echo from side to side. In an instant they are pouring fearful volleys at murderously short distances on both flanks of the unsuspecting, unprepared Turks. Too confident, too anxious to punish the over-daring of the Russian cavalry, Mukhtar's men have advanced so far down in the valley that there is no longer left the possibility of recovery. The narrowness of the road, the closeness of the overwhelming fire, the advantageous positions secured by the enemy—above all, the suddenness of the attack, unman and paralyse them. Panic-stricken, the Turks run hither and thither—terrified, bewildered, unable to offer the least resistance. Up the hill-side

dash the victorious Russians. They reach the trenches as soon as the surviving Turks themselves; position after position they assail and take with amazing celerity. They have it all their own way. Practically there is no defence of a position that was just now deemed invincible. The Turks, no longer a disciplined force, but only a panic-stricken crowd, are driven over the crest of the hill, abandoning munitions, arms, everything. The confusion is indescribable.

"Meanwhile the Russians steadily push on their advance with unabated vigour. Clouds of skirmishers cover all the mountain slopes. All this is done in a time indescribably short. It was found full midday when the Russians gave us the first warning of their presence, and at two o'clock our army was in full retreat. Equally astounding was the ease with which this great feat was accomplished. The moment that armed host sprang from the ground resistance was virtually at an end. Not a single gun was fired at the advancing Russians as they came up the hill. On the contrary, so unmanned were our forces, that the Turkish gunners cut the traces of their artillery, mounted their horses, and galloped away. It was every man for himself—a universal *saive qui peut*. The day was given up, and no one thought of anything but his own safety. The brave infantry, it is true, did what they could for a short time, but it was a forlorn hope, and at last what was left of them joined in the general retreat, with the exclamation, 'Defeat! Defeat! It is the will of Allah.'

"Continuing their onward rush, the Muscovites overtake many of the retreating Turks, and it is heartrending to see the flying masses of fugitives, all urging their way to Erzeroum, straggling under the concentrated fire of the greater part of the Russian battalions. Such was the condition of matters at a quarter to three. The scene was appalling. Imagine, if you can, a terrified, mingled throng of men on horseback, Turkish infantry and officers, Circassians and Bashi-Bazouks, camp-followers, camels and their drivers, oxen, carts, and vehicles of various descriptions, all thrown together into an undistinguishable throng, pressing on with reckless fury and unreasoning panic—and in great part under the murderous fire of the Russians—towards Erzeroum. It is a struggle for life, over roads deep in mud. Words fail to convey the impression of such a scene. Just now these men were drawn up on those heights to defend Erzeroum; now they are rushing towards it as their only hope of safety and rest—and the main anxiety is who shall be there first.

"Ten minutes later than the time I have just named, I reach the front of Erzeroum. Here for a while the spectacle is even more shocking than the route. The affrighted

Governor has given orders to shut the gates of the city. Thus he is keeping out the dense crowd of fugitives. As a consequence, a bloody struggle ensues between those within and those outside. Both sides take to their arms freely, and the men on the ramparts use swords, rifles, and bayonets indiscriminately in driving back the throng. At length the crowd forces the gates and finds refuge in the city. Here the terror prevailing is at its highest. The streets are crowded with wearied, wounded, famishing soldiers vainly seeking rest and food—alarming the inhabitants by their appearance—and many of them unable to go farther, falling down to sleep in the deep mud of the thoroughfares. Such is the condition of affairs when night closes in. Mukhtar Pasha has lost some thousands of men, 60 guns, nearly all his baggage—in a word, the whole of the force under his own immediate command is destroyed; and worse than all, Deveboyun is in the hands of the enemy, whose advanced posts, Mukhtar now hears, are within two miles of the capital of Armenia, while a large cavalry force is reported to have been seen at nightfall hovering about in full view of the city."

So much for the battle so vividly described by the correspondent of the *Daily Telegraph*—an eye-witness. During the next night but one, the Russians attacked and carried one of the forts of Erzeroum, but evacuated it on finding that another fort, commanding the one captured, had not been taken by the force sent against it, which force had in fact lost its way in the dark. The Russians retiring from the fort, took the garrison away with them prisoners. This was reported by Mukhtar Pasha as "a complete victory" for the Turks. The present situation of affairs is that the Turkish army—what remains of it—is shut up in Erzeroum, and the Russians outside hope to capture the place by siege. This prospect is rendered very probable by an event just authentically reported.

#### CAPTURE OF KARS.

When the Russians, after the victory of Aladja Dagh, pursued the Turks to Erzeroum, they did not, of course, employ all their forces in the pursuit. They left about half of them to prosecute the siege of Kars—a large fortified town into which Mukhtar Pasha had succeeded in throwing about 10,000 of his routed army. This siege has been going on during the last month. It seemed probable that the Turks

might be able to hold this place, as it was provisioned for a time, and as the winter weather made the position of the Russians outside in the field precarious, in the absence of preparations, on their part, for wintering in the locality. All ideas, however, of this sort, have been put an end to by the capture of the place by assault. The Russians commenced the attack at eight o'clock on Saturday night, November 17th, and by eight o'clock on Sunday morning the place was in their hands, with all its vast armament of forts and guns. Five thousand Turks were killed and wounded; 10,000 taken prisoners and 300 guns. The attacking force only numbered 18,000 men. The *Daily News* says:—"The capture of Kars by the Russians is without question the greatest achievement of the war. . . . The consequences of this signal event are too far-reaching to be at once estimated. We shall not, however, be wrong in affirming that it affects the character of the campaign in Armenia more decisively than did the battle of Aladja Dagh, in which Mukhtar Pacha lost his army. The garrison of Kars disappears at once from the scene, and the Russians obtain a fortress of the first class with all its armament and stores. Kars, henceforth, will thus be to them far more than Alexandropol has been. The most important of the immediate consequences of the capture is, that it sets the larger part of the army of General Melikoff free to join the columns of Heimann and General Tergukasoff before Erzeroum. We see now why those Generals were ordered not to retire from before the capital of Armenia, notwithstanding the difficulties caused by heavy falls of snow and the scarcity of provisions. They will now, doubtless, be reinforced, and the prospects of a successful defence of Erzeroum by Mukhtar Pacha must be regarded as materially changed."

#### RUSSIAN SUCCESSES IN BULGARIA.

With regard to the European theatre of war, the interest centres in Plevna. At the date of our last summary, the Russians had failed in their attempt to carry the works by assault, and the place was still open at one side, through which the Turks were regularly receiving supplies and rein-

forcements. The Turks had also taken strong precautions to keep their communications open by building and garrisoning a series of detached forts on the road leading from Plevna to Sofia, the base of supplies. So long as the road was open, Plevna being impregnable to assault, there was no prospect of its fall. It was therefore considered possible that here Turkey might frustrate the Russian invasion, and even compel the retreat of her foe. If the Russians were to succeed, they must close the road on all sides of the beleaguered place: but this could not be done without attacking and carrying several strongly fortified positions, particularly at Gorny Dubnik and Telische. This has now been successfully done, and the prospects are entirely changed. The task was entrusted to General Gourko, the General who so successfully performed the passage of the Balkans. A force of 35,000 men of all arms, was placed at his disposal for its accomplishment. With this force, but not without the most elaborate and skilful preparations and very desperate fighting, which came near being a failure, he captured both Dubnik and Telische, taking the entire garrison prisoners—about 8,000 men, after about 4,000 others had fallen in battle. The Russians lost between 3,000 and 4,000 men, but the positions gained were considered cheaply got at such a price, for their capture probably means the fall of Plevna and the capture of Osman Pasha's army bodily. By the capture of Dubnik and Telische, Plevna is entirely surrounded by the Russians, and no further supplies can obtain admission to the 60,000 human beings now shut into that place. Consequently, unless Osman Pasha successfully breaks out, or a Turkish army comes to his aid from some other quarter, the surrender of his army is only a question of time, and that a short time. The prospects are certainly very unfavourable for the Turks; for General Gourko has not only completed the Russian environment outside of Plevna, but he has extended his military operations and established fortified positions many miles to the rear, so that any relieving army coming from Sophia would have to fight several successful battles before it could even be in a position to attack the Russian lines outside Plevna. The capitulation of the place is therefore

an imminent probability.

### TURKEY REJECTS ALL PROPOSALS OF PEACE.

In all these circumstances, it is no wonder that rumours of peace should begin to fly about. They come from two sources, first, from the Russian head quarters, where it is thought politic to give out, unofficially, the conditions on which Russia would at this moment be willing to arrest her victorious courses, and secondly from the impression made by Turkey's situation on the mind of Turkey's friends as to what she ought to do. The Russian terms are roughly outlined as follows:—"An extension of territory to Montenegro and Servia, and the full independence of Roumania; the autonomy of Bulgaria, Bosnia, and Herzegovina, under Christian governors; the evacuation of the Bulgarian fortresses by the Turks, and the cession of the province of Erzeroum to Russia." These terms are scornfully rejected by Turkey, who declares she will fight to the bitter end, and that indeed she will not begin to talk of peace till the last Russian soldier is out of the country. The latest and most authoritative declaration on the subject appears to-day (Nov. 19) in the *Daily Telegraph*, in the shape of a long telegram from its correspondent at Constantinople. Its purport will be seen from the following extracts:—

"I am in a position to state, on the strength of information derived from sources that leave no room for doubt, what is the view taken of the conduct of war and defence of this Empire by those who are responsible for both.

"In the first place, I must again assert that no idea of surrender has ever for one moment been entertained. At the Council of State which was held at the Seraskierate, presided over by the Sultan himself, the question of surrender was never mooted. The whole and sole subject of the deliberation of the Council was the means of energetically continuing the war, the immediate necessities of the army, and the arrangements necessary to supply food, warm clothing, and munitions to the troops.

"At the Grand Council held last night, at the residence of the Grand Vizier, the discussion was wholly concerned with the question of ways and means. The idea of surrender was never introduced.

"It is held that the real cause of the war

is the desire of Russia to obtain territory in Asia Minor—the object of ameliorating the condition of the Christians in Bulgaria being a merely ostensible reason put forward for political purposes. Turkey is, therefore, really fighting to maintain her Asiatic Empire, and she will continue to fight while she is able to do so.

"The general view of the situation is this: Turkey will continue the war with energy, and with the hope that by aid of winter and her large levies she will yet be able to compel the Russians to retire. While such a hope lasts there will be no thought of yielding, and no mention of it. Military ardour is universal; the self-denial and patriotism of the people are simply amazing; and the positions occupied by the various generals inspire both the people and the Government with confidence."

From this it will be seen that the war is likely to be continued till Russia effects the complete conquest of her foe, when the terms of peace will be very different from those now offered. This result is due to Turkish obstinacy, and Turkish obstinacy is due to the Turkish successes which characterised the early stages of the war—a fact containing a lesson before commented on.

### REVIVAL OF BRITISH UNEASINESS.

The feeling of alarm for "British interests," which had subsided in the presence of Turkish successes, now begins to revive and to give events a bent in the direction which we so particularly wish them to take—the political prominence of Syria and British influence there. A "Diplomatist" writes as follows to the *Daily News*:—

"The present attitude of England in respect to the Eastern Question is of such vital importance to the future of the British Empire, that I take the liberty again to address you on the subject. The majority of Englishmen are neither pro-Turkish nor pro-Russian: they are pro-British. They accept the fact that India forms part of the British Empire, and they desire to hand down to the generation which will succeed them, the power of maintaining the connection of that dependency with England intact.

The opening of the Suez Canal has rendered it far more important than heretofore that we should look to the safety of our communications with India, *via* the Mediterranean. We have Gibraltar and Malta, and we have Aden. The strength of a chain, however, is the weakest link. If we loose our hold over the Suez Canal, we,

in all probability, should lose India. This is why Prince Bismarck, with cynical frankness, has advised us to lay hands upon Egypt.

The possession of Egypt, however, with Constantinople in the hands of Russia, or

with the Russians so far advanced in Asia Minor as to place them within marching distance of Syria, is not enough for our security. Syria and the Bosphorus are the outwork garrisoned by the Turks that ought to protect the free passage of the Suez Canal."

## INTELLIGENCE.

**ABERDEEN.**— Brother Anderson reports the obedience of SARAH GORDON, daughter of brother and sister Gordon, of Grantown. Her immersion took place on Sunday, Oct. 14th. She will meet with the Aberdeen brethren.

**BIRKENHEAD.**— Brother Ashcroft writes as follows: "In addition to your own visit last month (which filled us with gratitude to God for His great goodness in granting us the privilege of connection with these glorious things), we have, since date of previous communication, been helped by several other brethren from a distance: to wit, brother Sulley, of Nottingham; brother Boshier, of London; brother Booth, of Crew; brother Collyer, of Leicester; brother Waite, of Stockport; and brother Parkes, of Brierley Hill. Besides lecturing to the public, these brethren have contributed much to the edification of our ecclesia. The truth is receiving attention at the hands of a few, and the regularity of their presence at our Sunday Evening lectures enables us to hope that we shall soon have them "born out of water," and candidates with us for the birth of Spirit when the Son of God returns from the heavens. We regret that brother Paine is no longer with us. He expressed a wish to retire, on a pretext that took us all by surprise. But it was subsequently ascertained that his conduct in the world had been such as would have utterly disqualified him for the fellowship of the brethren, who feel bound to stand apart from 'the unfruitful works of darkness.' His retirement, therefore, has rendered unnecessary any further action on our part, and was evidently his own device to prevent inquiries, which otherwise must needs have been made to his great confusion. I hope, next month, to give particulars of my recent intercourse at Glasgow with 'The Rev.' Fergus Ferguson—an heretical 'divine,' of the Presbyterian School."

Brother J. U. Robertson, of the Birkenhead ecclesia, writes an interesting letter on his return from a visit across the ocean to St. John's, New Brunswick, his native place. We give extracts: "Need I say that I am rejoiced once more to enjoy the fellowship of those who cherish the one hope. I have learnt by my short separation

how dreary is a position of isolation; those brethren who are so situated have my deepest sympathy and are made mention of in my prayers. Contact with the world is polluting. What a weary and unprofitable world it is. All is vanity! Men are pursuing phantoms, deluded by the temporalities by which they are surrounded, which appear to be eternal. I visited Halifax U.S., and there I saw sister Hume, with whom I spent a short time very profitably and with pleasure. She informed me that within a few weeks, two young men, who had been connected with the body of religionists led by Mr. R. Lithgow, had come out from them, having arrived at a full comprehension of the truth. I was rejoiced to hear such pleasant news, and I at once went away, and saw these young men. Their names are ED. F. MITCHELL and THOMAS STEVENS. They were glad indeed to see me, and I spent two hours or more in their company, delighted with their conversation. For many months they had been disputing with Mr. Lithgow about the doctrine of the judgment—Lithgow affirming that only the worthy will rise and be gathered unto the Lord at his appearing, and that there are no unrighteous in Christ. They saw that controversy was useless, so they determined to withdraw from the society, which they did sometime in July or August last, I understood them to say. I do not think it possible to find two young men anywhere who have a fuller comprehension of the priceless things of Deity, and that in the love of them, than these two young men. Others in Halifax, in connection with Lithgow, are emboldened to make freer search into these matters, and the result may be that, around this nucleus, a living ecclesia may grow up, whom the Lord will find patiently waiting for his appearing. May He who worketh all things after the counsel of His own will, grant that it may be so. From Halifax I proceeded to Pugwash, N.S., and there I found brother Creed (an M.D.) confined to the house, with a broken leg, which was the result of a kick from his horse some months back. I spent some three hours with him, and I understood him to say that I was the first Christadelphian that he had ever set eyes upon. He is a man of over 60, and very

intelligent in the truth, I should judge, from my short sojourn with him. What comfort is denied him in not having companionship in the one faith. He and all so circumstanced are built up in their most holy faith by the monthly arrival of the *Christadelphian*, which is indeed a blessing to all who rejoice in the light that illumines the world, which is so faithfully reflected from its pages. It is a priceless boon in these dark and weary days, when we wait for the times of refreshing which shall flow from the presence of the now absent Lord. May his blessing abide upon you and strengthen you to do his will. Brother Mitchell told me of a brother Robert L. Kent, who lived at Jeddou, N.S., some 38 miles from Halifax, and of a Baptist parson, at the same place, who were interested in the truth."

**Bewdley.**—See Birmingham.

**BIRMINGHAM.**—The only case of obedience during the month has been that of **ALFRED DARKES** (20), carpenter, of Bewdley, who formerly belonged to the Church of England, but has been enabled to see the truth through the assistance placed in his way by brother Betts, of Bewdley.

The brethren have been greatly saddened by the death of sister Jones, wife of brother Charles Jones, formerly of Boston, Mass., U.S.A. She removed to Birmingham from Boston about two years ago, and in a comparatively short time, endeared herself to all true-hearted servants of Christ by her supreme affection for the things of the Spirit. Her companionship was much appreciated by them in the weary road that God's pilgrims have to tread on their way to the kingdom of God. Her removal by death, which was very sudden, is, therefore, sorely felt. She was at the breaking of bread on Sunday, Nov. 12th, and died next day at ten o'clock, after a brief illness of about eighteen hours, brought on through loss of blood. She had no suspicion of death. Her last conversation related to the great victory of the Russians in Asia and the hopeful state of the signs of the times, in which she was deeply interested. She will be surprised at the awaking to know her probation was cut so suddenly short. She was buried on Friday, November 16th, in Witton Cemetery, near Birmingham, a goodly company of brethren and sisters being present. Brother Roberts spoke at the grave on the hope of soon seeing again in the land of the living those who are asleep in Jesus and to hear, perhaps, from some of them the first tidings of the Lord's presence in the earth. In the evening, there was a meeting for consolation in the garden room.

On Monday, Nov. 12th, the usual quarterly tea meeting of the brethren and sisters was held in the Athenæum Hall. Several brethren were present from the

district. Several edifying addresses were delivered in which the death of sister Jones that day formed a prominent and profitable theme. "It is better to go to the house of mourning than to the house of mirth." Hymns and anthems suitable to the prevailing sentiment were sung at intervals. The lectures for the month have been as follow: Nov. 4th, The desire of all nations.—(Brother Meakin.) 11th, The Evil One.—(Bro. Hadley.) 18th, "Dust and Ashes."—(Brother Roberts.) 25th, Question Night.—(Brother Roberts.)

Brother Chatwin denies that he requested to be allowed to depart "without the annoyance of an interview." What he actually wrote was this: "In thus taking my leave, I trust that I shall not now, as on a former occasion, be subjected to any annoyance or troubled with remonstrances of any kind. Indeed, I hope that I may be allowed to take my departure in peace, without interference." This was understood as a request to be spared an interview of remonstrance such as took place on the "former occasion" referred to. Therefore none was proposed. He says it referred to the notice that appeared in the *Christadelphian*. Such a reference is not very obvious. However, we do our duty in recording his denial.

**CHELTFENHAM.**—Brother Otter writes: "Since my last we have been favoured with lectures from the following brethren: J. Millard, of Tewkesbury; J. C. Phillips, ditto; J. J. Hadley, Birmingham; R. Ashcroft, Birkenhead. We can get very few to hear, but the brethren and sisters are themselves built up and edified, and our brethren, who give themselves such labour, need not be discouraged: they do not labour in vain. We are thankful; and Jehovah will reward His servants in due time. Let us not faint."

**DUDLEY.**—Brother Caddick writes:—"Brother Blount has requested me to write you that we have been compelled to withdraw from brother Watton and sister Lake. With this exception, we appear to be in complete harmony at Dudley. Our morning meetings are better and more regularly attended, and greater interest seems to be felt in the glorious gospel of the kingdom."

