

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.

"Now is our salvation nearer than when we believed."

VOLUME XV.

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The Christadelphian.

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

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

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Vol. XV.

THE ADVENT OF CHRIST AND THE DELIVERANCE OF JERUSALEM.

BY DR. THOMAS.

"THE Majesty of Jehovah, our Elohim, returns to the Mount of Olives (Acts i. 11) before, but not at the commencement of, the millennium, or peaceful reign of a thousand years. He comes at the end of the times of the Gentiles. Thus, 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'—(Luke xxi. 24.) The advent of His Majesty, the King of the Jews, is concurrent with the deliverance of Jerusalem, the capital of his kingdom, from the power of the Gentiles. When delivered, the city is redeemed; and its rejoicing citizens rend the air with shouts of welcome, saying: 'Blessed be he that cometh in the name of Jehovah!' Hence, the deliverance of Jerusalem, the appearance of the Messiah therein, and the fulfilment of the times of the Gentiles, are events happening at one and the same epoch. Therefore, it was that Jesus said: 'O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together . . . but ye would not. Behold, your house is left to you desolate. For I say unto you, Ye shall not see me from this time until ye shall say, 'Blessed be he that comes in the name of Lord.'—(Matt. xxiv. 37.)

At the advent of His Majesty, then, there will be people in the city to bid him a blessed welcome. They may number a few thousands; but, be they many or few, they will be only a remnant of the Jewish population residing in Jerusalem and the Holy Land previous to their invasion and capture by the Little Horn of the Goat, or the armies of the dominion represented by

the Latter-day Image shown to Nebuchadnezzar in his dream. That remnant is defined to be 'the third part brought through the fire, and refined.'—(Zechariah xiii. 9.) This third part is that remnant which opens the everlasting gates, that the King of Glory, the I SHALL BE Lord of Armies, and mighty in battle, may enter in, and commence his reign on the hill of Jehovah, Mount Zion, his holy place.—(Psalm xxiv. 3-10.)

At this crisis, the kingdom, or dominion of the King of the Jews and his associates, does not extend over more than this 'third part,' so that it is of necessity, in its beginning, the smallest of all contemporary kingdoms. It may, then, with propriety be styled the Little Kingdom of Jerusalem, hardly of Judea.

In this its diminutive beginning, it is scripturally represented by a 'stone,' 'a grain of mustard seed, which is the least of all seeds,' 'leaven hid in three measures of meal,' and so forth; but when it attains its utmost amplitude, it is represented by 'a mountain filling the whole earth,' 'a tree, the greatest among herbs,' and as having 'leavened the whole of the three measures of meal,' or the three thirds of the Roman habitable—the prefectures into which it was divided.

From the little mustard-seed beginning until it becomes the greatest of herbs, is the growing time of the kingdom. The growing time is occupied in bringing back the tribes

of Israel to the Holy Land. The millennium does not commence till they are settled there 'after their old estates.' Like Pharaoh in ancient times, the nations will be opposed to their return so long as they have the power to prevent it. The North will not 'give up,' and the South will 'keep back,' until the power of the North and South be broken 'as a potter's vessel.' The Jews, in their dispersion, will be the 'weapons of war,' in the Lord's hand, for the subjugation of the North and South. When these are subdued, the Gentiles will promote their return with all possible facilities—'The ships of Tarshish (Britain) first, to bring thy sons, O Zion, from far, their silver and gold with them.' 'And the Gentiles shall bring all thy brethren, O Judah, an offering unto Jehovah out of all nations, upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts, to my Holy Mountain, Jerusalem—to the place of the name of Jehovah of Armies, the Mount Zion.'—(Isaiah lxvi. 20; xviii. 7; xli. 15, 16; Jer. li. 20).

The resident subjects of the kingdom, then, while the tribes are in the Wilderness of the Peoples, are comprehended in the 'third part;' the non-resident subjects will be found in the military encampments of Israel in the several countries where they will be campaigning in the service of their King against the peoples.—*Herald* 1856. p. 61

THE FAITH OF THE PENTECOSTIAN 3,000 NEITHER "ORTHODOX" NOR "HETERODOX."

1.—The day of Pentecost was the fiftieth day after the Passover, or day of the Crucifixion—the day of waving sin and peace offerings with bread of the first fruits of the tenth deals for Judah and Benjamin.—(Lev. xxiii. 15-21).

2.—There were dwelling on that day at Jerusalem, Jews who were devout

men, who had come up to that city out of every nation under heaven, to keep the feasts of Passover and Pentecost.—(Acts ii. 5).

3.—Peter preached to them from the prophets, and, by the Spirit, announced to these devout Jews, that whosoever called on the name of Jehovah should be saved.—(Verse 21).

4.—These devout Jews were personally acquainted with Jesus of Nazareth, and witnesses of the miracles, wonders and signs which God did by him; and as his preaching accompanied his wonder-working, they were familiar with his proclamation, which was the gospel of the kingdom of God.—(Verse 22; Matt. iv. 24; xi. 35).

ERGO.—*The Spirit's Pentecostian audience of devout Jews were all acquainted with the gospel of the kingdom preached by Jesus himself before its constituents were commanded to be baptized.*

INFERENCE.—*That the knowledge of the gospel of the kingdom was a necessary and specific qualification for salvation, through the name of Jehovah; which could only be put on by the baptism of believers into that name.*

5.—These devout Jews were charged with putting Jesus to death by the hands of the wicked—(verse 25); they were, therefore, parties to the transaction narrated in the four testimonies, and joined their voices with the multitude, in response to the words of Pilate, 'Behold your king!' saying, 'We have no king but Cæsar:' thus repudiating the claim of Jesus to the crown of his father, David.

6.—The Holy Spirit, through Peter, joined issue with them upon this point, and showed that David had predicted his Son's resurrection in Psalm xvi.; and that David foresaw that this resurrection was for the purpose of placing him on his throne at some future period not mentioned there; so that, not Cæsar, but David's Son and Lord, Jesus of Nazareth, was the rightful 'King of the Jews.'—(verse 30.) Such was the Spirit's Pentecostian testimony for Jesus.

7.—The shedding forth of the Spirit was evidence that God had raised Jesus from the dead, and exalted Him to His right hand provisionally—'until' the time came to place Him on David's throne, by putting Cæsar and all other foes under his feet—(verse 35.) He is therefore now Lord and Christ, or Anointed King of the Jews, waiting for His kingdom.—(verse 36.)

8.—From the foregoing irrefutable demises, it is evident that the devout Pentecostians believed the gospel of the kingdom preached by Jesus, and admitted His claim to David's throne; in believing this upon the Spirit's testimony, they also believed that God had raised Him from the dead, and exalted Him to his right hand, and that consequently he was alive for evermore. This belief convicted them of sin, in preferring Cæsar, and in crucifying the King whom God had provided in the house of David, 'to be ruler in Israel.'—(Mic. vi. 2.) They were, therefore, 'pricked in the heart,' not knowing what to do for 'sin and peace offerings' before Jehovah.—(See No. 1 of this article, and Acts ii. 37.)

9.—The answer the apostle gave by the Spirit to their inquiry did not define what they should believe; but what they should do for the waving of sin, and the obtaining of peace before Jehovah. They already 'believed the things concerning the kingdom of God, and the name of Jesus Christ;' all that remained was, to tell such devout believers what they should do for salvation from sin by the name of Jehovah—in other words, by what action that name might be called upon or invoked.

10.—These devout believers of the gospel of the kingdom, convinced of sin by the Spirit, were commanded by the same Spirit to 'repent in the name of Jesus,' and to 'be baptized in the name of Jesus.' The repentance prescribed was 'in the name,' not only of, or before being in, the name. The repentance was not, therefore, 'sorrow for sin,' or a 'pre-requisite for baptism,' but an Abrahamic disposition, resulting from belief of the promises made to Abraham, counted for righteousness in putting on the name of his seed.

11.—There is nothing parallel to the faith and practice of these Pentecostians among the 'orthodox' or 'heterodox' denominations of Christendom.' The approved among the Pentecostians 'continued steadfast' in the truth which formed the basis

of their immersion. They did not shift about with every wind of doctrine, like our contemporaries, but made an enlightened and Abrahamic, baptismal, outset; and with the

father of the faithful, went on to perfection, his faith being made perfect by his works."—(verse 42; James ii. 22.)—*Dr. Thomas.*

MODERN PIETY AND GOSPEL REQUIREMENTS.

THE treating the strict requirements of the gospel with looseness is the crying sin of the piety of this age of gospel profession. By 'the requirements of the gospel' are meant the requirements of the Lord Jesus and his apostles in their teaching. He required that for men to be recognised as his disciples, they should believe the word or gospel he preached in Judea, and that such believers should be baptised. This requirement, however, is almost universally disregarded. It is too sectarian and intolerant for the generality, whose 'Christian charity and liberality' rejoices in unbounded toleration of "opinions" for all who do not call in question their Christianity; that is, the scripturality of what they teach as gospel and the obedience it requires. With all their 'liberality' they have no tolerance for such an 'opinion' as this. It is 'exclusive,' 'unchristian,' and 'Ishmaelitic.' To try their foundation by a logical application of the Word is to become 'greater than our father Abraham or the apostles,' and to set up for a Pope, or a manufacturer of iron bedsteads! Admit that their recognition of the divine sonship of Jesus, with ignorance, or denial of the gospel he preached, is a scriptural foundation for a man to be placed upon by immersion, and you are a very liberal Christian and charitable person. This admission, with piety, constitutes a 'humble Christian' of modern type, who cannot be rejected from fellowship by any without universal condemnation and execration. Upon such premisses, however, the Pope and all his associates are admissible to fellowship, and the man is an

Ishmaelite that rejects their christianity by a logical application of the word against it. He sets up for a pope who denies the Pope's gospel to be the gospel of Christ by a logical application of Scripture! 'Who art thou that judgest thy brother?'—'Who made thee the judge of another man's servant?'—thus, by such taunts as these, they would silence the application of your discourse! It is the essence of 'liberal Christianity' to riot in unbounded license of discourse, with intense and angry intolerance of the 'application' of the same.

'We should not receive the unsanctified into our bosom,' writes a charitable friend of the modern type, that is, we suppose the writer means into our fellowship. But by what rule or standard is their unsanctifiedness to be determined? And by whom are the principles of that rule to be applied? 'The rule of sanctification is faith in the things of the kingdom of God and the name of Jesus Christ' (Acts viii. 12), and the baptism of such a believer 'into the name of the Father, and of the Son, and of the Holy Spirit;' and the principles must be applied by them whose fellowship is sought. A man claims admission into their bosom who says he is sanctified. Are they bound to receive him on his simple assertion? If it be answered 'yes,' then they would be bound to receive Archbishop Hughes and his master the devil, for they both say they are sanctified! It is evident, then, that a man's sanctification cannot be admitted on mere assertion. Evidence of sanctification must be adduced. But it is no use producing evidence, if it is not to be

judged. 'Judge not that ye be not judged,' does not then apply to judging of evidence. Men are commanded to 'try the spirits,' which can only be done by examination of evidence and testimony. A man, then, must produce proof of his assertion before his sanctification can be admitted by those whose fellowship he claims. This is scriptural and rational, however much of bigotry and sectarianism there may be in it according to modern Christian liberalism, which, after all said, is but a species of infidelity. If said claimant say, 'I was sanctified when I experienced a hope of pardon;' and on further inquiry, he confess that he was ignorant of the purpose of God in relation to Palestine, the Twelve Tribes, and the nations, with Abraham, Christ, and the Saints' connection therewith: it is therefore certain, whatever he may have believed about

Jesus, that he was ignorant of the gospel or the truth. Devoid of this, no man can be sanctified, for it is the sanctifying principle. When Jesus prayed for the sanctification of His disciples, He said, 'Sanctify them by the truth: thy doctrine—*ὁ λόγος ὁ σὸς*—is truth.' The Spirit sanctifies when the doctrine of God sanctifies; and a man's sanctification by the truth is known when, confessing what Jesus confessed before Pilate, he is 'washed, sanctified, and justified, by his name and God's Spirit.'—(1 Cor. vi. 11; Rom. x. 8; 1 Tim. vi. 3, 4, 12, 13.) The sanctification of men, be they dipped or sprinkled, baptized in ignorance of the promises covenanted to them who love God, is a dogma of the Apostacy, which we sincerely, earnestly, and faithfully advise all to repudiate, who favour a return to the doctrine and practice of the primitive believers."—*Dr. Thomas.*

THE DOCTRINE OF NATURAL IMMORTALITY.

"Dr. Whately, author of the famous treatise on 'Logic,' maintains in his *Future State* that 'the natural immortality of man's soul, as distinct from the body, has not in fact been discovered yet'—that the arguments by which some philosophers did attempt to prove this were not sufficient to convince fully even themselves—that the common meaning of the word 'soul' in the Old Testament is 'nothing more than life or the spirit united with the body'—that as to any such future existence as the ancient philosophers described (by the immortality of the soul), the apostle Paul does not consider it worth a thought—that the notions of very many Christians who profess to derive comfort in the thought of a future state, are not only groundless, but even inconsistent with themselves to such a degree—are so confused and contradictory as to give proof that they have never (properly speaking) reflected or inquired on the subject—

and that those notions (themselves) are in fact not part of the Scripture doctrine of a future state, but have been founded merely on the bold assertions of uninspired men.'—(pp. 16, 20, 23, 29.)

On pages 32, 39, he cites the correspondence between Cicero and his friend Servius Sulpicius—on the death of Tullie, the daughter of the former, in order to show that even highly educated heathen sages 'ridiculed the very notion of any one seriously believing the doctrine' (of the immortality of the soul), 'did not themselves believe what they had taught, but thought merely of the expediency of inculcating this belief on the vulgar!'

On page 47 he remarks: 'It is common to hear persons speaking of those of the departed of whose final salvation they are confident, speak of them as in heaven—as admitted to that blissful state in which they are to continue for ever—as made par-

takers of the kingdom of heaven, &c. And yet you are expressly told in Scripture and profess it among the articles of your belief, that it is at the end of the world that Jesus Christ will come to judge all men and pronounce their final doom, and then and not before then, will be a resurrection from the dead,' &c., &c.

The following is an extract from page 75 :—' All these allusions (in Scripture) to one particular day (evidently the time of the general resurrection) are such as seem to imply that it is then that every man's condition will be finally fixed. It is hard to conceive how (supposing the souls of men in a happy state at

death) the day of judgment at the time of the resurrection should be spoken of as it is in Scripture. since each man would (in the case just supposed) not only know his final condition, but actually enter upon his reward or punishment, before the resurrection, immediately on his death; so that the judgment of the last day would be a fact forestalled. It seems strange that a man should first undergo his sentence and afterwards be brought to trial—should first enter upon his reward or punishment and then (perhaps many centuries after) be tried and then judged and acquitted or condemned.'—Correspondent in *Herald*, 1856.

A TRUE TESTIMONY AGAINST CHRISTENDOM.

"Thou, O Gentile, standest by faith. If thou continnest not in the goodness of God, thou shalt be cut off as was Israel."—Paul.

"Now, in that which I am about to say, I am very singular; nevertheless, such is my conviction of its truth that I will declare it, that never since the Reformation of the 16th Century, was there a period of weaker faith in the Church than at this present time; and I say so in the face of all the exertions which are being made at home and abroad for the spreading of 'the gospel.' In proof of which it is well known, that among the Protestants of the Continent of Europe, there has for the last century, been such a decrease of faith, that every mystery of the gospel hath been entirely exploded, and the Christian revelation hath died away into a system of morals, its miracles explained away into juggling tricks, or deceptions of unlettered men; its prophecies set at nought, and its doctrines disputed and generally rejected; its discipline obsolete and foregone, and a thin, cold, meagre nakedness hath come instead of the warm and glorious apparel of Christ's doctrine and righteousness, with which the Church was arrayed by the apostles.

The question might certainly be at this present time well asked of Christendom—When the Son of Man cometh, shall he find faith upon the earth? And," saith the Presbyterian divine whose writing this is, "with respect to ourselves, the best way of ascertaining the present condition of our churches, compared with what they have been, is to take up the standards which were composed by the Reformers as the forms of their faith; and by these measure the knowledge, the discourse and faith of modern times. The larger catechism of our church, upon which the ministers were wont to catechise the people of Scotland, is become like a great oak, casting its leafless branches athwart the half of heaven; but, alas! stripped and bare. or happily with a few shoots or sprigs of tender green, in certain nooks and crevices of his mighty growth: and these rather aftergrowths, or chance grafts, rooted by the weather in his clefts, than any portion of his original vigour.

"And again, in the sister church (the Anglo-Hibernian Daughter of the Babylonian Mother), the forms of her service book, so devout, so deeply theological, are become a continual rebuke

to the blank voice, blank ears and blank understanding which they now entertain. Baptismal and communion services, comminations, fastings and festivals, ordinations, and all the other revered forms of the Latin Church (to which she hath modelled herself rather than to the primitive Church,) being but hollow spectres of their former selves. Like the ancient armour of our fathers, they mock their puny children, and leave us breathless even to conceive the manly strength which once endured them, and with giant might did wield them to and fro. And time would fail me to show how faith, which heretofore was the strong trunk round which every muse did wreath her garland, hath become despised of them all; so that poetry, history, science, modern philosophy, law and policy, and everything else whereby a people doth express the spirit it is of, have refused to be sustained any longer by religion.—‘They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns, which can hold no water.’

“And even among such as are Spiritual, there is a thinness, meagreness and insufficiency of faith, a constant appeal to the useful, to the visible fruits, to the good that is done; and, above all signs of weakness, there is a glorying in one another, and a praise of the age, which go farther than almost I dare express, to show men into what a misery and poverty we are come in respect of primitive faith. The intellect hath become all-sufficient. And such an intellect! We must

preach from the intellect to the intellect, instead of preaching from the word of God to the faith of his children. No one will believe, in fact, more than he can understand; and that is generally as much as he can see the good of. As an instance whereof, this doctrine of Christ’s second appearing, which was wont to shine so bright in the eyes of the church, that they were always plunging forward to reach it before the time, hath become, through the decay of faith, almost forgotten; was, I really think, altogether forgotten, till, within these few years, some of God’s faithful ones have made a strong effort to revive it again. And in general, the prophecies, which are the great test of faith, as being unseen, are given up by this clear-headed, sound-minded generation of believers! And the doctrines by which our fathers articulated the church, are become unapproachably high. And the whole organ of the world they have turned to the same flat key. So that, taken all for all, this last sign of Messiah’s coming, drawn from the state of the Protestants, is always as strong to my mind as the three former, drawn from the aspect of the Catholic and Mahommedan powers.’

“The above,” says Dr. Thomas, “is a true testimony against Babylon and her daughters from the pen of a talented and popular ‘divine,’ whose discourses a few years ago, moved the heart of Britain from the Court of St. James’ to the tannery of John O’Groat’s.”—*Herald 1856, p. 162*

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) “THE REV.” ROBERT ASHCROFT.

(Continued from page 538).

Monday.—Several weeks have elapsed since the book entitled *Twelve Lectures*, was placed in my hands. Having carefully read it, I feel com-

petent to appraise it. There is, I must say, a robustness and consistency about this Christadelphian belief which heighten my admiration for the

Scriptures which generate it, and cause me to desire the acquaintance of those who are set for its defence. This writer expresses himself with all the directness and force of patiently-acquired and settled conviction. Nor have I stumbled across a single instance of assertion without proof. There is no uncertainty in the sound these lectures give forth. Unlike *Rainbow* and kindred literature, things are not here discussed as non-essentials, which are fundamental to the gospel itself. The author's uncompromising attitude towards the sects looks a little severe; yet if they are out of the narrow way, it is time somebody ventured to say so. All honour to the man who has the courage, and can prove that such is the case. There is more Scripture quoted in one of these lectures than I am in the habit of quoting in twenty sermons. I would rather not undertake to defend "orthodoxy" against a Christadelphian. Wonder if any member of "the cloth" has ever been foolish enough to attempt such a thing! The truth is much more likely to be found with half a dozen intelligent students of the Bible, free from theological predilection and untrammelled by considerations of rank and emolument, than with a whole nation of people who have never taken the trouble to read the Scriptures for themselves, or who have grafted their traditions on a stock of Bible phrases, or who have something considerable to lose by the exercise of that devout mental independence which distinguished the Jews at Berea, in the days of Paul. My friend P. (who used to be very telling on the platform of the "Liberation Society,") was wont to say that he should not see the necessity for disestablishment so readily if he were an archbishop, with two palaces and £15,000 a year. Truth must become fairly disconnected in the mind, and sought for its own sake, or honesty in any case is but an empty boast. I cannot rid myself of the impression that these Christadelphians have sufficient truth among them to entitle them to the name they bear, and

that ultimately I shall join their ranks, which, though numerically feeble, are yet defended with what seems nothing less than "the whole armour of God." It will be difficult to reach them from where I now stand, but I will trust in God to guide my steps. The company I have had all along have been extremely agreeable in many respects, but far too honourable and abundant. At length I perceive there are higher things than fashion and the surface-refinements of a world that is passing away. "He that doeth the will of God abideth for ever."—(1 John ii. 17). What is that will? If these Christadelphians cannot give the answer, it cannot be given at all. And if their answer be not the scriptural one, to what purpose is all this marshalling of Bible testimony, which I defy all Christendom to explain away? In this remarkable volume there is no evasion of that which is unpleasant to the natural man—no conference with flesh and blood—no attempt made to get out of a difficulty by ignoring or undervaluing any part of the inspired word. I confess I have yet to meet with a thoroughly candid member of the clerical profession. All my ministerial friends are prone to balk my interrogations, and when for instance I remind them that Job, David, Solomon and Hezekiah have said certain things about man—living and dead, they answer me with quotations from Christ and Paul; as if the latter contradicted the former! And yet I have noticed that they read these Old Testament sayings from the pulpit in an impressive sort of manner, which does not at all comport with a virtual denial of their truth. A light and flippant tone would better accord with their evident distrust of such testimony. Instead of this, Solomon's "Man hath no pre-eminence above a beast," is pronounced with as deep and grave an intonation as Paul's "Behold, I show you a mystery;" and David's "Like the beasts that perish" is not read with more solemnity than Christ's own declaration that he is "the Resurrection and the Life." Not one of my clerical friends, on

reading with the congregation the 146th Psalm, would ever think of offering the following explanation anent the 4th verse:—

“Although, dear friends, David wrote as he was moved by the Holy Spirit, when he penned the beautiful composition now before us, yet we are by no means to receive everything this psalm contains as if it were true. Men may be inspired by the Spirit of truth to write for the learning of posterity, and still record many things which are absolutely false. Which of us, for instance, would ever believe that when a man dies, a complete stop is put to his mental processes, and he no more thinks than he did before his birth! We have learned even from pagan philosophy, that death does not so much as suspend our intellectual operations for a moment, but they are carried on when we leave the body, with a concatenation that is perfect, and with a vigour of which at present we can form no adequate conception. The Psalmist, however, as you perceive, falls into an error which an enlightened heathen would have avoided, and actually asserts that in the day of death a man’s thoughts perish. With one consent we should exclaim, ‘Perish such a thought! Of course we cannot tell the reason why these strange utterances are left on record, and there is apparent difficulty in the circumstance of their being *inspired* notwithstanding; but the Bible is full of mysteries which we are bound to believe though we cannot explain them; and what we know not now we shall know hereafter.”

This style of comment (which would be consistent in the mouths of most religious teachers) is never indulged in by the author of these *Twelve Lectures*; no, not even when he comes to treat of the Rich Man and Lazarus, the thief on the Cross, or Paul’s desire to depart and be with Christ. He refuses to explain such passages on principles that would place them in antagonism with the sayings of the “Holy Men of Old,” who, according to Peter, “spake as they were moved by the Holy Spirit.” He, therefore, can, with some show of reason and consistency, place equal emphasis on the words of David and on those of David’s Son and Lord.

He believes Christ and Paul, without disbelieving Moses and the prophets. How have I longed for such a writer: for not until this is done will it be possible to regard the Scriptures as harmonious throughout. There are hundreds of texts in the Old Testament which I should hardly dare quote in the pulpit in that earnest manner that would suggest my belief in them, were it not that the people are accustomed to hear things said which are never meant. I cannot but suspect the soundness and safety of any theological position which can only be maintained by sacrificing the authenticity of those writings to which Paul makes reference in Rom. iii. 1. 2: “What **ADVANTAGE**, then, hath the Jew? . . . Much every way: chiefly because that unto them were committed the oracles of God.”

Wednesday.—There *has*, I find, been an attempt made to “shew up” the tenets of Christadelphianism, and that by a minister belonging to our own order in Nottingham. Mr. Cleance has undertaken to “expose” the whole system; but from all I have been able to gather from Christadelphian literature, these people have no objection to be “exposed,” and if the public are ignorant of their belief, it is not because they have used no effort to make them known. I should have supposed they are better able to tell their own tale than Mr. Cleance is to tell it for them. And certainly this pamphlet of his now before me goes far to strengthen this supposition. He must know that he has sent forth a caricature (and bad at that) of that which he essayed to censure. His estimate of the prudence and intelligence of his congregation is very mean, if he imagines they will venture to quote from these pages before anyone who knows what the Christadelphians really believe. If he has any aged counsellors about him he would have done well to have consulted them before going to Paternoster Row. They might have tendered advice which might have saved *him* from an exposure, more easily effected than he has found the

task of dealing in candour and fairness with the Christadelphians. As it is, he must have caused his honest friends, who know their Bibles, to be greatly exercised with anxiety on his behalf. I opened his tract in fervent hope that, after all, I might be able, as a believer in the Scriptures, to remain in the ministry of the denomination whose reputation for ingenuousness and caution he has so unnecessarily sullied. Mr. Clemance has had no reader more sincerely anxious than I to have this thing disproved, if, indeed, disproof is possible. I should have rejoiced if he had accomplished his work so as to have earned for himself the gratitude of all who love and revere the word of God. Instead of this, his pamphlet has produced within me a measure of sympathy with the psalmist, when in haste he said, "All men are liars." If he was not aware that he was *exposing* himself to a charge of misrepresentation, then, he was not qualified for his task. If he knew that he was giving forth to the world a one-sided and distorted delineation of the matter in question, then "he is but miserably adjusted in relation to truth," which is a refined way of saying what David and John would have expressed in far fewer words. The Christadelphians must feel themselves unhurt by this attack, for while Mr. Clemance has no wish to become "a direct medium of advertising Christadelphian works," I observe *they* are courageous enough to advertise his pamphlet on the cover of a *Vindication* (which I must read) — a circumstance which he must feel to be very damaging and unpleasant, unless his mental hide is of the rhinoceros quality. When he so unjustly raised the cry of "Socinianism, Anabaptism, Millenarianism, and Materialism," he evidently was forgetful how easily it might be matched (and more than matched) from the other side. What if one of these dreadful Christadelphians should venture to suggest that Congregationalism is an odd compound of Trinitarianism, Peditarianism, Sky-

kingdomism, and Ghostology! There are ears in which these things would sound quite as horrible as the other four which Mr. Clemance charges upon the Christadelphians. One comfort, at least, will remain to me, if I should join this much abused and slandered sect—I shall know that I have not done so in ignorance of what can be said against it by a minister of my own denomination, and a bachelor of arts.

Friday.—Think over discourse for Sunday on nonconformity to the world. Topic suggested by the unmistakable tendencies in a contrary direction, which several of our leading members exhibit. I cannot hope to be very successful in thus admonishing them, for several reasons. First, they do not recognise the distinctive character of those who "name the name of Christ," but share the popular delusion that the people of God are not necessarily unlike the world around them, but that all are "miserable sinners" together. 2nd, they are glad to welcome the world to their worship, and to make it contribute to the maintenance of what they regard as the kingdom of God. 3rd, I have already given great offence by denouncing worldly maxims and manners in those professing godliness. And further, I am told that if I went out more into the world, I should acquire healthier views of Christianity! The latter suggestion I cannot but look upon as altogether peculiar. In the New Testament "the world" appears in a very different light. Jesus would never have recommended His disciples to go to it that they might increase their power of spiritual discernment, and learn how to do the will of God. If devout meditation upon the word of Jehovah will not produce "healthier views of Christianity" I am sure the discussion of politics over wine and walnuts won't. There is enormous difficulty in being faithful to Christ with a rich congregation. It is as useless to declare some of his precepts to them as it would be to insist upon their allegiance to the Shah of Persia.

They love the world, and are loved by the world, so that if the apostle John is to be accepted as an authority, the conclusion is inevitable, that with all their good deeds and liberal sentiments, "the love of the Father is not in them."—(1 Jno. ii. 15.) I feel sure they have mistaken the character and present position of one who would have been called a saint in apostolic times. And no wonder, when they are in complete ignorance of the nature and destiny of one who is addressed by the gospel as "a sinner of the Gentiles." Were they to regard themselves as *candidates* for "life and incorruptibility," as probationers for an endless existence, to be conferred by the Lord Jesus on all those whom he will count worthy thereof at His appearing, and were they enabled to perceive that men of the world are ephemeral in the duration of their being, and have their portion in this life only (Psalm xvii. 14), they would realise the force of Paul's words—"What fellowship hath righteousness with unrighteousness? or what part hath he that believeth with an infidel?"—(2 Cor. vi. 14, 15.) But as I despair of ever inducing them to look at mankind in this way, so I cannot hope that they will ever use the appointed means of procuring that which they believe they already possess, or seek deliverance from "this present evil world, according to the will of God."—(Gal. i. 14.) That Trust Deed dogma of the immortality of the soul, is the root of

all this insubordination to the precepts of Christ, as well as of all the theological evil which meets us in the religious systems of the day. I cannot imagine a Christadelphian, for instance, caring in the least for the things which worldlings delight in, or joining the poor perishing Gentiles in "the race of fashion and the strife for gold." Believing themselves to be called out from the world, I am quite prepared to find in them the utmost alienation from all that is in the world—men, indeed, who are walking circumspectly, not as fools but as wise men. If I could but give this congregation of mine, eyes to see that God has immortalised no creature (not even His well-beloved Son) except after obedience to His commandments, rendered amid evil surroundings, and that it is only of His Sovereign pleasure that any of Adam's descendants are allowed to emerge from the dust and become partakers of His own nature, and that but few are chosen to this unspeakable honour and glory out of the many that are called, my subject would not seem so much out of time as I fear it will to the majority, especially to those on whose good will I am most dependent for temporal things. However, they may remember my words when the time comes for a personal encounter with the common enemy, and the fashion of this world, as far as they are concerned, begins to pass away.

(To be continued.)

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 166.

DIVINE ORDER.

THE order of Christ's offices are as follows: prophet, priest and king: prophet during the days of his flesh, priest during

his temporary absence at the Father's right hand, and king when he returns to occupy David's throne. During the latter administration he will sustain the three-fold character of King of the house of David, Priest after the order of Melchizedek and Prophet like to Moses.

The order of the resurrection is Christ

the first-fruits, afterwards they who are Christ's at his coming, and lastly the "rest of the dead" at the end of the thousand years.—(1 Cor. xv. 23; Rev. xx. 5.)

The order of development in the resurrection is: first, the natural and then the spiritual. First, the corruptible, dishonourable and weak; and, afterwards the powerful, deathless and glorious.

The order of spiritual gifts, in the apostolic ecclesias was, "first apostles, secondarily, prophets; thirdly, teachers. After that, miracles; then gifts of healing, helps, governments, diversities of tongues."—(1 Cor. xii. 28.)

The order which will be observed in the summoning of Christ's house at his appearing, will be as follows: "the dead in Christ shall rise first; then those which are alive and remain will be caught away together with them."—(1 Thess. iv. 17.)

In the adoption or sonship which we have by Christ, the following order is observed: first, the birth out of water, to be followed by probation, and, afterwards (at the resurrection) the birth of the Spirit, to be succeeded by the kingdom.

The order of gospel principles is: first, faith, repentance, baptism, resurrection and *atonian* judgment; after that, the adding to of virtue, knowledge, temperance, patience, godliness, kindness, love, and the going on unto perfection—(Heb. vi. 1, 2; 2 Pet. i. 5, 7.)

The order of the calling by the gospel was "to the Jew first, and also to the Greek." Again, the dispensation of glory, honour and immortality is to be upon the same principle. And again, in the award of indignation and wrath, the same order is to be observed: "to the Jew first, and also to the Gentile."—(Rom. i. 16; ii. 9, 10.)

The order in which the rejected and the accepted will be dealt with at the judgment seat is indicated in the following words: "Gather ye together *first* the tares and bind them in bundles to burn them; but gather the wheat into my barn."—(Matt. xiii. 30.)

Order is a principle observed in the development of the harvest of heirs for the kingdom: as Jesus says, "first the blade, then the ear, after that the full corn in the ear."—(Mark iv. 28.) Jesus is a first fruit of the full corn. There were earlier stages of the work, exemplified in the production of Isaac and the birth of Solomon; both of which were eminent prefigurations of him who was to come—

the first as to his divine paternity, and the second as to his royal rights and majesty.

There is order in the commandments, for there is the first and the second, in which it is shown that before all other things is the love of God, and after that the love of man.—(Matt. xxii. 38.)

There was order in the creation of the first human pair, for it is written that "Adam was first formed, then Eve."—(1 Tim. ii. 13.)

Exquisite order characterized the Mosaic arrangement: first, everything was made according to the patterns supplied to Moses from heaven; next, everything was regulated with the utmost regard to the effectual working of every part. Every man had his place and work assigned to him to the number of 22,000; as it is said, "every one according to his service, and every one according to his burden." And again, the work of one order was made so to fit into another that there was no confusion or loss of time: as it is written, "the Koathites set forward bearing the sanctuary, and the others (the Gershonites and the Merarites) did set up the tabernacle against they came."—(Num. x. 21.)

The six days' creation was an orderly development of the things which are seen. Divine power operating (by angel *elohim*) upon pre-existent but unorganised substance, changed the chaotic, lifeless, dark, and void condition into a world teeming with endless forms of being, fruitful in every kind of herbage, radiant with circling seasons, and governed by alternating day and night. The order of procedure for the first three days consisted of the following separations, viz., light from darkness, water from water (by which clouds were formed) and land from water (by which come earth and seas); added to which the earth was empowered to bring forth grass, herb and fruit. Then following upon this, there was sunshine and moonlight, and, subsequently, the generation of creatures inhabiting the sea and air, and, finally, the creation of man and beast, and every creeping form of existence—the whole being succeeded by a Sabbath of refreshing rest.

REFERENCE TABLET No. 167.

BIBLE RIGHTEOUSNESS.

Bible righteousness commences with the

faith of the promises made of God unto the fathers: as it is written. "Abraham believed God and it was counted unto him for righteousness." And, again, it is said: "It was not written for his sake alone; that it was imputed to him; but for us also, to whom it shall be imputed, if we believe."—(Rom. iv. 3, 23.)

It is a part of Bible righteousness to be baptised in water, as Jesus was, in the river Jordan; concerning which, when John forbade him, Jesus spake, saying, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

It is a part of Bible righteousness for the believers to shew forth the Lord's death until he come, by a weekly attendance upon the institution of bread and wine which Christ commanded, saying: "Do this in remembrance of me."

It is a part of Bible righteousness to love our neighbour, to walk peaceably and circumspectly; to refrain from resisting or avenging evil; and to do good to all men.

It is a part of Bible righteousness to do justly, love mercy and walk humbly before God.

It is an element of scriptural righteousness to be holy, undefiled and separate from sinners, and to reprove and abstain from fellowshiping the unfruitful works of darkness, without attention to which no man can see the Lord with acceptance.

It is our righteousness to abstain from every appearance of evil and to comport ourselves as becometh saints, in all holy conversation and godliness.

It is our righteousness to adorn the doctrine of God by all good fidelity and faithfulness: by sobriety of deportment and purity of motive; by meekness of temper and patience of manner; by truthfulness of speech and lawfulness of endeavour, by a self-denying life and an others'-loving work.

It is our righteousness to observe and obey all things, whatsoever has been commanded, and with the true spirit of love and filial affection, to seek to increase faith, perfect holiness, purify the heart, crucify the lusts, and bring the natural man into entire and harmonious subjection to the law of the spirit of life which is in Christ Jesus.

REFERENCE TABLET No. 168.

EXPOSITION.

Titus ii.—The following is a synoptical statement of the leading features of this chapter:—

1.—To Titus was committed the duty of "ordaining elders in every city," and of setting in order what might yet be lacking in Crete. In this capacity he was enjoined by Paul to speak forth "the things which become sound doctrine."

2.—Upon the aged brethren is enjoined sobriety, gravity, temperance and soundness in the faith.

3.—Upon the aged sisters it is enjoined that they be patterns in holiness of behaviour, and that they refrain from slander and winebibbing; also that they be teachers of the younger sisters in all matters pertaining to sobriety of conduct, discretion, chastity, home-minding, well-doing, love of their children and love and obedience towards their husbands: these the apostle styles "good things."

5.—Of the younger brethren it is required that they be sober-minded, uncorrupt in their morals, grave in behaviour, sincere in motive and purpose, and sound in speech and discourse: these Paul calls good works, in all of which Titus was to be a pattern to the rest.

5.—The reason of Paul's exhortation to these fruits of holiness was: first, that the Word of God might not be blasphemed on account of any disorderly walking; and secondly, that people of a contrary or hostile disposition might be made ashamed and rendered powerless of harm towards the brotherhood.

6.—Concerning servants, Titus was instructed to exhort them to obedience and well-pleasing towards their employers, and that they were to cultivate a non-gainsaying and willing disposition, and that they were to seek to be characterized by integrity and fidelity, that so they might adorn the doctrine of God.

7.—That the salvation-bringing grace which had been manifested in the person and work of Christ, says Paul, hath this teaching: That we should deny ourselves of all ungodliness and worldly lusts, and that we should live soberly, righteously and godly in this present world; and should also be continually looking for and hastening unto the blessed hope and glorious appearing of our Lord and Saviour, Jesus Christ.

8.—That the object contemplated in the

sufferings of Christ was the purification of a people whose chief peculiarity should consist in their zeal for good works.

9.—That Titus was to consider himself fully authorized to enforce the claims of these precepts upon the attention and observance of the brethren; and the brethren were also warned not to despise the instrumentality thus used of God for the furtherance of the truth in its practical bearings among those who believe.

Titus iii.—The following may serve to elucidate the intent of this short chapter:—

1.—That Titus was to remind the brethren that the belief of the gospel did not release them from the obligation to be subject to principalities and powers, and to obey magistrates.

2.—That they were to be ever ready to every gospel work, that they were to refrain from unseemly brawling and evil speaking, and to cultivate gentleness and meekness of bearing towards all men.

3.—That foolishness, disobedience, pleasure serving, and living in malice and hate of one another, features of bygone times and characteristic of the unrenewed man; but now, through the kindness and love of God, they had been washed and renewed and justified, and made heirs of the hope of eternal life.

4.—Paul desired that Titus should constantly affirm that those who had believed in God should be careful to maintain good works, for the reason that “these things are good and profitable.”

5.—Paul farther desired Titus that he should avoid foolish and contentious questions respecting genealogy and the law, because they were unprofitable and vain.

6.—Paul also instructed Titus that he must reject an heretic who gave no evidence of recovery after the first and second admonitions: for such, says he, are subverted from the faith and self-condemned sinners.

7.—Paul was anxious that none should fail in fruitfulness, but that all should see the utility and usefulness of good works. He concludes this epistle with greeting to them that love him in the faith and a salutation or grace to all.

REFERENCE TABLET No. 169

A CLOUD OF WITNESSES.

The following “few names” are a

sample of the society we may hope to be introduced to in the kingdom of God. The world, hitherto, has been unworthy of such divine heroes. In the resurrection-age, when they re-appear amongst men, it is (subject to Christ’s approval) that they may be the honoured and glorious rulers of the world in righteousness, according to the promises of the gospel.)—Matt. xix. 28; Rev. ii. 26; xx. 4; v. 10; James ii. 5.)

- Abel, the righteous.
- Abraham the friend of God.
- Aquila, the helper.
- Appelles, the approved.
- Archippus, the fellow-soldier.
- Apphia, the beloved.
- Annianus, a devout man.
- Antipas, the faithful martyr.
- Anna, the prophetess, who served God day and night.
- Amphas, beloved in the Lord.
- Appolos, mighty in the Scriptures.
- Asa, the perfect-hearted.
- Aristarchus, the fellow-labourer.
- Caleb, who fully followed God.
- Cornelius, the devout man.
- Clement, whose name is inscribed in the Book of Life.
- David, the man after God’s own heart.
- Daniel, the greatly beloved
- Deborah, the mother in Israel.
- Dorcas, the woman of good works and alms-deeds.
- Enoch, who walked with God.
- Epenetus, the well-beloved.
- Epaphros, the zealous.—(Col. iv.)
- Elijah, the jealous for God.
- Ezra, the faithful priest and counsellor of his people.
- Gideon, the valiant.—(Jude vi. 12)
- Hezekiah, who clave to the Lord.
- Habakkuk, who counted God his strength.
- Joseph, of Arimathea, who waited for the kingdom of God.
- Job, the patient.—(James v. 11.)
- John, the loving disciple.
- Jehoash, the right-doer.—(2 Kings xii. 2.)
- Josiah who turned not aside.
- Jephthah, the vow-keeper.
- Jotham, who did right things.
- Jesus, the chief among ten thousand.
- Jeremiah, the man that hath seen affliction.
- Jethro, who rejoiced in the Lord’s goodness.—(Ex. xviii. 9.)
- Jonah, who made the fish’s belly a house of prayer.
- Joseph, the forgiving brother.

Justus, the fellow-worker.
Luke, the beloved physician.
Lot, the just.—(1 Pet. ii. 7.)
Lazarus, whom Jesus loved.
Lydia, who worshipped God.
Mordecai, who sought the well-being and peace of his seed.
Mary, who chose the good part.
Mary, the loving labourer.
Mary, who rejoiced in God.
Mark, the profitable.—(2 Tim. iv. 11.)
Moses, the meek.
Melchisedek, the greater than Abraham.
Nathaniel, an Israelite in whom was no guile.
Noah, the God-fearer.
Nehemiah, who contended with the Sabbath-breaking nobles of Judah.
Obadiah, who feared the Lord.
Obed-Edom, who received the ark into his house.
Onesimus, the faithful and beloved.
Phœbe, the succourer.
Priscilla, the helper.
Philemon, the fellow-labourer.
Paul, who fought the good fight of faith.
Peter, who repented.
Rufus, the chosen.
Ruth, the steadfast-minded
Simeon, who waited for the consolation of Israel.
Stachys, the beloved.
Samuel, of honourable mention.—(Jer. xv. 1.)
Silvanus, a faithful brother.
Stephen, a man full of faith.
Shadrach, Meshach and Abednego, the fire-proof Hebrews.
Tychicus, the beloved.
Timothy, a true yoke-fellow.
Theophilus, the excellent.
Titus, a partner and fellow-helper.
The prophets, examples of suffering and patience.
The apostles, to whom were promised the thrones of the house of Israel.
"Those women," Paul's fellow-labourers, whose names were written in the Book of Life.
The poor widow who put all her living into the treasury.
The few names in Sardis who had not defiled their garments.
Zaccheus, a true son of Abraham.

REFERENCE TABLET No. 170.

SPRAY FROM THE WATER OF
LIFE.

Talking and teaching are not necessarily identical things; a parrot or a school boy may do the one, but only a discerning and appreciating student of the Word can do the other.

Preaching and praying are two distinct things: the one is a discourse to men; the other an address to God.

Earthly parents are frequently satisfied with a mere literal conformity to their expressed wishes on the part of their children; not so with God: the acceptableness of any obedience rendered to him consists in the faith, love and willing-heartedness by which the action is directed.

Believers are to be poor in Spirit, but rich in faith; children in malice but men in understanding, slow to speak, but swift to hear; exalted in virtue but abased in pride; manly in courage but godly in holiness; immovable in faith but yielding in love; backward to do evil but forward to do good; wise as serpents but harmless as doves; haters of iniquity but lovers of righteousness; joyful with the glad but sorrowful with the sad; waiters with patience but hasters with desire; bold as lions but gentle as lambs; valiant as soldiers but docile as children.

It is not beauty, nor strength, nor wealth, nor health, nor intellect, nor any mere worldly or natural endowment that commends us to God; it is only self-abasement and trembling contrition that can command the respect of the Almighty.

Following the record of right-doing, which is affirmed by some of the kings of Israel, it has to be noted that this testimony is qualified by sundry exceptions, such as "Howbeit, the high places were not taken away;" "save that the high places were not removed;" "but he walked in the way of the kings." The lesson to us is that we beware of "buts," "saves," and "howbeits," seeking rather that we may be characterised by the spirit of Caleb, of whom it is said "that he wholly followed the Lord."

Without faith it is impossible to please God; without works faith is dead; without love, we are mere sounding brass; without righteousness, we cannot inherit the kingdom; without the spirit of Christ,

we are none of his; and without holiness we cannot see the Lord.

The gospel creates men heirs to inherit, children to trust, servants to obey, friends to be faithful, stewards to give account, soldiers to fight, lamps to enlighten, watchmen to warn, ministers to

succour, witnesses to attest, guides to lead, racers to run, wrestlers to strive, pilgrims to journey, saints to be holy, and messengers to invite men everywhere to repent and believe the glad tidings of the kingdom of God.

WRESTLINGS:

IN WHICH AN ABRAHAMIC SOJOURNER ENGAGES ON VARIOUS SUBJECTS WITH
VARIOUS ADVERSARIES: SOME FRIENDLY AND SOME NOT.

No. 3.—THE POSITION OF SAINTS IN THE WORLD.

Mr. Lookafter Town-affairs stops Sojourner on the road to town.

L. T.—Excuse me stopping you, Sojourner. I hope you are not in a hurry, though you seem like it.

Sojourner.—Well, there is always something waiting to be done.

L. T.—It is so with you, I know, and I suppose it ought to be so with everybody.

Sojourner.—There is sure to be something to do for those who set themselves the right things to do. It is a business that grows, you know, if you once begin.

L. T.—I am afraid that is the case with things that you would consider not particularly right to be done.

Sojourner.—Well, of course, it is possible to be very busy doing nothing. A man's whole time may be taken up doing that which will be of no more ultimate benefit than if he were counting the blades of grass on the hill side.

L. T.—Counting the blades of grass would be an exercise of patience, at all events, Sojourner.

Sojourner.—An exercise of patience, certainly; but patience carried to that extreme would cease to be a virtue: we should call it by some other name.

L. T.—Well, I suppose we should not disagree there. Fortunately, there are not many people given to extreme patience of this sort.

Sojourner.—I don't know about that. Many men exercise great patience in matters that would do with less, and show no patience at all in that which is supremely worthy of it.

L. T.—I suppose you consider me one of that sort.

Sojourner.—Well; I should like to see you give as much attention to the affairs of Christ as you do to the affairs of the town.

L. T.—Somebody must look after the affairs of the town.

Sojourner.—That does not get rid of the

importance of attending to Christ. Somebody must dig the coal in the mines: you would not make that a reason for neglecting the business in the P—— Crescent?