**EDINBURGH.**—Brother Grant writes: "It is my pleasing duty to announce four cases of immersion. They are: **HUGH BLACK** (36), formerly United Presbyterian, who rendered obedience to the faith on Tuesday, October 23rd; **CECILIA SMITH** (25), sister in the flesh to sister Jessie Smith, on Tuesday, November 6th; **CHRISTINA CULBERT** (22), daughter of brother Culbert; and **ELIZABETH KIRKWOOD** (20), sister in the flesh to the brethren Kirkwood, both on Friday, November 9th. We are cheered and strengthened by these additions to our

ecclesia. We hope it may result in our contending more earnestly for the faith, and we pray that they may find approval in the day of Christ. We have also added to our number brother Vernon, from Riddings, near Nottingham, who has come to reside temporarily in Edinburgh; but, on the other hand, we have lost sister Martha Peebles, who has removed to London. Our lectures continue to be very well attended; our little hall is often filled. May the result be fruit to the glory of God in the ages to come. Since brother Ashcroft's visit in September, our lectures have been as follow: September 16th, Question Night. September 23rd, The Gospel of the 19th century contrasted with that of the 1st. September 30th, The Promises of God and how to obtain them. October 7th, The decay and fall of Turkey as Delineated in Prophecy. October 14th, The doctrine of the immortality of the soul: is it of God or of Men? October 21st, Question Night. October 28th, Israel's Restoration—their future king and princes. November 4th, Jesus as the Way, the Truth and the Life. November 11th, The Book of Revelation. Its construction and design."

ELLAND.—Sister Jagger reports: "During the past month, we have been cheered by a visit from brother Ashcroft, who delivered three lectures on the following subjects.—Sunday, Oct. 28th, Afternoon, Born Again. Monday, 29th, The Nature of Man. Considering the size of the place, the audiences were very good, and the interest felt was evinced by close attention to the lecturer. The results thus far are gratifying. Our Sunday evening lectures have been better attended. The subjects have been, Nov. 4th, The Hope of Israel.—(Brother Marsden.) Nov. 11th, The ruling of the Nations, or the occupation of the saints in the future.—(Brother Z. Drake.)

FROME.—Bro. Hawkins reports: "During the month we have had the pleasure of immersing into the sin-covering name of Christ, ELIZABETH YOUNG, wife of brother Young; ANN YOUNG, wife of brother John Young; JAMES HILIER, miner; GEORGINA YOUNG, wife of brother Henry Young—all of Radstock. Others are interested, and we trust ere long will come out from among the Gentiles and enter the race for eternal life."

GLASGOW.—Brother Leask writes: "I have the pleasure to announce that one more has been added to our number, viz.: MRS. BRECKENRIDGE, daughter of our sister Grant, who, although cognizant of the truth in all its details, and into which she was immersed, was, until lately, in fellowship with the Stockwell street meeting. Since then she has attended our meeting, and on Sunday, 11th instant was received into our fellowship. We look forward to Sunday, first, as a day which will add another, by baptism, particulars of which

will follow in due course.—In former communications, however, we neglected to intimate that sister Annie Nairn, has left this place, having been united in marriage to brother George Baker, of Brecon, Wales, on 31st August last, and is now resident in that place. Thursday 25th October was our (Presbyterian) 'Fast Day' (a public holiday), when the brethren took the opportunity of having a social meeting in the evening, at which a goodly number were present. Addresses and 'songs of Zion' being the principal part of our programme, the evening was very enjoyable. Our annual meeting for the appointing of serving brethren and several other duties connected with the ecclesia, took place in the beginning of the month. Brother O'Neil has been appointed secretary, the writer being still assistant secretary. From the reports of secretary and treasurer, our ecclesia, I am glad to say, is in a very flourishing condition, so far as numbers and finances are concerned. At that meeting it was also arranged (and is now settled) that we take the lesser City Hall, Caudleriggs (one stair up from the large hall, which we occupied when you and brother Ashcroft were lecturing), for our use on Sundays; this was deemed necessary in consequence of the dirty state in which our present hall is kept, along with many other disagreeable things with which we have to contend. We have always felt the want of a proper—or, I should rather say—a respectable place in this city, wherein to give the truth a hearing, and we are sure the one now engaged will meet the want in this respect. It is capable of seating 300 or 400 people, and so far as locality, comfort and elegance is concerned, all that could be desired. It is arranged that we enter it on Sunday, 25th inst., if the Lord will, when brother David Smith, of Edinburgh, will deliver the first lecture. On Sunday, 4th inst, we had the pleasure of a visit from brother Grant, of Edinburgh. In the forenoon he exhorted us, and in the afternoon he lectured, his subject being: The Gospel as preached at the present day contrasted with that preached by Christ and his Apostles. The other lectures during the month have been as follow:—Oct. 21st, The Bride the Lamb's wife.—(Brother Robertson.) Oct. 28th, Death: what is it?—(Brother Thomas Nisbet.) Nov. 11th, The Promised return of the Jews to their own land.—(Brother James Nisbet.)

HALIFAX.—Brother C. Firth writes: "We persevere, sowing the word of truth by all waters, knowing not which may prosper, but patiently wait the increase which is of God, having this assurance that it shall not return unto Him void. Our lectures for the month have been: Oct. 7th, Death and Hell.—(Brother C. Firth.) 14th, Angels of the Bible.—(Brother B. Smith.) 21st, The



Two Visions.—(Brother J. Briggs.) 28th, True Conversion.—(Brother M. S. Goggins.) HINCKLEY.—See Leicester.

HUDDERSFIELD.—Brother Joe Heywood reports: "The subjects of our lectures have been as follow: Oct. 21st, The Soul of Man.—(Brother Hirst.) 28th, The Age we Live in from a Bible point of View.—(Brother Taylor.) Nov. 4th, Conversion, as Taught in the Scriptures.—(Brother Goggins.) 11th, The One Faith and One Hope of the Gospel.—(Brother Heywood.) On Oct. 30th and 31st, our brother Ashcroft gave us two lectures. The attendance of the public was not quite so good as we expected and the truly excellent lectures deserved, but we trust some good may result from the efforts to set forth the truth. We have a nice, comfortable chapel for our lectures, but the public don't come to hear as we desire, and we would prefer a room of less pretensions if we could have it filled with Berean hearers and searchers after the truth."

LEICESTER.—Brother Collyer writes: "We are going quietly along with our work, not showing much result, so far as we can see, trusting, however, that it is having good effect upon ourselves, and that we are being prepared for the great events so soon to come. Experience seems to impress one more and more with the greatness and unspeakable value of the good things offered in the gospel, and to be obtained by all who manifest the true wisdom in the midst of the perversion which prevails, and at the same time exhibits to the mind the great favour to us that the true light shines in our day and generation."

Brother Yardley also writes: "I have great pleasure in reporting the baptism on the 8th Nov., of MAUDE MARY COLLYER (15), daughter of brother and sister Collyer. This event has been a source of great joy to them, in which all the brethren share, the more so, because, it is the first time in the history of our ecclesia that one so young has applied for immersion. She has been associated with our Sunday School, and we hope this is only the beginning of things in this direction from that source."

A number of the brethren have, for some time past, been collecting a fund for effort on behalf of the truth outside of Leicester. Enough being on hand, it was resolved to make a start with Hinckley, a town of several thousands of inhabitants, about 13 miles from Leicester. The choice was made because of the presence there of brother and sister Cole, lately removed from Birmingham. The Town Hall was engaged for the night of Tuesday, November 20th, and for the evening, a lecture was advertised to be given by brother Roberts, of Birmingham, on Immortality. The meeting was an entire success, so far as could be judged by appearances. There was an audience completely filling the room, and the most

complete and patient attention was given while clerical popular traditions were being demolished by the sword of the Spirit. A few questions were put and answered at the close. About thirty of the brethren were present from Leicester. Brother Weston occupied the chair, and at the close, a hundred copies of the *Declaration* and many other tracts were given away. Thus the yeast of the truth has been placed in the community, with what results we must wait to see."

LONDON.—Brother Elliot reports: "I am glad to be able to announce the two following immersions: 17th October last, MRS. ANNIE SHELTON, wife of bro. Shelton, of Bedford, and on same date MISS CAROLINE SHARP, of Brighton, formerly Independent. Sister Shelton has returned to Bedford, and with her husband constitute the only ones possessing the truth in that important town; and sister Sharp to Brighton, she and bro. Harrison, recently immersed, being the only two holding the truth in that large and fashionable watering place. Bro. Harrison obtained a knowledge of the truth from brother Webb, of Birmingham, while the latter was on a visit to Brighton, and sister Sharp, is one among many, to whom brother Bosher, of London, has endeavoured to make known the way of salvation in Brighton. I have to convey to you also the sad intelligence of the death, last Sunday morning, of sister Jannaway, senior, after a short illness. Although she has been in a very delicate state of health for some time, she was quite conscious shortly before her death, and passed away during a peaceful sleep, leaving a large family circle and ourselves to mourn her loss, but not to sorrow as those without hope. It must have been a source of great consolation to our beloved sister to see so many of her children (six) sharing with her in the same hope which has been a comfort and joy to herself since she became obedient to the truth. The lectures for November were as follow: Nov. 4th, The Battles of the Bible: historic and prophetic.—(Brother J. J. Andrew.) Nov. 11th, The Lord's Prayer: what does it teach?—(Brother Owlser.) Nov. 18th, Infant Salvation: what say the Scriptures?—(Brother Bosher.) Nov. 25th, God the Father and His Son Jesus Christ: their individual relationship to each other and to the human race.

MANCHESTER.—Brother W. Smith states that a Jew, professing to have great love for the truth of God, and to having accepted Jesus as the Christ, has, during this month, by dint of very plausible, and to all appearance, very honest statements, imposed on some of the brethren here and obtained money. His story was to the effect that he had been a Rabbi in a synagogue at Pesth (Hungary), and coming to recognise Jesus as the Christ, was ejected. From there, he

says, he travelled mostly on foot to a port in France, thence by ship to Hull, ultimately finding his way to Manchester. He is a man of average height, heavy features, prominent teeth and scar on forehead. Theoretically, he knows the truth. Therefore, the Manchester brethren desire to put the brethren everywhere on their guard.

**MONTGOMERY.**—Brother Richards reports that on Oct. 16th and 17th, the people of this place, for the first time, heard publicly a Christadelphian voice, in two lectures in the Town Hall, by brother Roberts, of Birmingham. "So far as the filling of the place with an attentive audience was concerned, the effort was quite a success, but any further fruit is at present hid from view, except that a few that were before favourable are now more favourable. The lectures have certainly made the Montgomery people feel, and some of them feel angry. The lectures and the lecturer have been warmly, I may say hotly, defended by a young man who is a Baptist, and who has thought right to cast orthodox tradition about immortal souls to the moles and to the bats. I hope farther light will break in upon his understanding, that he may receive the whole truth. I hardly need say that the lectures, as well as a visit from brother Roberts, was a great treat to me as well as to brother Owen, from Bishop's Castle, and brother Butler, from the Bog Mines. Unfortunately, brother R. was compelled to bring his work with him, so that we had not the time with him we anticipated. I had made some notes of questions to ask and points to talk upon, but had to endure the disappointment."

(A disappointment entirely mutual, and due to two things which cannot, at present, be got rid of: much head work to do and not enough physical strength to do it without intervals of walking solitude in the open air. All impediments to the service will disappear when the Lord returns to beautify the meek with salvation and invest them with the garment of praise for the spirit of heaviness.—EDITOR.)

A local clericus sent the following notice to the *Shrewsbury Chronicle*.—

"Lectures.—Last week two lectures were delivered in the Town Hall (Montgomery), by Mr. Roberts, of Birmingham, the subject being partly the Millennium and partly the present aspect of the Eastern Question in its relation to prophecy. There was a good attendance at each lecture, but the arguments being of the old threadbare type, the audience left the hall pretty much in the same state of mind as when they entered it."

To this brother Richards obtained insertion of the following answer:—"SIR.—Your paper of the 26th ult. contains a notice of two lectures in Montgomery Town Hall by Mr. Roberts, of Birmingham. I think your

correspondent was hard up for a term to express his dislike when he said they were 'threadbare.' They were old, I know, as old as the prophets and the apostles, but evidently new to the people of Montgomery. That the audience left in the same state of mind as when they entered is more than your correspondent can tell. A gentleman of the town (I think a churchwarden), a man of no mean abilities and intelligence, in proposing a vote of thanks to the lecturer, said it was the most intelligent lecture he ever heard. There is no doubt, Mr. Editor, that the lectures were not very palatable to some of the audience, and that they were very desirous the lecturer should depart out of their coasts. I am, sir, yours very respectfully,

ONE WHO HEARD BOTH LECTURES."

**MONTROSE.**—Brother Johnston writes: "There are six of us in Montrose. Their names are: brother and sister Maxwell, brother and sister Lang, also brother and sister Johnston. We meet in brother Maxwell's house on the first day of the week. We shall be glad to see any of the brethren who might be passing our way. They could call at my house, 8, Wharf street, Montrose."

**MUMBLES.**—Brother W. H. Jones, reports the return to fellowship of brother Rees, brother Winstone and wife, bro. Winstone's mother, Elizabeth Britton and Rosa Rees, daughters of brother Rees. The three latter have been immersed since the separation. Brother Jones also reports a meeting held on the 14th of November, in connection with the Sunday school, where the children, numbering 36, were provided with tea, and rewards distributed. The school is progressing and much interest is manifested.

**NEWBURGH.**—Brother Hepburn writes:—"I see brother Andrew has a few remarks on the cover of the last *Christadelphian* advocating the advisability of placing our publications in all public libraries. The advice is well timed, but the difficulty is to get them there. It is several months since I made an offer to the Newburgh Library of our books, but the committee is, seemingly, as far from closing with it as ever. They made a request, a few weeks ago, for a sight of the books, and which request I complied with by sending the *Declaration*, but I have had no further reply. I have indirectly heard that they are unfavourable to the admission of the books."

**PETERBORO.**—Brother Royce reports:—"Two lectures were delivered here in the Wentworth Rooms by brother Ashcroft, on Monday and Tuesday nights, 22nd and 23rd inst. There were about 140 present on the first night, and about 100 on the second. The brethren were all very much pleased with brother Ashcroft, and speaking for them I may say that we were rooted more deeply in the truth by hearing the words

of his mouth."

**SHREWSBURY.**—Brother Thomas Rees reports the immersion of HANNAH EVANS (30), on the 9th of October. He says: "She is the first fruit to the truth in Shrewsbury. We broke bread together on Sunday, November 11th. My absence prevented it sooner. I need not say we were joyful although tears were shed among us. There were only three of us, but were we not children of the Most High? Had we not all suffered for the truth's sake, and if the Lord will ready to suffer again? Sister Evans has been a Bible student all her days. She was a member of the Baptist denomination. I never saw anyone take to the truth so eagerly before. My books were very quickly run through, and I can tell you I was sometimes at a loss to answer the very keen questions she put to me. What surprised me most, was the clear way she had of looking at the truth and the quickness with which she saw how one part of the truth fitted into the other. Her faith was confirmed by finding how easy it was to understand the Bible when read in the light of truth. What the result will be when her friends know she is a Christadelphian I cannot say. One thing is certain, that if she is to lose one home for the truth's sake, there will be another ready for her."

**STOCKPORT.**—Brother Waite reports the addition to the Abrahamic family, of ANN BURNS (53), formerly neutral, who was immersed into Christ, October 28th, after a good confession of the things concerning the kingdom of God and the name of Jesus, the Anointed.

**TAUNTON.**—A lecture was delivered in the Market Hall, on Sunday, October 21st, by brother A. Andrew, of London, on "The Russo-Turkish War, and events which are to succeed it, viewed in the light of Scripture prophecy." The hall, which holds 300, was full, and the brethren are so much encouraged by the good attendance at this lecture and the one in July, that they think of having special lectures more frequently, perhaps once a month.

Brother Veysey, writing of the same matter, says:—"We have great cause for praise. The Assembly Rooms were filled in every part. On Monday evening about 50 assembled in our school-room for a supplemental 'conversational' meeting, and on Tuesday evening about the same number to hear our brother, A. Andrew, lecture on 'The Immortality of the Soul.' The brethren are much encouraged."

**TWICKESBURY.**—Brother E. M. Osborne writes:—"Since my last report, you will see we have made a little extra effort to place the truth more prominently before the public by way of lectures given by the following brethren from a distance:—Brother Bishop of Birmingham, August 19th; brother Sulley, of Nottingham, October 7th

and 8th; brother Ashcroft, of Birkenhead, November 4th, 5th and 6th; whose lectures we well advertised, not only by large posters which were well distributed on the walls, but by advertisement in our weekly paper, by the town crier, and also by 'Trust and Toil' circulars, printed especially for the occasion.—On Sunday, October 18th, we started a Sunday school, consisting principally of the children of the brethren. Brother Phillips has taken great interest in it, and under whose management I have no doubt it will prove a step in the right direction."

**WISHAW.**—Brother Kay writes:—"Sister Agnes Kay sailed from Liverpool for America on 4th October last, and landed at Quebec on the 13th. Her future address will be, care of Mrs. Robert Murray, Avening Simco county, Ontario, Canada West."

#### CANADA.

**NOVA SCOTIA.**—See Birkenhead.

**TORONTO.**—Brother A. S. Weir reports the obedience on October 14th, of HERBERT C. MORSE (24), a native of Norwich, England, formerly Baptist; MARGARET HALL (19), daughter of brother Hall, and MARIAN HOULT (17), daughter of brother Houlst; also on October 28th, JANET SMELLIE (31), JANE SMELLIE (29), and ANNIE SMELLIE (27), daughters of brother Smellie, York Mills, formerly of Hamilton, Scotland. Bro. Weir remarks: "They all have been influenced by the truth for some time and were doubtless helped to a decision by two lectures on the Eastern Question, by brother Sintzenich, of Rochester, N.Y., who favoured us with a passing visit about six weeks ago. In accordance with permission received by brother Evans from you, we published 1,000 copies of your pamphlet on the *Eastern Question*, &c. Two hundred were taken by brother Evans to Guelph, where he resides; seventy-five by brother Malcolm, of Halmer; twenty-five by brother Cole, of Brantford; twenty-five by brother Gemmel to the far West, Manitoba, and the rest were placed in the hands of stationers and agents here. I printed 10,000 circulars for distribution, and thirty show cards for the stationers' windows and have (between selling and complimenting) succeeded in disposing of the edition, excepting 150 copies. A full took place recently, on account of the victories of the Turks, but I expect renewed interest immediately. The truth has been presented in some of its aspects by this means, to many in this city, who probably would not have been reached otherwise."

**MONTREAL.**—Brother Paton, of Sherbrooke, writes:—"There are, I think, a few in Montreal who are now interested. Friend Robertson, whom I introduced to your notice some time since, is a man of

persistent energy, and would be very serviceable in the truth, but at present he has on his hands almost more than he can well accomplish, that is, he is, I think, vainly attempting to build up a body on a basis which, from the nature of its elements, cannot stand; devoting largely his time to the pulling down of the strongholds of orthodoxy. I am persuaded he feels that there is a necessity for a platform or foundation upon which to build more definite and marked in features than now possessed. The fact is, no progress will be made by them until that platform is taken. I was at one of their meetings lately and found a vagueness of expression, 'at sea,' 'drifting,' as it were, a laxness in discipline, something wanting, a struggle between Adventism and the Truth. They obviously would like to have a settled basis, but how to get at it seems to be the problem they wish to solve. If God is with them, working amongst them, He will solve it. Some will obey Him, and some may not; but let us pray that all will come to the knowledge of the truth as it is in the Christ. There is a young learner among them named Kerr, who has a brother in Glasgow, connected, he told me, with the ecclesia there. He has had some notion of taking a trip home to be examined and baptised. The truth is working in him and others, and no doubt there will be soon an ecclesia in Montreal."