L. T.—Well, of course, it is my duty to look after the Crescent business for the sake of my family.

Sojourner.—Is there no question of duty in connection with Christ?

L. T.—You are always so pointed in your applications. I know your views on these questions are strong, but you should "have mercy on us, miserable sinners," you know. We don't pretend to live in the third heaven as you do.

Sojourner.—You profess to be a Christian?

L. T.—Well, of course, we are all Christians.

Sojourner.—If you are truly Christian you ought to "live up in the third heaven," as you phrase it; for Paul exhorts Christians to set their affections on things above, not on things on the earth, and tells them that their citizenship is in heaven.

L. T.—I thought you did not believe in heaven, Mr. Sojourner?

Sojourner.—Oh yes. I believe in heaven.

L. T.—Yes, but about people going there?

Sojourner.—No; people do not go to heaven. Christ is in heaven; but he is coming to the earth to raise his friends from the dead and restore the promised blessedness; and because he is in heaven just now all the things that go to make up the blessedness to come are spoken of as there also. Literally they come from heaven at the appointed time with and by him; but relatively, they are stored there while Christ is there, and, therefore, our affections are to be there in contradistinction to the things that engage human affection on earth.

L. T.—I don't want to argue the point. It merely struck me as strange that you should speak about heaven.

Sojourner.—Things appear strange till they

are understood.

L. T.—You think we don't understand.

Sojourner.—I wish I could think you do.

L. T.—You are so uncharitable.

Sojourner.—It is not a question of charity or kindness of disposition. It is a question of fact. What you call uncharitableness is certainty of conviction.

L. T.—But you ought to allow other people to have their opinions.

Sojourner.—People will have their opinions whether they are allowed or not; but surely you would not have me say that I think things right and true which I think otherwise?

L. T.—No; but you ought to allow that other people may be right as well as you. You are not infallible, you know.

Sojourner.—I can allow in the abstract, of course, that other people may be right; but what is the value of an admission of this sort in the discussion of a particular issue on which I know the generality of people are not right, but glaringly, and palpably, and demonstrably wrong? The question is not whether other people may be right, but are they right? And this depends upon another question, which should be argued without any reference to this people or that, viz.: What is the truth?

L. T.—Ah, well; I won't argue that large question with you. It wants a more capable man than I am. I am not a theologian, you know. I'm only a bit of a dabbler in town's matters.

Sojourner.—Which will be of no benefit to you when Christ comes.

L. T.—Well let that pass. They are a little benefit now, even to you, Sojourner. What should you do without gas, and drainage, and police?

Sojourner.—Doubtless they have their place; but that is much lower down than you put them.

L. T.—Well, granting it, let me come to what I wanted to ask: how is Christadelphianism getting on?

Sojourner.—I am afraid you would not understand the right answer to that question.

L. T.—(Laughing.) There you go again. You have such a poor opinion of us.

Sojourner.—I have quite a good opinion of you in matters of gas and drainage.

L. T.—Oh, Mr. Sojourner! You put us quite in the gutter.

Sojourner.—These subjects are in the gutter, of course. It is not I who put you there. It would be a pleasure to see you among the stars—figuratively, of course. "Those who turn many to righteousness shall shine as the stars for ever."

L. T.—Do tell me how Christadelphianism is getting on. I really want to know; for I feel a peculiar interest in your proceedings, although I cannot consider myself a convert to your views.

Sojourner.—The way you put the question

makes it difficult to answer. Christadelphianism is not a "cause" There are no ecclesiastical objects connected with it. It has no chapels to build, stipends to raise, "membership" to create, patronage to conciliate. It has no place in public life, or any aim at public recognition. It has only one aim, pure and simple, in the present world, and that is to publish the truth as contained in the holy oracles of God, and to bring those who believe it into subjection to the precepts delivered by the apostles. There can be no "getting on" in the ordinary sense, in an enterprise like this, for the truth has ever been an unpopular thing with the world, and must for ever remain so in the absence of Christ, and, therefore, cannot "get on."

L. T.—By "getting on," I mean success in the diffusion of your views, you know.

Sojourner.—Well, the truth is slowly commanding attention, and slowly asserting its power among those who have embraced it. I have no doubt it is entirely succeeding in the sense of accomplishing what God has designed, however backward things may seem. I have faith that God's purpose to develop by the truth an acceptable family for Himself will be carried out—even if things should not seem to "get on" in the human sense. In fact, failure, as men speak, is sometimes a part of the means by which His work is done.

L. T.—I call that part of your transcendentalism—very beautiful. I don't quarrel with it.

Sojourner.—If you knew the scriptures, Mr. Townsaffairs, you would see that what you call transcendentalism is nothing but sober truth.

L. T.—I know you think so. You are very earnest. You deserve to get on better.

Sojourner.—Probably I am no more earnest in this matter than you are in your business matters. It is merely earnestness differently directed. Perhaps your earnestness would take the same channel if you had the same facts before your mind, as you might have would you but spare a little time from your occupations for the studying of the Scriptures of truth.

L. T.—I confess I do not attend to religion as I ought. You should give us the benefit of your earnestness.

Sojourner.—I try all I can.

L. T.—You don't do all you might.

Sojourner.—I lecture and publish regularly,

L. T.—Yes, I know; but you don't come among us. You never show yourself on the platform at our meetings. You never take part in any of our public movements. You keep yourself in a corner. It is not for want of invitation. I personally know that you have invitations sent by post over and over again, and you take no notice. This is a mistake. You cannot expect Christadelphianism to get on in that way. It will

never take that position in town to which it is entitled if you don't come out in a more public and friendly way. No other religion acts like you. All the denominations accept our circulars and cards and take part in our meetings and movements. Why even the Christian Brethren—Campbellites I think you call them—are represented on our platforms and vote at our elections.

Sojourner.—There is a reason for our attitude.

L.T.—I cannot imagine a good reason for such an unneighbourly course. I really think it narrow-minded in the last degree, and I cannot understand how a man of your parts can be guilty of it. You will pardon me for speaking my mind freely.

Sojourner.—I am pleased you should speak freely. I can understand the warmth of your feelings, and I can excuse them entirely. They are due to the divergence that exists in the view we respectively take of the situation in which we are placed. If our views were identical, our feelings would follow suit.

L.T.—I don't see why a difference of doctrine should lead to such a separation.

Sojourner.—You misunderstand me. I speak of the view we take of our surroundings. The cause of our difference lies here. If you will allow me to define it as it appears exactly to me, you take the natural-man view, and I take the view supplied by the Scriptures.

L.T.—I certainly do not understand you now.

Sojourner.—I am aware of the difficulty of your doing so, but I will try and make the matter intelligible. I presume you submit to the teaching of the New Testament?

L.T.—So far as I know it.

Sojourner.—Precisely. Well, you are aware that in that teaching, a very wide distinction is drawn between the friends of God and those who constitute "the world."

L.T.—I confess I am not so well acquainted with the teaching of the New Testament as I ought to be.

Sojourner.—Perhaps you will not think me tedious if I give you some outline of the subject. (*L.T. adgets*). It is my defence, you know, against the charge of narrow-mindedness, and my vindication of the course which surprises you.

L.T.—Yes; I ought to hear it and, in fact, I would like to hear it; for I am at a loss to understand you. But you know those subjects are a little out of my line and I should be no match for you. However, I can listen.

Sojourner.—I don't want to bore you; but as you have thought fit to impugn my course as an unworthy one—

L.T.—Pardon me; I had no idea of suggesting such a thing.

Sojourner.—Perhaps not in an evil sense, but an unneighbourly and narrow-minded

course must be an unworthy one.

L.T.—Well, in that sense.

Sojourner.—Having thought fit to stigmatise my course in these terms, it is only right you should hear the explanation which may place the matter in a different light, and which may even suggest to you the wisdom of imitating it. I will be as brief as I can.

L.T.—I can stand it; but we had better step inside. (*Both adjourn to Mr. Look-after Townaffairs' parlour.*)

Sojourner.—The matter can be put into brief compass, yet, perhaps, one that sweeps widely. It has its root and essence in the relation in which mankind stands to God. To look at this accurately, we must go back. The history begins with friendship and intercourse between God and man. This friendship had its basis in the recognised supremacy of God, the love of Him for what He eternally is in Himself, and the most implicit subjection to His will in all things. This condition of friendship existed in the mind of Adam in the days of his innocency, but the friendship was interrupted by disobedience, and this entailed the result of exile and ultimate death. In this position of exile God invited man's approach and reconciliation in connection with sacrifice. A limited class responded, acquiring thereby the title of "the Sons of God;" but the mass became more and more estranged, until, at the end of about 1,600 years, the corruption, carrying away even the sons of God, infected the entire race with the single exception of Noah, who was found faithful; and, at this time, as you know, God saw fit to destroy the race with a flood.

The human race, perpetuated in the line of Noah, proved in no wise superior to their antediluvian predecessors. To use the words of Paul, "When they knew God, they glorified him not as God, but became vain in their imaginations and their foolish heart was darkened." They were clever and energetic and refined, as shewn by the architectural and other works of antiquity; but they forgot God. They "worshipped and served the creature more than the Creator." They made it their pleasure to "receive honour one of another instead of seeking the honour that cometh from God only."—(Jno. iv. 44.) They placed their affections on the things made, instead of taking them as from the Maker in all humility and thankfulness of mind; for "every creature of God is good if it be received with thanksgiving; for it is sanctified by the Word of God and with prayer."—(1 Tim. iv. 4-5.) Worse than this, they did things God had forbidden and took no pleasure in the things He had required. The cup of their iniquity slowly filled till it overflowed to their destruction.

In the midst of this apostacy, God chose Abram and, afterwards, the descendants

of Abraham, whom he made a nation for Himself, but the result was the same. You cannot have forgotten the history of Israel. For over a thousand years God had dealings with them. He gave them a law through which they had the opportunity of making themselves acceptable to Him, and sent them messengers, time after time, to bring them to a wise use of their position; but they preferred their own gratification and their own honour. They rebelled wholesale. It is thus expressed by God through Isaiah: "I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know; my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel to anger. They are gone away backward."—(i. 2-4.)

L.T.—I don't see what all this has to do with the question. You were to show me something from the New Testament.

Sojourner.—I am coming to that. The New Testament is only a later chapter of the same subject. Christ's appearance was only the finishing up of the ministry of the prophets, so to speak, as he shows by the parable of the vineyard (the house of Israel), in which he makes the Lord of the vineyard (Jehovah) say, after the rejection of the prophetic messengers sent to his vineyard to get the fruit of it, "I will send my Son; it may be that they will reverence him." You will see the bearing of the matter directly.

You are aware that shortly after the ascension of Christ, in the beginning of what was called the Christian era, Jerusalem was destroyed, and the Jewish nation broken up, and the race dispersed among the countries as they are at this day. This was God's rejection of them for their non-submission to Him. Meanwhile, a work had been inaugurated in the hands of the apostles, having reference to the Gentile nations—a work of invitation and selection as expressed in the words of James: "God at first did visit the Gentiles, to take out of them a people for His name."—(Acts xv. 14.) Now, it is to this work we stand related, and it is on this I would particularly fix your attention, as containing my defence for the course you find fault with. You will find the apostolic work has been no more a success as regards the submission of the Gentiles to God than the divine work with the antediluvians, the successors of Noah, and the Jewish nation; and the question is, what is the true relation of the sons of God in our day to their contemporary generation of men who are in rebellion against God?"

L.T.—I am sorry I cannot follow you. You fly too high for me.

Sojourner.—The things I speak of are matters of history and matters easy of

comprehension.

L.T.—It may be so to those who study them; but I confess they are by no means clear to me. They depress me. As you put them, it would seem as if the work of religion had always been a failure, and that only a miserable little handful are going to be saved. I don't see that you have made out your case at all.

Sojourner.—I am not done yet. Wait till I have finished and you will be better able to judge. As to the failure you speak of, let me say there has been no failure as regards God's ultimate plan. Although mankind, in the bulk, have from the beginning proved incorrigible backsliders from God, there has always been a few—"a miserable little handful," as you call them—who have walked as children of light, and it is the development of these that has been aimed at and achieved in all the generations of evil that have sprung up successively and passed away like the grass of the earth. It requires the prevalence of evil for the development of these; for they are developed by the exercise of faith and obedience, and these cannot be exercised in the fulness that gives God pleasure without the dark surroundings of an evil generation. God's purpose is to gather all such into one glorious corporation for the government of the world in perfection, under Christ, in the day appointed.

L.T.—Yes, I know you believe in the millennium.

Sojourner.—Not in the millennium of common talk. I believe in the kingdom of God that has been promised to God's obedient children from the foundation of the world.

L.T.—Well, and won't it last a thousand years?

Sojourner.—Yes, in its first stage.

L.T.—Well, isn't that the millennium?

Sojourner.—Yes, but not what is expressed by the word in common talk. That word merely has to do with the arithmetic of the affair. Of the nature, constitution and object of the era so expressed, people, in general, have no more idea than they have of the nature of the "milky way."

L.T.—You are the most impracticable dogmatist I have ever met.

Sojourner.—Perhaps you would call me by another name if you knew the Scriptures as well as you know the town register. However, let that pass. Let me come to the point. The point is this: there has been no failure in the real work of God in this preparatory state. His children are developed, generation after generation, in the number in which He requires them, by the various agencies He employs. The apostolic work inaugurated in the first century is still in progress. That work is the taking out of the Gentiles a people for God, and the question is, what is the relation of that people to the world around them?

L.T.—That is what you were to say something about.

Sojourner.—Well, we must first ascertain the right view in which to regard the world. In this matter, I guide myself absolutely by the Scriptures.

L.T.—Everybody does.

Sojourner.—I am afraid not.

L.T.—You are so uncharitable.

Sojourner.—Listen to what the Bible says of the world, and you will see whether it is a view commonly entertained: "The world lieth in wickedness."—(1 John v. 19). "All that is in the world—the lust of the eye, the lust of the flesh and the pride of life is not of the Father."—(1 John ii. 16.) "Christ hath given himself that he might deliver us from the present evil world."—(Gal. i. 4.) "The friendship of the world is enmity with God."—(Jas. iv. 4.) "The world hath not known Thee, O Father, but I have known Thee. I pray not for the world, but for them that Thou hast given me."—(Jno. xvii. 25-9.) "Me the world hateth, because I testify of it that the works thereof are evil."—(Jno. vii. 7.) I could read more, but perhaps that is specific enough.

L.T.—I don't see what you want to be after in quoting these statements. Of course we know the world is not any better than it ought to be; but after all, can we be sure these statements apply to the present day? Has there not been a great advance since the apostolic age?

Sojourner.—There has been an advance of a certain sort. There has been a great advance in the matters of taste and convenience, and, perhaps, in the knowledge of physical nature; but what advance has there been in godliness?

L.T.—A good deal, I should say. Look at our hospitals, and almshouses, and benevolent institutions generally.

Sojourner.—Godliness does not consist in these things.

L.T.—They are part of it, surely.

Sojourner.—Doing good to the poor and helpless is doubtless a part of well-doing acceptable to God, but men may do these things without a spark of godliness. They subscribe to hospitals and take part in their management, not from any regard to God, but purely from regard to man. There is no godliness in it. Godliness consists primarily in a deep reverence for God, finding expression in true worship; secondarily, in a supreme interest in His revealed purposes, as declared in the gospel; and thirdly, in an anxious care for the doing of His will, because it is His will, which includes the love of our kind, and all that He has commanded us to do one to another. Do you consider that godliness of this sort has any footing in the world? Is it not rather a thing despised? Are not people in polite society ashamed to mention the name of Christ? Do they not consider serious

allusion to the Bible ill-bred? Are they not sceptical as to the very existence of God? Do they not go in the teeth of the commandments of Christ and the apostles? Are they not entirely guided by their own thoughts and inclinations, instead of surrendering every thought in captivity to Christ, as Paul wished men to do?—(2 Cor. x. 5.)

L.T.—There is a certain amount of truth in your remarks perhaps.

Sojourner.—The world has not changed in its attitude towards God since the days of Jesus; and you know it is a man's attitude towards God that determines his relation to godliness. If the world lay in wickedness in the days of John—if it was God's enemy then, it must even be worse now, for it is older and more obstinate in its sin, and besides, we are verging towards, if not close upon the very crisis concerning which it is declared in the Scriptures that the harvest of the world's wickedness is ripe (Rev. xiv. 15), that their wickedness is great (Joel iii. 13), and when Jehovah is about to come forth from His place to punish the inhabitants of the earth for their iniquity.—(Isa. xxvi. 21.) Of this time it is said that "darkness covers the earth, and gross darkness the people."—(Isa. lx. 2.) This is conclusive proof of itself that the world of the present day is not a whit less godless than it was in the day when the words I have quoted were uttered.

L.T.—Well, suppose it is so, is that a reason why you stand apart from us? If the world is so bad, shouldn't you try and make it better?

Sojourner.—In God's way, I have no objection, but you ask me to do it in a way He does not recognise and which is evil in His sight. You ask me to unite in friendship and co-operation with sinners in doing a work which is not divine in its nature or its objects. The public aim at their own comfort, benefit and greatness. Their object is not submission to God, the glory of His name and the exaltation of the hope growing out of His promises. All these things they despise. I do all I can to benefit them in the way God has appointed. I take to them God's invitation, God's glorious promises and God's commandments as contained in the Holy Oracles—His written Word. I have nothing of my own to offer, and I cannot consent to become a vendor of husks with them. I think of the question propounded in Isaiah lv., "Wherefore do ye spend your money for that which is not bread and your labour for that which satisfieth not?" Could you imagine Christ working with the world for objects of the world's own devising?

L.T.—But you are not Christ.

Sojourner.—No; but if we belong to Christ, our course will be what his was. "He hath left us an ensample that we should follow in his steps."—(1 Pet. ii. 21.) The brethren of Christ are of the same spirit and

in the same relation to the world as he. Where it is not so, men are not his brethren. It is written, "If any man have not the spirit of Christ, he is none of his."—(Rom. viii. 9.) There is no more beggarly fallacy in circulation than that which thinks and speaks of Christ and his apostles as belonging to a sphere of spirituality inaccessible to believers in general. They are, in fact, our models, to whom we must be conformed. What they were, we must be if we are to rank as their brethren in the day of glory. Thus Jesus says to His apostles: "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you. . . . If the world hate you, ye know that it hated me before it hated you."

L.T.—Why, but that refers to the wicked idolators of a pagan age. It does not refer to civilized people, such as we are surrounded by.

Sojourner.—I beg your pardon. Christ had no dealings with the idolators of the first century. His operations were entirely confined to the Jews. He expressly said he had not come to any other, and on this ground refused a Gentile woman's request for the cure of her daughter, until she recognised her position as a dog, entitled only to the children's crumbs.—(Matt. xv. 24, 27.) No, it was the Jews who hated Christ because of his testimony that their works were evil; and the Jews were civilised and religious people—quite as much so if not more than the people by whom we are surrounded. Of course, if the Jews were bad, the pagan Gentiles were still worse, and the argument applies all the more forcibly to our age of Gentile ascendancy. The believers of the first century were "not of the world;" and the believers of the nineteenth, where there are any of the genuine stamp, are no more of it than they were.

L.T.—You cannot consider all Christadelphians of the genuine stamp then. I know Christadelphians that are no different from other people. They are as much of the world, in all ways, as myself, that makes no profession.

Sojourner.—I am sorry it should be so; but I do not make myself responsible for all who are called Christadelphians. There are merely ecclesiastical Christadelphians—men who accept the doctrines of the truth as opposed to clerical theology, but who have not become the subjects of that quickening by the word which transforms a carnal Gentile into a son of God. Such are only nominal Christadelphians, and will find the doctrines of no use to them at last. I championize no man and no company of men. I simply contend in my day and generation for what the apostles taught in what they call "the whole counsel of God." When men submit to this, they are brethren;

but if not, their consent to the doctrine goes for nothing. Jesus has defined the conditions of brotherhood. He says, "he that doeth THE WILL OF MY FATHER, the same is my brother." He also says, in contrast to this, that those who call Him "Lord, Lord," while walking otherwise than He walked, will not enter the kingdom of God.

L.T.—You fix the standard entirely out of reach.

Sojourner.—It is not for you or me to fix the standard. That has been done for us. We have merely to recognise it. John says: "He that saith he abideth in him (Christ) ought himself also to walk *even as he walked.*"—(Jno. ii. 6.) He further says: "He that saith I know Him, and keepeth not His commandments is a liar and the truth is not in him."

L.T.—Your doctrine distresses me, Mr. Sojourner.

Sojourner.—My doctrine is not mine. It is the doctrine of the apostles, to whom you profess to be subject.

L.T.—You make Christianity an impracticable affair. It is not in flesh and blood to accept such a gospel. Your doctrines would be more popular and stand a far better chance in the town if you were more liberal on these points. Your strait-laced views turn people away.

Sojourner.—I am helpless in the matter. It is not for me to invent views that will be popular, or to modify the doctrine of Christ to please men. Paul says, "If I yet pleased men, I should not be the servant of Christ." Many turned away from Christ when they heard his sayings. They said "this is an hard saying; who can hear it?" It is not given to every one to receive the doctrine of Christ, which is a doctrine of taking up the cross daily in self-denial and self-crucifixion.

L.T.—But it strikes me that many of the things you quote were intended for preachers and deacons, and bishops, and men of special sanctity.

Sojourner.—Oh, Mr. Townaffairs! if you knew the Scriptures, you would never harbour such a thought for a moment. There is no such a thing as men of special sanctity in the New Testament body of Christ. They are all of one faith, having one hope, and one spirit. Law for one is law for all. Hence Paul asks the believers to be imitators of him. He says, "Be followers of me as I am of Christ."—(1 Cor. xi. 1.) This, in another place, he applies to his "doctrine, manner of life, purpose, faith, long-suffering, &c."—(2 Tim. iii. 10.) He likewise declares that Christ's object in selecting him was that he might be "a pattern to them who should hereafter believe on him to life everlasting."—(Tim. i. 16.) You remember I quoted before that Christ is our example; and here we have Paul in the same light. Now don't set it down to my strict view if I say that Christ and Paul

are the standard of genuine saintly deportment. I am tired of having apostolic teaching set down to my strictness. The question has nothing to do with the personal peculiarities of any man. It is a simple question of whether the teachings of the apostles are to be acted out or not. I, for one, am bent upon trying it; and it is to the disgrace of a professedly Christian age that such an attempt should be regarded as phenomenal.

L.T.—I can only say you make the way very narrow—too narrow for practical purposes. I don't see how the world is to be carried on with such views.

Sojourner.—Jesus declared the way was narrow, saying: "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it;" and as for the carrying on of the world, it was not for this purpose the way of life was proclaimed. We may well leave the carrying on of the world to the world's own children. Our business is to "keep ourselves unspotted from the world," that we may be counted worthy of that world that is coming. If we are in the apostolic line of things, we have obeyed the commandment which tells us to "come out from among them and be separate."—(2 Cor. vi. 17.) We are, therefore, no longer of the world, but "a chosen generation, a royal priesthood, a holy nation, a peculiar people," whose particular business it is "to shew forth the praises of Him who hath called us out of darkness into His marvellous light."—(1 Pet. ii. 9.) In this position, Peter says, we are "strangers and pilgrims," and exhorts us to "pass the time of our sojourning here in fear."

L.T.—I am very sorry for you, Mr. Sojourner. You know the Testament well; but upon my word your views are very old-fashioned and quite unsuited to the times we live in. You are too theological. You should mix among us and get some of these notions brushed away.

Sojourner.—You cannot expect me to take your advice.

L.T.—I don't expect you will; but it is good advice for all that.

Sojourner.—I have a different estimate of it. You and yours are the world to me; and for me to make myself one with you in your schemes, and your friendships, and your pleasures, would be to disobey God, who forbids it by the apostles.

L.T.—I can only say it is a pity.

Sojourner.—Pity in that sense is the order of the day. The world is groaning with pities. The cure is coming by and bye from God, through Christ. There is no cure in any other quarter. I mean to try and be on the side of the cure. It is a deprivation to me personally to stand apart. My natural disposition would lead me to fraternise with all men, and to join in the good times they have one with another; but I accept the isolation imposed by the gospel of Christ, which makes pilgrims of all who obey it in truth. It is only for a while. By and bye life will be over with us all in the natural course; and our future will be subject to the rule laid down by Christ, who says: "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it." I sacrifice the present for the assured future there is in Christ.

L.T.—Well, I hope we'll all meet in heaven at the last.

Sojourner.—I am sure we won't meet there.

L.T.—I beg pardon—I forgot—in the kingdom I ought to have said.

Sojourner.—All will meet in the kingdom who do the will of the Father.

L.T.—You won't let me off, I see. Well, I wish you well, at all events, and I suppose you won't refuse me a similar wish.

Sojourner.—By no means. I wish you the best of wishes. I wish you may see your way to come out from the present evil world and become a fellow-sojourner unto the kingdom of God.

L.T.—We have had a long conversation. I hope we may agree better next time.

Sojourner.—Amen.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 91.

"Exhort one another daily."—PAUL.

THE words read in the ordinary course this morning from 1 Thess. are words of comfort. They are very appropriate to our case this morning, for we have need of comfort. We have lost a sister whose

society was a help in Christ in the dreary path of pilgrimage we are treading to the kingdom of God. The loss has come upon us very suddenly. She was with us at the breaking of bread last Sunday

morning, and this morning she is in her grave, where we laid her last Friday.

We cannot help being powerfully exercised by such an event. Sorrow is the uppermost feeling for the moment. The sorrow, however, I think is for ourselves. We have no cause to sorrow for the dead in Christ. They are at rest; they have got through. For them, the interval of this dark and trying probation exists no more. Waiting for the kingdom is over with them. Their next conscious moment will introduce them to the great fact of Christ having returned, to which they looked as their star of hope during their passage through "time's dark wilderness of years," and that next conscious moment will appear to them immediately consecutive to the last thought they had before closing their eyes in death. For the dead we sorrow not. In a sense, they are to be envied. It is for ourselves we sorrow; we are left behind, as it were. We are still in the darkness of night, struggling along our difficult pilgrimage with one less to cheer and comfort us on the road.

Out of this self-sorrow, comes a lesson—a lesson always needed though denied by none. We hold life by a very slender thread. Our life is but a vapour that appeareth for a very little time and then vanisheth away. We never know who will go next. It may be anybody's turn. Who would have supposed that sister Charles Jones would be the next to be called from our side—from the very midst of her earnest watchings for the appearing of the Lord—to join the band of those who sleep in Jesus? If we had been asked to pick out the next most likely to die, we should have made our selection from several others: we certainly should not have included her in the list. Well, as she has thus suddenly disappeared from our midst, between one Sunday and another, so may we.

If so, where is the wisdom of so much care for the present life? Where is the

wisdom of large aims for present advantage? When death overtakes us the care is at an end, and the advantages exist no longer for us; and meanwhile, the care may have killed us; the riches, and the pleasures destroyed our prospects in Christ, in having deadened the heart and interfered with a good account for the judgment seat. The danger in this respect is very great because very insidious, and it is insidious because it is associated with so much that is legitimate. We are apt to pass from the bounds of what is right and safe to that which is unwise and deadly before we are aware. The cares and pleasures of life find a powerful response in the instincts of the natural man, which are strong with us all, at the beginning of the race at all events. We have to be on our guard.

A look at a dead friend now and then is a help to this attitude of circumspection. We realise what is wisdom for them, at all events. We think how bootless their anxiety, of say a week before, has been: how well they might have spared themselves the load of their cares; how perfectly wise was their zealous addiction to the works of Christ, which alone remain their property in the eternal prospect. A reasonable mind will transfer these views from the dead to the living; from a dead brother or sister to one's own still living—but perhaps to be soon dead—self. Such a mind will see and feel and surrender to the force of the apostolic precepts. Be without carefulness; cast your care upon God, who careth for you. Have faith in God. Having food and raiment, be therewith content. Labour not to be rich. Mind not high things. Pass the time of your sojourning here in fear. Live soberly, righteously and godly. Be diligent to every good work. Seek first the kingdom of God. Be conducted with the despised. Be like Moses, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people

of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt.

By the side of the coffin, these exhortations of the Spirit have great force: yet to be of benefit they must obtain the mastery over us in the common circumstances of every-day life, leading us to walk as saints, "holy in all manner of conversation," purified unto Christ a peculiar people, zealous of good works, not fashioning ourselves according to the former lusts in our ignorance, but walking in the light, that we may be the children of the light, thus made meet for the inheritance of the saints in light. Most people feel solemnised in the presence of death: but most people also go away and forget the lessons that speak to them in that solemnity. Nay, most people are glad to get away, and glad to forget, glad to rejoin the careless throng, glad to efface the sombreness in the occupations of pleasure, or in the laughter of the fool, that crackles like thorns under the pot. In this lies the difference between a wise man and a fool: "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise than for a man to hear the song of fools."—(Ecc. vii. 4.) How comes this? Is it that the wise have a liking for that which is sombre? Is it that they have no capacity for the cheery aspect of things? By no means. There is a reason at the bottom of their bent. Mourning is not a preference, but a result. The whole situation of things as they now are in the world will, of its own force, cause sorrow in every mind that perceives it. Only those who are blind or insensible can be unaffected by such a situation. It is a sorrowful situation altogether. Folly is in the ascendant: death reigns; God is a stranger among the teeming multitudes. God, who made the earth, is disowned in it. He hath spoken good words of

promise and healing words of invitation: yet His word is spurned, and men run everywhere after mere amusement without God. This would all be sad enough even if everybody had plenty, and there were no wretched poor huddled away in garrets, unfed, unclad, uneducated, uncared for, unbled in a single opportunity of improvement or a single hope of release from evil plight; but when in addition to the pleasures, there is the misery; when in addition to the folly, there is the rotting poverty and hopeless degradation of millions; when in addition to the wickedness, there is the blight, the stunt, the afflicting, the blasting, the crushing, the destruction of the overwhelming bulk of mankind, at the hands of a small section of monopolists, who surfeit themselves with measureless plenty, and philosophically contemplate the wretchedness without through the roseate atmosphere of their surroundings, venturing even to think the system right and the arrangement respectable—I say when a man of godly aspiration realises this situation of things, he needs not to make any effort at sadness. He is sad because there is a reason for it. He cannot share in the sport of fools with whom there is no recognition of the facts of the case. If he avoids the house of mirth, it is because mirth is misplaced in the present state of things on earth. There is mirth by and bye for the righteous, but not yet. The business of salvation is too precarious a thing to allow of it. When the *London* was slowly foundering in the Bay of Biscay, a tipsy sailor exerted himself to get possession of some valuables which a passenger (bent on trying to save his life) had thrown away among some chains coiled on deck, and already under water. The sailor was in vain entreated to leave the trinkets alone and look after his life. Drink had interfered with a true perception of his surroundings, and he went to the bottom in his mad attempt.

His case is a fair illustration of the case of the man who imperils his immortality by present pleasures and pre-occupations. The ship is foundering with us all; and the chief business is to save ourselves from this untoward generation; a business which involves the avoidance of many things which a man merely bent on entertainment might think proper to engage in, and the doing of many things which such a man would think unnecessary. Paul defines this important business and its co-relevants in the well-known words: "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us. . . . We ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." Jesus expresses the same idea parabolically, when he says: "If thy right hand offend thee, cut it off. It is better for thee to enter into life halt or maimed than having two hands to be cast into the fire of Gehenna."

Because the house of mourning is helpful to all these lessons of wisdom, therefore, it is written, "It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all living, and the living will lay it to his heart." But the day will come when this relation of things will be entirely changed. The day will come when the house of mourning will be abolished, and when gladness and good cheer and true pleasure will be the portion and everlasting joy of the chosen of God. This is the day exhibited to view in the words of Paul before us in 1 Thes. iv. 13-18. It is the day of the coming of the Lord, whose mission it is at last to put an end to all sorrow and all curse. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then those who are alive and remain, shall be caught away together with them in clouds to meet the

Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." And well we may. It is the comfort we need. It is a comfort exactly suited to our case. We shall see our sleeping friends in Christ again. They lose nothing by going to sleep. They awake from their deep slumber before the living are removed. Their resurrection is the first sign of the Lord's return; for the living go with them in company to meet Him. They are caught away together. Therefore they must come together first; from which it follows—the time of the end having arrived—fanatical as the expectation may appear to those who have not realised the grounds of truth on which it rests—that we may be at any time visited by friends whom we have laid in the grave. This re-appearance will not alarm those who are looking for it with a rational expectation. It is simply a question of restoring the combinations of elements and impressions that made them before. They will be the same persons we knew before. We weren't frightened at them then: there will be no more reason to be frightened at them now, when they present themselves again in flesh and blood as we knew them. Fright in such things belongs to ghostology—not to the glorious gospel of the blessed God.

There will only be one element of fear in the occurrence. The appearance of the resurrected will mean that the day of the Lord has arrived. If we are terrified at the day of the Lord, then may we be terrified at the re-appearance of the dead, but not otherwise. Those who are living as the Lord's servants need not be afraid of the advent of that day. Other sorts, doubtless, have cause for fear, even though they may be looking for the day of the Lord. This we learn from the words read from Amos—strange words at first sight: "Woe unto you that desire the day of the Lord."—(Amos v. 18.) Why should there be woe to any who

desire the day of the Lord? Because of what it has in store for them if they are not in harmony with it. "To what end is it *for you?*" continues the prophet. "The day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him"—that is, an unworthy man desiring release from the evils of this afflicted state, will find the day of the Lord the opposite of a release—a worse form of evil—"weeping, wailing, and gnashing of teeth"—"or as if a man went into the house and leaned his hand against a wall and a serpent bit him"—that is, such a man seeking rest in the kingdom of God, finds its arrival to be the advent of the destroyer: "shall not the day of the Lord be darkness and not light? even very dark and no brightness in it."

Against whom are such terrible words directed? Is it against idolators, or infidels, or heathen profligates? No! it was against Israel who complied with the forms of godliness and rendered an external obedience, as appears from the prophet's continuing speech. "I hate (saith God), I despise your *feast days*, and I will not dwell in your *solemn assemblies*. Though ye offer me *burnt offerings* and your *meat offerings* I will not accept them, neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of *thy songs*, for I will not hear the melody of thy viols." It was a people offering burnt offerings and peace offerings, holding solemn assemblies, and singing solemn songs, that were to find the day of the Lord darkness and not light. How is this? These things were ordained in the law. These services were required by divine appointment: and yet here is a people complying with these divine requirements assured of their rejection. Here are ordinances of divine appointment declared an abomination.

Why present this discouraging picture? Because of its lesson. These things were written for our instruction. So Paul

declares. And is not the lesson obvious? We desire the day of the Lord, and watch for the signs of the times. We hold solemn assemblies at the breaking of bread, and unite in the songs of God. If Israel did all these things and were rejected, have we any reason for confidence, if our righteousness go no further than theirs? if our righteousness exceed not the righteousness of the Scribes and Pharisees?

Why were their services unacceptable? The answer is evident from the words that come next after those last quoted: "Let judgment run down like waters and righteousness as a *mighty stream*" This implies that the contrary state of things prevailed, as described by Isaiah. "Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey."

Here is the next feature: instead of being grieved at such a state of things—instead of being zealous for righteousness in the earth, the leading men of Israel abandoned themselves to pleasures, and lost in the luxuries of wealth all sensibility to the calamities surrounding them. Their attitude is thus stated and condemned in the next chapter of Amos: "They lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flock and the calves out of the midst of the stall. They chant to the sound of the viol and invent to themselves instruments of music, like David. They drink wine in bowls and anoint themselves with the chief ointments: *but they are not grieved for the affliction of Joseph.*"

What other lesson is to be extracted from this divine picture, than that which Jesus Himself gives us in Luke vi. 24: "Woe unto you that are rich, for 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 again by

James (v. 1, 5): "Go to, now ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have lived in pleasure, and been wanton. Ye have nourished your hearts as for a day of slaughter." We have no rich men among us, or next to none. Therefore, the lesson in this form has, perhaps, no special applicability to us; but it is valuable as showing that we must take no part in the universal race after pleasure and riches, if we desire to make our calling and election sure; and it is further valuable as showing that all our meetings and our labours and our watchings, must be sanctified with the spirit of holy and enlightened zeal for God, and entire consecration to His obedience before they will be of any advantage to us. Both these lessons are distinct and palpable in their nature, and of urgent suitability in our situation. We are in danger of being infected with the

all-prevalent Laodicean spirit around us. We are in danger of sickening and dying in the pestilential atmosphere of public opinion. We are in danger of rejecting the spirit of the holy oracles, because it is not common to receive it. We are in danger of sinking into that state in which our very compliances with divine requirement, so far as form goes, in meeting and breaking bread, and singing and praying, and contending for the faith, are so many mere performances odious to God; and our desire for the day of the Lord a sentiment destined to be quenched in the anguish of a rejection from the Lord's presence at his coming. The danger will continue till the last moment, and, therefore, till then the warping must be sounded, "exhorting one another daily, and so much the more as we see the day approaching."

EDITOR.

COMING JUDGMENT.

There's a sound of muttering thunder in the
distant Eastern sky,
And the flash of lurid lightning flits athwart the
wondering eye,
And many a cheek grows pallid at the seer's
warning cry—
The judgment's rolling on.

The plow has left the furrow to be moulded into
spears,
And the sword is wrought of pruning hooks with
strange portentous fears,
While many a watchman's crying, in these grand
prophetic years—
The judgment's rolling on.

The wicked nations of the earth like drunken
men shall reel,
'Mid the shock of marshalled armies and the
clash of glittering steel,
And the cannon's mouth shall thunder out in
wild terrific peal—
The judgment's rolling on.

"The whole creation travaileth and groaneth
until now,"
As the myriads upon myriads to Apollyon's man-
dates bow,
But there's nothing that can hinder God's irrev-
ocable vow—
The judgment's rolling on.

'Tis "thus far, and no farther," that the wicked
ones can go,
With their sowing and his reaping in this fallen
world of woe,
For Jehovah whom we're trusting, is his all-
avenging foe.
The judgment's rolling on.

The armies of the heavens on their steeds of
spotless white,
With the "King of kings" for Captain, clothed
in robes of living light,
Make haste their preparation for great Arma-
geddon's fight.
The judgment's rolling on.

The heavens soon shall open for the coming of
the Lord,
Ye can almost see the glory, O ye saints who
trust His word,
Ye shall hide in His pavilion while the floods of
wrath are poured.
The judgment's rolling on.

On the riven Mount of Olivet His burning feet
shall stand,
With his enemies before him gathered out of
every land,
He shall scourge the wicked nations with his
dreadful sword in hand.
The judgment's rolling on.

S.W.P.

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.)

HOW THE ANCIENT INSCRIPTIONS WERE DECIPHERED.

"THE development of the hieroglyphics which constitute the language of ancient Egypt, rests mainly upon a document, of which most of you have probably heard—the Rosetta Stone. This remarkable monument, discovered by the French in 1799, and shortly afterwards brought to England, is one of the main treasures of the British Museum. It contains three copies of the same proclamation or decree—one written in hieroglyphics, one in a running hand or cursive character, known as the Hieratic, and one in very clear and legible Greek. Setting aside the Hieratic column, which did not help the decipherment, I may say briefly that the entire power of reading the Egyptian hieroglyphics grew out of the study of this stone, and a comparison of the hieroglyphic with the Greek version. The document is a long one, the Greek version consisting of 54 long lines, each containing on an average 125 letters.

By its aid the discovery was soon made that the hieroglyphical signs or pictures were (with few exceptions,) phonetic, and the alphabetic value of each was in a short time determined. The hieroglyphical inscription was in this way read, and then it was analysed minutely; the grammatical forms of the old Egyptian language were determined, a considerable vocabulary was collected, and a solid beginning was made, from which by careful study, all other hieroglyphical inscriptions might be made out. Such was the case with respect to the hieroglyphics. With regard to the cuneiform inscriptions the case is different. Here no 'Rosetta Stone' has come to light, rendering the work of decipherment comparatively speaking, easy. The whole process was one, in the first instance, of conjecture. The investigators set to work as they would to discover a cypher. The groups of characters which, by their frequent occurrence, and by the positions that they held, appeared to be proper

names, were assumed to be such, and it was asked what names in the known lists of Oriental monarchs they could possibly represent. The experiment was especially made upon a list of three names, apparently those of a father, a son, and a grandson, each quite different from the other two, and it appeared that in the known royal pedigrees of the East, there was but a single list of three which fitted the cuneiform series, the recurring letters being all in the right places. These names were Hystaspes (or Vishtaspes), the Gustasp of the later Persians, Darius, and Xerxes (or Khshayarsha), the Ahashverosh (Ahasuerus) of the Hebrews. The powers of twelve letters were obtained from these names. From the pedigree of Darius, found at Behistun, the previous guesses were most of them confirmed; while four more identifications of letters were made in addition. An application of the sixteen letters thus identified to cuneiform inscriptions of the same class, revealed three long lists of geographic names, some of which were read wholly by means of the previous identifications, while others helped to determine fresh letters. In this way, from personal and geographical names, the alphabet was guessed; and this alphabet, being applied to long inscriptions, it was found that they were readily intelligible to those who understood Sanskrit, Zend and modern Persian, three cognate tongues belonging to the part of Asia in which the inscriptions were found. In this way was deciphered and interpreted one kind of cuneiform writing—that which was found to have been used by the ancient Persians, the subjects of Cyrus and Cambyses, of Darius Hystaspes and Xerxes of the three Artaxerxes, known as Longimanus, Mnemon and Ochus, of Darius Nothus and Darius Codomannus, the antagonist of Alexander the Great. Hitherto, however, nothing had been done towards the decipherment of the

Assyrian or Babylonian inscriptions. These were written in an entirely different species of cuneiform, far more complicated than the Persian, one containing from three to four hundred characters—impenetrable as a cipher, unless some clue could be obtained to it. A clue, however, was not wanting. The inscriptions previously deciphered, were accompanied, in almost every instance, by a transcript, in a character which was seen at a glance to be identical with that on the bricks of Babylon and on the slabs discovered in the Royal Palace of Nineveh. It was laborious, but it was not difficult, to make an analysis of one of these Babylonian transcripts, and, by means of the proper names, to fix the values of the several characters, after which it became possible to read phonetically the entire inscription. When this was done, the result was found to be no strange or uncouth tongue, but one readily intelligible to those acquainted with Hebrew, Chaldee and Arabic—a mere dialectic variety of the well-known Semitic speech. Such is the mode in which the inscriptions of Assyria have been read."—(*Canon Rawlinson*, brother to Sir Henry Rawlinson, who played a prominent part in the discoveries described.)

REVELATION SPEAKS WHERE SCIENCE
IS SILENT.

In his work, just published, Dr. Drysdale says, "All that can legitimately be deduced from science is simply that we cannot by it prove the existence of God—a conclusion entirely negative—and which, by no means, excludes knowledge from other sources. If some are willing to accept negative Atheism as their creed here, and feel no repugnance to the prospect of annihilation hereafter, others are far differently constituted. To them the idea of a universe, without plan and moral purpose, and the sight of a being like man

with such transcendent mental capacities, weltering on from age to age in sorrow and suffering, with nothing at the end but a meaningless extinction, is perfectly overwhelming, and they are irresistibly impelled to escape from it. Even the bloody and pedantic Robespierre was fain to fall back upon his ridiculous and theoretical rehabilitation of the *Etre Supreme*, when he saw speculative Atheism translated from the easy chair of the philosopher to the anarchy of an ignorant and starving populace. And J. S. Mill recoiled, in the latter part of his life, from the outcome of his own teaching; and to this is, no doubt, owing his revulsion into Deism. It was probably owing to still existing early prejudices against Christianity that a man of such profound intellect and candour of heart should have been compelled to be satisfied—though had he lived, we may imagine it would not have been for long—with a God mutilated in power, and with the conclusion, in respect to ourselves, that there is no assurance whatever of a life after death on the grounds of natural religion.”

“Dr. Drysdale’s splendid defence of an historical Christ,” says the *Liverpool Mercury*, “and his contention that ‘revelation is the only escape,’ leave nothing to be desired; while there is something finer than eloquence in a passage like this, about which there can be no possible mistake:” Our attitude in this category may be compared to that of the humble publican, who prostrates himself on the floor of the Temple and cries aloud in agony, overwhelmed by the cruel and crushing power of natural laws and the blank emptiness of all visible signs of the presence of God in nature. Is the cry to go up to heaven for ever and no answer to be vouchsafed? No! a thousand times, No! For from the depths of the unseen world the voice of the Almighty Himself has been heard, declaring His will and His

nature and purpose, so far as seemed to Him good and as we are fitted to comprehend. Surely, therefore, even altogether apart from the transcendent importance of the purpose fulfilled by the divine interposition, the very knowledge the revelation brings to fill up the fearful gap in natural science, must make it a message indeed of glad tidings.”

THE UNCERTAINTIES OF MODERN SCIENCE.

(Continued from page 553, Vol. XIV.)

“Gravitation, then, is no blind necessity, but a law of nature, proved by a combination of experience and deductive reasoning, and which thus implies and requires the choice of a Divine Law-giver. But is it mediate or ultimate? If mediate, so as to have some other physical cause, what is the medium on which it depends? If ultimate, which is the true conception of it, universal attraction or universal appetency? Here we find the nucleus of certain truth surrounded by a large and ample nebula of rival theories and doubtful speculations.

Newton has been careful to remark that he gives no decision on the physical cause of gravity, if such there be. ‘I use the words,’ he says, ‘attraction, impulse, propensity, promiscuously and indifferently one for another. Wherefore the reader is not to imagine by these words I anywhere take on me to define the kind or manner of any action, the causes or reasons thereof, or attribute forces in a true and physical sense to certain centres, when I speak of them as attracting, or endued with attractive powers.’

Of this general view there have been three varieties. First, that of Le Sage, that it depends on the impact of ultramundane corpuscles, flying in streams in all directions through space. He conceives them to come from beyond

the limits of the known universe, and to produce attraction by impact on the molecules of matter, each screening its neighbour from some part or fraction of this celestial bombardment. A most grotesque machinery for securing the desired result! But there is a plain and fundamental objection. If the molecules of matter are perfectly elastic to their ethereal assailants, the differential effect would cease, and the action be equal on all sides. If their motion is quenched after the impact, the energy thus transferred from the ether to the matter on which it impinges, must raise the whole universe to a white heat in a few seconds.

A second theory, hinted at, rather than proposed, is of this kind. 'If we suppose all space filled with a uniform, incompressible fluid, and that material bodies are always generating and emitting this fluid at a constant rate, the fluid flowing off to infinity, or else absorbing and annihilating it, the fluid flowing in from infinite space, the result would be an attractive tendency between any two bodies as the inverse square.' On this suggestion of Sir W. Thomson, Professor Maxwell justly observes, that such an hypothesis, of a fluid constantly flowing out with no source of supply, or flowing in without any escape, is so contrary to all experience that it cannot be called an explanation. But, with all deference to two mathematicians so eminent, I believe that the hypothesis is self-contradictory and impossible. If each particle of matter is surrounded by a plenum, nothing could flow out of it, for no room would be left into which it could flow. If by a fluid not a plenum, but homogeneous, as the hypothesis requires, it must cease to be homogeneous from the first moment when the overflow began.