#### CHINA.

HONG-KONG.—Brother Hart writes that he has had illness at home for several months, both in himself and family. "My wife," he says, "never got better. It pleased the Almighty to take her from me, I may be for some wise purpose which I cannot see. I trust and pray Almighty God it may, for His dear Son's sake, our Elder Brother. My wife died of chronic enteritis, on the 21st ultimo, having suffered dreadfully for some months. My principal object in writing is to call your attention to an editorial review of your work, *Prophecy and the Eastern Question*, in the *China Mail*, of the 6th instant (October), thinking you might wish to answer it. I thank God that there is one good feature in the affair, namely, that your book has been taken notice of at all, for doubtless it will, perhaps, set some out in the East here to enquire more after these things, and cause those in whose hands these works are to read them, whereas they have been laid aside till now. I trust to God, through our Lord Jesus Christ, that my late troubles will bring future and exceeding great joy."

(To brother Hart: Do not give yourself any trouble on the subject of sending money. You do not owe anything, and as for assisting the cause of the truth, we could not accept it of those to whom the giving would be a burden. You will have the sympathy of all earnest brethren in the great trouble that has befallen you. There is this comfort to fall back upon. If we discover at the last that the sorrows that overtake us now are necessary to make us acceptable to the Lord at His coming, then our heaviest troubles are our greatest blessings. God holds the reins. He doth not willingly afflict. Let us commit our souls to Him in well doing. Our whole probation is "but for a moment."—EDITOR.)

#### UNITED STATES.

SANTA BARBARA (Cal.)—Brother Strathearn reports two additions to the saving name of the Anointed, viz., E. B. GREEN (48), and D. A. L. WHITAKER (39), who were baptised into the name of the Father, Son and Holy Spirit, on the 15th of October, in the Pacific Ocean, and fellowshiped with the brethren on Oct. 21st. "This event," says brother Strathearn, "has filled our hearts with joy and gladness; for our hope was nigh gone of seeing any fruit of the truth in these parts. Both were formerly neutral, not because they were hostile to the law and testimony, but they were unable to read and understand it through 'the pulpit,' and they had no other help until they came to this part last May. They came to the meeting, and from what they heard an interest was aroused, and like the Bereans of old time, they searched the Scriptures daily to see if those things were so, and by a diligent reading of the word of life and the works of our beloved brother, now resting from his labours, and your own, they came to a knowledge of the truth, and being convinced of their own condemnation, they came and asked if I would baptise them. This I said I would gladly do if they were fitted for it; so we had a meeting for the purpose of hearing their confession of the truth. In this I found brother Green entering the narrow way had quickened his sympathy for a beloved son, who is in the dust. He felt as if he could not go in alone. In these circumstances, I advised a little more time and study of the word. This enabled him in a short time to be reconciled to the word: 'this is life eternal, that they might know Thee the only true God, and Jesus Christ.' Both now rejoice in the hope of eternal life, promised to all who overcome the flesh, and keep the faith."

No. 151. — January 1, 1877.

# 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.**

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## NOTES.

**CORRESPONDENT.**—You will find a "Sunday Morning" on Heb. i. on p. 259, *Christadelphian* for 1873.

**J.R.**—Thanks for information concerning Mr. Jubb, the Bristol antagonist of the truth. It is interesting, and in certain circumstances, might be very useful, but, of course, it would not do to publish it.

**W.**—Thanks for newspaper article on "Origin of Man," also for all the writings so numerous sent from time to time. Many of them have, of course, been seen before, but some not, and those sometimes important, very.

**J.P.**—"answers" next month. We have to get ready this number much quicker and earlier than usual to suit the printer's Christmas-convenience; consequently have not been able to leisurely do all intended. Some things held over: "Bible True," &c.

Brother George Edginton, Hyde Park, Scranton, Luzern Co., Pa., U.S.A., makes request that if there are any brethren in the neighbourhood of Maryville, Marshall Co., Kansas, they will make themselves known to him by letter, as he contemplates removing to that part.

**G.S.**—The note prefixed this month to the continuation of "a Christadelphian's Dream" will explain. No doubt your view of the details is correct: children accompany believers to neighbourhood of judgment, &c. The very producing of discussion on such a topic realises one of the writer's objects.

**T.T.**—A reprint of *Dr. Thomas's Life* has been promised "in a week or so" by the printer for the last nine months, and we are yet without a supply. We cannot tell when it will be ready, but as the printer's last promise was "positively before Christmas," there is a possibility of its coming into the Office by-and-by.

**J.G.**—The sixth vial period reaches up to the Armageddon gathering of nations, but the actual catastrophe of that gathering is comprehended in the events of the seventh, as must be apparent on a reading of the description of the events of the latter. General allusions may appear to clash with both of these views, but it is only an appearance.

**DEBATES.**—Three are looming as possibilities: one at Leicester, with a vicar-priest of the English State Church; one at Glasgow, with a Presbyterian "rev.," Mr. Campbell—not the Campbell of Birmingham debate, eight years ago, but an abler man; and one at Bristol, with a Swedenborgian, Mr. Child. Particulars afterwards, if the negotiations come to anything.

**THE SUFFERERS IN BELGARIA.**—The brethren in Birmingham have collected a contribution in

aid of these suffering people. If any other brethren choose to add a mite, the amount can all go together. "Do good unto all men as ye have opportunity. . . . even to the unthankful and the evil, that ye may be like your Father who sends His rain on the just and unjust."

**"CLERICALISM UNSCRIPTURAL."**—A coming reprint of a pamphlet published 20 years ago by Dr. Thomas, in the form of a colloquy between *Banerges and Herosim*, on the subject of baptism and the truth generally. It was published under the title of *The Wisdom of the Clergy proved to be Folly*, a title which will be retained on the title page as a sub-title to a shorter name.

**J. R.**—We have heard many expressions of benefit resulting from the Bradlaugh discussion, but it has mostly been in the way of strength and confirmation to those already believing. We are unaware as yet of any having been brought from unbelief by it; and we are certainly ignorant of any having been shaken in their confidence in the Bible by it. A vague rumour to that effect we attribute to malevolence.

**A SISTER.**—The subject of how unmarried sisters in a small ecclesia are to get believing husbands, in the absence of means of acquaintance, is not a suitable subject for ventilation. There is one way of meeting all practical difficulties of the sort; some will laugh and shrug their shoulders at it as unpractical, but true children of God know its value and reality: ask God for what you want, and He will bring it round if you dutifully do your part in faith and submission. "Commit thy way unto the Lord and He will direct thy steps."

**MANY SUBSCRIBERS IN RENEWING FOR 1877.**—Thanks for your words of encouragement, and, in some cases, material contribution to the exigencies of the warfare. We do not depend on these for continuance in a work begun without them, and continued by the love of Christ, in spite of many contrary manifestations. Nevertheless, we are helped in the arduousities of that work by the knowledge that many true hearts approve of the course pursued, and find benefit from month to month in the work done. This is, in fact, a great reward in the present time of toil and dishonour, and strengthens our aim to stand secure at the finishing of the mystery of God in these days of the voice of the seventh angel. To enquiries of health, we are glad to report a better state than for years past.

## IS THE BIBLE DIVINE?

A SIX NIGHTS' DISCUSSION, BETWEEN THE EDITOR AND  
MR. C. BRADLAUGH;

With a REVIEW OF THE DISCUSSION, by the former.

By Post. Two Shillings and Twopence.

## INDEX TO EUREKA.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—J. Phillips, J. S. D. Wolf, E. Trueblood, C. Sangster, R. Oliver, T. Bailey, J. Monaghan, W. Hollier, G. Wait, 24th; "Warrington," R. Goldie, J. Hage, M. A. Gibbins, H. R. Taylor, J. Fraser, J. Wareham, A. J. Smith; 25th, T. Boshier, J. Unwin, J. S. D. Wolf, J. Mowatt, Jones Bros. J. Dalgliesh, G. Berber, W. Booth; 27th, T. Boshier, Miss Kitchen, T. Watson; 28th, C. W. Clark, J. Leask, J. Parritt, J. Atkinson, W. Davies, Mrs. Power, D. Campbell, T. Kidd, A. Blackhall, W. Andrew, E. Hodgkinson, W. E. Coles; 29th, J. Richards, H. Leah, W. Smith, L. P. Chitty, H. H. Horsman; 30th, R. D. Robertson, W. Reed, J. Ross, J. Young, H. Collins. Dec. 1st, W. Andrew, "Warrington," T. Knight, W. E. Cole, J. Buler; 2nd, M. H. W. Aneur, M. A. Harris, J. Hage; 4th, C. Kirby, W. Osborne, J. Howie, S. Emapssall, J. Murray, J. Pettigrew, R. Carruthers, M. Briggs, R. Barker, R. Ashcroft; 5th, J. J. Andrew, J. Menzies, C. S. Taylor, G. West, J. Birkenhead, F. Masters, D. Gaskin, J. Mortimer, C. Weale, M. A. Gibbins, D. Stokes, J. W. Dibol, F. Knight, A. Haxton, W. Armstrong, W. E. Coles, W. H. Andrew, H. Bannister; 6th, H. Leah, T. E. Clegg, R. W. Thorp, W. Stevenson, S. P. Lee, G. Lillie, W. Peel, K. Fraser, J. Boyd, B. Messenger, G. Colbert; 7th, M. Savage, J. Menzies, "Warrington," W. Wheelhouse, E. Wait, J. V. Bendale, J. Bell, A. McKillop, J. Scrimgeour, W. Dew, H. Fish, J. Blackburn, J. Booth, J. Spittle, H. Dyer; 8th, A. Sutton, D. Gaskin, J. O'Neil, a sister, J. Ross, W. Fisher; 9th, S. Boardman, R. W. Thorp, J. Gillies, W. J. Jannaway, F. Jellyman, E. Hughes; 11th, F. R. Winterburn, T. Nisbet, B. Messenger, J. Birkenhead, J. Scrimgeour, J. Alexander, J. Jellyman, 12th, "Warrington," M. Lucknow, J. Bell, J. Booth, M. Hamilton, J. D. Davies, C. J. Hirst, C. Smith; 13th, C. Firth, J. U. Robertson, J. J. Spencer, W. R. Otter, T. Nisbet, D. Gaskin, E. Bellamy, D. Stokes, J. Clark, Y. Young; 14th, A. Andrew, W. Davies, J. Smith, R. Goldie, G. Wait, Mr. Harris, J. King, J. Mulholland, J. Burton, J. Henderson, S. Davies, H. Andrew, J. Elliott, A. Marcus, J. C. Phillips, W. H. Andrew, J. Monaghan; 15th, J. Milman, T. Randles, A. Craigmyle, T. Elliott, T. Calderbank, G. A. Birkenhead, G. Fairgreave, J. Durrie, J. Bellamy, W. E. Coles, J. W. Dibol, E. J. Manwaring, E. Michael; 16th, W. Blount, T. Parker, G. Wait, J. Birkenhead, W. Birkenhead, G. Taylor, A. Dowie, 18th, J. C. Gamble, D. Laverock, W. Greenwood, R. D. Robertson; 19th, S. Boardman, "Warrington," J. Grant, G. H. Kidd, C. Weale, G. Dowkes, J. Richards, J. Martin, T. Spittle, E. Mitchell, W. E. Coles, W. H. Andrew, T. Nisbet, J. R. Walsley, J. Dobb; 20th, G. Taylor, J. K. Gillies, T. Betts, Mr. Bendall, J. Hawkins, J. Mortimer, J. Boyd, D. Campbell, C. Firth, J. Gillies, S. T. Norman.

FOREIGN.—Nov. 24th, A. Eastman; 27th, J. W. Boggs, J. S. Bourland, S. H. Oatman; 28th, M. Mc. Neillie, C. S. Tyler, S. Busby, S. T. Blessing, K. Bradley. Dec. 1st, W. W. Holmes, J. Campbell, A. Fincher; 2nd, F. E. Henderson, S. Busby; 4th, T. T. Foulkes; 5th, W. Gunn, A. North, M. Dunn, G. P. Pruitt, S. J. Ellis, W. H. Reeves, H. M. Fadyan, W. Scott, J. and S. Brown, D. Cole; 6th, E. J. Lasius, L. Edwards, J. G. Tomkins, J. H. Stouffer, L. G. Tuttle; 7th, S. E. Sneed, T. Williams, H. Fish, W. Gilmour, D. Wright, H. Cole, S. Boyley; 18th, E. J. Lasius, M. A. Barnes, J. Luxford, J. K. Magill, W. Gunn, M. Stewart, G. W. Banta, C. E. Kelley, E. Jacobs; 19th, W. McPherson, J. Soothill, J. Merry, M. C. Spaulding, S. P. Orem, N. A. H. Murphy, T. & R. Trezise, C. Collom, J. F. Sykes, J. Turner, O. C. Brown, T. E. Seago, H. L. Todd, G. Edington.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 23rd, J. Phillips, J. S. D. Wolf, E. Trueblood, J. Monaghan, T. Bailey, C. Langster, Mr. Black, W. Hollier (2 parcels); 24th, R. Roberts & Co., G. Wait, M. A. Gibbins, J. Hage (2 parcels), G. H. Kidd, J. H. Fowler, W. W. Holmes, J. Halliday, H. R. Taylor, J. Smith (2 parcels); 25th, T. Boshier, Johns Brothers, J. Unwin, J. Wareham, J. Dalgliesh, G. Boshier, W. N. Brown; 27th, S. H. Oatman, J. S. Bourland, W. Shaw; 28th, W. Davies, J. Pruitt, J. Leask, J. Atkinson, S. T. Blessing (2 parcels), R. Marsden (2 parcels); 29th, K. Bradley (3 parcels), W. E. Cole; 30th, J. Young, R. D. Robertson, W. Reid, J. Ross, W. Smith, G. Walker, A. Andrew, F. Peel, H. Leah. Dec. 1st, J. Riley, H. Collen, A. Fincher; 2nd, J. Hage; 4th, F. E. Henderson, J. Pettigrew, J. Randles, J. Templeton, W. Osborne; 5th, G. Wait, Mr. Brown, D. Stokes (2 parcels), J. W. Dibol (2 parcels), F. Knight, G. P. Pruitt, W. H. Reeves, G. Dowkes (3 parcels), R. Roberts & Co., T. E. Foulkes (4 parcels), T. E. Clegg, R. Carruthers, S. Briggs, W. E. Coles, J. Medlicot (2 parcels), T. T. Foulkes (4 parcels), T. E. Clegg, D. Cole, J. Leask, J. L. Brown, R. W. Thorp, G. Lillie, E. D. Fish, Mr. Purcer, J. J. Spencer, M. Gibbins, J. Leask, W. Burnett, J. Ord, J. Ham, L. G. Tuttle, L. Brown, C. Firth; 7th, W. N. Brown, H. Leah, L. Edwards, D. Drake, J. Howie, S. Boardman, F. Carr, C. Smith, C. Firth; 7th, W. N. Brown (2 parcels), J. Kitchen, W. Call, J. S. Boardman, F. Ross, J. Spittle, J. Booth, H. Dyer, J. O'Neil; 9th, D. Wright; 8th, C. Taylor, S. Boyley, J. Yardley, J. Ross, J. Spittle, J. Booth, H. Dyer, J. O'Neil; 9th, J. Jellyman, J. K. Gillies, E. Hughes, S. Boardman; 10th, J. Birkenhead, B. Messenger, E. Thomas (5 parcels); 12th, D. Wilson, D. Cole, S. Risien, J. D. Davies, J. Merry, B. Messenger, Mr. Davies (5 parcels); 13th, W. Oatman, J. Hirst, Mr. Bendall, J. W. Boggs (6 parcels), E. Doidge, J. Clark, J. P. White (4 parcels), J. Campbell (2 parcels); 14th, J. Davies, G. Armitage, A. Andrew, S. Davies (2 parcels), C. C. Mann, J. Elliott (2 parcels); 15th, W. H. Andrew, T. Calderbank, H. L. Baker, J. Sanders; 16th, T. Parkes, J. K. Gillies, A. Dowie; 18th, W. Watson, W. Gunn, C. C. Kelley (2 parcels), E. Thomas (5 parcels), R. D. Robertson, J. Luxford, J. Hancock, M. Stewart (2 parcels); 19th, J. Soothill, S. Boardman (2 parcels), C. Weale, R. Beadnell, J. Martin, E. Lea; 20th, J. F. Sykes, C. Collom, T. Trezise, T. Turner, W. E. Coles, Mr. Inglis, Mr. Auchinache, Mr. Newlands, Messrs. Cameron and Sons, J. Gillies.

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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.



No. 159. —February 1, 1877.

# 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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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.—Dec. 21st, W. H. Farmer, H. Sulley, A. Cook, J. Blackburn, "Warrington." 22nd, T. Mankin, S. G. Hayes; 23rd, F. Cort, A. Barraclough, J. W. Moore; 24th, J. Ross, J. Hawkins, J. Verley, T. Maukin, G. Dowkes, C. Roberts, J. Yale, W. E. Coles, J. R. Wattasley, M. Young, J. Robertson, W. Robertson, J. Boyd, A. Andrew, W. Booth, A. Cook, W. H. Andrew; 25th, T. Nisbet, W. E. Coles, J. Jones, S. Ashcroft, J. Gale, A. Farwood, E. Trueblood, J. Skinner, D. Stokes, J. Knock, M. Stephens, B. Harper, R. Ashcroft, H. Sulley, P. Henderson; 26th, F. Peel, T. Henderson. *See Grip-pings; 30th, L. Willing, J. H. E. Cook, A. Andrew, S. Dutton, A. Smith.* Jan. 1st, 1877, W. Ripley, W. E. Coles, J. Hardwick; 2nd, R. Wright, W. H. Hatton, J. Hardwick, J. Smith, W. R. Otter, W. Wilber, F. Peel, T. Leigh, "Rev." J. S. Drummond; 3rd, J. Phillips, A. McKillop, A. Medlicott, J. W. Dobson, J. Harwick, J. Shuttleworth, A. Tait; 4th, R. Wood, F. G. Brie, W. Dunmore, R. M. Skeats, R. Shaw, E. Paddock, T. H. Smith, G. Lister, J. D. Armstrong, J. Ferguson, E. Trueblood; 5th, D. Gascoyne, A. Medlicott, G. Wait, T. Holland, J. B. Mann, W. Greer, L. Spencer, R. Hardy, G. Wait; 6th, T. Fisher, W. Booth, W. Boll, M. Hamilton; 8th, M. A. Hayes, A. Williams, C. Killick, T. Parkes, D. Wylie, J. H. F. Goldie, J. Monaghan; 9th, P. Hall, T. Nisbet, W. Jagger, R. M. Skeats, A. Harwood, J. H. T. Fisher, W. Booth, J. W. Dibol, R. P. Gilton, J. Ferguson, D. Campbell, W. Gann, W. Sneath; 10th, "Warrington;" 11th, K. Bennett, D. Gaskin, W. Kellaway, T. Royce, G. Dick; 12th, S. Boardman, J. Hirst, E. Telford, D. Stokes, W. Hardy, J. Jellynman, T. Staidley, V. Collyer, M. H.; 13th, W. Blount, H. Veysey, J. Cooke, J. Birkenhead, T. Rees, K. Bennett, W. Blount, T. Parkes; 15th, C. Barber, J. W. Dibol, J. Birkenhead, W. Booth, J. Boler, J. Hirst, F. Pinnar, R. Carruthers, W. E. Coles, E. Trueblood; 16th, J. J. Spencer, J. Burton, L. Wright, J. C. Gamble, J. Milman, Mrs. Clapham, T. H. Wallat, G. Baker, W. Cail, "Amen," J. H. Dibol, W. E. Coles; 17th, R. Ashcroft, A. Dowie, "Warrington," W. Kellaway, H. Sulley, T. Henderson, T. Royce; 18th, J. Hawkins, A. Andrew, J. Hirst, J. Dean, J. Birkenhead, T. Nisbet; 19th, J. King, T. Royce; 20th, J. Milman, C. Houghton, "Warrington," T. Parkes; 22nd, M. Hawkins, J. Cooke, J. Richards, R. Shaw, J. J. Andrew.