A third hypothesis assumes that gravitation results from unequal pressure of the ether on the inner and outer side

of each pair of masses or atoms. This is the view modestly proposed in Newton's 21st query. But his mind could not have found rest in it, since later on he inclines to a different and very opposite view. The one thing of which he seems to be sure is the exact converse of modern materialism. The main business, he says, of Natural Philosophy is to argue from phenomena, and deduce causes from effects, 'till we come to the First Cause, which is certainly not mechanical.'

But this attempt to explain gravity, either by vibrations of ether, or differences of ethereal pressure, in spite of the high names which have inclined to it or adopted it, seems to me open to decisive and fatal objection.

But 'whether thus these things, or whether not,' whether gravitation be mediate or immediate, attraction or appetency, I think it must be plain that the nucleus of solid truth, even in Newton's great discovery, is encompassed to this hour with a vast nebula of what is doubtful, indeterminate, and obscure.

II.—The nature of matter is the next subject to be considered. Are modern materialists fully agreed in the nature of this new divinity, which is their only substitute for the God of the Bible? When we look closely, what do we find? Nothing but obscurity and contradiction, clouds and thick darkness.

And first, this matter, which, according to Dr. Tyndall, has 'the promise and potency of all terrestrial life,' does it really exist at all? The leaders of the new philosophy are not agreed, even as to its bare existence. The doctrine of Berkeley, which denies an objective material world, and reduces everything to mental ideas and sensations, has had many disciples down to our own day. Mr. Mill speaks with scorn of those who profess to see in this theory any contradiction of reason and common sense. He adopts it fully, and would baptize all material objects by a new

name. They are things no longer, but only 'permanent possibilities of sensation.' But how can feelings and sensations be possible, if there is nothing to be felt, and no person to feel? The whole universe of thought becomes a multiplied heap of sentences, in which the copula only is left, and both the subject and the object are stolen away.

Such is the first variety in that sensational creed, which is to replace Christian faith and belief in the Bible. Mind, perhaps, may exist, and at least a compromise is proposed. 'The wisest thing is to accept the inexplicable fact (of memory) without any theory of how it takes place; and when we speak of it in terms which assume a theory, to use them with a reservation as to their meaning. No such difficulties attend the theory in its application to matter.' That is, in plainer words, we may speak of minds as existent, reserving a secret doubt whether they exist or not. But in the case of matter the reserve is needless, and we may safely adopt the theory of its non-existence, as anything apart from a percipient mind.

It is the striking remark of Gibbon on the history of Bajazet: 'The savage would have devoured his prey, if in the fatal moment he had not been devoured by another savage stronger than himself.' And here we have a sign that, while Materialism is prophesying its victories and seeking to engulf both morality and religion within its ravenous jaws, Nihilism, another form of error, is lying in wait for it to destroy it in its turn, and replace it by a negative creed of nothingness and utter darkness.

Let us turn to Mr. Spencer and see there another form of the materialising theory. His doctrine may be summed up in two or three principles. First, matter is indestructible, and this indestructibility is an *a priori* truth, since no demonstration of it a *poster-*

iori is possible. Secondly, matter, as an absolute reality, is some mode of the unknowable, related to the matter we know as cause to effect. Thirdly, phenomenal matter, the relative reality we know is made up of the phenomena or sensations we experience from material objects.

We are thus involved, a second time, in a hopeless contradiction. Phenomenal matter is constantly destroyed. The candle burns away and disappears. The gunpowder explodes and vanishes, and the sensations it gave to our touch and sight come to an end. The cloud melts away into the blue sky, and is no more. But non-phenomenal matter—the absolute reality—by the theory, is one form of the unknowable. Of this we cannot know, then, whether it can or cannot be destroyed. And still the indestructibility of matter is to be reckoned a fundamental, *a priori* truth. What contradiction can be more complete? How can we found an all-conquering, all-inclusive philosophy on the basis of a palpable contradiction?

But this is only the first step in the internal antagonisms of this material philosophy. First, physicists are not agreed whether matter is to reign alone, or whether there is an ether also to share its dominion. M. Comte, Justice Grove, and some others, hold the first alternative, but nine-tenths of scientific students adopt the other view. In this, I believe, they are fully justified by the facts of science. But then we have, in this one fact, a barrier which the tide-wave of Materialism can never surmount, and though its waves may toss themselves, they can never prevail against it. It is hard and impossible to conceive of millions or trillions of atoms creating themselves. But it is harder and still more impossible to conceive that each of them chooses, in the moment of its birth, whether it shall become an atom of matter or one of ether.

Let us briefly compare our knowledge and ignorance on this question of the nature of matter, so fundamental in the philosophy of Materialism. We know, first, in spite of Mr. Mill's dissent, that matter does exist, is an objective reality, and no mere possibility of mental sensations. We know, next, in contrast to Mr. Spencer, that some knowledge of its properties is attainable, and that it does not belong to an Absolute Something, wholly unknowable. We have strong reason to believe that it is composed of ultimate atoms, whether finite in size or force-centres and points, whether of various shapes or spheres only. My conviction is that we may know further that the vortex atoms of Helmholtz are impossible figments, and the hypothesis, instead of being self-consistent, involves more than one direct and essential contradiction. But what do we know beside concerning its nature? Almost nothing. We do not know certainly whether these atoms are finite in size or force-centres, whether various in shape, if finite or spheres; whether the chemical elements have atoms essentially distinct or convertible into each other; whether or not these atoms have any powers at all, except change of place, attraction and repulsion, or appetency and aversion. In their laws, as detected by science, there is nothing at all which can explain either their number, why they are not fewer or more numerous; or their position, why they are at such and such distances and in such directions and not in others; or their distinctive laws of mutual action, in approaching to or receding from each other. For all these there is and can be no key or reasonable explanation, but in the decree and will of an all-wise Creator, the Supreme Lord and Architect of the material universe."

(To be continued.)

PROVED TRUSTWORTHINESS OF
THE WRITINGS OF MOSES (KNOWN AS
THE PENTATEUCH).

(Continued from p. 555, Vol. XIV.)

"THE testimony of Ezekiel is overlapped by that of Jeremiah, who was partly his contemporary and partly his predecessor; whose writings, also, with a few exceptions to which it is not necessary now to refer, have stood the test of modern criticism. If Jeremiah knew a Divine law, it must be that known to Ezekiel, and therefore, that known to us. That a law was known to him is certain. He mentions it expressly, and often quotes it. Thus, in ix. 13 (12), the Lord says, 'They have forsaken my law which I set before them;' and xvi. 11, 'They have not kept my law;' and vi. 19, 'They have not hearkened unto my words, nor to my law, but have rejected it;' and again, xxxii. 22, the prophet says, 'They have not obeyed Thy voice, neither walked in Thy law.' But some will perhaps say, as some have said, that of course the law was known to Jeremiah, as in his days the Book of the Law is said to have been found in the Temple; but that, before that book was found, it was unknown, and therefore, fabricated by Hilkiah and his fellow priests, and imposed upon Josiah. The reasoning upon which former sceptics arrived at this conclusion is absurd. They argue thus: A book was found, or pretended to be found, by the priest, who said, 'I have found the Book of the Law,' which never existed, and of course was unknown to the king and the people; and yet, though utterly unknown, it was instantly received by the king and all the people, without suspicion or enquiry, and all submitted to the extirpation of the idolatries then practised, and to the burdens which it imposed; and, according to this unknown book, reformed Church and State; and although they had never before heard of its enactments, believed that it had been

observed by their fathers from the days of Moses. This is plainly impossible. That the king and the court, and many of the people, might have been, and probably were, ignorant of the contents of the law, is highly probable. The two preceding reigns had been decidedly hostile to true religion. Manasseh was both a seducer and a persecutor. 'He seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.' He reared up altars for Baal and Asherah, and worshipped all the host of heaven in the courts of the Lord's house, and filled Jerusalem with innocent blood. Amon, his successor, walked in the ways that his father walked in, and served the idols that his father served; and these kings were followed by priests, prophets and people, as we find Jeremiah complaining, 'The priests said not, Where is the Lord? . . . The pastors also transgressed against me, and the prophets prophesied by Baal . . . The house of Israel is ashamed: they, their kings, their princes, their prophets, saying to a stock, Thou art my father! and to a stone, Thou hast brought me forth!'—(Jer. ii. 8, 26). Even of Jerusalem itself he says, 'There is not one that seeketh the truth.'—(v. 1). No wonder, then, that they permitted the Temple to go to ruin, and the copy of the Law, belonging to it—perhaps the very autograph of Moses—to be lost. No wonder if Josiah, with such a father and grandfather, such priests and such a court, had been ignorant of the denunciations of the Law. Hilkiah, on the contrary, was not astonished. He says, 'I have found the Book of the Law.' He knew, therefore, that there was such a book, and says, 'I have found it.' As Thenius, who is certainly no believer in inspiration, says in his Commentary, 'The expression, the Book of the Law, shows plainly that the question here is not about something that was already known.' It is true that this commentator

does not believe that the book found was our present Pentateuch, but he believes that what was found was not something new, or something never heard of before, but a written law, previously known. He believes that such a written law had existed, just as Hitzig asserts in his Commentary on Jeremiah (page 60), that a written law had always existed in Judah. But as the law known to Ezekiel was our present Pentateuch, that known to Jeremiah before the finding of the book, can be proved by his prophecies, delivered at the beginning of his ministry. He began to prophesy in the thirteenth year of Josiah. The Book of the Law was not found until the eighteenth year of that king. Now even Hitzig admits that chapters ii. 1—viii. 17 were written before the eighteenth year, and the second chapter probably in the thirteenth year of Josiah, that is the first of Jeremiah's ministry. Both testify to the existence of the Law. In Jer. ii. 8 it is said, 'they that handle the law (הַתּוֹרָה תַּפְשִׁי) know me not;' and in viii. 8, 'How say ye, We are wise, and the law of the Lord is with us?' Before the finding of the book, therefore, 'the law' existed, and was called 'The Law of the Lord.' These chapters also contain references and quotations which serve to identify it with the present Pentateuch. Thus, chap. ii. 6: "Neither said they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered ye defiled my land, and made mine heritage an abomination.' Here are allusions, either in sense or word, or both, to Deut. viii. 15; Numb. xiv. 7, 8; Lev. xviii. 25—28; Numb. xxxv. 33, 34. In verse 28 the

prophet says, 'where are thy gods, that thou hast made thee? let them arise if they can save thee in the time of trouble,' evidently a quotation of Deut. xxxii. 37, 38. Chapter iii. 1 is an undoubted reference to Deut. xxiv. 3, 4. Chapter iii. 16 refers to a number of places in the Pentateuch, and the chief features in the Mosaic worship: "In those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to my mind; neither shall they remember it, neither shall they visit it, neither shall that be done any more.' This tells us that there was a covenant. Exod. xxiv. 7, 8; Deut. v. 2, 3, that there was an 'ark of the covenant of the Lord'—the very words found Numb. x. 33, and Deut. xxxi. 26, that the Israelites used to visit it—words to be explained only by the commands, to go up three times in the year—(Exod. xxxiii. 17; Deut. xvi. 16.) In the days of Jeremiah, before the finding of the book, therefore, the whole history of the covenant, that is, in fact, of the giving of the laws, all the directions about the ark, the three great feasts, is presupposed, and, without the existence of the Pentateuch, would be unintelligible. Chapter iv. 4, 'Circumcise yourselves to the Lord,' is a quotation from Deut. x. 16, and an allusion to Deut. xxx. 6, and contains a figure found in no other sacred writer. Chapter v. 15, 'Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord God. . . . a nation whose language thou knowest not, neither understandest what they say,' is a quotation from Deut. xxviii. 49; and verse 17, 'they shall eat up their harvest,' &c., from Lev. xxvi. 16, and Deut. xxviii. 31. Again, in chap. vii. 6, 'Oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in the land that I gave to your

fathers,' are unmistakeable allusions to Exod. xxii. 21; Deut. xix. 10, vi. 14, 15, iv. 10; Gen. xv. 18, xvii. 8, xxvi. 3, &c. The prophecies written subsequently to the finding of the book also contain numerous undoubted allusions to, or quotations from the Pentateuch; but those written before that time prove abundantly that Jeremiah, like Ezekiel, was well acquainted with the letter and the spirit of that law, which we now know as the Pentateuch. There can, therefore, be no doubt that 'The Law' of which he speaks as the Law of the Lord, existing at the same time as that known to Ezekiel, must be identical with it, and also with 'The Book of the Law' found in the Temple. And thus the existence of the Pentateuch from the days of our Lord to the thirteenth year of Josiah is firmly established. But it was not then invented nor written for the first time: it was not any thing new. Jeremiah had known it from his youth, for he was called at an early age. The people knew it as well as the prophet; and therefore it could not have been invented any very short time preceding that in which Jeremiah began to prophesy. Neither could it have been invented in the days of Amon or Manasseh. Theirs were not days for trying to introduce a new religious system of laws, of which the great object was to extirpate idolatry. And therefore we must pursue our inquiry to the time of Hezekiah."

(To be continued.)

GENUINENESS OF THE BOOK OF THE PROPHET DANIEL.

(Continued from page 558, Vol. XIV.)

„Thus, then, do the arguments against the authenticity of Daniel, whether drawn from external facts or internal statements, fail in impugning the evidence that this book was an ancient Jewish writing, known and received as

authoritative from before the Maccabean times. The investigations of these arguments have, however, not a mere negative value, for they lead us to the internal proof of the genuineness of the book.

A strong evidence of this kind has just been given. I shall not elaborate others in their detail, but I will give the heads of argument which might be dwelt on at great length, in proof that in the Book of Daniel we have to do with that which has proceeded from no forger's hand.

1.—The names of kings are so introduced as to appear as if the account proceeded from one who was familiar with the subject, and who did not consider explanations of who persons were and of historic connections to be necessary. All these things seem to exhibit a contemporary writer, whose book was primarily intended for contemporaries.

2.—A forger would have been but little likely to commence his book with an account of Nebuchadnezzar, 'in the third year of Jehoiakim,' which cannot, without difficulty be identified with any invasion of which we know from other sources. To give this introduction was only natural on the part of the real Daniel.

3.—A forger in the Maccabean age would hardly have stated (i. 7) that Daniel and his companions received and bore names taken from the idols of Babylon.

4.—The omission of any reason being stated why "the portion of the king's meat" (i. 8) would defile is what could not have been expected from a pseudo-Daniel.

5.—The date at the beginning of chap. ii. can only be accounted for, standing as it does without explanation, on the supposition that all was clear to the writer, and the original readers, from their knowledge of the circumstances.

6.—In this chapter we are told how it was that Daniel and his fellows were not

brought before the king with the other wise men of Babylon, when yet they were sought for to be destroyed with them. Had not this proceeded from the genuine Daniel, more pragmatism might have been expected.

7.—So, too, in chap. iii., Daniel does not appear on the scene at all. Had the book been forged with a purpose, this surely would not have been the case.

8.—Also in case of such forgery, it would be, at least, remarkable that the three who were cast into the fiery furnace should disappear from the scene, and that this deliverance was not made the basis of a further history.

9.—In chap. iv. Daniel was not called on to interpret the king's dream until after the others had failed; and yet in chap. ii. he only had been able, in a similar case, to reveal what the king needed. This looks more like historic truth, leaving many things unexplained, than a mere product of imagination.

10.—Chap. v. is remarkable for the points in which it accords with the accounts subsequently current, and for the particulars in which it contradicts them. There is no explanation who Belshazzar is, or to whom he succeeded; the reigns of Evil-Merodach (B.C. 562-560), his brother-in-law Neriglissor (B.C. 559-556), and Laboraso-archod (nine months) are passed by, and then this last king is introduced by a name wholly different from that which he bears in profane historians. His origin, too, is here boldly stated as being the son (or descendant) of Nebuchadnezzar; while some profane historians represent him as not allied to the royal house. Would a forger have contradicted the accounts current in his days in so marked a manner?

11.—So, too, as to the death of this last king, which this chapter distinctly states: would a writer of a supposititious book have introduced this, so as to differ from Berosus and Abydenus?

Would he have gone out of his way to invent a contradiction?

12.—It would be remarkable to find a Median Darius spoken of as ruling in Babylon,—a reign almost unknown to profane history,—unless the book was genuine and contemporary.

13.—So, too, as to the promotion of Daniel, a Jew, and one who had been with the destroyed dynasty.

14.—Daniel was the first of three presidents, and yet in the history, as it stands, Darius receives the presidents and princes without Daniel, and puts forth a decree as coming from them unitedly, of which Daniel had not heard. This does not look like a planned fiction.

15.—Daniel, in chap. viii. 2, says, 'I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam.' He does not explicitly state whether he was there personally or in vision. Difficulties have been drawn from this verse, as to whether Elam was at all under the rule of Belshazzar, and thus whether Daniel could have been there personally; also, it has been questioned whether Shushan (Susa) was built at that time. Are these difficulties marks of authenticity or of imposture?—of authenticity which leaves points to be understood by the reader, or of imposture, which naturally would avoid stating anything, without explanation, to which objection could be made?

16.—Chap. ix. contains Daniel's prayer

for the restoration of his people: chap. x. commences with the third year of Cyrus; and yet not a word do we find about the restoration of Daniel's people, in the first year of Cyrus, in answer to his prayer. This silence, as to a leading fact, argues the real Daniel, and not an impostor.

17.—The mention of superhuman powers, called the prince of Persia and the prince of Grecia, in chapters x. and xi., without explanation, is an indication of the absence of all fraudulent design. We are inclined to ask who and what they were. These powers are able to hinder the angel of God (or at least are permitted to do so) for a time; and that in a book which so specially sets forth the supremacy and omnipotence of the God of Israel. This has not the mark of a book constructed for a purpose by an ingenious impostor.

These are some of the internal points which might be made the basis of lengthened argument. The particular passages might be greatly multiplied, and the combined force of this kind of evidence would show, that if the external testimony to the genuineness of Daniel be not true, then the book presents phenomena wholly inexplicable—difficulties to be accounted for, which vanish when the truth of the received account is admitted, in accordance with the external evidence that the book was written by Daniel in the captivity.'

(To be continued.)

THE HYMN BOOK AND ECCLESIAL SINGING.

6, YORK PLACE, SHEET-ST., WINDSOR,
Dec. 3rd, 1877.

DEAR BRO.—My motive for writing is to be found inside the cover of this month's *Christadelphian*. Not that I have anything especially good to contribute, but having had a little practice at this kind of work, I thought that what experience had taught me might not be

totally valueless to some others, who, like myself, take delight, when merry, in singing psalms and spiritual songs, making melody in their hearts unto the Lord. It will be found, I think, by experience that the majority of Christadelphians are people who enjoy singing, but have very little natural adaptedness for becoming sufficiently familiar with

the technicalities of music as to sing therefrom with ease and without losing the import of the words. This being so, those who are able to sing from the music should always endeavour to lead the singing, and keep it to the pitch and to the time (that is supposing there be no instrument), while if those who are not so able, will get the tune by ear and sing heartily, giving the expression which they think the words require, the result will be found to be far more satisfactory than stumbling along either with the old or new notation, with just sufficient knowledge to distract attention from the words but not enough to sing easily. I think it is a mistake to follow the expression, as marked, too closely, for this reason: if a thing be sung loudly because it is marked "forte," it is often a mere shout, but if one is singing appropriate words to an appropriate tune, the "fortes" and "pianos" come naturally and the result is truer and more natural than in the former case. One thing to be remembered is that the object of music is not to be heard for its

own sake, but to give the clearest, and best enunciation of the words by a number of voices in unison. This supplies the reason why words relating to death, the grave, &c., should be wedded to sad and solemn strains, and *vice versa*. I do not wish to discourage the practice of music, which has, I believe, a very refining influence; but, at the same time, it is a thing which is very liable to exert an undue fascination on its admirers, and to lead to its being practised for its own sake and not made subservient to its due purpose. The best singing, for ecclesial purposes, is only to be obtained by a thorough and hearty appreciation of the words, and if the music be suitable, the words will find their expression therein. Hoping to stand with you among those who shall sing the song of Moses and the Lamb, I am, your brother in Christ, GEO. F. LAKE.

[We shall be glad to publish further communications on this subject.—
EDITOR.]

The Christadelphian.

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

JANUARY, 1878.

WE know not what a day may bring forth. This is true at any time; but it has a special significance in the presence of the deepening crisis in the affairs of the world, for which brethren have been looking so long, and which is now filling all hearts but theirs with fear. We know not what this year will bring forth: we know what it *may* bring forth. It may bring the gladsome and long-promised re-arrival of the Lord in the earth—not, indeed, to the world and its complicated affairs, but to his own looking, loving, longing people—most of them in the dust—who have been taught by the gospel since the day that Paul preached, to look for this as the culmination of their whole work of faith, and labour of love, and patience of hope.

When "the fulness of the time was come," God sent forth His Son, 1,800 years ago. Men were busy and unconcerned about God then as now; but notwithstanding this, and that all things continued as they were from the

beginning, the angel of the Lord announced to a few humble waiting shepherds, as representing the whole body of the children of God, the momentous fact: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." So in 1878, if the fulness of the time has come, the busyness of thronging towns of unbelieving Gentiles, will not prevent the same messengers announcing to the same class, that for them, the long-absent Lord and Saviour has arrived, and waits to see them for the solemn work of judgment and blessing, as he may see fit, preliminary to his great and dreadful work among the nations of the earth.

It may not happen this year. We know neither the day nor the hour; but there is more ground for hoping that it may, than for fearing that it will not. The advanced state of the times, and the correspondence of current events to the situation of the latter day, as outlined in the sure word of prophecy, justify the attitude prescribed in the words of Christ: "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh." Should, however, the year be destined to roll by, without bringing this, the great

promised joy from heaven, it will not be for us to grow weary; but while patiently continuing in the well-doing of the Spirit, to be found waiting as the Spirit exhorts, saying "Though the vision tarry, wait for it; it will not (always) tarry. At the end it shall speak." We shall then be all the more qualified to take part in the joyous acclamation—"Lo! this is our God! we have waited for Him: let us be glad, and rejoice in His salvation."

THE EASTERN QUESTION AND THE
RESTORATION OF THE JEWISH
NATIONALITY.

Brother Goldie, of Swansea, forwards the following clipping from a local paper:—"One of the funniest proposals I have heard in connection with the Eastern Question is to establish a Jewish kingdom or republic in Palestine under the protection of France and England, as a barrier to the Russian advance. The Jews themselves have entered into the spirit of the thing, and talk of buying the Holy Land from Turkey in hard cash, as a man may buy an estate in England. Provided they raised the purchase money, and were prepared to 'pay on the nail,' I have no doubt Turkey would entertain the idea, especially in her present bankrupt condition. I have yet to learn, however, that the leading Jews of other countries, whose co-operation, of course, would be essential, are inclined to dip into their pockets to the necessary extent." This correspondent thinks the proposal a "funny" one. To a barbaric state of mind—a state of mind unenlightened as to Jehovah's purposes in the earth, however enlightened as to human speculations, *alias* science, on the works of God—the formation of a Jewish nationality naturally appears a "funny" idea—something for a jest, as divine operations have always been in the day of their incubation. But to the brethren of Christ, this idea appears in a totally different light. It is as a ray of gladness in the dark. It is the thing they have been looking for, for forty years. It is an idea that must be carried into execution before the Russo-Gogian hosts can be smitten on the mountains of Israel, and the glory of Jehovah established

among the heathen. But we need not see its execution before the Lord's arrival in the earth. The rudimental reorganization of Jewish nationality, under British protectorate may proceed concurrently with the organization and preparation of the house of Christ by judgment in his presence. No doubt, on the other hand, the national reorganization may precede the organization of the collective New Man; and we may see the Jewish nation re-forming before we are called. In either case, it is cheering to see events taking the foretold direction, though introduced to notice in the flippant language of an unbelieving Gentile.