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(Continued on page 2.)

## NOTES.

**A GOOD IDEA:** "For a testimony unto them,"—Our readers will observe from the advertisement on page 82, that a pamphlet of 56 pages on the Eastern Question, by the Editor, is both written and printed, and "ready"—being actually in the office in supply. A brother having read it, suggested that it ought to be placed gratuitously in the hands of the clergy, and ministers, and leading men in the community, "for a testimony unto them," on behalf of the brethren who are looking for the Lord's appearing. The idea was ventilated thought well of, and adopted, so far as Birmingham is concerned. It was resolved that they should have special collections for several Sundays for the purpose of providing the funds necessary to buy up and send through the post a thousand copies. One or two other places hearing of it, are understood to have intimated a similar purpose. Copies have been sent to Earl Beaconsfield, Mr. Gladstone, and Sir Moses Montefiore; and other public men are to be similarly supplied.—A reduction of 25 per cent. will be allowed on quantities taken for such a purpose.

**H.C.P.**—Only one of the intended series of "Apocalyptic Photographs" has been issued. We are at full if the rest will follow.

**THE BIRMINGHAM SUBSCRIBERS.**—We have to acknowledge the following contributions:—An Ecclesiastical, £7 10s.; a brother, 8s.; a sister, 5s.; anonymous, 5s.; a brother, 1s. The list will be kept open for four weeks longer.

**W.E.C.**—"The seat of the soul discovered, or the world's great problem solved," is certainly a pretentious title. If it mean the brain, it expresses a truth in a certain way. We should be glad to see the book.

**DEBATES.**—The Bristol discussion is in abeyance; see Intelligence. The discussion at Glasgow has fallen through.—Mr. Campbell having concluded that "Christadelphianism" is too insignificant to require opposition, though he apparently thought differently on lecturing against it. The discussion at Leicester bids fair to come off.

**B.G.**—No doubt, dram-drinking is in the same

category as tobacco-smoking as a practice, which it is good for saints to let alone. Not so tea and coffee: the attempt to make them out demoralizing to the consumer, and unholily and mischievously in their associations, as alcoholic stimulants are, is to go against palpable facts; and indicate the perverse reasoning of a man having a wrong habit to defend.

**G.B.**—The statement in the everywhere-leaflet that Christ was "the bringer of life by obedience under trial," is the teaching of the following passages taken from the Bible:—1 Cor. xv. 22, Tim. i. 10; Rom. v. 19-21; Heb. ii. 18; and Heb. v. 8, 9. Turn up the passages and read them, and accept the truth. Do not urge another part of truth against a part of truth, because Christ was of God, but Christ did his part.

**A.W.D.**—No doubt, a Bible with annotations and references in harmony with the truth would be a good thing to publish; but the accomplishment of such an enterprise would be the work of years, and would involve a large outlay of money. In both respects the work is at present beyond the range of possibility. Our hope is that the necessity for it will speedily be superseded by the arrival of the Lord.

**J.D.T.**—Some day, your suggestion, which has also been made by others, that "all the articles on the Bible Text" should be bound together in book form, may be carried out. At present, it would be useful to put into the hands of unbelievers or doubters. But "all the articles" have not appeared yet. We see our way to keeping up the supply for a long time yet, if the Lord delay his coming. Our object in commencing them was to strengthen and comfort the household of faith; and this object will have been accomplished even if they never appear in collected form.

**CLERICAL THEOLOGY UNSCRIPTURAL.**—In a fortnight after the appearance of this number of the *Christadelphian*, through the kindness of brother and sister Hago, of Bilthorpe, who are having it reprinted, we shall be able to supply this pamphlet (48 pages) in coloured cover, price four pence, postage extra. It is a conversation (written by Dr. Thomas) between himself and another, on the subject of clerical theology in general. It is superfluous to say that it is an excellent thing, and being unknown to the present generation of believers, will be as good as a fresh contribution from his pen.

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A SIX NIGHTS' DISCUSSION, BETWEEN THE EDITOR AND  
MR. C. BRADLAUGH;

With a REVIEW OF THE DISCUSSION, by the former.

By Post. Two Shillings and Twopence.

(Continuation of Despatch of Parcels)

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No. 133. — March 1, 1877.

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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 IN EACH MONTH, FOR THE  
MONTH FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;  
to Subscribers in the United States, THREE DOLLARS; in Canada,  
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TEN SHILLINGS AND SIXPENCE; in advance.

*No Subscription accepted for less than twelve months, and each Subscription must  
begin with the January number*

## NOTES

DR. THOMAS'S LIFE AND WORK.—A fresh supply of this work is arrived from the printer.

CLERICAL THEOLOGY UNSCRIPTURAL.—This pamphlet is now in supply, price 4d.; postage extra.

THE WRITER OF THE HALIFAX ANONYMOUS LETTERS.—Expenses have amounted to £1 2s. 11d. Particulars if desired.

T.L.—The pamphlet ought to be procurable at the book-stall at the Derby railway station. Smith and Son have undertaken the sale.

VISIT TO GLASGOW.—This is due Sunday, April 8, and will extend to Sunday, April 15. The brethren have arranged for four lectures in the City Hall.

LONDON.—Letters for the dépôt, or the meeting place of the brethren, should be addressed "Miss R. M. Skeats, 69, Upper Street, Islington, London."

J.H.—Your questions on the pre-existence of Christ, which we have not had time to attend to, will be found in substance answered in the extracts appearing this month from the Dr.'s works, in the article "His Real Teaching, &c."

QUESTIONS.—We must bespeak the patience of those who may look in this number for answers to Correspondents' "W."s, all we can, and this is almost always short of the measure of what we wish and intend.

J.G.—Bureka is not to be obtained of any bookseller. There is no profit on it, except to Dr. Thomas's widow; consequently, the trade cannot be supplied on terms of profit, and on no other terms will they deal in books, of course.

PROPOSED TESTIMONY TO THE BRITISH PARLIAMENT.—The attention of all who feel any enterprise for the work of "Christ" is directed to the proposal in the article entitled "The Pamphlet on Prophecy and the Eastern Question," beginning on page 121.

VISIT TO YORKSHIRE.—After long delay, the Editor has arranged to keep the following appointments, if the Lord will:—Halifax, Sunday, June 10; Eildon, Friday, June 15; Huddersfield, Tuesday, June 19; returning home, Monday, June 25.

"Good"—"In every railway waiting room, where I think it advisable, I intend to leave a copy of the pamphlet on the Eastern Question, with a tract inside, and with the words written on the outside and inside, 'For the use of this waiting room.'"—THOS. PARKES.

H.S.—Acting on your suggestion, we applied to Smith and Son to take the pamphlet on the Eastern Question for sale at the railway stalls. To our surprise, they consented, and have received a first supply of over 500. How they are going, we don't know.

THE BELGARIAN DISTRESS.—During the month the following further contributions have come to hand:—A sister, 3s.; a sister, 2s.; a sister, 3s.; a brother and four sisters, 7s. The list is now closed. The total amount contributed is £9 1s, which will be remitted to the right quarters forthwith.

THE LIVERPOOL DEBATE.—The expected debate with the "Rev." Mr. James, vicar of Mount Sorrell, Leicester (on the punishment of the wicked), is abandoned. Mr. James, who was the challenger (to all and sundry) in the first instance, thinks now the debate would be of no

use, which is probably correct from his point of view.

POSTERS AND BILLS OF THE EASTERN QUESTION PAMPHLET.—A large double-sheet poster, with address altered to suit any town, will be supplied at the rate of 3d. each; handbills for distribution, printed on both sides and containing a full syllabus of the chapters, can be had in any quantity at 1s. 9d. per hundred, with name to suit; also newspaper notice of pamphlet, with Mr. Gladstone's letter, 1s. per 100.

J.S.—The simoom is a natural phenomenon of the physical aerial as at present constituted in certain countries; not so the blast that decimated Samarraherby. The argument that that destruction "is supposed" to have been caused by the simoom is of no weight whatever. Scientific speculators will "suppose" anything that will exclude the finger of God from the mighty deeds of the past.

J.C.H.—The individual referred to in the clipping from the *Methodist Recorder* (self-styled "Antipas"), is not connected with the brethren, though described as a Christadelphian. The brethren withdrew from him six years ago, and afterwards he identified himself with the party of the *Christian Lamp*. Consequently, the truth does not suffer from anything that may have happened to him at Barrow or elsewhere.

L.D.—The Sodom and Gomorrah of Lot's acquaintance "sank overwhelmed to rise no more," so far as human power is concerned. The recovery of Sodom in the age to come (Ezek. xvi. 55-56), to which Jesus alludes (Matt. xi. 24), is not inconsistent with this fact. The sinners of Sodom, however, will not be recovered.

MANY.—The reason of delay in your receiving *Prophecy and the Eastern Question* was, that the first supply was quickly exhausted. This amounted to 4,000. The suggestion to the printer was "not less than 3,000," on the supposition that this would meet all probable demand, whereas 4,000 were gone in less than three weeks. The printer had to reset the type, which caused delay. The second edition numbers 10,000 copies.

J.C.G.—Matthew is the only portion of the New Testament that was originally written in Hebrew; the rest was written in Greek.—As regards the flood, no one can know the exact *modus operandi* of its production. The outbreak of "the fountains of the deep" may have been caused by depressing the land to be inundated. We don't know, and it is of no consequence. Sufficient that all the land intended to be submerged was covered, including the highest mountains, and that every living thing was drowned.

THE SECOND EDITION OF "PROPHECY AND THE EASTERN QUESTION."—To our veneration, the quality is inferior to the first, both outside and in. We have freely expressed our views to the printer. His explanation is that the demand had exhausted his stock of the first quality, and that he had waited a further supply from the paper maker, there must have been considerable delay. He was obliged to use what was in stock. There seems no reason to doubt the explanation. The difference (except in a few cases) is only slight, and will be rectified in a third edition if such should be wanted.

A New Pamphlet of 48 pages, price 4d., postage 1d. extra,

## CLERICAL THEOLOGY UNSCRIPTURAL.

It is a conversation (written by Dr. Thomas) between himself and another, on the subject of clerical theology in general. It is superfluous to say that it is an excellent thing, and being unknown to the present generation of believers, will be as good as a fresh contribution from his pen.

## IS THE BIBLE DIVINE?

A SIX NIGHTS' DISCUSSION, BETWEEN THE EDITOR AND  
MR. C. BRADLAUGH;

With a REVIEW OF THE DISCUSSION, by the former

By Post. Two Shillings and Twopence.

### 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 notepaper, on one side only.

BRITISH.—W. Coult, J. Heywood, Grosvenor Librarian, G. Dowling, J. Durrie, D. Stokes, H. Sanders, C. Smith, J. Mycroft, J. Gale; 24th, C. Firth, J. W. Randles, W. Booth, T. Parkes, J. Phillips, J. Burridge, J. Boyd; 25th, F. Cort, C. Dox, King, W. R. Otter, G. Dowkes, R. W. Thorp, T. Betts, S. Board, H. Randle; 26th, Lord, J. Hawkins, Right Hon. W. E. Gladstone, J. Holy, J. Heywood, B. Messenger, W. Cameron, W. H. Andrew, E. P. Morrall, M. Hewan; 27th, T. Mankin, T. Parkes; 28th, B. Messenger, C. Barker, G. Heap, R. W. Thorp, D. Gaskin, J. W. Dibol, B. Lambert, D. Wylie, W. Grant, J. H. Burton; 29th, R. M. Skeats, T. E. Clegg, J. Henderson, J. W. Moore, B. Sawden, T. Sykes, J. Wootton, W. Dashper, T. Nisbet, R. Carruthers, R. Melrose, A. Swithenham, R. Harrison, J. Boler, S. A. Jagger, M. Briggs, M. Hamilton, W. H. T. Avery, D. Campbell, H. Rugg, H. H. Horsman, J. Heywood, B. Constable, J. Atkinson; 31st, W. Booth, J. Dodge, R. Hodgson, "Warrington," T. Boshier, B. Messenger, H. Sulley, Mr. Thomas, J. Perks, G. T. Wallis, W. Summers, W. R. Bradlaugh, J. Slack, C. K. Woolcombe, G. Wait, J. Alexander, J. Sauter, T. Haining, W. Hutton, J. Scrimgeour, E. Sampson, G. Allan, W. H. Andrew, A. Swithenham, H. C. Sanders, E. Trueblood, D. J. Henry, D. H. Wilson. Feb. 1st, C. Firth, J. Phillips, J. U. Robertson, M. Briggs, J. Harrington, W. Dugdale, J. D. Davis, G. Heap, J. Durrie, J. Grant, M. Briggs, T. Avery, J. G. Ball, J. W. Dobson, J. Burton; 2nd, H. Sulley, J. Gale, H. Horsman, A. Cook, E. Akroyd, R. W. Thorp, Mrs. Rugg, W. Buchler, A. Williams, S. A. Hudgots, H. Sulley, D. Gaskin, T. Boshier, D. Lumsden, G. Wait; 3rd, B. Messenger, A. Andrew, Mr. Hewetson, B. Rhodes, R. Common, Mr. Hardy, J. Breatley, E. Sampson, W. Radford, D. H. Wilson, W. Smith, G. A. Birkenhead, J. Fraser, R. Oliver; 5th, W. Ripley, G. Wait, Mr. Rynd, V. Riel, W. H. Smith, S. Littlewood, J. R. Walmsley, E. Dawes, "Rev." W. Stratton, J. Monaghan, J. Henderson, J. Yule, J. Boyd, J. Ferguson, C. R. Woolcombe; 6th, W. McAdams, G. Wait, C. Firth, F. Peel, J. W. Dobson, A. Barrclough, A. E. Brown, W. Buckler, J. M. Armstrong, J. Scrimgeour, T. Betts, E. P. Morrall, Mr. Wheatley, D. Stokes, W. Dashper, J. Bradford, W. Smith, T. Nisbet, "Warrington," C. Gane, Mr. Hewetson, E. R. Roberts, J. U. Robertson, H. Read; 7th, J. Phillips, H. Thomas, J. Scrimgeour, A. Dowie, Mrs. Ritchie, J. Sanders, R. Armstrong, B. Jarvis; 8th, S. A. Smith, S. A. Garside (2 letters), Dr. Charles, E. Batchelor, B. Messenger, R. M. Skeats, R. Hodgson, E. Birkenhead, S. Fmpsaill, J. Mortimer, J. W. Moore, W. H. Harlock, J. Bell, T. Holland; 9th, W. Grant, F. L. Beck, W. Potter, Miss Clifton, J. C. Hodgson, R. D. Robertson, J. Henderson, T. Gamble, Mrs. Gabb, G. A. Birkenhead, G. Dick, J. Ferguson, Rev. J. Chalmers; 10th, J. Russell, S. Baker, E. Batchelor, G. W. Carter; 12th, Mr. Hewetson, J. Scrimgeour, T. Parker, G. Wait, W. H. Gill, R. Carruthers, a sister, J. G. Ball, E. R. Roberts, Mrs. Blenneshasst; 13th, S. Dawes, W. Booth, C. C. Hawkins, C. W. Woodlard, W. Sill, H. Thomas, J. D. Davis, S. Briggs, J. A. Deacon, C. Heslop, J. H. Leah, J. Gabb, R. Oliver, H. Dyer, W. Sinclair, T. Haining, G. T. Boyd, W. Welland, W. R. Otter, F. W. Smith, W. E. Coles; 14th, J. Hawkins, Mr. Hewetson, J. Phillips, anonymous, G. Owen, G. Lillie, W. Peel, J. Haynes, H. Bunting, W. Pierce, J. Douglas, T. Brown, T. Rees, J. Bell, W. Grant, E. Trueblood, J. Heywood, W. Dashper; 15th, T. Nisbet, E. U. Osborne, J. Elliott, T. Randles, J. Millman, T. Royce, J. Horton, J. Ridehalgh, C. Roberts, J. Perks, B. Warren, J. Anderson, J. Birkenhead, J. Mortimer, A. Andrew, J. Boler; 16th, J. U. Robertson, V. Riel, G. Dowkes, J. Beddoes, J. Young, J. C. Hodgson, H. Pewter, A. Harwood, T. Randles, J. Atkinson; 17th, R. Dyson, Mr. Hewetson, H. Thomas, T. Betts, J. Gale, T. Parkes, T. Weare, C. Firth; 19th, T. Nisbet, J. Leah, "Warrington," S. A. Jagger, J. Heywood, J. Swanson.

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### DESPATCH OF PARCELS DURING THE PAST MONTH.

The despatch has this month been so heavy in consequence of the publication of the *Eastern Question*, that there is no room or all the names, which number 1190. (58 parcels by rail and 1063 by post.)

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588

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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.

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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. 154. — April 1, 1877.

# THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

**EIGHTEEN HUNDRED YEARS AND,**

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AN EXPOSITION OF THE APOCALYPSE, IN 3 VOLS.,

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BRITISH.—Feb. 26th, J. W. Royce, J. Phillips, J. Hawkins, W. Dawson, R. Carruthers, A. Dewie, T. Leigh, J. M. Armstrong, T. Littlewood, R. D. Robertson; 21st, A. Beavan, J. M. Armstrong, J. Young, G. A. Birkenhead, "Rev." W. Stratton, S. A. Garside, J. O'Neil, W. Eastman; 22nd, J. Birkenhead, J. Baxter, H. J. Horton, W. Smith, J. Atkinson, T. Randles, W. E. Coles, F. A. Barker, J. Nairn, T. Nisbet; 23rd, F. Peel, T. Barker, J. Grant, J. Henderson, J. Yule; 24th, R. D. Robertson, W. Unsworth, H. Thomas, J. Crawley, T. Randles, T. Royce, J. Elliott, J. Nairn; 26th, R. Hodgson, E. Rowley, F. Truethood, J. H. Folmer, T. Randles, A. Bruce, A. W. Millar; 27th, G. Wait, W. Fisher, R. M. Skeats, I. Godwin, M. Briggs, J. Booth, W. Gammie, A. Andrew, J. Murray, A. M. Dibol, J. H. Dibol, J. Sanders, "A Young Brother;" 28th, J. Birkenhead, J. Phillips, J. W. Moore, "Rev." W. Harker, T. Nisbet, J. Campbell & Son, H. Sulley, H. Thomas, J. Henderson, J. Hoperoff, F. Hodgkinson, M. A. Hayes, J. Elliott; March 1st, W. H. Osborne, W. Buckler, R. Carruthers, G. Peel, W. Dew, T. Leigh; 2nd, "Warrington," J. King, J. C. Robertson, J. Lewis, J. Booth, H. Dewton; 3rd, Gen. R. Shaw, H. Sulley; 5th, Gen. R. Shaw, H. Kerry, "Free Library," J. Yule; 6th, E. Telford, G. Walton, J. Skelton, W. Smith, H. Ward, W. Jellies, H. Dyer, S. Brown, J. Alexander, T. Wilson, D. Hopburn, R. Carruthers, J. Boler, J. W. "Birtle;" 7th, S. Boardman, J. Phillips, C. Search, W. H. Andrew, J. O'Neil, W. Buckler, Miss Binzley, S. M. Lellan, W. Adie, G. Peel, J. Board, A. Sister, W. Blount; 8th, T. Nisbet, J. S. D. Wolf, J. Skelton, W. Smith, R. Ashcroft, A. Dewie; 9th, S. Briggs, J. Hawkins, C. Lugg, Mrs. Christian, W. Rose, A. Main, J. Gale, W. Sommers; 10th, S. Boardman, H. Sulley, Archbishop Canterbury, T. Parker, E. H. Holden; 12th, C. Hopper, T. Clegg, J. S. D. Wolf, J. Burton; 13th, W. Grant, W. H. Andrew, D. Stokes, T. Merritt, G. A. Birkenhead, J. Pettigrew, J. Tamer, W. H. Hutton, J. Boler, J. Monaghan; 14th, R. Dyson, "Old Subscriber," J. W. Pickup, W. H. Farmer, T. Purdon, E. Fairbourne, W. Sill, J. Atkinson, W. Smith, W. Ward, J. Boler, J. Ross, T. Nisbet, J. Taylor, B. Messenger, E. Burley; 15th, W. M. Dixon, J. King, "Warrington," H. Thomas, G. Dowkes, R. Fisher, W. Wheeler, J. Skinner, J. Gordon, E. R. Roberts, F.P.B., E. W. Osborne, J. Millman; 16th, R. M. Skeats, J. Leask, J. S. Linklater; 17th, H. Sulley, S. P. Lee; 19th, J. J. Andrew, G. Whitehead, A. Sutton, J. S. D. Wolf, J. C. Hodgson, S. Buckley, J. Smith, J. Haynes, D. Stokes, S. T. Linkwater, F. Landreover; 20th, J. W. Pickup, J. McCann, H. Pennington, W. Sinclair, C. Killick; 21st, G. H. Kidd, W. Chandler, S. Eamp-all, J. W. Dibol, H. Sulley; 22nd, "Felixburg," "Warrington," S. T. Linklater, H. Randle.

FOREIGN.—Feb. 20th, A. Matherson; 21st, J. Laird, S. C. Smith, S. W. Colman, G. J. Emery, P. T. Jacobs; 23rd, E. J. Lasius, J. Banta; 27th, H. C. Jacobs, H. Shields; 28th, M. G. Lee, G. Moyer. March 5th, W. Vassie, W. Jones, E. E. Erringer, H. J. Carr, H. C. Essington, C. C. Kelley, W. H. Reeves, A. North, W. Grant; 6th, J. Thomas, P. A. Blackwell, H. J. Moore, J. Luxford; 8th, J. Campbell, C. Creed, C. Bolingbroke; 10th, A. Rood; 12th, A. Pitt, O. C. Dewey, P. S. Gates, C. C. Mann, T. Williams; 13th, O. C. Brown, E. J. Lasius, J. Luxford, C. Sweet, Z. D. Bugbee; 14th, E. F. Mitchell, E. Connell, J. Johnston, A. Eastman, C. Orlishausen, J. H. Stouffer; 19th, C. Requa, W. N. Brown, S. A. H. Murphy; 20th, K. H. Sanders, S. Boyley, J. J. White, G. Edgington.

### DESPATCH OF PARCELS DURING THE PAST MONTH.

The despatch of parcels has again been so heavy this month that there is no space for all the names, which number 1480. (1453 by post and 27 by rail.)

## NOTES.

ANONYMOUS WRITER.—Answer received per brother Empeall.

BOUND IN LEATHER.—We have 25 copies of *Dr. Thomas's Life and Work*, just in from the printer, nicely bound in leather, price 9s. 6d.; postage extra.

VISIT TO GLASGOW.—This is due Sunday, April 8, and will extend to Sunday, April 15. The brethren have arranged for four lectures in the City Hall.

J.H.—The lines on "The Coming Struggle" are fully good, and will, in their composition, have been beneficial to you, as they are a little short of the quality needed for profitable publication. Do not be discouraged.

VISIT TO YORKSHIRE.—After long delay, the Editor has arranged to keep the following appointments, if the Lord will:—Halifax, Sunday, June 10; Eland, Friday, June 15; Huddersfield, Tuesday, June 19; returning home, Monday, June 25.

OLD TRACTS OR BOOKS ON THE TRUTH.—Those which the possessors may not need will be gladly used for free distribution at Tewkesbury, by brother F. Jelleyman, whose address is 14, High Street, Tewkesbury. Brother Jelleyman has taken up the work which brother Medlicott used to do.

C.R. (Ontario).—We lack the time necessary to write an answer to the immortal soul argument for publication in the American paper you have sent. The arguments have all been answered in *Man Mortal, Defence, Everlasting Punishment*, from which you ought to be able easily to compile an answer.

NEED AT FROME.—Brother Sutton (address, The Butts, Frome), writes of a sister in distress through the illness of her husband, who has been unable to work for a long time, and is now gone into the hospital. She has recently lost two of her children by fever. Bro. Sutton will gladly take charge of contributions.

J.C.H.—The review of *Prophecy and the Eastern Question* is "friendly" enough in a personal sense, but not so as to the subject itself, which is far more important. It is not a review in the proper sense at all, namely, in the sense of justifying its strictures, but a mere piece of *ex parte* condemnation, delivered in dogmatic style. As such, it is of no weight.

C.C. AND THREE OTHERS.—The plan adopted by those who wish, for want of opportunity themselves, to make use of the Editor as their almoner, is not to wait for the Editor's application, but to confide what they have to spare for this use to his discretionary use as need arises. Of these distributions we keep a strict account, which can be seen at any time by

those contributing.

H.S.—Smith and Son have not made the pamphlet a prominent object on their railway book stalls. In fact it is not visible at all in the great majority of cases; and as in such a case it is visibility that leads to sale, we may consider the Smith and Son experiment the opposite of a success. Probably these highly respectable gentlemen discovered that the pamphlet was not of the respectable character that Mr. Gladstone's name seemed to indicate, and have therefore limited their sale performance to the supply of those who ask, who would be few and far between. However, we may make a few more ask for it at the railway stalls by the appropriation of the balance of the parliamentary contribution in the way referred to in another paragraph.

THE BULGARIAN DISTRESS.—The money contributed was forwarded to the Central Relief Depot, Liverpool, with the following letter: "Mr. JOHN BAXTER. Dear Sir.—If not too late, please receive cheque enclosed for the poor Bulgarians, representing the collective contributions of a few Christ's poor friends—to appear, please, as the contribution of Collective Anonymous.—Faithfully yours, ROBERT RABERTS." "2, Molyneux Place, Water Street, Liverpool, 21st Feb., 1877. DEAR SIR.—I have received your cheque for the Special Blanket Fund for relief in the East, and will be happy to apply it for the purpose. There is still great destitution, especially among the refugees of Dalmatia.—Yours respectfully, J. BAXTER."

THE PRESENTATION OF A COPY OF "PROPHECY AND THE EASTERN QUESTION" TO EACH MEMBER OF PARLIAMENT (LORDS AND COMMONS).—The following is the complete list of contributions to this object:—A brother, £5; a brother, £5; a sister, £2 6s.; a brother, £1; a brother, 10s.; a brother, £10 (wrongly acknowledged last month as 10s.); a brother, 7s.6d.; a young brother 5s.; a sister, £2 (second contribution); a brother, 5s.; a brother, 4s.1d.; a brother, 2s.6d.; a brother, £2; a brother, 2 dollars 75 cents; a brother, 4s.6d.; a brother, 10s. (by transfer from another purpose, overlooked at the time); a brother, 15s.4d.; a sister, 2s.; a sister, 5s.; a friend, 11s.5d.; a brother, 5s.; an ecclesia, 15s.; a brother, 1s.; a sister and two brothers, 17s.; a brother, 5s.1d.; a brother, 10s.; a brother, 5s.; a brother, 10s.; F.P.B., 5s.; a brother, 10s.—Total, £36 4s.2d. The despatch has taken place during the month. The money contributed exceeds the amount required. If the contributors make no objection, we shall appropriate the balance to a still further publication of the pamphlet by advertisement.

*A New Pamphlet of 48 pages, price 4d., postage 1d. extra,*

## CLERICAL THEOLOGY UNSCRIPTURAL.

It is a conversation (written by Dr. Thomas) between himself and another, on the subject of clerical theology in general. It is superfluous to say that it is an excellent thing, and being unknown to the present generation of believers, will be as good as a fresh contribution from his pen.

# CHRISTADELPHIAN PUBLICATIONS

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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.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 Lack 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 usual.

No. 155. — May 1, 1877.

# THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

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

**EIGHTEEN HUNDRED YEARS AGO,**

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

**A PEOPLE PREPARED FOR THE LORD.**

**EDITED BY ROBERT ROBERTS.**

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*Published by the Editor,*

**ON THE LAST THURSDAY IN EACH MONTH, FOR THE  
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to Subscribers in the United States, THREE DOLLARS; in Canada,  
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MR. C. BRADLAUGH;

*With a REVIEW OF THE DISCUSSION, by the former.*

By Post, Two Shillings and Two pence.

### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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## NOTES.

**J. W.**—The balance owing to the office is \$1.00. **SEVERAL ITEMS OF INTEREST** are too late to appear in this issue, but will be in Birmingham by the 15th of the month.

**THE NEED AT HOME.**—The following contributions have come to the office during the month: A brother, 10s.; a brother, 1s.; a brother and sister, 5s.; a brother, 10s.; a brother, 8s. 8d.

**BROTHER ASHCROFF.**—Brother Ashcroft is under appointment to lecture at Nottingham, Sunday, April 28th; at Dalley, Sunday, May 6th, and Tuesday, May 14th; and at Birmingham, Thursday, May 17th, and perhaps following days.

**CONTRIBUTORS.**—We are informed that stamps are frequently rubbed off from parcels in the Post Office. This may account for the some of the receipt of parcels unrepaid; but it would be well that information should be sent in each case to the Athenaeum Rooms.

**J. J. H.** The whole of the books were not despatched at once which explains the deficient supply of the first arrival. The postage to New Zealand is heavy, but our experience of shipping agents does not encourage us to try again that channel of transmission.

**CHANGE OF ADDRESSES.**—When there is necessity to report change of address, it is desirable it should be done as early in the month as possible. In many cases the change is notified after the covers are written out for the following month, which tends to impede the progress of the despatch.

**PARCELS.**—These are substantially done up before they leave the office, and if sometimes they reach their destination in a state of dilapidation, it must be set down to the rough treatment in the Post Office bags. A little increase, however, of substantially might not be amiss.

**OLD PAPERS OR BOOKS ON THE TRUTH.**—Those which the possessors may not need will be gladly used for free distribution at Tewkesbury, by brother F. Jellyman, whose address is 14, High Street, Tewkesbury. Brother Jellyman has taken up the work which brother Medlicott used to do.

**AMERICAN MONEY ORDERS.**—Do not send these; their not being enclosed in the letter leads to uncertainty and confusion. They come later on through the postal authorities without any clue as to who they are from. And even if the name were furnished, the transaction would be impracticable, with so much else requiring attention. Send paper dollars.

**J. D.**—The inconsistency is only apparent between saying that it may be a "long time" before the result of Mr. Gladstone's note would be known, and speaking of "Christ being at the door." The scale of time is different in each case. The long time in one case is a question of a year or so, and the "at the door" is a question of the same period.

**AMERICAN ADDRESSES.**—These should be set forth in full particulars of place, county and state, correctly spelt, and distinctly written; otherwise parcels go astray. Where a number of names are supplied, as subscribers, it is a great convenience to have the addresses of each with it, and saves time, and prevents error in copying from old list. Some do this, which is appreciated.

**THE VISIT TO YORKSHIRE.**—In addition to Elland, Halifax and Huddersfield, the Editor has been asked to include Leeds and Sheffield in his coming visit to that part of the country. This will involve a little re-arrangement of dates (except as regards Halifax), of which we will advertise the brethren in due course. It will be impossible to give each place a Sunday in this occasion.

**W. F.**—We regret the frequent mistakes in the office; but in view of the multitudinous details

of the business transacted there, and the unbusiness-like origin and form of the concerns, they are not unreasonably numerous. We take the responsibility, but cannot give any personal supervision. If we manage to get to the Kingdom, we shall do well, even with a little bungling. Finally, many of the mistakes are due to the inexplicitness of correspondents, which is probably more their misfortune than their fault.

**SEVERAL.**—Never put an unfavourable interpretation on the fact of the Editor sometimes not writing personally in reply to communications requiring an answer. The onerous nature of other duties in their demands upon the nervous energy of the brain, makes letter-writing often a burden, and sometimes impossible. We would gladly write everyone that writes to us if strength and time allowed. As it is, we only manage to keep abreast with imperative duty, with an occasional indulgence in epistolary luxuries. Reasonable men will recognize the state of the case and forbear.

**A. F.**—Adam and Eve have just the same ground of hope as any of their descendants; the forgiveness of their sins through faith and obedience. God is no respecter of persons. The dreamer has told his dream as a dream, and as such it will be accepted without captious criticism by all reasonable men. If it were put forward as a vision from the Lord, your citation of Jer. xxiii. 28, might be apposite, which it is not. Camping follows as a necessity where there is a concourse of people for a length of time. Israel camped, and it is a case of Israel again. Peter proposed Jesus, Moses and Elias should camp on the mount, which they doubtless would have done if it had been the time for it.

**STATEMENT OF FAITH.**—The Scripture-verified statement of faith appearing in the *Record of the Birmingham Ecclesia* has been printed separately for general circulation, under the title of "A statement of the things concerning the Kingdom of God and the name of Jesus-Christ, set forth in a series of thirty-four Scripture-attested propositions, in which are exhibited the positive and negative aspects of the one faith, forming the basis of fellowship among Christadelphians, as distinguished from all other professing Christians." The statement will be useful to put into the hands of both enquirers and strangers. It is stitched in coloured cover, and makes a little book like the *Bible Companion*—price 2d.

**A NEW ISSUE OF THE "BOOK UNSEALED," WITH COLOURED DIAGRAMS.**—The lecture by Dr. Thomas on the prophetic periods, which was extemporized by him, and reported by the Editor eight years ago, is eminently suited to the stirring times in which we live. It is not exactly suitable for enquirers, though even to such, of intellectual capacity, it cannot fail to be of great interest and value. It is more particularly serviceable to those who have some knowledge of the purpose of God. It brings together in a condensed form the information contained in the Scriptures of truth on the subject of times and seasons, in their bearing on the time in which we live. It has, however, been found experimentally to be defective in one particular. The lecture is an explanation of three charts which were hung on the wall behind the Dr. when he delivered the discourse. These charts are not in the pamphlet, consequently the point of much of its teaching is lost. This defect is now supplied. The charts have been lithographed in colours on a scale reduced to the size of the pamphlet, and inserted at the commencement of it. This will greatly add to the value of the pamphlet, and will, of course, increase its cost. The price will be 5d., postage, extra. The charts may be had separately for 2d., the set of three.

# CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, MAY, 1877.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada, Australia, and New Zealand.
76d.	Eureka (Dr. Thomas's Exposition of the Apocalypse,) Vol. I.	82d.	d3.90	106d.
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5d.	What is the Truth? Pilate's Question—(Dr. Thomas)	24d.	11c.	4d.
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	Back Nos. of the <i>Christadelphian</i> , from 1864, except first 6 months of 1870, the whole of 1871, and first 2 months of 1872, at the published price.			
1s.	The Jew Discussion .. .. .	1s.	50c.	
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8-3d.	Ditto (leather) .. .. .	9-94d.	d3.60	10-104d.
2d.	Eternal Life (Lecture by R. Roberts) .. .. .	2d.	8c.	8d.

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, as 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.



No. 156. — June 1, 1877.

# THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTI-  
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW.

*Published by the Editor,*

ON THE LAST THURSDAY IN EACH MONTH, FOR THE  
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TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;  
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TEN SHILLINGS AND SIXPENCE; in advance.

*No Subscription accepted for less than twelve months, and each Subscription must  
begin with the January number*

## NOTES.

**QUEST.**—Your question is answered in the editorial note appended to this month's intelligence from Dover, U.S.A.

**ERRATUM.**—In the 1st number of the *Christadelphian*, page 21, column 1, line 6, "the apostles and themselves" should be "the apostles and the ushers."

**C. H. E.**—You will observe that the case of Mr. Smith of Manitoba, is reported in the April number. His death by poisoning in a snowstorm is since announced.

**SUPERIOR EDITION OF THE BRADLAUGH DISCUSSION.**—Of good paper, 1 larger size than the first edition, and glazed cover, 2s.6d. A supply has at last arrived from the printer.

**SUPPLY.**—If a book or pamphlet does not appear in the table on the back of the cover, it is a sign that it is not in supply. Readers should always consult the table before sending.

**FRAGMENT.**—Your lines to brother Boshier on the death of his wife are hereby acknowledged with thanks. Their intention is good, but the effort would be different with maturer experience and acquaintance with the things of the Spirit of God.

**ANSWERS TO CORRESPONDENTS.**—We bespeak forbearance at the non-appearance of these for another month. We have quite a number on hand; but with many duties on hand, it is difficult to get at them.

**THE "BOOK UNSEALED," WITH COLOURED DIAGRAMS.**—The printer (not in Birmingham) authorises the announcement "Now Ready," although at the moment of this writing, the diagrams are not yet in the office. There is little doubt they will be in supply before this meets the eye of the reader.

**BROTHER LOWETT TO FRIENDS IN AMERICA.**—Brother Lowett, of Nottingham, wishes to inform the brethren and friends whom he saw during his recent visit to the States, that he safely arrived home on April 8th, at 7-15 p.m. He promised to inform them in this way, and he now fulfils his promise with gratitude to the protecting mercies of the God of Israel.

**INTIMATION.**—Brother Veysey, of Casto School, Tinton, is partly under engagement to lecture at Leicester about the beginning of July, and will be happy if he can serve the truth in any other place about that time. Brethren desiring a visit would do well to correspond with him as early as possible. They will not forget, of course, that the railway will not carry him free of charge. His own part of the work he will place at their disposal free.

**THE NEED AT FROME.**—Brother Sutton acknowledges the receipt of the following contributions: A sister, 5s.; Anonymous, 5s.; a brother, 2s.6d.; G. A. B., 10s.; W. J., 5s.; an ecclesia, per J. B., 10s.; E. P., 5s.; G. J., 5s.; J. B., 8s.; an ecclesia, per S. B., 10s.; a sister, 2s.; a sister, 2.6d.; J. M., 5s.; a sister, 2s.6d.; Anonymous, 2s.; T. M., 3s.; E. D. J., 10s.; a

brother and sister, 2s.; a sister, 10s.; an ecclesia, per J. M., 21 10s.

The following have come to the office in addition to the sums acknowledged last month: A brother, 10s.; a brother, 2s.6d.; a sister and two brethren, 12s.6d.; a brother, 2s.6d. **BRETHREN IN CANADA.**—Brother Bolingbroke of Hamilton, wishes it to be known that there has been handed to him by Friend Powell there, for disposal, a quantity of book numbers of the *Christadelphian* for 1870, 1871, 1872, 1873 and 1874, and one copy of the *Life of Dr. Thomas*. They are part of a stock of books which friend Powell had on hand as voluntary agent, which post he has ceased to fill, in consequence of R. monitionism. We should be glad if he could see his way to make some payment towards the heavy amount owing to the office in respect of books sent to him at his own request, and which the office owes for to the printer. We should not say this if private application had been heeded, or if we could afford to lose the money. To brother Bolingbroke we say, as the books are somewhat soiled, sell them at half price.