THE SIGNS OF THE TIMES.

CONTINUING SUCCESS OF THE RUSSIAN
ARMS.

FALL OF PLEVNA.

TURKEY APPEALS FOR MEDIATION.

BRITAIN CONTEMPLATES INTERFER-
ENCE.

The event foreshadowed by the occurrences recorded last month has now become an accomplished fact, and has thrown everything else for the moment into the shade. Plevna has fallen, and with it, a whole Turkish army are prisoners in the hands of the Russians. The great event is thus graphically described by the correspondent of the *Daily News*:

"Plevna, Monday Night, Dec. 10.

The Russians knew on Friday night that Osman Pacha was preparing for a sortie, and on their part made every preparation to receive him. At last now it was certain that the Turks were moving, and that the final decisive moment had come. The grey light of morning came. It was cloudy, and threatened more snow. Suddenly there was the booming of thirty or forty guns speaking almost together, followed instantly by that steady, crashing roll we have learnt to know so well. The battle has begun. The giant, after defending himself four months, hurling thunderbolt after thunderbolt upon his enemies, was now struggling through the meshes he had

allowed to be thrown around him, and was in his turn attacking the trenches and earthworks which he had taught his enemies so well how to defend. We mounted our horses and rode towards the battle. It was in the direction of the Vid, on the Sofia road, and half an hour's ride brought us in sight of the conflict.

A terrible and sublime spectacle presented itself to our view. The country behind Plevna is a wide open plain, into which the gorge leading up to Plevna opens out like a tunnel. The plain is bounded on the Plevna side by steep rocky bluffs, or cliffs, along whose feet flows the Vid. From these cliffs, for a distance of two miles, burst here and there, in quick, irregular succession, angry spurts of flame, that flashed and disappeared and flashed out again. It was the artillery fire of the Turks and Russians, which from our point of view appeared intermingled. The smoke, running round in a circle towards the Vid, rose against the heavy clouds that hung right up on the horizon, while low on the ground burst forth continuous balls of flame that rent the blackness of the clouds like flashes of lightning. Through the covering of the smoke could be seen angry spits of fire thick as fire-flies on a tropical night. Now and then through an irregular curving stream of fire we had indistinct glimpses of bodies of men hurrying to and fro, horses, cattle, carriages running across the plain, and above all the infernal crashing roll of the infantry fire, and the deep booming of more than a hundred guns.

The Turkish attack was directed against the positions held by the Grenadiers, north of the Sofia road. The Turks advanced as far as they could under cover of their waggons, while the Russians poured a terrible fire on them from their Berdan breechloaders, scarcely less destructive than the Peabody, and opened on the advancing line with shell and shrapnel. The Turks then dashed forward with a shout upon the line of trenches held by the Sibirsky or Siberian Regiment, swept over them like a tornado, poured into the battery, bayoneted the artillerymen, officers and men, who with desperate heroism stood to their places to nearly a man, and seized the whole battery. The Sibirsky regiment had been overthrown and nearly annihilated. The Turks had broken the first circle that held them in. Had they gone on they would have found two more; but they did not have time to go on. The Russians rallied almost immediately.

General Strukoff, of the Emperor's staff, brought up the first brigade of Grenadiers, who, led by their General—I forget his name, but the Russians will remember it—fought themselves on the Turks with fury. A hand-to-hand fight ensued, man to man

bayonet to bayonet, which is said to have lasted several minutes, for the Turks clung to the captured guns with dogged obstinacy. They seem to have forgotten in the fury of Lattle that they had come out to escape from Plevna, and not to take and hold a battery, and they held on to the guns with almost the same desperation which the Russian dead around them had shown a few minutes before. Nearly all the Turks in the battery were killed. Those in the flanking trenches open to the Russian fire had, of course, very little shelter, and were soon overpowered, and began a retreat which, under the murderous fire sent after them, instantly became a flight. Some took shelter behind the broken waggons, and returned the fire for a time, but the majority made for the deep banks of the Vid, where they found ample shelter from the Russian shells and bullets. They formed here behind the banks, and instantly began to return the Russian fire.

It was now about half-past eight, and the Turkish sortie was virtually repulsed, but the battle raged for four hours longer. The losses inflicted from this time forward were not great on either side, for both armies were under cover. The Turks were evidently apprehensive that the Russians would charge and drive them back in a mass into the gorge. The Russians were resolved to prevent another sortie, and so both sides kept it up. Indeed, there seemed at first every probability that the Turks would try it again, though it was evident to any one who knew the strength of the Russian lines and had seen this affair, that escape was hopeless from the first, even though Osman Pacha had had twice the number of men.

For four hours the storm of lead swept on, as one hundred guns sent forth flame and smoke and iron. During all this time we were in momentary expectation of seeing one side or the other rush to the charge. We could hardly yet realise that this was to be the last fight we should ever see around Plevna, and that when the guns ceased firing it was the last time we should hear them here. It was a strangely impressive spectacle.

About twelve o'clock, the firing began to diminish on both sides, as if by mutual agreement. Then it stopped entirely. The rolling crash of the infantry and the deep-toned bellowing of the artillery were heard no more. The smoke lifted and there was silence—a silence that will not be broken for many a long year, perhaps never again by the sounds of battle.

The firing had not ceased more than half-an-hour, when a white flag was seen waving from the road leading around the cliffs from beyond the bridge. Plevna had fallen, and Osman Pacha was going to surrender.

A long, loud shout went up from the Russian army when the white flag was seen and its significance was understood — a joyous shout that swept over that dreary plain, and was echoed back sonorously by the sullen, rugged cliffs overhanging the scene. The thrill of gladness in the shout showed how deeply the Russian soldiers had dreaded the long weary waiting through the winter months among snow and mud round this impregnable stronghold. It was clear that a load had been lifted from every heart.

A moment later a Turkish officer was seen riding over the bridge with a white flag in his hand. Some of the Turks on the bridge walked forward, and came to us, some with guns hung over their shoulders, others with guns in their hands. They walk about us and examine us curiously. Thousands of them are on the cliffs, not more than fifty yards distant, looking down on us with composure, all with arms in their hands. One well-directed volley would thin our Russian cadres this side of the Vid very appreciably, for by this time there must have been a hundred officers gathered here, and the capitulation was by no means arranged as yet. On the heights, to our right, we see the Russians moving up to the redoubt on one side, while the Turks were leaving it on the other. Presently General Ganetsky arrives. When the General is about a hundred yards from the bridge, the crush is so great that we can advance no further, and, indeed, we do not wish, for it is in this little house overlooking the road that Osman Ghazi lies wounded. Generals Ganetsky, Strukoff, and some others have gone to see him. I was unable to get in owing to the crowd. The conference did not last more than a few minutes.

The terms of capitulation were easily arranged. The surrender is unconditional. Osman consented at once. If surprise be expressed that he should have so suddenly agreed, it is only necessary to state that he could do nothing else. In order to attempt a sortie, he had to abandon all the positions in which he had defied the Russians, and to concentrate his army down on the Vid. These positions once lost were lost for ever, because the Russians occupied them almost as soon as he left them. He was down in the valley; they on the surrounding hills, with an army three times as large as his. He had to surrender without delay, for they were drawing the circle tighter every moment. His position was like Napoleon III.'s at Sedan."

TURKEY APPEALS FOR MEDIATION.— BRITISH INTENTIONS.

With the fall of Plevna, the war enters upon a new phase. The most important aspect of this new phase, is that which relates to England. Turkey has addressed an appeal to the Powers of Europe, inviting them to mediate between herself and Russia, for peace on the basis of the proposals contained in the joint Protocol of the Constantinople Conference—the rejection of which by Turkey led to the war. The appeal has not been favourably received by any except England. Germany advises Turkey to address herself to Russia direct, and make peace with her. Austria does the same. Italy speaks a little more pleasantly, but not to any more practical purpose. France was in the throes of a dangerous home crisis, and felt in no mood to take a vigorous part.

How has England received it? There has been no authoritative statement on this point, but the indications are all in harmony with the declarations of those who say that the British Government has decided that the time has arrived for England to interfere. It has been resolved to call Parliament together nearly a month before the time. On the meaning of this event, the *Daily News* remarks as follows:—

"Nobody can be sorry that Parliament is about to meet; but the country is once more reminded that its affairs are in the hands of a Minister whose every utterance hitherto has tended towards war. Our Christmas—so this great disposer of events has decreed—is to be spent in gloom. The country is in an unhappy case. The public funds are falling. From east and west, from north and south, come reports of distress, of failing trade, of the limitation of production, of the cessation of wages. Thousands of families accustomed to plenty and comfort are in want. Merchants who have been living on their capital are afraid to face the end of the year. It is sad, it is terrible, but it might be worse, and that worse is apparently being prepared for us. The clouds are not heavy enough, the night not sufficiently dark, and we are fairly warned to prepare to see the country engaged in war.

"We were not wrong yesterday in raising a warning voice. It is for war preparations that the meeting of Parliament is to be hastened. No declaration of war is proposed, the time is not ripe for that. All that would require a declaration

of policy, and, so far as the public know, Ministers have no more a definite policy now than they have had any time these last two years. Besides, nobody knows against whom we may have to go to war. Unreflecting people assume mechanically that it must be against Russia; but it is equally possible that as events unfold themselves it may be against Turkey, if she should not be found amenable to pressure. But the armaments are to be prepared, and the men and guns are to be got ready and placed where they can hardly remain unused."

GRAVITY OF THE CRISIS.

It will thus be seen that affairs are approaching a very grave crisis. The position is tersely put in the following sentences from the *Liverpool Mercury*:—"One thing is clear, and that is that if Turkey will not accept the situation there is no alternative for Russia but to fight on. It is also pretty obvious that such wanton bloodshed as this course must necessarily lead to, cannot but invite the interference of other powers. At this point, the prospect becomes dim by reason of the vague horrors

which such a contingency conjures up. We seem to see the Turk, who first made his way into Europe upon a wave of blood, disappearing, after 400 years of demoralising occupation, from the soil which he has cursed and from among the people whom he has governed by massacre and incendiarianism, in the terrible shock of some great Armageddon. For should one nation interfere there is no reason why another should hold its hand, nor any why all should not join in the fray."

Servia has already taken the course indicated by the *Liverpool Mercury*. She has declared war against Turkey, and her armies are in motion and have actually already obtained several advantages over the Turks. Italy and Greece are on the point of uniting with a similar view of obtaining for themselves a slice of the dying man's territory. What England means to do we shall presently know. Meanwhile, the prospect thickens and grows more interesting for those who are watching the hand of God in the doing of His own work among the nations of the earth.

THE MONTEFIORE HOLY LAND COLONIZATION PROJECT.

The *Jewish Chronicle* says "The war has, undoubtedly, impoverished many land-owners in Palestine, the same as in other parts of Turkey. Money is scarce. Land, therefore, must just now be much cheaper than in former years. Strike the iron while it is hot. The funds are in existence. Why, therefore, should the committee not avail itself of the opportunity for buying land? The war will not reach Palestine, and if even it did, would not affect the internal relations. No purchase now effected would be annulled. Now is the time for going into the market. Peace once concluded, prices will rise. It may, perhaps, not be desirable just now to begin work. But this is no reason why preparations and arrangements for work should not be made now. The *Gates of Zion*, organ of the rabbis of Jerusalem, likewise counsels that land should now be purchased and points to Shechem as a most eligible place for industrial activity. It is well known that this city is situated in a most fruitful neighbourhood. There is plenty of water, and cotton grows in abundance. Formerly the Jews shunned this city, for it was the seat of a lawless population. It was, moreover, open and therefore exposed to the raids of the

Bedouins. It has now been detached from the pashalik of Jerusalem, says the organ of the rabbis, and been made the seat of a pasha of its own. Splendid barracks have been erected. It is now garrisoned by soldiers. Consuls will soon be appointed there. Property might be bought there very cheap and be placed under the protection of European consuls. Factories for spinning cotton might be established. Labour is very cheap, and yarns thus spun might be sold in Europe. There is also room in the same city for all kinds of artisans. Smiths and workers in metal in general, are greatly in request. Even tailors and shoe makers might find there a good living, as the inhabitants have not rarely to go to Jerusalem in order to purchase some garment or a pair of shoes. The committee should also consider that the worthy Baronet, whose deeds the Fund is intended to commemorate, might naturally have the desire to see some fruits with his own eyes. He has now entered on his ninety-fourth year. It will be difficult to convince the public that anything is to be gained by further delay, or that the war could throw any obstacle in the way of the carrying out the proposed scheme."

INTELLIGENCE.

BIRMINGHAM.—During the month, the following persons have obeyed the truth:—ALFRED DARKES (20), carpenter, Bewdley, formerly Church of England; ROBERT WIGGIN (31), gas fitter, formerly Church of England; JOSEPH T. CRADDOCK (35), jeweller, formerly Baptist; Mrs. SARAH WALKER (46), sister in the flesh to sister Mander, formerly Church of England; THOMAS STURGESS (31), glass cutter, formerly Wesleyan; PHOEBE STURGESS (33), wife of aforesaid; JOHN EABORN (24), glass cutter, previously neutral.

One of the local dignitaries of the Church of England—"Canon" Bowlby, Rector of St. Philip's—has thought well to notice and assail the truth, in the shape of a lecture on "Christadelphianism" to the Church of England Young Men's Improvement Society. The lecture was thrown open to the public, and nearly the whole of the brethren attended, to the manifest surprise of the promoters of the meeting. The place was crammed. The Canon said "Christadelphianism" was exciting some interest in the town, and, therefore, he thought to fill up a gap in the programme of the Society by a lecture on the subject. It was a system, he said, which opens up some of the most important questions which a man could be called upon to consider. He proceeded to give a history of its uprise and an account of its nature, so far as he had been able to apprehend them from the books placed in his hand. His description was fairly accurate, but contained some misrepresentations which brother Roberts desired permission, at the close, to correct. The Canon did not accord the permission, but said if Mr. Roberts would write him a letter pointing out the mistakes he had made, he (the Canon) should make the correction public on the next occasion he should address the Society. This led to the following correspondence:

*Athenæum Rooms, Temple Row,
Birmingham, Dec. 14th, 1877.*

Respected Canon Bowlby,—In accordance with your suggestion, I write to correct the misrepresentations (unwittingly, I thoroughly believe) which occurred in your lecture, last night, on 'Christadelphianism.'

You said the Christadelphians 'repudiated baptism.' I cannot imagine how you could

take this impression, on the supposition that you read the book which you had on the table as your authority. On pages 354-55 you will find that so far from repudiating baptism, the Christadelphians believe that no unbaptised man is in the position expressed by the apostolic phrase, 'in Christ,' and that even baptism itself is of no validity in the absence of scriptural faith.

You next alleged that the author of *Twelve Lectures*, in contrast to Dr. Thomas, contended that Christ was a 'mere man.' Again, I am at a loss to understand the reason for this statement, unless I assume that you have only skimmed—not read—the book in question. That book declares Christ to have been a man, but only in the sense in which Paul makes the same statement when he says, 'There is one mediator between God and man, the man Christ Jesus.'—(1 Tim. ii. 5.) His relation to God as the manifestation of the one Father is recognised throughout lecture V., and expressly affirmed on page 136, line 28; on page 138, line 19; also from line 24 to line 29 on the same page. I will grant that in the effort to exhibit the unscripturalness of Trinitarian views, there may be a leaning in the direction indicated by your statement. Perhaps the best disproof of your statement lies in the fact that it is an express understanding among Christadelphians that no one shall be received among them who holds that Christ was a mere man.

Next, it was incorrect to allege that we say there is no soul. Had you qualified this by prefixing the word "immortal" to soul, there would have been nothing to object to.

Then you will find on examination that the re-creation of the whole human race at the coming of Christ, forms no part of the faith of the Christadelphians. Item 7 of the summary of 'the truth,' on page 364 of the book in question expressly defines a contrary conviction.

Your statement that we hold there is no other life than the present is in contradiction to even the lecture headings of the *Twelve Lectures*. You cannot seriously have meant this, except in the sense in which we deny that a man is alive when he is dead.

In conclusion let me propose to you the public canvass of the topic in friendly platform discussion. You rightly said, last night, that our system 'opens up some of the most important questions which a person can be called upon to consider.' I think this is a reason why you should make the endeavour to place these questions in what you conceive to be a scriptural light before

the many people in this town who are convinced that the Christadelphians have the truth. Disputation, which was not beneath the dignity of the apostle Paul (Acts xvii. 17; xix. 9; 1 Thes. ii. 2) ought not to be beneath the dignity of a canon of the Church of England, or out of the line of what he considers expedient.—Very respectfully yours,

ROBERT ROBERTS.

St. Philip's Rectory, Dec. 14th, 1877.

My dear sir,—I am very much obliged to you for correcting those misrepresentations of Christadelphian doctrine which you mention as having occurred in my lecture last night, and which, as you rightly say, were, on my part, unwittingly committed. I felt all through that in trying to understand a system with which I was not familiar, I might have failed, however much I tried, to catch the real meaning of those who believe and teach it. I shall take every opportunity of giving to your corrections, if possible, as wide a circulation as my lecture. I am anxious to represent your views accurately, and, as you yourself express them, and your letter of to-day will help me to do so. I am sorry if in any respect I have not stated them accurately. I hope you will consider it no discourtesy on my part if I respectfully decline to accept your proposal of a public discussion on these topics. I have long been convinced that religious controversy is one of the greatest evils to which people can be exposed, and I have no wish either to provoke or to carry on controversy. I do not arrive at this conclusion because I think it 'beneath my dignity,' as you seem to think possible. I possess no dignity whatever, nor any sense of dignity, but I object to religious disputation on very different grounds.—I am, my dear sir, yours truly,

Mr. R. Roberts.

H. B. BOWLBY.

A brother having liberally offered to pay for the Masonic Hall if a reply should be given to Canon Bowlby's lecture, arrangements were made for the delivery of two lectures, by brother Roberts, on Tuesday and Wednesday, Dec. 18th and 19th. Three hundred large posters and 3,000 handbills, besides newspaper advertisements, brought together large audiences on both occasions. The opportunity was good for a renewed exhibition of the truth, and for the wholesome entertainment, strengthening, and comfort of the brethren.

The Sunday evening meetings have been crowded during the month. Lectures as follow: Dec. 2nd, The Signs of the Times from a Religious Point of View.—(Brother Shuttleworth.) 9th, The Progress of the War.—(Bro. Roberts.) 16th, The Approaching Revolution.—(Bro. Roberts.) 23rd, The Past

and Future Exodus of Israel.—(Bro. Roberts.)

BORLTON-ON-THE-WATER.—Brother Hopcraft writes that brother Chandler has been reinstated in fellowship, after six months separation through intemperance.

BRECON.—Brother Baker, who has just received the company in marriage of sister Thomas, says he is thankful for the termination of his solitude in the truth. He and his sister-wife break bread together on Sunday, which they find to be a comfort. They would be most glad of a visit from any brother or sister coming their way (4, St. John's Terrace, Pendre, Brecon.)

BRISTOL.—Brother Baker reports the immersion into the saving name of Christ, of Mr. PERRY, formerly belonging to the Wesleyans. "To us," remarks brother Baker, "it seems strange that many more do not yield obedience, after hearing the truth expounded for many months past. We trust and pray that the veil will soon be lifted from their eyes. Meanwhile, it is our duty and privilege to 'bear testimony' through evil and good report, in season and out of season, leaving results till the day of Christ's appearing and kingdom." The following lectures have been given during the month:—Nov. 4th, The Apostolic Gospel; Nov. 11th, The one God of Israel; Nov. 18th, The Son of Man; Nov. 25th, Christ our refuge. We have given up the practice of allowing questions at the close of the lectures, having adopted the plan of the Birmingham ecclesia, viz., devoting the last Sunday evening of each month for (written) questions, experience having shown us that the time is generally monopolized by one or two individuals whose questions have been answered again and again."

CHELLENHAM.—Brother Otter reports:—"Since last writing you, we have had one immersion. Mrs. MARY COLLETT, Baptist, (48), of Tally Ho, near Andoversford, who was baptized at Cheltenham, Nov. 18th. She has been led to the truth through brother Chandler, of Borlton-on-the-Water, lending to her the *Twelve Lectures, &c., &c.* Brother Bishop, of Birmingham, has also given two or three open-air addresses in a village called Guiting, close by, and I am glad to say there is quite a little stir made in the villages round. I spoke at Tally Ho twice on Sunday week, to a room packed full of attentive villagers. More results are anticipated."

CODNOR PARK.—Brother Wragg reports the obedience of his wife (26), formerly Congregationalist, and Mrs. VERNON (22), formerly Campbellite. He adds that with the removal of brother and sister King, and brother and sister Kerry, and brother Allen, and brother Vernon, the brethren are left very few in number, viz., eight. However, two years and a half since, there was not one, so he says they must give God thanks.

DALKEITH.—Brother Stokes announces

the addition of two to the household of God, viz., **GEORGE LOCKHART**, miner, residing at Gilmerton, formerly Morisonian; and **ALEXANDER STOKES** (his own father), also miner, Dalkeith, neutral; both of whom were assisted to put on the sin-covering name by immersion in the Public Baths, Nicholson Street, Edinburgh, on 15th Dec., after having, in the presence of witnesses, made an intelligent confession of the faith once for all delivered to the saints.

He further reports: "Since my last, we have had four lectures delivered in our meeting place by brethren from the Temperance Hall, Edinburgh, as follows: Nov. 18th, Decay and Fall of Turkey as delineated in Prophecy.—(Brother D. Laverock.) 25th, Are the Popular Ideas of Man's Present Condition and Future Destiny consistent with Scripture?—(Brother W. Grant.) Dec. 2nd, The Promises of God and how to obtain them.—(Brother D. H. Smith.) 9th, The Coming of Christ to Overthrow the Present Human Government and establish a Reign of Righteousness upon the Earth.—(Brother C. F. Smith.) The attendance on each occasion was meagre, but some earnest-minded men attended the whole course."

DUNDEE.—Brother Ker reports the death of sister Ann Gill, daughter of brother Wm. Gill. She died on the 26th of November, and was buried, in presence of a number of the brethren, on the 29th. She had been ailing for a considerable time previously, and towards the end expressed a longing desire to be relieved from suffering by death.

GLASGOW.—Bro. O'Neill reports that on the 18th Nov., **ROBERT HOSTE**, bookbinder, was inducted into the all-saving name in Deity's appointed way. He had been led to a consideration of the truth by contact with brother John Brown. On the 9th Dec., **ELLEN ANDERSON** (20), daughter of sister Anderson, was also immersed into the saving name. Brother William Robertson and sister Betsy Anderson have been united in marriage. Several are interested in the truth. The lectures during the month have been as follow: Nov. 18th, Heirs of God and Joint-heirs with Christ.—(Brother Jas. Mulholland.) 25th, The Promises of God and how to obtain them.—(Brother David Smith, of Edinburgh.) Dec. 2nd, The Gospel, an invitation to share in the glories of Messiah's reign.—(Brother Robertson.) 9th, The Reward promised in the Bible to the righteous contrasted with popular belief on the subject.—(Brother Jas. Nisbet.)"

GREAT BRIDGE.—Brother Hardy reports the obedience of **GEORGE UNDERWOOD WHITE** (34), formerly Wesleyan, and **CHAS. PAGE** (24), formerly Methodist New Connection, both ironworkers. They put on the sin-covering name by baptism, at Dudley, on Saturday evening, Nov. 24th. He says: "We are very much in need of a larger

place to set forth the way of life as revealed in the Scriptures of truth. Our lecturers for November have been: brother Hall, of Birmingham; brother Wooliscroft and brother Stanley, both of Great Bridge; and brother Carter, of Birmingham."