**CAUTION.**—"49, Galford street, Lzells, Birmingham, May 27th, 1877. Dear Brother Roberts, For the protection of the brethren and sisters generally, allow me through the *Christadelphian* to make known to them the painful fact that my son Charles, having surrendered himself to a reckless and vicious course of life, is seeking to make capital of my standing in the truth by calling upon them and making false representations, with a view to obtain either money or goods to enable him to carry on the course of wickedness he has chosen for himself. I am indeed sorry to have to openly make known the above fact, but duty to God will not allow me, however painful it may be, to conceal from them the fraud that is being perpetrated in the name of the truth.—Yours in the patient waiting for Christ, Charles Meakin."

**J. D.**—No doubt it would be an advantage if books from the office could be supplied to ecclesias in quantities to sell at a profit. Affairs may be worked into this form yet, if the Lord delay His coming. The present system of selling at nearly cost, is due to the fact that the beginning was neither with business objects, or on a business foundation. Books and pamphlets were purposely sold at cost, so that the enemy might not have it in his power to interfere with the influence of the work by saying the enterprise was a money-making one. The objects in the beginning are the objects now; but it is possible perhaps to consider the adversary too much. It would be to the advantage of the truth to have an easier working machinery financially. We shall see what can be done in this direction. We shall endeavour to arrange for a discount of 15 per cent. to purchasers above 20s. for cash; but this may involve an increase of price in some items.

## 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.**—April 20th, R. Ascroft, J. H. Conacher, C. Ritchie, T. Dennis; 21st, J. Birkenhead, "Warrington," T. Betts; 23rd, F. B. Winterburn, W. M. Dixon, W. H. Andrew, J. Barlow, R. Milne, T. Parker, J. W. Roebuck, R. D. Robertson, W. Kerr; 24th, F. Peel, W. Blount, J. Wyles, G. Dowkes, Brother and Sister Hall, J. Ferguson, C. Firth, "Warrington," W. Dashper, S. A. Garsile, J. H.

(Continued on page 3 of cover.)

Folmer; 25th, C. Smith, T. Dennis; 26th, "Warrington," G. A. Birkenhead, Mr. Pindan, E. H. Chandler, A. Blake, W. H. Hatton, E. Jeanneton, C. Firt; 27th, "Warrington," C. Firth, R. Fisher, T. Nisbet, D. Weddsworth, R. Hamilton, J. Harrington, H. G. Morris, J. Davies, C. Killick, T. Boucher, R. D. Robertson; 28th, J. Brierley, S. Lawson, Sister Asquith, E. J. Trueblood, W. Blount; 29th, J. M. Armstrong, W. H. Hatton, F. Pitman, J. Richards, W. Buckler, R. Rodgers, R. Lozan, W. E. Colles, G. E. Babbington, W. Cameron, May 1st, Miss Wain, J. C. Minet, J. Pickering, J. H. Wain, A. Wilson, "Rev." S. Edalji, M. H. Mrs. Long, R. Kandal, G. Firth, J. Richards, "Rev." P. B. Unbridge, Surgeon, Gen. T. Hastings, E. Goddard, J. Waddington, Mrs. Dixon, A. Perrin, T. Fletcher, A. McDonald, W. Modler, C. A. Galpin, J. Hawkins, J. Nante, Miss Kelly, Lieut.-Col. Ross, J. Winstone, J. Wilton, W. H. Fairbairn, J. Birkenhead, W. E. Colles, J. Gale, Miss Simpson; 2nd, B. Messinger, W. H. Andrew, C. B. Wood, H. F. Sale, E. Higginson, T. L. Noale, H. G. Moberly, F. March, M. Colles, Miss Spender, L. Spencer, E. T. Pawson, H. Finlayson, W. Sill, J. A. Winnell, W. H. Todd, J. Hirst, J. H. Diboll, T. Dennis, J. Atkinson, J. Smither, G. Wait, S. A. Jagger, T. Purdon, J. T. Cowey, R. Caruthers, A. Sayers, J. Abraham, J. Treacher; 3rd, P. Oraston, W. Ripley, F. Mullander, J. S. Bosley, F. Pitman, Mr. Legg, B. H. Holland, Miss Haworth, J. Seaward, W. H. Smith, J. W. Thirle, C. Biddiscombe, T. Rayner, W. G. Allen, W. H. L. Collingridge, J. Jennings, G. Saxby, J. Barbour, G. Pack, W. H. Farmer, V. Collyer, T. Nisbet, "Rev." G. Oliver, Mrs. Porter, W. Walsby, Mrs. Livingston, E. K. Beeby, T. Nisbet, Dr. Anderson, E. J. Morgan, E. Kunmett, T. Harris, Miss Evans, W. Wilber, J. T. Ream, J. Stephenson, Mrs. Sleeman, R. D. Kerr, J. Jessop, Mrs. Riverton, W. J. Miller, J. S. Barton, C. Senior, Bates, Hendy and Co.; 4th, F. March, W. Beddoes, R. Martin, H. White, W. Whitehead, J. Gardiner, W. F. Sloman, J. Vose, "Rev." A. E. Butt, E. J. Trodd, J. L. Gallard, J. G. Robertson, G. Drake, T. Myers, Mrs. Kitteridge, J. Hardwick, Mrs. Hedley, W. Sommers, McCrae, W. Green, J. Briggs, T. Nisbet, J. Hawkins, A. Hart, E. J. Brickell, W. Peel, G. A. Birkenhead, A. C. France, A. P. De Lisle, Miss Hopkins, E. Verrall, J. P. Ramball, Mr. Metcalf, "Rev." E. B. Hawton, B. Bamber, Mrs. Burney; 5th, W. Collyer, W. G. Muller, F. Davies, C. H. Cadby, C. Huffer, Mr. Miller, W. Pain, W. Morgan, W. Dicks, E. Ward, T. Duncomb, M. S. Hickman, F. Oldman, J. Kidman, Mrs. Clark, J. Norris, E. Gates, J. F. Pool, J. Gould, F. W. Edwards, C. Peach; 7th, T. Nisbet, J. H. Diboll, C. Firth, J. Weatherill, M. Keitley, H. W. Ramsey, G. Lina, T. Brock, J. Rodgers, J. M. Armstrong, J. Woodhead, J. Ball, W. Beddoes, H. Collens; 8th, L. P. Chitty, T. Clegg, J. Phillips, W. Cundall, T. Grundy, T. Pindon, H. H. Horsman, J. U. Robertson, G. Ward, W. Farmer, Miss Way, Miss Cleghorn, G. Harrison, W. Christie, H. W. Wood, T. Parsons, Mrs. Parrott, J. Grant; 9th, G. Hart, S. Empsall, G. A. Birkenhead, Mrs. Magraid, D. Pogson, C. H. Sennes, J. Faun, W. M. Dixon, G. Anderson, W. Sinclair, J. Nutting, J. Belton, D. Stokes, W. Wilber, J. Gamble; 10th, W. Harris, T. Rayner, J. Revett, Mrs. Asquith, Miss Wheatley, C. Ray, J. Thompson, S. A. Jagger, A. Blake, S. Davies; 11th, F. Pitman, J. Phillips, S. Davies, J. R. Briggs, H. Leuty, A. Dingwall, D. Sutherland, J. Smither, Miss Pidgman, T. Nisbet; 12th, J. M. Armstrong, J. M. Salt, A. E. Goodwin, W. H. Andrew, G. Wait, H. Jones, J. Birkenhead, W. Hughes, J. Ball; 14th, H. Jones, T. Nisbet, J. Briggs, J. Mortimer, W. H. Andrew, E. Fairbourne; 15th, J. Hawkins, C. Firth, R. Elliott, R. D. Robertson, Miss Meacham, J. Eastwood, W. Grant, W. Sill, E. Stock, S. A. Jagger, A. Sutton, H. Pym, W. Smith, C. Roberts, J. M. Armstrong, Miss Alexander, J. Naira, J. Kirkland, W. Kerr, W. Hardy, J. Boler, B. Messenger, W. H. Andrew; 16th, J. M. Salt, F. Sharp, E. Twining, E. Phelps, E. Fairbourne, C. Roberts, E. Cope, W. Blount, W. Buecher, E. Fairbourne, S. Ross, M. Hamilton, C. W. Clark, J. Webb; 17th, J. Naira, J. Phillips, R. Caruthers; 18th, W. Beddoes, E. Constable, D. Drake, S. Davies, W. J. Scott, Mrs. Brocklebank, A. C. Brims, T. Dennis, J. C. Gamble; 19th, J. Leask, T. Nisbet, C. Firth, A. Andrew, H. Brown, Dr. Coombe; 22nd, J. Good, J. J. Roberts, J. Richards, J. Dalglish, E. Peck, W. Kerr, J. Steel, J. J. Andrew, J. Skinner; 23rd, R. Ashcroft, J. U. Robertson, W. A. Wood, T. S. Smeadell, J. M. Armstrong, W. Cundall, Miss Benson, J. Birkenhead, G. A. Birkenhead, C. Weston, F. G. Jannaway, R. Ashcroft; 24th, J. Durrie, D. Drake, D. Roberts, D. Pogson, A. Blake, "Rev." J. Pike, J. Burton, T. Bower, W. Wilber; 25th, J. Atkinson, V. Collyer, J. C. Gamble, J. Pickering, J. Booth, S. Briggs, G. B. Watt, F. W. Kemp, S. Evison; 26th, F. G. Jannaway, F. E. Longly, a Brother, G. A. Birkenhead, A. Braithwaite.

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April 20th, A. B. Binton, J. H. Conacher, C. Ritchie, R. Ashcroft; 21st, T. Betts, T. Dennis, R. Hamilton, E. Brown; 23rd, J. Barlow, J. Caddick, F. Parker, A. K. Brown, J. M. Roebuck, W. M. Dixon, F. E. Utter, L. C. Thomas, J. H. Thomas (2), W. Kerr (2); 25th, C. Smith, S. T. Blessing (3), T. F. Keele, S. T. McConkey; 26th, F. H. Chandler, Mrs. Macconnell, Mr. Pindon, H. Blake, R. Johnston (2), E. Beek (2), W. H. Hatton (2), A. Andrew; 27th, W. Peel, E. Taylor, A. Barrington, W. Buckler, F. Pitman, R. Skeats, J. Richards, R. Fisher, Mr. Morris, J. Nisbet, C. Firth (2), J. Davies; 28th, J. Brierley, C. Requa (2), W. H. Hatton; 29, W. E. Colles, C. Smith, E. Babbington, R. Lozan, W. Cameron, D. Rodgers; May 1st, A. Perrin, J. Young, J. Hawkins (2), J. Pickering, F. B. Paintnidge, T. Fletcher, T. Hastings, J. Wilford, Miss Kelley, E. Goddard, C. A. Galpin, Lieut.-Col. Ross, J. Nante, J. C. Minet, M. Dixon, S. Edalji, W. Modler, W. Waddington, R. Kendall, J. Gale; 2nd, J. Scoggins (7), L. Spencer, R. Higginson, J. H. Diboll, Mrs. Spender, T. L. Noale, H. J. Moberly, J. T. Corvey, A. Sayers, J. R. Witchell, E. T. Pawson, A. Von Hoffman, J. Treacher, C. B. Wood, F. March, H. L. Todd, J. Hirst (2), H. T. Sale, T. Purdon (3); 3rd, J. O. Oakley, M. Rees, W. H. Farmer, Mrs. Porter, Mrs. Rivington, Mrs. Sleeman, C. Senior, Mrs. Livingston, F. Mallinder, G. Saxby, E. K. Beeby, R. D. Kerr, J. T. Burton, J. Jessop, T. Stephenson, E. J. Morgan, W. Dicks, J. S. Basley, Mr. Legg, J. Pack, B. H. Holland, J. Barbour, Dr. Anderson, W. Walsby, J. Jennings, Miss Haworth, C. Biddiscombe, T. Rayner, J. Millar, W. Ripley; 4th, W. Whitehead (3), J. Carushadi, G. A. Birkenhead (2), T. Sloman, J. Vose, E. Verrall, F. Chart, E. Kimmitt, F. Bonnett, F. March, S. L. Warren, W. Beddoes, A. J. Myers, R. Martin, F. Kitteridge, Miss Evans, W. Sommers, Mrs. England, T. Harris, B. Bamber, Mr. Macrae, W. Green, A. C. France, Mrs. Hedley, T. F. Ramball, E. Metcalf, Mrs. Burney, A. P. de Lisle, J. Gardiner, A. E. Butt, H. White, J. T. Ream, J. Gamand, Miss Hopkins, E. J. Breckell, A. Hurst, W. Peel; 5th, W. Morgan, W. Millar, E. Gates, T. Duncan, W. Dicks, J. F. Pool, G. Guinness, F. Davis, W. Pain, E. F. W. Edwards, C. Peach, J. Gould,

(Continued on page 4 of cover.)



No. 157. — July 1, 1877.

# THE CHRISTADELPHIAN

MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE  
FAITH PREACHED BY THE AP STILES

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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FOLLOWING.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eyes 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.

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## NOTES.

ANSWERS TO CORRESPONDENTS are in type, but the printer has been obliged to hold them over till next month. This number of the *Christadelphian* is a day or two late, in consequence of the Editor's absence on a lecturing tour. Editing through the post is not an expeditious process.

TABLE OF BOOKS IN SUPPLY.—We intend after next month to make the list of books in supply alphabetic, for the sake of convenient reference. The works are now numerous enough to require this.

D.Y.—The *Book Unsealed*, with coloured diagrams, is not a new edition of the pamphlet, but the old pamphlet with the diagrams added. The pamphlet was printed in Birmingham a good while ago. The diagrams (a lithographic piece of work) in Glasgow.

MR. RICHARD WATSON AND THE DOCTRINE OF NATURAL IMMORTALITY.—Brother J. J. Andrew wishes to add to his letter on this subject, which appeared last month, that the edition of *Watson's Institutes* from which he quoted, is the second edition.

B.L.H.—Your question as to brother Ashcroft will be found partly answered in remarks appearing in Birmingham Intelligence in the present number. A more explicit answer is contained in the private circular to which reference is there made, and which may be had, by such as desire to help, on application to the Editor.

SUBSCRIBERS IN AUSTRALIA AND NEW ZEALAND.—It will be necessary for these, on receipt of this number, to remit for 1878 if they desire the *Christadelphian* to continue its visits after the expiration of the present year. Unless they do so, there is apt to be a delay in the first months of the new year, inasmuch as the new list is made up from pre-paid orders actually arriving in the office. The *Christadelphian* may not be wanted another year, but then it may; and we must arrange wisely.

J.C.—We gratefully accept your donation of £5 for "the pluck shown in meeting Mr. Bradlaugh." It is by such acts of liberality that we

are enabled, under many disadvantages, to continue the up-hill fight for the truth in which it has pleased God to make use of poor men. In fact the whole enterprise of the truth in its modern phase is an illustration of the fact stated by Paul, that God makes use of things that are not to bring to nought things that are. The truth of this is best known to those acquainted with the facts.

THE "BOOK UNSEALED," WITH COLOURED DIAGRAMS.—This is now ready and in supply at the office. The diagrams are beautifully done and greatly enhance the value of the pamphlet, in reference to which, we reproduce the remarks made in May last:—"The lecture by Dr. Thomas on the prophetic periods, which was extemporised by him, and reported by the *Edinburgh* eight years ago, is eminently suited to the stirring times in which we live. It is not exactly suitable for enquirers, though even such, of intellectual capacity, it cannot fail to be of great interest and value. It is more particularly serviceable to those who have some knowledge of the purpose of God. It brings together in a condensed form the information contained in the Scriptures of truth on the subject of time and seasons, in their bearing on the times in which we live. It has, however, been found experimentally to be defective in one particular. The lecture is an explanation of three charts which were hung on the wall behind the Dr. when he delivered the discourse. These charts are not in the pamphlet, consequently the point of much of its teaching is lost. This defect is now supplied. The charts have been lithographed in colours on a scale reduced to the size of the pamphlet, and inserted at the commencement of it. This will greatly add to the value of the pamphlet and will, of course, increase its cost. The price will be 5d., postage extra. The charts may be had separately for 2d., the set of three." Many of the brethren are having the diagrams separately for pasting into their Bibles.

## INDEX TO EUREKA:

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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, as 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



No. 158. — August 1, 1877.

# THE CHRISTADELPHIAN

A  
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE  
FAITH PREACHED BY THE AP STLES

**EIGHTEEN HUNDRED YEARS AGO,**

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM, ATHENÆUM ROOMS, TEMPLE ROW.

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TEN SHILLINGS AND SIXPENCE, in advance.

*No Subscription accepted for less than twelve months, and each Subscription must  
begin with the January number*

## NOTES.

C. R. (W.) We may be able to visit Lancashire in October or November.

D. B. (V.) We shall be able to arrange for a Sunday and one or two week-night lectures here the first half of September.

B. J. The proposal to re-adjust the prices of books so as to allow a percentage to ecclesiastics is at present in abeyance. See remarks on page 368.

Brother Ashcroft is under engagement to lecture at Derby August 23rd, 24th and 26th; also at Edinburgh in the first part of September, his visit extending from the 1st to the 10th.

A brother in Warrington reports a case of need beyond the ability of the brethren there to deal with. He remits 5s. as a beginning of contribution.

J. W. -We should have no objection to lecture at Aberdeen and other places in Scotland next time we visit that country. We cannot, at present, say when that may be. A proposed visit in the autumn has been deferred for special reasons.

TABLE OF BOOKS IN SUPPLY.—This has, according to promise, been alphabetised; and a fourth column is added on account of the differences that have arisen between the rates of postage to Canada and Australia and New Zealand.

E. C.—MS. received. We have not yet had an opportunity of reading it and, consequently, cannot pronounce on its merits. If it is good we shall be glad to say so. If we should think it too weak to be useful, we shall trust to your not thinking hardly of us for our opinion.

S. S.—There is not the same need for reporting our tours now as there used to be. Then there is so much else to do that we cannot afford the necessary time and strength. We could do more with a shorthand-writing sub-editor; but as we cannot get that, we must be content to do what we can without him, knowing that the Lord will provide so much machinery as the result He desire may need.

C. F. C.—If Harraden & Co., 3, Foster lane, Cheapside, London, choose to have a supply of *Prophecy and the Eastern Question* for sale in India, we should have no objections to let them have a parcel; but our experience in such matters does not make us feel sanguine enough to propose it to them. You see we are not able to lie out of money which is the printer's due when the pamphlets have left the office. We

are, nevertheless, obliged for the suggestion.

C. R.—There are frequent applications for the Editor's photograph; but we have always entertained a strong objection to any advertisement on the subject. The objection strengthens as time goes on. We yield, however, to your request so far as to say that anyone wishing to possess themselves of the article in question, large or small, can do so by communicating with brother Charles Reid, photographer, Young Street, Wishaw, Scotland.

D. H. AND ONE OR TWO OTHERS.—We are thankful for your co-operation in the work of opening the way of brother Ashcroft. Isolated brethren can do a good deal, though they cannot invite him to lecture. Their united help will be substantial and welcome at other places, especially if God put it in their power to continue the same as need may require. A brother writes: "If brethren and sisters feel as I do about it, they would, in case of need, give the coats from their backs to sustain brother Ashcroft."