HALIFAX.—Brother C. Firth writes: "The attendance at our evening lectures is good, which, for the month, consisted of the following: Nov. 4th, The Great King.—(Brother W. Thomas.) 11th, Baptism: is it sprinkling or immersion?—(Brother C. Firth.) 18th, The Re-gathering of the Jews.—(Brother C. Firth.) 25th, The Mark of the Beast contrasted with the New Name.—(Brother R. Smith.) We do not see much fruit spring from our efforts. Men now, as in the days of the apostles, love darkness rather than light, and fear to come to the light lest their deeds should be reproved. However, a few of us hope at the day of account to be accepted by a patient continuance in well-doing."

HECKMONDWIKE.—Brother Atkinson records the obedience of his sister in the flesh, **ELLEN ATKINSON** (36), neutral, who, after giving satisfactory evidence of understanding and believing the truth, was inducted into the sin-covering name on Sunday, Dec. 9th. "We now number nine, striving together to grow up into Christ, our living head in all things, fully encouraged and hoping soon to obtain an inheritance in the kingdom of our Lord Jesus."

HUCKNALL TORRARD.—Brother King writes:—"It is my pleasing duty to inform the brethren that the truth has found its way to this my native place in the shape of lectures by brethren Richards and Salley, of Nottingham, who have delivered a number of lectures upon the first principles of our most holy faith. Although the truth has not much attraction for the mass of those even who are professing to be seeking the truth, I am happy to say there are a few who seem to be giving earnest attention to the things spoken, and are apparently searching into the way of life. I am also happy to say that one out of the number of searchers has been enabled to throw off the shackles of superstition and darkness, and to see and enter the way of escape from death, viz., **WILLIAM FRANCIS** (33), miner, formerly Campbellite, who was assisted by brother Kirkland, of Nottingham, to put on the saving name. He will be united with brethren who meet at my house, who will now number five."

Huddersfield.—Brother Heywood reports the immersion of three persons into the saving name during this month, at the Lockwood Baths, viz., **EDMUND SCHOFFIELD**, (31), bookkeeper, and his wife, **SESAN SCHOFFIELD** (29), and **SARAH DRAKE** (31), wife of brother George Drake. He adds, "our brother and sister Schoffield reside at Slaithwaite, three miles from Huddersfield,

and some two years ago were in fellowship with Renunciationists at Mumbles. Their immersion into the truth is the result of conversations and attendance at the lectures, in which the light of the truth has been brought to bear upon their minds, resulting in an intelligent and cheerful submission to the Christ of the Scriptures. We hope to help each other on the way to the kingdom. Our brother Drake is now enabled to rejoice in the fellowship of his wife as a partaker of the same glorious hope."

KEIGHLEY.—Brother Silverwood reports:—"On Sep. 16th we took possession of our new room, which is situated in a very central part of the town and is capable of holding over 200 persons. On Sunday, Sep. 30th, we had it formally opened by brother Dunn, of Warrington, who delivered a lecture on the Bible. Brother J. S. Dixon, of Manchester, spoke on *The Devil*, and the Sunday following brother Shuttleworth, of Birmingham, delivered two lectures, in the afternoon and in the evening, the subject being in the afternoon *Heaven upon Earth*, and in the evening *The Apostolic Gospel*. There were fairly good audiences at each lecture, who listened to the lectures with great attention. On the 13th and 15th November brother Roberts, of Birmingham, lectured on the connection between the coming of Christ and the war now going on between Russia and Turkey, and on *The Kingdom of God on earth*, to follow the present order of things. Who are invited to inherit it? At night we had a tea prepared, to which all we knew to be interested were invited, after which brother Roberts delivered an address. We sincerely hope and trust that the seed which has thus been sown by the brethren may spring up and bring forth seed abundantly. There are several persons whom we know to be particularly interested, and we hope soon to be able to record their required obedience. We have been compelled to withdraw ourselves from fellowship with brother Watson, on account of his unscriptural conduct."

LICESTER.—Brother Yardley reports:—"On the 21st ultimo it was our privilege to immerse into the saving name, *EMILY DUNMORE* (22) (sister in the flesh to brother Dunmore), formerly connected with the Wesleyan body; also on the 5th inst., *ANN COLTMAN* (59), who nearly all her life has stood aloof from the apostacy, failing to see any consistency in its teachings. When she heard of the truth, it exactly met her case. She was struck with the harmony of its doctrines, and is now no longer in the dark as to the necessity of a resurrection, knowing that the righteous dead are in their graves and not in the realms of bliss beyond the glittering starry sky."

In another communication, bro. Yardley mentioned a visit from brother Hodgkinson,

of Norman Cross, who spoke to the edification of the brethren in the morning, and, in the evening, lectured acceptably on the "*Mark of the Beast*." He was followed shortly afterwards by brother Roberts, of Birmingham, who lectured on the nature of Angels and their relation to the present and future of the brethren of Christ."

LINCOLN.—Brother Richards, of Nottingham, reports an effort on behalf of the truth in this place at the cost of several brethren and sisters who have united in a joint subscription for the purpose. Lincoln, in time past, was one of the fields in which our beloved brother Dr. Thomas laboured, and in which the greater part of *Elpis Israel* was written. Three opening lectures were delivered in the Masonic Hall, on the 20th, 22nd, and 23rd November, by brother Ashcroft, to small but attentive audiences; his subjects were: 1st, *Why I left the Ministry?* 2nd, *The Nature of Man;* 3rd, *The New Birth*. The following criticism was inserted by the reporter of the *Stamford Mercury*—the most influential paper in the Eastern Counties—who was present at two, if not the whole, of them:

"Mr. Ashcroft, late of Birkenhead, finished his course of lectures, in the Masonic Hall, on Friday evening last, his subject then being '*The New Birth*.' The Christadelphians, to whose sect he now belongs, and to join whom he renounced £400 a year, are firm believers in Scripture, their interpretation of which, however, leads them to reject the doctrines of the Trinity, the immortality of the soul and vicarious punishment, and to believe in the resurrection of the body at the second coming of Christ, when his kingdom will be established on earth. The lectures are to be followed by preaching in the Corn Enchange on Sunday evenings."—*Stamford Mercury*, Friday, November 30th, 1877.

Brother Richards adds that the lectures are being continued as above stated, brethren from various ecclesias having arranged to take part in the effort; and he prays our Heavenly Father will further the work to His honour and glory, and desires the prayers of the brotherhood on their behalf. Considerable interest is awakened, and up to the present time (Dec. 10th) the prospect is very encouraging.

MANCHESTER.—Brother Smith reports:—"During the month we have had the addition of sister Taylor from Frome. We established a week night class for the investigation of Scripture difficulties, which we expect to be highly beneficial, not only to ourselves but also to the few interested strangers we can gather together."

MUMBLES.—Brother W. H. Jones reports the return of Sister Behenna to fellowship; likewise the company of brother J. P. Jones who delivered a lecture on Sunday, Dec. 9th. Subject: "*Has man a conscious*

existence between death and the resurrection?" to an interested audience.

PETERBORO'.—Brother Hodgkinson forwards a letter addressed to him by brother Royce, reporting the obedience of WILLIAM GROCOCK (24), formerly an attendant at the Church of England, and GEORGE COLBERT (28), who up to 1872 was a member of the Wesleyans. Both of them made the good confession on November 29th, and were, in consequence, baptised into Christ on the following evening, in the presence of several brethren. Brother Hodgkinson adds. "This makes 21 in all."

RIDDINGS.—Brother Kirkland, of Nottingham, reports for the ecclesia at this place the immersions mentioned in the communication from Codnor Park. He says the two sisters both came over to Nottingham, and were examined and baptized, Nov. 24th. These additions give comfort and encouragement to the brethren at Riddings, who had suffered heavy losses by removal. A number of the brethren in Nottingham have arranged to go over in turn on the first day to break bread with the brethren at Kiddings, and so to help them. They have resolved to keep the room on, and would be glad to have a lecture occasionally if there should be any brother able and willing to help them in that work.

SHEFFIELD.—Brother Boler reports that the brethren here have procured a new lecture room, which is quite an improvement on any they have previously had. It is the Lecture Hall of the People's College, Orchard Street. It will seat about 150 people, very central, and quite easy of access. The brethren commenced to meet in the new place on Nov. 18th. Brother Shuttleworth, of Birmingham, gave two lectures on the occasion. The Temperance Hall was engaged for the afternoon, the subject being, "Man Mortal, both soul and body." There were about 200 present. The attention was good. There were questions at the close. We had the second lecture in our own place, the People's College, the subject was The Two Comings of Christ. The room was comfortably filled, the audience appeared both surprised and much interested. It was an excellent lecture. At the close some very reasonable questions were asked, and the answers gave great satisfaction. The lecturing for the past month has been as follows:—Nov. 4th, Earth not Heaven, the promised inheritance of the Righteous.—(Brother Graham.) 11th, Jesus Christ, the Anointed of God.—(Brother Skinner.) 25th, Is Lazarus enjoying Eternal Happiness in Heaven, and the Rich Man suffering Eternal Torments in Hell?—(Brother Boler.) Dec. 2nd, The House of many Mansions.—(Bro. Skinner.) Brother Boler mentions a promising case which will be interesting to hear about if it comes to maturity

STOCKPORT.—Brother Waite reports:—"Brother Roberts, of Birmingham, visited Stockport on the 8th and 9th ult., and gave two lectures on "The Signs of the Times" and "Prophecy and the Eastern Question." On each occasion, our synagogue was filled, every seat being filled and some were standing. There appeared to be a great amount of interest manifested, with what result remains to be seen. We plant and water, but God giveth the increase. We have commenced a Sunday school (afternoon, from 2 till 4), and simultaneously therewith, we hold a Bible class for the brethren and interested strangers, in addition to our Thursday evening class, at which we review the various readings of the week, or such portions thereof as seem to call for special remark, according to the course of the *Bible Companion*, something like the Birmingham Saturday evening meetings. We strive to work, and that well, while it is called 'today.' Through evil and good report, we seek to be identified with the truth and with all who are not otherwise minded."

TAUNTON.—Bro. Veysey writes: "Since I last wrote, we have had a little increase occasionally in our First Day Evening Meetings, in our school room. Two have applied for baptism, and one has expressed herself ready for, although she has not yet formally asked it. On Nov. 25th brother Shuttleworth lectured in the Assembly Rooms on 'Heaven upon Earth.' The attendance was not at all equal to that at preceding lectures, but those present appeared attentive and earnest. A few strangers came to our Bible-reading on the following Tuesday, but we have not seen them since. On Dec. 9th bro. Boshier, Jun., spoke on Gal. v. The subjects for Dec. 16th and 23rd were 'Goodness, Grace, Glory: their relation to the past, present and future.' 'Christmas: its associations with the apostacy and the flesh! The great importance of the Messiah's birth in relation to salvation. The time of its occurrence proved from Scripture not to have been at this season.'

WARRINGTON.—An unsigned communication from this place (presumably from bro. Unsworth) states that the ecclesia has been strengthened by the removal of brother Dunn and family from Keighley to this locality. In connection with his arrival a course of lectures was commenced in October, brother Dunn giving the first on the Bible. Other lectures have been given by brother Dunn; also by brother Ashcroft, of Birkenhead, and brother Roberts, of Birmingham. There have been fair and attentive audiences.

NEW ZEALAND.

SANDHURST.—Brother Michael writes to announce the obedience of himself and his

WIFE. They were both immersed on the 20th of September last. They had never heard a word about the truth until about five months previously, when an old friend arrived from Sydney, N.S.W., and brought it with him, for which they feel very grateful.

UNITED STATES.

CHICAGO (Ill.)—Brother S. T. Norman writes: "Our brother E. O. Marlow, of London, Ont., in whose behalf I wrote to you a few days since, has passed beyond the need of present aid, having died on Nov. 28th, and thus ended all his troubles. As I wrote before, he has been a sufferer for years from sickness and poverty together, but notwithstanding this, he has been a zealous and earnest follower of Christ, delighting, in the midst of his afflictions, to think of the time when the promises of God should be fulfilled, and he should be raised up from the dust, to sit with the princes of his people. He has on more than one occasion expressed a desire for death to release him from his burdens, that he might rest until his life should appear with Christ, in a more joyous manifestation. He had been quite unable to earn a living by any kind of labour since 1871; and it was a source of great annoyance to him that he was compelled to receive pecuniary assistance from the brethren. He was for some years a member of the Chicago ecclesia, but moved to London (Ont.,) about four years ago, and there being no other brethren there—to his knowledge—he used to break bread alone, in memory of our Lord. He leaves a wife and several children to mourn his loss."

PLYMOUTH (Mich.)—Brother H. W. Hudson writes:—"I assisted a lady, very intelligent in the truth, in putting on Jesus Christ, in baptism, on Sunday, Nov. 4th, in the town of Brighton, in this state, 25 miles north west of this place. Her name is LYDIA E. TAYLOR. She saw one of her neighbours passing one day reading a Christadelphian tract. Says she, 'let me see what you are reading,' and so well pleased was she with its contents, that she began at once asking for more Christadelphian writings. The result was that after reading *Elpis Israel* and other writings of brother Thomas, and *Twelve Lectures*, that she became as enthusiastic in the truth as she had been a zealous Methodist for thirteen years."

VALLEY-SPRING (Texas).—Brother Banta writes:—"Brother S. H. Oatman is labouring in Hunt and Hopkins Cos. with good results. Six have put on the saving name

in those parts, all of whom manifest the true Abrahamic disposition. These brethren are all sound in the faith, as taught in the inspired oracles, and expounded in the Christadelphian writings, which will constitute in the future the basis of union among the true brethren of Christ in Texas. Among those who have been immersed into the sin-covering name are brother M. FISHER, husband of sister Fisher, whose obedience was announced at the gathering in Burnet Co., in 1875; Mrs. MOLLIE GATLIFF, wife of Dr. Gatliff, of Mason County, Texas, who seems to be looking into the truth himself; EMMA BOURLAND, daughter of brother and sister Bourland, of this Valley; brother W. H. MAGILL, of Burnet Co., father to sister Bourland; Mr. and Mrs. SMITH, of Llano, Texas; Mr. COLEMAN, of Kerr Co., Texas; Mrs. MAGGIE WOOLF, wife of brother Willie Woolf, and two or three others, names not remembered at present."

WASHINGTON (D.C.)—"On last Saturday evening, we immersed a young man, 27 years of age, by the name of W. C. SHAW, who resides in Charles Co., Md. The history of his case is quite interesting, and encouraging to those who are labouring to disseminate the truth. He visited our city about two years ago, and seeing our advertisement in the daily paper, he and his brother were attracted to our meeting. We gave them some tracts and the *Revealed Mystery*. We never heard or saw anything more of them until last Friday. He (W. C. Shaw) came to my workshop after he had had a diligent search for a Christadelphian (for he did not know where a single one lived) to immerse him into Christ. He said that after he and his brother left our hall, his brother threw his books away, but he kept his, though he did not investigate their contents until about 18 months afterward, and becoming interested, he was anxious to correspond with someone who understood the truth. Seeing brother C. H. Morse's address on one of the tracts, he put himself in correspondence with him, which resulted in his enlightenment; and not his only, but that of his BROTHER (who threw the tracts away), and their two WIVES. We have been invited to go to their residences to immerse these into Christ. Thus you see the truth has been planted in a section of our land which we have never seen, by spending a little money in printers' ink and paper. The truth, which was planted in Washington was watered by Rochester, and thus you see the result. If the brethren would be a little more generous for the truth, and a little more self-denying, greater results would probably be obtained."—Bro. Boggs.

The Christadelphian.

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

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

No. 164.

FEBRUARY.

Vol. XV.

JERUSALEM THE HOLY CITY.

BY DR. THOMAS.

“Jerusalem which is above is free, and is the mother of us all.”—PAUL.

THE Jeruselems of the Bible are first, one city in different states, and under divers constitutions; and secondly, the Glorified Body Corporate of the city in its glory, under its future Melchizedek Constitution.

In studying this subject, the following classification, we think, will greatly assist the reader in obtaining the mastery over it.

1.—That Jerusalem is first referred to in Scripture as Salem, which signifies peace. An individual supposed to be Shem, the second son of Noah, an ancestor of Jesus of Nazareth, and a righteous man, was then residing there as king and priest of the Most High God, possessor of heaven and earth. He was, therefore, styled “Melchizedek, melek salem,” or, king of righteousness, king of peace; that is, king of Jerusalem reigning in righteousness, priest of the Most High God. This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him, and received his blessing. These facts are suggestive in a high degree, especially in the light of the following testimonies—Gen xiv. 18; Isa. xxii. 1; Psalm cx. 4; Heb. v. 5-10; vi. 20; and the whole of chapter vii.

Jerusalem, the throne of God’s high priest, contemporary with Abraham, was to him a representation, or type, of the same city, when it should be prepared of God (Heb. xi. 16, 10) for his seed, the Christ, to reign there, as Melchizedec’s successor, after the resurrection of the saints. So that Abraham

will then be at once contemporary with his ancestor Melchizedec the First; and his descendant, Melchizedec the Second.

2.—That Jerusalem is next brought before us ecclesiastically, as under the Mosaic law. In the reign of David she was chosen to be Jehovah's habitation.—(Deut. vii. 5; 2 Sam. xxiv. 16, 18; 1 Kings viii. 29; 2 Chron. vii. 12; Psalm cxxiii. 13-17.) She continued under the Mosaic constitution till about 74 years after the birth of Jesus, when the state was abolished by the Roman, or Little Horn of the Goat, power.—(Dan. viii. 11, 24.) This was a period of 1,094 years from the foundation of the Temple. During this millennium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her children, or citizens, by virtue of the law; and is allegorically styled Hagar.—(Gal. iv. 25.) These children she was to lose; and after their loss, she was to be left alone.—(Isa. xlix. 20, 21; Matt. xxiii. 37, 39.) The children of the bondwoman, or of Hagar, Jerusalem, were "shut up into the faith" under the schoolmaster of Sinai, who could give them no title to the inheritance covenanted to Abraham and his seed. The sentence against them was, "cast out the bondwoman and her son." This the Roman power accomplished politically; and the law and the prophets spiritually: for "cursed," saith the law, "is every one that continueth not in all things written in the book of the law to do them;" and the prophets say, "the just shall live by faith." Hence, the law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse. Such was Jerusalem, the Harlot, which killed the prophets and built their sepulchres—the persecutor of Him that was of the Spirit.—(Isa. i. 21, 24.)

3.—We remark, thirdly, that there is a period in Scripture styled 'the times of the Gentiles,' (Luke xxi. 24); and answering to the symbol in Rev. xi. 2, termed 'the Court of the Gentiles.' The times of this court

extend to the resurrection of the saints, and the reappearing of the king of Israel. During this long period, Jerusalem is scripturally regarded as in her widowhood, or as a woman forsaken of her husband and children, a captive sitting upon the ground bewailing her desolate condition.—(Isa. liv. 4-8; xlix. 14-17; iii. 6.)

While the city is in her widowhood, and termed "forsaken," (Isa lxii. 4) as at the present time, a community exists, styled symbolically "the Holy City" (Rev. xi. 2); the woman a fugitive, but nourished in the wilderness, "Jews," &c.—(Rev. xii. 6, 14; ii. 9; iii. 9; Eph. v. 23.) This city is trodden under foot of the Gentiles, and will so continue to be until the time shall arrive for Jerusalem in Palestine to rise and shine; because her light is come, and the glory of Jehovah is risen upon her.—(Isa. lx. 1.) The symbolical "Holy City" consists of those who are "sealed in their foreheads;" who "keep the commandments of God, and have the testimony of Jesus Christ," "which is the spirit of prophecy;" and are of "the faith of Jesus."—(Rev. vii. 3; xii. 17; xiv. 12; xix. 10.) They are those who cannot endure impostors (Rev. ii. 1); who hate Nicolaitanism (verse 6); "who," says Jesus, "have not denied my faith" (verse 13); whose good works increase (verse 19); who are watchful (Rev. iii. 2, 3); who keep the word of Jesus, and deny not His name (verse 8); and who are not lukewarm.—(verse 15.) These are children of the free woman—"the children of the promise as Isaac was;" who by faith—by belief of what is promised in relation to Jerusalem in her future glory—"are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."—(Heb. xii. 22.) It is because they are come to these things by faith, and thereby lay hold of them, as the hope set before them in the gospel, that they are styled, "the Holy City;" which, after the resurrection and transfiguration of its

citizens becomes "the Holy City, new Jerusalem, prepared as a bride set in order for her husband—the Lamb's woman, that great city, the holy Jerusalem."—(Rev. xxi. 2, 9, 10; xix. 7.) Then, but not till then, upon every one of the citizens of the now down-trodden holy city, who shall be presented holy, and unblameable, and unprovable in God's sight (Col. 1. 22, 23), 'will Jesus write upon him the name of his God, and the name of the city of his God, new Jerusalem, which cometh down out of heaven from his God; and he will write upon him his new name, which no man knoweth saving he that receiveth it.—(Rev. iii. 12; ii. 17.) So that the present apocalyptic holy city, cleansed from all that now defiles it, will be transformed into a city in which there shall in nowise be found any one that defleth, or worketh abomination, or invents a lie; but they only who are written in the Lamb's book of life.—(Rev. xxi. 27.)

4.—But to return to the widowed, and momentarily-forsaken Jerusalem, oppressed by the Euphrateans, or Turks. We remark, then, in the fourth place, that when the times of the Gentiles, or the forty-two months of their oppression shall be fulfilled, Jerusalem will be redeemed. When that time, now so near at hand, shall have come, it will be said to her, by her Redeemer, "Awake, awake, stand up, O Jerusalem, which hast drunk at the hands of Jehovah the cup of his fury: awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."—(Isa. li. 17; lli. 1, 2.)

Here we have presented to us, ἡ *αὐτὴ* *Ἱερουσαλὴμ*, the exalted Jerusalem, rendered in the English version, 'Jerusalem which is above.'—(Gal. iv. 26.) It is sufficient to remark here, that it is stated in Parkhurst, that "the adverb *αὐτὴ* with

the article, is used as a noun denoting what is above, high, exalted."—Lex. When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world compared with what it is now, will be above, high, exalted. She will then correspond to the hope of those who now believe "the gospel of the kingdom." As under the law of Moses, which went forth from Sinai, she was allegorically the bondwoman Hagar; so under the law which is hereafter to go forth from Zion (Isa. ii. 3) she will be allegorically the free woman Sarah, the princess or queen, which shall be for nations; of whom also shall be kings of peoples.—(Gen. xvii. 16.) She is then "the mother of us all," both Jews and Gentiles, who now believe the promises, or "glorious things spoken" of her by the prophets and apostles.—(Psalm lxxxvii. 3.)

In a certain sense the exalted Jerusalem though not yet in being, "is" the mother of us all. Jerusalem is now "barren and beareth not," yet she hath now in dispersion many more children for the age to come than she could reckon before she became a widow and was forsaken of her husband—God. The obedient believers of the gospel of the kingdom, who shall be pronounced the "blessed of the Father," when Jerusalem is exalted, will be the royal municipality of the city—the New Jerusalem enthroned in the exalted Jerusalem, when "they shall call her the throne of Jehovah, and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem."—(Jer. iii. 17.) The exalted Jerusalem would be deficient of a principal element of her glory and power, if the New Jerusalem, or Christ and his glorified brethren and associates (Israel's Elohim) were not enthroned there as "the administration of the fulness of times."—(Eph. 1. 10.) The "heirs of the kingdom" do not claim Hagar, who gendered to bondage, for their mother. She was mother only to Jews, who became such by circum-

cision of the flesh. Neither do they claim the widow and God-forsaken Jerusalem for their mother; they abandon her to Turks, Papists, Protestants, Greeks, and non-Christian Jews. These are her lovers while divorced from Jehovah—paramours, with whom “the sons of the free woman” have no sympathy in faith, hope, or practice. Now, if Jerusalem in the past, nor Jerusalem in the present, be their mother, it is manifest that, if Jerusalem is to be their mother at all, it can only be in the future. This is the truth. Hence it is, Jerusalem as she shall be is the mother of us all, the Mother City of the Heirs of the Kingdom—the Metropolis of the Kingdom, when the time comes that the saints possess it, and the dominion, and the greatness of the kingdom under the whole heaven.—(Dan. vii. 22, 27.)