A NUMBER.—Every man has a right, in the present state of things, to circulate what he may conceive to be "an important work," even if it be his own. The circular you have received is a perfectly legitimate attempt to exercise this right. We prefer to give no advice except to use your own judgment. If we have not been able to back up the effort in question, it is from no want of a disposition to be friendly and to help every well-meant and competent endeavour to serve the truth, but merely because we prefer to restrict our co-operations to what is vigorous, good and reliable, and, therefore, useful, especially in a matter requiring such exceptional qualifications as the parables.

SEVERAL.—The article in the *Christian Lamp* on the history of brother Ashcroft's acceptance of the truth is an attempt, either unwitting or deliberate, to falsify the facts of the case to brother Ashcroft's detriment, for reasons sufficiently obvious in such a quarter. If the attempt is unwitting, the writer manifests a lack of the commonest judgment of facts, which unfits him to lift a pen. If deliberate, it convicts him of a baseness which will make all honourable men thankful for his opposition. We do not wonder that even friends of the *Christian Lamp* are disgusted. Having personal knowledge of the facts, we declare the article, in its general purport, to be untrue.

## IS THE BIBLE DIVINE?

A SIX NIGHTS' DISCUSSION, BETWEEN THE EDITOR AND

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No. 159.—September 1, 1877.

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begin with the January number*

## NOTES.

J.H.W.—Your questions concerning Dan. xi. as bearing on the present war between Russia and Turkey, did not come to hand soon enough to be dealt with this month.

J.K.—The MS. on immortality is unsuitable. It would have been pleasanter to report otherwise; but we must abide by the truth.

It is in contemplation to issue a series of new tracts and leaflets, principally by the Editor, for general distribution.

Brother Jannaway, London, has received the numbers of the *Christadelphian*, sent by brother Bolingbroke, of Hamilton, Canada, but had to pay 2-1/2d. on account of deficient postage. We shall make this right.

W.G.B.—Jesus did not "pass from under condemnation" till he rose from the dead, for death was the condemnation in its accomplished form. Hence it is that Paul says if Jesus did not rise from the dead we are yet in our sins.—(1 Cor. xv. 17.)

V.D.B.—It is not true that we returned the MS. of the parables without remark. A courteous letter, for which the writer of the MS. thanked us, accompanied it. We did not enter into reasons for rejection, because we did not wish unnecessarily to wound.

Many brethren in America, who have letters or book packets to send to England, do not take sufficient notice of the fact that the postal rate across the sea is higher than from one part of America to another. The consequence is we have often to pay the deficient postage and a fine besides, which we should not mind so much if we did not belong to the poor of this world.

The following contributions have been sent anonymously for the case of need at Warrington: 1s., 7s.6d., 2s.6d., 2s.5d. and 1s. The other contributions have been privately acknowledged instead of here, a rule which, for satisfactory reasons, we intend, in all future cases, to follow. We should acknowledge the anonymous contributions privately if it were possible.

Brother Shuttleworth has been asked by several who receive books from the office to furnish them periodically, with notes of their indebtedness. He asks us to say that he may take

the liberty of similarly favouring some who have not asked, and hopes they will understand it is mere matter of impersonal routine, rendered necessary by the demands of the printer, to whom we owe for all books that go from the office. So long as they are in the office, they are his; when they are in the hands of brethren, we are responsible to him for them.

J.B.—We have often to curtail and alter the form of communications sent for the intelligence department. If we did not do so, the *Christadelphian* would soon be filled with uninteresting matter. In only a few cases are we able to publish intelligence in the exact form in which it is sent. Do not consider yourself an exception in the matter. In most cases we have to condense and paraphrase, and we do so for the general good. It would be much more convenient to us to hand over intelligence to the printer just as it is sent.

F.G.—The question of the sacrifice of Christ has already been so extensively discussed in the *Christadelphian*, that any further articles on the subject would only tend to weariness. It is possible to overdo a subject. If anyone cannot make up his mind with the evidence already before him, his embarrassment would only be increased by further argumentation. We recommend rest and reliance on the fact that God forgives us if we come to Him through our crucified Elder Brother, in whom His righteousness has been declared. Never mind the metaphysics of the case.

S.S.—It is possible to discuss subjects to the hurt of those who take part. You seem to have needlessly experienced this on the subject of the blood of Christ. There does not seem sufficient reason for disagreement. Both believe that Christ's blood was shed, and that the shedding of his blood was necessary in the wisdom of God, as the basis of that "propitiation for our sins," of which we become the subjects in their remission. We are not literally washed in the blood of Christ, but forgiven for the sake of Christ who shed his blood as the form of the declaration of the righteousness of God, appointed as the basis of the reconcilia-

JUST PUBLISHED, (in paper covers, 1s.; by post 1s.1 1/2d.; in cloth, 1s. 3d.; by post 1s. 5 1/2d.) a second edition of

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EXTRACT FROM PREFACE.—"The truths enunciated in the following pages are not new, and the writer does not pretend to any originality in regard to them. Many are doubtless held, singly or in various combinations, by small sections of the religious world; but, as a rule, they are either ignored or deliberately rejected. The whole have been woven into a seamless garment by the late Dr. John Thomas, author, of *Elpis Israel*, *Eureka*, &c. By him has been accomplished the work, under Divine guidance, of disentangling prophetic and apostolic truth from the network of corruption which has for so many centuries virtually rendered the Word of God a sealed book. To this analytical and

(Continued on back of Cover.)

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(Continued from page 2 of Cover.)

synthetical operation, the writer is indebted for the removal from his eyes of the scales of Gentile asperstition, and the impartation of an enlighten'd understanding concerning the reveal'd purposes of the Deity; and being desirous that others should participate in the same spiritual blessing, he has availed himself of the printing-press to present, in a new and condensed form, the truths more fully elaborated in larger works

"The leading points of the various sections have been frequently discoursed upon in public; but as there is a numerous class who are inaccessible in this first instance to this mode of proclamation, it is hoped that the present volume will be serviceable and acceptable in quarters not otherwise reached. The plan on which it is based originated in the desire to demonstrate that the elements of "the truth"—however widely different from prevalent belief—are intimately associated with the character and mission of the Saviour of mankind, whose personality has taken such a deep hold on the mind of Christendom. In realising this object, it has been deemed advisable to introduce only such Biblical topics as are necessary to focalise the elementary principles of the plan of salvation on Him who is its embodiment; and to avoid a bulky volume, the arguments and evidence have been made as concise as clearness would admit of.

"It is nearly seven years since the appearance of the first edition, which has now been out of print for some time, various circumstances having prevented an earlier reprint. In issuing a second edition, it is right to state that the author has embraced the opportunity of subjecting it to a complete revision. A few sentences not essential to the main argument have been eliminated and others, where useful, inserted, while several portions requiring greater clearness of expression, have been re-written.

"The addition of an Index and list of scriptural references will, it is hoped, be useful to some. From the latter it will be seen that this exposition, though small for so large a subject, extends over a wide area

## 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 23rd, W. Cail, M. Redman; 24th, W. B. Gray, T. Royce, W. Holder, Miss Tunnard; 25th, H. Bannister, D. Pogson, R. Hodgson; 26th, F. Hodgkinson, C. Leach, T. Purdon, W. Smith; 27th, "Warrington," W. B. Gray, A. Williams, E. T. Trueblood, Mrs. Porter; 28th, A. Tait, T. Parkes, Miss Tunnard, E. Wait; 30th, E. Trueblood, W. H. Andrew, Anonymous, T. Haining, W. Wallace; 31st, "Warrington," W. Peel, J. U. Robertson, A. Sharp, J. Atkinson, S. A. Jagger, R. M. Skeats, R. Armstrong, S. Mayes, Aug. 1st, J. A. Hutchings, Anonymous, A. Williams, J. M. G. Kidd, S. A. Garside; 2nd, G. H. Wilkinson, J. Phillips, J. H. Fowler, a Brother, W. Campbell, J. Grant, J. M. Armstrong, J. U. Robertson, G. A. Birkenhead; 3rd, Anonymous, E. Constable, Mrs. Porter, F. Pitman, W. Dasher; 4th, M. Hamilton, C. Walker, C. Smith, R. Tocher, W. Gunn; 6th, J. U. Robertson Mrs. Chamberlain; 7th, J. Smither, W. Lee, S. A. Garside, W. Silverwood; 8th, R. M. Skeats; 9th, W. H. Andrew, J. E. Cornish, J. Henderson, C. S. Tyler, C. Firth, W. Buckler; 10th, R. Ashcroft, J. S. Stewart, H. Phillips, F. Wilson, R. D. Robertson; 11th, E. J. Trueblood, J. Franklin, J. Boler, H. Whitaker, D. Stokes, G. Baker; 13th, J. Millman, J. Boote, W. Coutts, Anonymous, V. Collyer, M. Rees, J. H. Fowler, W. Campbell, W. Grant, J. Henderson, T. Hayden, J. W. Thirtle, D. Atwood, "Warrington," A. Andrew, C. W. Clark, W. Chandler, T. E. Clegg, J. Yardley, J. King, W. H. Andrew; 15th, W. Hardy, J. H. White, Anonymous, G. A. Wilson, W. Booth, J. M. Armstrong, J. Boler, T. Boshier, A. M. Dibol, W. Peel, W. Smith, T. Haining, A. Williams, H. Sully, J. Hawkins, R. Elliott, J. A. Hutchings, T. Nisbet, E. M. Osborne, J. Heywood, J. Kay (2 letters), G. A. Birkenhead, W. Peel, T. Hayden, F. Chitty, R. Ashroft, A. Andrew, G. Wilson, W. Chandler; 17th, F. Hodgkinson, D. Atwood, W. Hartley, H. Sully, A. Andrew; 20th, R. D. Robertson, T. Parker; 21st, G. Wait, M. M. White, L. Robinson, D. Atwood, M. D. Davis, G. Reed, S. Busby, J. W. Moore, A. Blake; 22nd, W. Osborne, W. Owhler, J. W. Royce, J. Nisbet, J. Horton, W. Smith, B. Sawden; 23rd, W. Cundall, R. Carruthers, S. Briggs, J. U. Robertson, J. Whitehead, L. P. Chitty; 24th, J. Gale, A. Andrew, D. Atwood, J. K. Gillies, J. Fowler; 25th, J. Phillips, J. A. Andrew, "Stockport," B. Messenger, J. Boote, M. H. Ashvill, J. U. Robertson.

FOREIGN.—July 23rd, E. J. Lasius, J. Spencer, J. Soothill; 28th, L. T. Nichols, J. W. White, J. J. Lawton; 30th, G. J. Emery; 31st, W. H. Burbridge, F. Chester, Aug. 1st, R. Harrison, 8th, J. S. Adams, J. Boyd; 14th, E. J. Lasius, C. Bolingbroke; 15th, E. J. Lasius, J. M. Robbins, B. Bingham, W. W. Holmes, J. Campbell, J. J. Hawkins, S. Boyley; 20th, W. W. Robertson, E. Mekoy, F. Chester, W. G. B.; 21st, A. Hall; 23rd, R. Harrison.

## DESPATCH OF PARCELS DURING THE PAST MONTH.

July 22nd, V. Collyer, J. Spencer (2 parcels), M. Redman, F. Hodgkinson (2); 24th, W. B. Gray, G. P. Pruitt (6 parcels); 25th, H. Bannister; 26th, F. Peel, A. Andrew, W. Holder, Miss Taitly, Miss Tunnard, W. F. Gray, S. Skinner, W. Smith (2), W. Cole, C. Reach, T. Purdon; 27th, W. Smith, J. Scott, E. Constable; 28th, M. Paterson, J. J. Lawton, Miss Tunnard, J. W. White, L. T. Nichols (2), Mr. Rigby, G. Wait (2); 30th, W. Wallace, G. J. Emery (2), T. Haining; 31st, R. M. Skeats, R. Ashcroft, A. Sharp, G. Murray, W. H. Burbridge, S. Mayes, Aug. 1st, R. Ashcroft, T. Haining (2), A. Williams, T. Nisbet, J. A. Hutchings, G. A. Garside, G. Reid (2); 2nd, C. Smith, G. A. Birkenhead, J. Burns; 3rd, F. Pitman; 4th, C. Walker, R. Tocher, W. Gunn; 8th, R. M. Skeats; 9th, W. H. Andrew, C. S. Tyler, J. Henderson, J. Silverwood; 10th, J. S. Stewart; 11th, J. Baker, D. Stokes, H. Whitaker, G. Wait; 13th, W. Campbell; 15th, D. Atwood, J. Henderson, G. Taylor, R. Bingham, J. M. Robbins, A. Andrew, A. M. Dibol (2), F. Brown, J. Campbell (3); 16th, J. Heywood, J. A. Hutchings, T. Williams, R. M. Skeats, J. Baintyne, G. A. Birkenhead, M. Rees, J. Kay (4), H. Sanders, A. Andrew; 17th, G. Wilson, D. Atwood, W. Hartley, E. Thomas (11 parcels); 20th, T. Parker; 21st, G. Reid, S. Busby, A. Blake; 22nd, Miss Bannister, W. Smith; 23rd, R. Carruthers, S. Briggs, R. Ashcroft, R. Harrison; 24th, J. Harling, D. Atwood, J. Fowler; 25th, F. G. Jannaway, W. H. Hilbert, W. Eld.

## INDEX TO EUREKA:

Consisting of two parts. I.—An alphabetic list of all subjects treated of with reference to the page where the exposition will be found. II.—A list of all passages of Scripture explained or positionally alluded to in *Eureka*, with reference to the page.

Price One Shilling; by Post, One Shilling and Threepence.

No. 160. — October 1, 1877.

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EDITED BY ROBERT ROBERTS.

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Ancient Prophetic "Burden" and their Modern Bearings 436	Genuineness of the Book of the Prophet Daniel .. 446
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E.F.M.—The work of getting up tracts and leaflets is this time seriously in hand. A short time will probably see it finished. The tracts will be in series of 2, 4, 8, and 16 pages—perhaps 12 of each size. Particulars when ready.

C.F.—The rule by which the office pays the carriage of parcels of cash-paid books and pamphlets of the value of 20s. does not apply to the hymn books which ought to have been mentioned among the exceptions, along with *Eureka* and *Elpis Israel*.

BROTHER ASHCROFT'S VISITS.—When brother Ashcroft visits a place, it is natural for the brethren to take the pleasure of his company all the time—privately as well as publicly. But they must remember flesh and blood cannot stand continual strain, even if agreeable. The indulgence of the brethren in this respect is liable to interfere with the quality of brother Ashcroft's lecture, and without any permission from brother Ashcroft, we put in a word on his behalf. Writing privately of a certain place, he says, "I was too nervous to achieve success. I could have done better if I could have commanded more solitude before lecturing." Knowing from personal experience what this means, we ask the brethren to take the hint,

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W.O.—If we do not co-operate with the Montreal friends as brethren, the cause will lie to them. It is not a question of "how or at what precise moment the saints will be changed to immortality," but a question of whether, when the Lord comes, he will judge every professed saint, and award to him life or death, reward or punishment, as his case may call for. That he will do so is part of the truth and part of the gospel as preached by Paul—(Rom. ii. 16), and we are not at liberty to compromise any part of the gospel in the oasis of fellowship. In addition to this, it is practically of great importance to believe in the judgment as regards its purifying power. As to the other point, we are not in a position to pay for the services of a shorthand-writing sub-editor, and are therefore obliged to dispense with the help of such an assistant. If you could get anybody to provide the salary, we could find you the work.

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"The leading points of the various sections have been frequently discoursed upon in public; but as there is a numerous class who are inaccessible in the first instance to this mode of proclamation, it is hoped that the present volume will be serviceable and acceptable in quarters not otherwise reached. The plan on which it is based originated in the desire to demonstrate that the elements of "the truth"—however widely different from prevalent belief—are intimately associated with the character and mission of the Saviour of mankind, whose personality has taken such a deep hold on the mind of Christendom. In realising this object, it has been deemed advisable to introduce only such Biblical topics as are necessary to localise the elementary principles of the plan of salvation on Him who is its embodiment; and to avoid a bulky volume, the arguments and evidence have been made as concise as clearness would admit of.

"It is nearly seven years since the appearance of the first edition, which has now been out of print for some time, various circumstances having prevented an earlier reprint. In issuing a second edition, it is right to state that the author has embraced the opportunity of subjecting it to a complete revision; a few sentences not essential to the main argument have been eliminated and others, where needful, inserted, while several portions requiring greater clearness of expression, have been re-written.

"The addition of an Index and list of scriptural references will, it is hoped, be useful to some. From the latter it will be seen that this exposition, though small for so large a subject, extends over a wide area of the Revealed Word.

No. 161.—November 1, 1877.

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BIRMINGHAM, ATHENÆUM ROOMS, TEMPLE ROW.

*Published by the Editor,*

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH  
FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;  
to Subscribers in the United States, THREE DOLLARS, in Canada  
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TEN SHILLINGS AND SIXPENCE, in advance.

No Subscription accepted for less than twelve months, and each Subscription must  
begin with the January number

## NOTES.

Answers to correspondents next month, if the Lord will.

S.C.—The tracts are making progress, but not yet ready for announcement.

Impostor.—See intelligence from Rochester, United States, in the present number.

The Editor expects to be at Warrington to lecture on Sunday, Nov. 11th; and at Keighley, Nov. 13th and 15th. Perhaps he will visit Stockport (which has made request) before Warrington, Nov. 8th and 9th.

W. H. H.—The trouble into which Mr. Bradlough has fallen is a conviction and sentence of imprisonment for publishing an indecent book, entitled *The Fruits of Philosophy*. He has appealed against the sentence and the appeal has not yet been heard.

T.W.D.—We were not aware Mr. Grant was answering *Man Mortal* in the Canadian magazine, *Helps to Wayfarers*. If we should obtain possession of his answer, other circumstances favouring, we may, when it is finished, rejoin, if a rejoinder seem called for.

ERRATA.—In brother Ashcroft's letter to the editor, page 465, col. 1, line 22, last month, the printer has omitted the word "would" before "have," with the result of changing the meaning. "Have lost" and "would have lost" are two different ideas.—"Oasis of fellowship" is correct in the same letter, but not in the note on cover, to W. O., where it ought to have been "basis of fellowship."

J.H.W.—The conversation ("Wrestlings,") written over a month ago, in reply to your objections to the view that Dan. xi. is being fulfilled in the Russo-Turkish war, appears in the present number. If you find the objector somewhat brisker and more pronounced in his objections than is suitable to your case, remember "Impatient perplexity" is intended to personate other objectors, whose feelings and remarks are of the order illustrated. Your questions have merely supplied the occasion.

T.B.—There is no pamphlet peculiarly adapted to the instruction of children in the truth. The one volume of the *Children's Magazine* is the only thing in this line. The idea of writing a short compendium of the truth for the children, advancing from simple to advanced subjects in the form of question and answer, has been thought of by the Editor before now; but the pressure of other occupation has hitherto interfered, and is likely to do so for some time to come.

W.O.—Tiberius began to reign a considerable time before the death of Augustus. Augustus associated him to himself in the government in his old age. Luke reckons from the beginning of this actual reign, when he says the word of God came to John in the 15th of Tiberius; while Roman chronology deals with the sole reign of Tiberius in fixing the crucifixion in the 18th year, which accounts for the apparent discrepancy between Luke and the chronology. The existence of a seven-year interval between the beginning of John's ministry and the crucifixion can be independently demonstrated.

C.W.E.—Thanks for your correspondent's

criticism on *Prophecy and the Eastern Question*. It does not call for serious answer. The notion that Turkey is the latter-day "King of the North" is sufficiently refuted by the fact that "the glorious land" and "Egypt," which are at present in the possession of Turkey, are spoils of war to the King of the North in the time of the end; which would be unintelligible if the Sultan of Turkey were he. "Edom, Moab, and the chief of the children of Ammon"—also districts in Turkish possession, are mentioned as "escaping" from the northern inundation, which is conclusive of itself; for they did not "escape" Turkish annexation in the beginning of Turkish power, and their "escape" from Turkish invasion at the present time would be a manifest absurdity.

J.S.—The statement that Dr. Thomas wrote a correction of Prop. xi. for the third edition of the *Declaration*, and that the correction never appeared, is true in literal fact, but not in the sense intended to be conveyed by those who have made the statement. His correction came to hand some weeks after the edition in question was got ready. Meanwhile, in this said edition, the correction had been anticipated in the recasting of the said Proposition in a form drawn from the Dr.'s own words so that his correction had been used in substance before the particular form of it in question arrived. The reason of the non-use of the particular form sent was explained immediately by the Editor to the Dr., who made no suggestion of further correction for future editions.

THE TRUTH IN PUBLIC LIBRARIES.—Oct. 8th, 1877.—To the Editor of the *Christadelphian*.—Dear brother, permit me to make a practical suggestion to those brethren—individually or ecclesiastically—who take an interest in spreading the truth by means of printed matter, viz., to send to every public library in their neighbourhood such pamphlets or books as they may deem suitable. On the principle of "sowing beside all waters," it is impossible to say what fruit might result from such an effort, especially if adopted throughout the kingdom, and followed by prayer to Him who giveth the increase. God can as easily direct "good ground" learners into the narrow way by means of a printed exposition in a public library as by a public lecture. In regard to libraries of a religious cast, such as those connected with Young Men's Christian Associations, probably some discretion will be required as to what is sent—which those living in the locality will know best how to exercise. It is, of course, certain that such gifts will not be valued at their true worth now, but the time is coming—and it may not be far distant—when they will be esteemed more highly than all the other occupants of the book-shelves; and who knows but that they may be useful, after the "first fruits" have been "redeemed from among men," in inducing the inhabitants of this isle to accept the glad-tidings which will be preached by the multitudinous angel "in mid-heaven?"—(Rev. xiv. 6).—Yours faithfully, J. J. ANDREW.

JUST PUBLISHED, (in paper covers, 1s.; by post 1s. 1½d.; in cloth, 1s. 3d.; by post 1s. 5½d.) a second edition of

JESUS CHRIST AND HIM CRUCIFIED, by J. J. Andrew, London.

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Confirmation of the Abrahamic Covenant. iv.—The One Mediator. v.—The Royal Priesthood of Jesus Christ. PART III.—Jesus Christ as a King. i.—The Covenant with David. ii.—The Judgment of the Quick and the Dead. iii.—The Punishment of the Nations. iv.—The Prince of Peace. Conclusion: Appendix. i.—The First Principles of Scriptural Truth. Index. List of Scriptural passages referred to.

## 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.—F. G. Jannaway, S. Richards, T. Royce, "Rev." W. Frith, J. W. Parkhurst, W. Sill, J. Wallatt, T. Locket, J. Henderson, J. Dalgliesh, S. Fitchett; 25th, W. Simpson, T. Rees, C. Smith, J. Hirst, S. Goodwin; 26th, F. Peel, T. Randles, T. G. Camm, G. Turner, J. Nisbet, A. Mortimer; 27th, J. Richards, W. Osborne, C. Layton, J. C. Gamble; C. Cullingford, E. Bellamy, E. Trueblood; 28th, "Warrington," J. W. Forrester, W. Whitehead, W. Cole, S. Machiu; 29th, C. Layton, T. Jones, J. W. Royce. Oct. 1st, J. W. Thirtle, R. Wright, R. D. Robertson, W. Campbell; 2nd, W. Blount, W. Booth, H. Stapleton, J. Henderson, T. Rees, J. Pride, G. Baker; 3rd, T. E. Clegg, "Warrington," K. Bennett, G. Wait, G. Henderson, P. Hearn, W. Usher; 4th, S. G. Hayes, W. Booth, C. Barlow, J. Marston, G. Dalgliesh; 5th, J. Henderson, T. E. Clegg, Warrington, J. Pearce, W. Sommers, R. Ashcroft, R. E. S. Harrington, J. Heywood; 6th, F. B. Wood, "Warrington," M. Briggs; 8th, G. H. Kidd, W. Usher, H. Cooks, R. Wright, Anonymous, D. Briggs, H. Wall; 9th, R. Skeats, F. Pitman, J. W. Thirtle, J. W. Dibol, J. Kirkland, J. Smith, H. Pym; 10th, W. Hardy, A. Andrew, J. Richards, W. Wells, G. Wilkinson, W. Green, J. M. Armstrong, G. A. Birkenhead; 11th, W. Smith, C. Roberts, J. Bell, S. Godwin, W. F. Roche; 12th, J. Kay, R. Carruthers, C. Firth, J. Kenwick, T. Royce; 13th, A. McLean; 15th, W. Booth, G. A. Birkenhead, J. Richards, T. Nisbet, J. Kirkland, J. Pride, W. H. Andrew, D. Stoke; 16th, G. Baker, T. Nisbet, J. Hawkins, J. Heywood, R. Carruthers, L. Taylor, W. Smith, S. Caven; 17th, J. Shuttleworth, W. Saddler, J. Kay, W. Gow, G. Allan, G. H. Wilkinson, J. Durrie, J. W. Dibol; 18th, T. Betts, M. Russell, J. C. Gamble, C. Cullingford; 19th, R. Wright, R. Oliver, T. Royce; 20th, C. Roberts, T. Betts, W. Silverwood, D. Pogson; 22nd, R. Wright, R. M. Skeats, G. H. Wilkinson.

FOREIGN.—September 25th, A. Sintzenich. Oct. 1st, J. Leach; 2nd, W. O., E. J. Lasius, R. Harrison, C. H. Evans; 3, C. C. Kelley; 8th, T. Boddy; 9th, W. W. Holmes; 10th, E. J. Lasius, U. S. Algire; 13th, J. W. Crichton, E. F. Mitchel, J. D. Tomlin, 15th, J. W. Boggs, A. Pitt; 16th, W. Gunn; 17th, S. Boyley; 22nd, J. Kitchen.

## DESPATCH OF PARCELS DURING THE PAST MONTH.

Sep. 22nd, R. Taylor, H. Randle; 24th, J. W. Parkhurst, T. Fritchett, J. Wallatt, J. Dalgliesh; 25th, S. Godwin, T. Simpson, J. Hirst (2), C. T. Camm, G. Turner, J. G. Dixon; 27th, E. Trueblood, C. Cullingford, A. Mortimer, W. Martin, D. Appleton; 28th, A. Andrew, W. Peel, W. Whitehead, J. Richards, J. W. Forrester; 29th, S. Machiu, W. Cole, F. H. Wood, T. Chubners, J. W. Royce. Oct. 1st, W. Smith, J. Phillips (2), R. Wright; 2nd, G. Butler, T. E. Clegg, J. G. Dixon (2), E. Thomas, J. Pride (2); 3, G. Wait, R. M. Skeats, C. Firth, G. Anderson, W. W. Holmes, K. Bennett, C. C. Kelley, W. Usher, C. Barlow, J. Marston, J. Dalgliesh; 5th, J. Pearce, J. Henderson (2), J. Heywood; 6th, T. B. Wood, S. Briggs, W. Hardy; 8th, T. Boddy (10 parcels), R. Wright, H. Kidd; 9th, F. Pitman, J. W. Thirtle; 10th, E. Lowe, W. Green, W. Hardy, J. Mitchel, G. H. Wilkinson, G. A. Birkenhead (2), A. J. Jannaway, E. Thomas (5); 11th, J. Kay, L. Godwin, J. Bell, W. Smith, T. Boddy; 12th, R. Carruthers, T. Royce, W. H. Andrew, Miss Kenwick, R. Gray; 13th, A. McLean, E. F. Mitchel; 15th, J. W. Dibol, J. W. Boggs (6), J. Pride; 16th, T. Royce, Mr. Cumming, "Rev." Gunn, "Rev." Munro, D. Fairweather, Miss Taylor, S. Caven, A. Young; 17th, W. Gow, W. Saddler, J. Shuttleworth, J. W. Dibol, J. Durrie, G. W. Wilkinson; 18th, V. Collyer, M. Russell, R. Wright; 22nd, D. Pogson (2), R. Wright; 28th, J. C. Gamble, W. Kerr, J. W. Dibol, L. O. Lousier.

## INDEX TO EUREKA:

Consisting of two parts. I.—An alphabetic list of all subjects treated of with reference to the page where the exposition will be found. II.—A list of all passages of Scripture explained or expositively alluded to in *Eureka*, with reference to the page.

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No. 162.—December 1, 1877.

# THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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**EIGHTEEN HUNDRED YEARS AGO,**

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-  
ENDOM, WITH A VIEW TO MAKING READY

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EDITED BY ROBERT ROBERTS.

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## NOTES.

**IMPOSTOR.**—See Manchester intelligence. Answers to Correspondents still wait.  
**J.W.**—You are not misrepresented in the Leeds intelligence. Consequently, there is no need of correction.

**G.F.T.**—Matt. x. 15 and xii. 41 do not in our judgment teach that the inhabitants of the cities mentioned will rise from the dead. The reasons for this judgment cannot be given here.

If any brother has anything good to contribute on the subject spoken of on page 559 (how to make the best use of the hymn book with music), we shall be glad to publish his remarks for the general benefit.

**W.G.**—Let *Hamarti* stand or fall by its own merits. On the reading of it, we do not see our way to take hold. It impresses us with the idea that it does not add to the brightness of the light, but puts a little smoke in the air.

**O.C.**—No doubt you are right that babies ought not to be brought to the meetings. As you say, they distract the attention of the audience, interfere with a speaker's thoughts, prevent the edification of the number or other persons having them, and generally destroy the comfort and efficiency of the meeting as an effort for spiritual objects.

**W.O.**—The reason of your *Christadelphian* coming later than that of others near you is that the wrappers are written out in the order of the alphabet, and the *Christadelphian* folded and despatched from the written pile. The *Christadelphian* comes in batches from the bookbinder. If the whole supply came at once, it would be possible to despatch all by the same post. The day of small things, you see.

**G.H.G.**—The words in the Bible which are printed in italics are so printed because there are no corresponding words for them in the original Hebrew and Greek, from which the Old and New Testaments have been translated. They are supplied by the translator to complete the sense. In most cases they are required to express the sense in English. In one or two cases, they mar the sense.

**N.H.M.**—Thanks for your letter and pamphlet on the identity of the British nation with the lost ten tribes. We thank you in the spirit of courtesy merely. We do not value what we thank you for. The notion you advocate is

a huge mistake. It is supported by a mass of argument, but in this mass of argument there is no backbone of true logic. The notion is not new to us as you seem to think. We have been into it long ago, and seen there is nothing in it.

**N. and L.**—We would rather not take part in any effort for the truth that is conducted on the understanding that those who may accept it are at liberty to live in pleasure. We have no interest in promoting any but genuine apostolic results. The knowledge of what is coming is good; but it is of no use apart from a knowledge of how we ought to walk among the enemies of God in the present evil world; on compliance with which, acceptance at last depends.

**THE BROTHERS IN AMERICA.**—Brother Wallace, for the Chicago ecclesia, asks the brethren in America to help them in the relief of brother E. O. Marlow, of 91, William-street, London, Canada, unfitted by disease to obtain a livelihood, and for whom the Chicago brethren find it difficult to do all they have been accustomed to do, since the panic of '83, which has dispersed their numbers considerably. Contributions may be sent to the address given above.

Brother Arthur Andrew, of London, asks:—"Can any reader of the *Christadelphian* give an exact quotation from John Wesley, stating his belief in the immortality of animals, and also the reference to his work, where such passage may be found. A statement made by a brother, in a recent lecture on immortality, to the effect that John Wesley believed in the immortality of animals, was called in question by one of the audience, to whom it is desired to send the above information."

**B.K.**—Shorthand-writing is not used in the preparation of the *Christadelphian*. The printer could make no use of "copy" in shorthand. When we spoke of a shorthand-writing editor, it was with the idea that he would, amongst other duties, take down what the editor might wish to say, and transcribe the same for the printer, thus facilitating the production of matter which under present circumstances cannot come to light. We have no idea of the practicability of such an arrangement. It was a mere remark as to what might be desirable in the abstract.

---

### A NEW SERIES OF LEAFLETS, ENTITLED—

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There are now in the printer's hands, and will be ready in a few days:

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- No. 8.—Christ as the Heir to David's Throne.

---

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These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, 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.—Oct. 23rd, T. R. Kitchen, J. Whitehead, T. N. Parker, W. Gill, W. Kerr, J. C. Gamble, J. W. Dibol, A. L. King, M. Savage, W. Booth; 24th, J. Hurton, C. Sutton, D. and A. Roberts, T. Wilson, C. Callingford; 25th, L. P. Chitty, W. Cole, E. Phelps; 26th, W. Sil, J. Hawkins, T. Fuller, R. Gray, J. Birkenhead, W. Smith; 27th, F. Peel, D. Laverock, F. Goldie, G. Wait, T. Royce, J. Henderson; 28th, J. R. Kitchen, H. H. Horsman, W. Dawson, C. Smith, T. Fisher, J. Boyd, J. Hall; 30th, T. Holland (2), D. Drake, R. Norrie, W. Grant, J. Atkinson, R. D. Robertson, G. Johnston, C. Doe, D. Pogson, J. W. Dibol; 31st, J. Phillips, C. Roberts, W. Blount, C. Firth, J. Birkenhead, E. Phelps, W. Beddoes, W. J. Jeffries, W. Campbell, J. Bellamy, G. Dowkes, W. Booth. Nov. 1st, W. Sinclair, G. Wait, W. J. Jannaway, J. K. Gillies; 2nd, J. Pride, "Warrington," J. Birkenhead, J. Gale, W. Silverwood, W. Beddoes, J. Monaghan; 3rd, J. Bellamy; 5th, G. Baker, W. Campbell, R. Wright, J. Sanders, J. Howatson, J. U. Robertson; 6th, G. Wait, W. H. Andrew, C. Roberts, T. Boshier; 7th, E. Sampson, V. Collyer, J. Lawton, H. Sulley, D. Hepburn; 8th, M. A. Hayes, W. Buckler, J. U. Robertson, W. Silverwood, T. Rees; 9th, J. Steel, S. Davies, W. Silverwood, A. Andrew, J. U. Robertson, S. Briggs, J. Scrimgeour, W. J. Southby, G. F. Thirle; 10th, B. Atkinson, A. Bruce, T. Betts, J. U. Robertson; 12th, T. Watson; 13th, C. Firth, J. Leask, A. Andrew, W. Whitehead, J. Richards, W. Grant, J. Heywood, W. Sommers, A. Blackhall, W. H. Jones, J. U. Robertson, L. Spencer, T. Haining, A. White, W. Wheeler, G. T. Lake, G. H. Gould, S. Richards; 14th, D. Gaskin, W. Booth, R. H. Caddick, H. Leah, W. Blount, N. H. Maycock, J. Watson, G. A. Birkenhead, A. Dixon, A. M. Dibol, R. Carvie, W. Smith, J. Yardley; 15th, D. Gaskin, R. Elliot, C. Callingford, M. Birkenhead, J. Anderson, S. A. Jagger, W. H. Andrew, E. M. Osborne, W. Smith; 16th, J. Phillips, G. Hawkins, J. U. Robertson, J. Leask, H. Pym, T. Parkes, W. Green, C. Firth; 17th, H. Stapleton, C. Jefferies, J. M. Salt; 19th, R. Hodgson, W. Silverwood, C. Killick, W. R. Otter, W. Campbell (2), G. Redfern, J. Ferguson; 20th, C. W. Clark, C. Smith, J. Richards, T. Gamble, G. Drake, G. Dowkes, M. Peebles, S. Man, J. W. Dibol, T. Haining; 21st, G. A. Birkenhead, J. Nairn, E. Constable; 22nd, J. J. Webb, C. W. Clark, V. Collyer, Anonymous, W. Hartley, J. Booth, F. Dealtry, W. Caie, J. Phillips, F. Cheetham, E. Wells; 23rd, W. Silverwood, "Warrington," E. Hawkins, J. W. Thirle, E. A. Barker, J. Cooke; 24th, G. Baker, R. Goldie, R. Hodgson, J. Hopcraft, S. Caven, R. Harrison, A. Williams, W. A. Sanderson.

FOREIGN.—Oct. 23rd, J. Wallace, J. J. Lawton, L. O. Lussier; 29th, A. Fincher; 30th, D. P. Ross, W. Gunn. Nov. 2nd, Z. D. Bugbee; 3rd, J. C. Keney; 5th, D. S. Briggs, R. C. Bingley, A. North, W. G. Kollinger, J. Young, W. W. Holmes; 10th, T. L. Jones and Mrs. Mullar, J. H. Wherry, J. B. Eaton; 13th, S. J. Ellis, D. P. Ross, F. Chester, M. M. Corey, R. S. Weir, S. Busby; 17th, R. Strathearn, D. Wright, J. L. Hathaway; 20th, E. R. Hincley, A. J. Moore; 21st, E. J. Lasius, J. J. Smith; 24th, A. Marshall, S. T. Norman, C. C. Kelley, U. Bradley, A. Eastman, J. Merry, H. W. Hudson, C. Creed.

DISPATCH OF PARCELS DURING THE PAST MONTH.

Oct. 24th, J. Savage, C. Callingford, C. Sutton; 26th, J. Hawkins, A. Andrew, F. Peel, R. Gray, T. Rawlins, J. Greenbald, J. Phillips (2), H. Randles, A. Fincher (3); 27th, W. Smith, J. Birkenhead; 30th, H. Veysey, J. Atkinson, Miss Andrew, J. W. Dibol (2), Capt. Dutton, T. Holland, D. P. Ross, W. Grant, R. Norrie; 31st, J. Phillips, W. Campbell, W. Beddoes (2), G. Dowkes; Nov. 1st, G. Wait; 2nd, W. Silverwood (2), H. Sulley, G. Baker, J. Sanders, R. Wright; 6th, J. U. Robertson, G. Wait, J. W. Royce, A. North, C. Rieckoff; 7th, R. Black, J. Hargreaves, D. Hepburn (5), J. Lawton, J. Steel, H. Sulley; 8th, Miss Jardine, K. Ashcroft, W. Buckler, J. U. Robertson, M. A. Hayes, Mr. Evans; 9th, W. Silverwood; 10th, J. H. Wherry, T. Betts, A. Bruce; 12th, V. Collyer, J. Heywood, A. White, A. Andrew; 13th, J. U. Robertson; 14th, D. P. Ross (7), D. Culbert, N. H. Maycock; 15th, H. Leah, W. Cole, C. Callingford, A. M. Dibol, R. Carvie; 16th, H. Pym, W. Green; 17th, C. Jefferies, J. M. Salt, H. Stapleton, D. Wright; 20th, V. Collyer, W. Campbell, G. Redfern, Mrs. Andrew, G. Rothera (3), G. Dowkes, T. Haining, J. Richards, G. F. Tuttle, J. Grant, F. R. Winterburn, T. Randles; 21st, J. Nairn, G. A. Birkenhead, A. J. Moore, E. Thomas (11), J. J. Smith (8), T. Hart (2), C. Creed, H. Eaton, H. J. Morgan, S. A. Jagger, C. Wells, W. Hartley; 23rd, W. Silverwood, E. Hawkins, J. W. Thirle, E. A. Barker; 24th, S. Caven (3), A. Cook, R. Goldie, S. T. Norman (3), H. W. Hudson (2), C. Creed, A. Marshall (8).

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