In those glorious days, Jerusalem will be the married wife, and the free and joyful mother of the free-born.—(Isa. liv. 1.) Abraham, Sarah, and their seed will be among the free—free from the bondage of sin and death. Her husband will be her builder and maker, even God—(Isa. liv. 5; Heb. xi. 10;) and ‘all nations shall flow unto it.’—(Isa. ii. 2); and bring their glory and honour to its princes, who shall reign for the ages of the ages.—(Rev. xxi. 26; xxii. 5.)

5.—We may remark, lastly, at this time, that the Palestine Jerusalem in her future relation to Jesus of Nazareth, the Great King of the Jews; his ancestors, Abraham, Sarah, and David; and his brethren the saints in general—as the “married wife”—will be under a constitution growing out of the covenants made with Abraham and David, and “the word of the oath,” and styled “the law from Zion: for “out of Zion shall go forth the law”—the law which proceeds from the Holy One of Israel for that nation (Isa. li. 4; Jer. xxxi. 33), and for which also the Gentiles shall wait.—(Isa. xlii. 4.) Thus the King of Israel is revealed in the Scriptures as the “lawgiver” not of Judah only, but of all nations. These

things being admitted, the following proposition is evident, namely, that the existing laws and constitutions of the nations are all to be superseded by a Divine Law which is hereafter to be proclaimed from Zion. Hence, the establishment of this truth will be fatal to all the superstitions and imperial, monarchical and republican politics of the world. Many direct testimonies can be adduced from the prophets and apostles to prove this. It is, however, in this place, sufficient to present the truth in this form.

Under the “law from Zion,” Jerusalem will be the mother city of all nations; for “all nations shall flow into it.” Rome is now the mother of Papal-dom; and Mecca of Mohammedom; but in the age, or world, that is coming, Jerusalem will be the mother of all, both Jews and Gentiles; for “they shall no more walk after the imagination of their evil heart,” (Jer. iii. 17) “and shall all call upon the Name of Jehovah, to serve Him with one consent,” (Zeph. iii. 9) inasmuch as “from the rising of the sun to the going down of the same, Jehovah’s name shall be great among the Gentiles; and in every place incense shall be offered unto His name, and a pure offering: for My name shall be great among the nations, saith Jehovah of armies.”—(Mal. i. xi.)

In Jerusalem, under the law from Zion, the name of Jehovah will reside; that is, Jehovah’s king will reign there as priest of the Most High God after the order of Melchizedec. “Art thou greater than our father Abraham?” enquired the Jews of Jesus. The answer is “Yes.” Abraham paid tithes to the king of Salem, who blessed the holder of the promises: and it is the less that is blessed of the greater. When Abraham beholds the priestly king of Salem on David’s throne in Zion, the king will bless “the friend of God,” saying, “Come thou blessed of my Father, inherit the city which hath foundations, whose builder and maker is God; and for which thou didst look when thou didst sojourn in this then promised

land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with thee of the same promise." Will not Abraham, then, who, being heir of the world then enters upon his inheritance for the first time, give him tithes of all? Will he not be as liberal to Melchizedec the Son as to Melchizedec the Father? And not to him only, but to all his seed? Yea to all; for Abraham refused to be made rich at the expense of his companions.

—(Gen. xiv. 23.)

But of the Melchizedec constitution of things in Jerusalem, there are many things to be said, hard to be uttered, seeing that the ear of the Nineteenth Century is dull of hearing. For when for the time it ought to teach, it needs to be taught the first principles of the oracles of God; being unskilled in the Word of Righteousness.—*Herald*, 1856.

BAPTIST PREACHERS AND THE GOSPEL.

DR. THOMAS describing in the *Herald* his visit to Toronto, in 1856, says:—"Before we visited the city, the Baptist preacher was sounded as to the feasibility of procuring his "church" for us to speak in? "Well," said he, "to be candid, I don't think it can be had. Dr. Thomas is evidently mad, which, of course, makes it impossible." But, it was suggested, is it an evidence of madness for a man to devote his whole time and talents to the study of the Bible; and to the teaching of what he believes to be its truth? "Well," he replied, "perhaps I am too fast in saying that he is mad; at all events, he preaches another gospel; that is certain, and cannot, therefore, have the house." We accept the issue. If the gospel the Baptists approve be the true gospel, we then do preach another; for there is no identity of faith and hope between theirs and that we exhibit to the world. One of these gospels, then, or both (on the supposition that neither was preached by Paul), and the believers and preachers of them, are accursed. If the Baptist gospel be Paul's, then that preached by us and all others contrary thereto, are false, and we accursed.—(Gal. i. 6-9.) There is no middle ground between error and "the truth." We are either right or wrong; and there are certain criteria by which the two may be easily distinguished; the following are

RULES WHEREBY SATAN'S MINISTERS MAY BE KNOWN.

1.—If the preacher of a gospel please men who do not understand the Scriptures, he preaches a gospel "after man;" and is not a servant of Christ.—Proof: Gal. i. 10, 11.

2.—If any man teach otherwise than Paul indicated, and consent not to the wholesome words of the Lord Jesus Christ, who preached the gospel of the kingdom; and to the teaching which is according to the mystery of godliness—he is proud, knowing nothing.—Proof: 1 Tim. vi. 3, 4; Heb. ii. 3; Matt. iv. 23; Mark xvi. 15, 16; 1 Tim. iii. 16.

3.—If a preacher do not "hold fast the form of sound words," he is not an apostolic teacher.—Proof; 2 Tim. i. 13; ii. 2; iii. 10, 14-17; Tit. i. 9, 12-15; 1 Pet. iv. 11.

4.—If a preacher speak in accordance with the principles approbated by the world, he is of that world, and not of God; for the world is at enmity with God and His truth.—Proof; 1 John iv. 5.; Rom. viii. 7; 1 John ii. 16.

5.—If a preacher speak not according to the testimony of Moses, the prophets, and the apostles, his teaching is infallibly wrong, and himself accursed.—Proof: 1 John iv. 6; Isa. viii. 20; 2 Pet. iii. 2; 2 John 9, 10.

Here are the five rules by which,

not we, but the sword of the Spirit, the word of God, "which is living and powerful, and abides for ever" (Eph. vi. 17; Heb. iv. 12; 1 Pet. i. 23) slays the pretensions of all the orders of priests, clergy and ministers of "Christendom" to be the servants of God, and the preachers of the truth. Their gospels are "after man"—after "the Fathers," Luther, Calvin, Arminius, Knox, Bunyan, Wesley, Swedenborg, Campbell, Joe Smith, Miller, Andrew Jackson Davis, the inventors of the Thirty-nine Articles, and such like. The disciples of these heresiarchs, unscripturally denominated "the church," make up the great bulk of "the world" they call "Christendom." As may be seen by the "characteristics of the apostasy" defined in this periodical,* their errors assume pretty much the same doctrinal form; so that the condemnation of one sect is the conviction of the whole. They none of them "consent to the wholesome words of the Lord Jesus;" neither do they hear the apostles; nor speak according to the prophets: therefore saith the word, they are know-nothings, their spirit is the spirit of error, and there is no light in them.

They pretend that they are called of God, as Aaron was, to be His servants and ambassadors to the world, and to sprinkle babes and sucklings in His name! But according to the five rules already recited, the word pronounces them accused impostors and blasphemers; and it is notorious to every student of any proficiency in that word, that God has never called them to any such mission.—At the last lecture certain questions were put to us concerning the nature possessed by Jesus at and before the time of his crucifixion. It was the old heresy prompted the questions, against which the apostles write so explicitly when speaking of those who denied that Jesus came in the flesh. The questioners imagined that the flesh of Jesus was a purer flesh than that which was common to all the Jews—that it was immaculate, and therefore not *σαρξ ἁμαρτίας*, *sarx*

hamartias, 'flesh of sin,' as it is styled in Rom. viii. 3. They considered that Jesus might have been "in likeness of flesh of sin," and yet His flesh not be "flesh of sin." They quoted various passages which testified to the sinlessness of his character, and applied them as testimony to the physical purity of His flesh, by which they made His flesh to be different from "flesh" of all mankind.

We fully admitted all that could be said about the sinlessness of his character; but rejected in toto their heresy about the immaculateness of his flesh. They did not seem to be able to discern the difference. The Jesus of their imaginations was immaculate in flesh and character; and therefore in the words of Paul, "another Jesus" than the Jesus preached of him. They appeared to think that they were conferring the highest honour upon him by making his flesh as little like that of his brethren as possible. One of our questioners was exceedingly voluble. He said all that he was able to say in two or three sentences; but, as if a stream of repetitions reiterating his opinion, were demonstration of the truth, he inflicted upon the meeting a perfect flood of verbiage. From existing indications, he might have swept on without exhaustion till midnight, filling the air with a volume of sound. We had, therefore, to shut off the inundation by closing the door of his mouth. We reminded him that instead of asking a question, he was extemporizing an interminable speech. The audience was there to hear and enquire from us; we to speak and explain to them, not for disputation, but for their information and consideration. Therefore, having said all he was able to say, he would be so good as to resume his seat, that others, if any, might enquire.

Having disposed of him, a preacher rose and asked if we considered the nature of Jesus were peccable? By "peccable" we suppose he meant able to sin. "Yes." Perceiving that this would have involved us in a labyrinth, which at that late

* See article, "Jehovah's Message to the World," appearing in the Nov. and Dec. numbers of the *Christadelphian*, 1877. The particular definition referred to will be found on pp. 580-81 Dec. number.

hour we could not have extricated ourselves from satisfactorily, we replied evasively that the Scripture not having proposed such a question, did not furnish a direct answer thereto. Under other circumstances we might have said, that Jesus was capable of doing many things which he did not do. That he did not sin, and would not sin, "because God's seed remained in him:" but, on the supposition of that seed, the truth,

not being in him, his nature was as capable of sinning as the first Adam's; else would not the temptation in the wilderness have been a farce? What merit would there be in a man not sinning, who was unable to sin? The excellence of the character of Jesus consisted in being able to sin, but refusing so to do—"obedient to the death of the cross, wherefore God highly exalted Him."—*Herald*, 1856.

THE QUEEN OF ENGLAND AND THE KINGDOM OF GOD.

BY DR. THOMAS.

WE were visited by several while sojourning in Toronto. One called to express his dissent from an expression applied by us to Queen Victoria, in common with "the powers that be." In defining the inheritance of the Christ as revealed by the Spirit, through his father David, in the second psalm, we had styled all who now possess the nations and the Holy Land 'usurpers of his inheritance.' He thought that this was inapplicable to Queen Victoria. She was a very pious and excellent lady, and in no way, he thought, to be regarded as a "usurper." We replied that comparing her Majesty with the other world-rulers of the day, who were all pious in their way, and professing great admiration and devotion to Jesus, she was, probably, the best among them—quite a decent and respectable lady. As an individual we had nothing to say for or against her, having no certain information concerning her; we suppose, however, that common report is correct, and that she is as estimable as he declared.

But this aside. Our argument had to do with her as the consitutional chief of one of the sin-powers of the world. As such, she claims to be the head of the Church of England and Ireland, absurdly styled the Church of Christ, and acknowledged as a branch thereof even by Dissenters. She legislates in spirituals, and decrees dogmas utterly subversive

to the truth; for *quod facit per alios, facit per se*. Besides making the word of none effect by her legislation, she allies herself with the basest of powers, "full of the names of blasphemy;" and is found aiding and abetting "the destroyers of the earth." She is the patron of Juggernaut; and endower of Maynooth for the manufacture of Jesuits, the enemies of God and man. She is sovereign over 200,000,000 of people, and will not surrender that sovereignty unless compelled by force of arms. She cannot be a Christian, and occupy such a position. She is of the world, and an incarnation of its principles. She is one of its friends, and a principal hierophant of its "poms and vanities;" which, however, by proxy, she promised to renounce at her rhanism; and by confirmation, when she professed to relieve her sponsors of the obligations they had assumed for her, she vowed to do it in her own behalf. Now, of such the Scripture saith, they are the enemies of God. Therefore it is written, "Love not the world nor the things in the world: if any one love the world, the love of the Father is not in him"—(1 John ii. 15): and again, "the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God."—(James iv. 4.) These testimonies are condemnatory of the Queen, the church of which she is the

head, and of all its bishops, priests, and deacons—of the old system called British. It is a power, like all others constituted of “the enemies of God.” Now God’s enemies in possession of the nations, be they monarchists or republicans, are possessors of what belongs to Christ; for it is written concerning him, “I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.” If a man occupy the possession of another, and build a house upon it, without being able to produce any other title-deed than successful violence, he is a usurper of the real owner’s rights. This is the case of the queen-power represented in the person of Lady Victoria Guelph. If Christ were to appear in Jerusalem to-morrow, she would not voluntarily surrender the sovereignty of the British Empire into his hands. If she were so disposed to do as an individual, her ministers, nobility, clergy, gentry and rich men, would not consent to it; and if she persisted they would compel her to abdicate, and would set up another, less scrupulous in her stead: for they would know that he would “send the rich empty away.” Because, therefore, this will be the policy of all the powers, it is decreed that Jesus shall break them with a rod of iron; and dash them in pieces as a potter’s vessel. Would He do this if the powers were not resistant usurpers of His rights and the rights of all His brethren? The fact of His having to take possession of His own by violence is proof that His rights are usurped and obeyed by His enemies, of whom the “pious and excellent” Lady Victoria is by birth, education, and position, one. If she would become a Christian, she must believe the gospel of the kingdom and name of Jesus Christ, and be immersed. There is but one way of salvation, for prince and beggar. She would then have practically to “renounce the pomps and vanities of this vain and wicked world,” as it reads in the prayer book of her church; which

would involve her abdication, and retirement into private and unfashionable life. She could no longer occupy the throne of Britain and Ireland; for the coronation oath requires her to maintain the existence and ascendancy of the Anglo-Hibernian Church “as by law established,” which no Bible-Christian could possibly do. A Christian on the British throne would decree the abolition of the establishment forthwith; and confiscate all its revenues to the improvement and benefit of the poor and needy. He would discountenance impostors, banish knaves and fools from his presence, and honour only the wise and good. There would consequently be found among his courtiers no incarnations of articles thirty-nine, or of the Westminster Confession of Faith; for they only would rejoice in the beams of his beneficence “who walked uprightly, and worked righteousness, spake the truth from their hearts, and did not violate their word.” Such an one upon the throne of Britain could only be maintained by Omnipotence; for those who surround that throne being the enemies of God, who rebel and seek the destruction of the ruler that should undertake to govern in His fear. The world may deem this doctrine uncharitable, and even insulting to majesty and its satellites. May be so; but what is that to us, who are not of the world; God’s word is the truth, and has no consolation for the disobedient, nor flatteries for the great. We came not to Toronto to do either; but to show the doctrine of the kingdom of God, which is to “break in pieces and subdue all other kingdoms, and itself to stand for ever.” The British is a great dominion; but its destiny, like all others, is to perish for ever, when “He shall come whose right it is to reign,” and “put down the mighty from their thrones.” Let majesty and its satellites take care of themselves; be it ours to believe and obey the truth, leaving loyalty to those “who mind earthly things.”—*Herald*, 1856.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 92.

“*Exhort one another daily.*”—PAUL.

THE prophetic oracle (Zeph. ii) read in our hearing this morning is fraught with lessons that do not lose their force with the flight of time, but become, on the contrary, the more needful as we prolong our stay in an evil world like that in which we dwell. Continuing contact with the world, we all know, is liable to have the opposite effect from that desired by Paul when he said: “Be not conformed to this world, but be ye transformed in the renewing of your minds.”—(Rom. xii. 2.) At first, when we become acquainted with the truth, the power of a new and enthusiastic ideal may keep us separate from the spirit and principles of the world; but as time goes on and the friction of life becomes more trying to endurance, and the resources of perishing human nature fail, that ideal is apt to lose power, unless nourished and cherished by that daily renewal of our acquaintance with the divine ways and thoughts which God has expressly provided for us in the voluminous oracles of His truth.

The particular portion of the Word before us this morning relates to defunct cities and peoples. It is none the less our property, however, for that. These things were written, not for the sake only of the places and persons primarily affected. Even the incidents that transpired so long ago as the exodus of Israel to the promised land under Moses, were written, Paul says, “for our admonition.”—(1 Cor. x. 11.) In this sense, the Scriptures generally—all the Scriptures—are “profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”—(2 Tim. iii. 17.) It is a very

unenlightened view of them that regards them merely as a historical record—merely as a literary monument of antiquity. This unenlightened view we have perhaps all shared, more or less, one time or another, in the days of our ignorance. Emancipated by the truth, we are enabled to recognise in them the living illustration and interpretation of divine wisdom, of which their historical form is but the effective accident.

The oracle before us is one of wrath, first against Israel, then against the Philistines, Moab, Ammon, Ethiopia and Assyria. The reason of the wrath is that which mostly concerns us. In the case of Israel, it is directed against “*the men that are settled on their lees, that say in their heart, The Lord will not do good, neither will He do evil.*” This class are said in Malachi (ii. 17) to have “wearing the Lord with their words,” in saying “Every one that doeth evil is good in the sight of the Lord,” and, “Where is the God of judgment?” Isaiah (v. 19) represents them as saying, “Let Him make speed and hasten His work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it.” In these delineations, it is not difficult to recognise a form of sentiment by no means uncommon in modern times. Men “settled on their lees,” well to do in circumstances and comfortable in the surroundings with which they have chosen to environ themselves, easily slip into the mood which is expressed in our day by the word Deism. They practically come to believe that there is no God. The Deity, according to their comfortable thoughts, is indifferent; creation is a huge machine which He works mechanically upon certain fixed principles, without

any discrimination of individuals or individual action. They think He takes no concern and probably has no knowledge of the ways of men, good or evil; that He leaves all things in general to work themselves out by a series of blind chemical adjustments in which the idea of Jehovah meting out good and evil and taking pleasure in one class and not in another, is excluded. This is the impression made by nature, which, as the platform of operations, is, doubtless, constructed upon the principle of fixed relation of forces, and men in general have a bias in favour of the notion that unsupplemented nature seems to favour, and are pleased to think that God takes no interest and exercises no control in the domain of human nature. In prosperity, this notion, favoured by natural bias, is liable to obtain the ascendancy, and to find expression in easy-going theories that minister to the comfort of healthy people in good circumstances.

Such theories receive indignant reprobation at the hands of the Eternal Possessor of heaven and earth. Speaking by the prophets, He declares that the well-to-do among His own nation wearied Him with their foolish sentiments on the subject; and His weariness, reaching at last the end of endurance, found terrible vent in the destroying judgment described in the following language: "Therefore, their goods shall become a booty, and their houses a desolation . . . I will bring distress upon men, that they shall walk like blind men because they have sinned against the Lord, and their blood shall be poured out as dust and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." "That day is a day of wrath, a day of trouble and distress, a day of wastefulness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

What God regarded with displeasure

then, we may be quite sure is no less displeasing to Him now, for He is unchangeable. He has revealed that however much appearances may teach the contrary, He attentively regards what is passing in the earth; that He taketh pleasure in those who fear His name and is angry with the wicked every day; and that, in due time, he will cause every responsible man to find according to his ways. Contrary as it may be to the philosophy of human brains, *alias* sinful flesh, He will finally do good to those who please Him by their affectionate interest in His ways and obedience to His commandments, and inflict unspeakable evil on those who regard Him not and presumptuously set at nought His appointments. Narrow-minded as it may seem to the philosophers, evil doers are objects of aversion to the Eternal Father of all; and the impunity they now enjoy is only the result first of the divine patience, and, secondly, of the fact that God hath appointed a time, not yet arrived, for judging the righteous and the wicked. No rational mind will, therefore, be guilty of the scoffing enquiry that wearied Jehovah in Israel, "Where is the God of judgment?" Rather will he solemnly ponder the words of wisdom by Solomon: "Though a sinner do evil a hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him. But it shall not be well with the wicked. . . . For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

As regards the Gentiles inveighed against in the portion of scripture read, their crime was of a different order, but one also common in our day. After describing the evils that would come upon them, the prophet says: "This shall they have for *their pride*, because they have reproached and magnified themselves against the people of the

Lord of Hosts. The Lord will be terrible unto them; for he will famish all the gods (or rulers) of the earth, and (as the final result) men shall worship Him, everyone from his place, even all the isles of the heathen." It is interesting to recollect that in these oracles of truth we have a divine view of human ways: a picture of the situation of things among men as they appear to God's eyes. It is here where their value lies: the insight they give us into God's views of men and things. As the children of God—constituted such by the obedience of the gospel—it is of the first importance that we should use all diligence to obtain and cherish such an insight. In fact the possession of it is the one thing that distinguishes the children of God from the children of the devil. Human literature reflects human views of the situation, and the student of this literature gets only the human view. We have to go to the Scriptures to get the divine view, and this view is in complete contrast to that which is popular with society in general. As Jesus says, "That which is highly esteemed among men is abomination in the sight of God."

The point is illustrated in the statement before us. Who among men in general would make it a crime that a man or a nation should be proud? and that they should reproach the people of the Lord of Hosts? Why, this is the characteristic of all polite society in our day. They are proud—oh, so proud! and it is considered one of the cardinal points of a true civilization to have and to cultivate pride. As for divine things and divine people, whether you understand the Jews nationally or the poor who are rich in faith, there is no richer theme of jest among them. The characters of Scripture and their imitators among the living alike come in for their mirth, and they are not considered to sin very grievously in having their joke on such topics. Yet scripturally viewed, they are

"sinners before the Lord exceedingly," and had need to tremble in the presence of the patient Creator of Heaven and Earth. Their pride and their scorning will evoke the appointed visitation in due time. It is written, "The Lord of Hosts hath purposed to stain the pride of all glory and to bring into contempt all the honourable of the earth;" and though His anger is held back against the appointed time, and men in their temerity make defiant use of the liberty God allows them meanwhile, the hour will arrive when the truth of His word will become manifest in the tempest that will strike confusion and terror into the hearts of His enemies, and bring their power in ruins to the earth. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day."—(Isa. ii. 11.) The perfect reasonableness of all this will be manifest to those who realise that man is a creature only permitted to live by the power of the Creator, and that no ground of pride or glory exists in the possession of privileges. Even the angels, "greater in power and might," vaunt not themselves, but veil themselves in the presence of the terrible Majesty and irresponsible power of the Eternal Self-existence filling heaven and earth, from whom they have derived their glorious attributes. How odious and unreasonable, then, are the airs and pomposities and insubordinations of "dust and ashes." Even human reason rightly applied can see this: how much more hateful must it be in the eyes of the Eternal, from whom nothing in heaven and earth is hid? How hateful it is we may learn from the silent and dreary desolation that prevails where once there flourished the busy, prosperous, and boastful communities of Phenice, Moab, Ammon, Idumea, &c., against whom Jehovah's anger was declared.

And if hateful then, is it inoffensive now? Can we walk through the streets

of the great towns that thrive in Britain without realising that the anger of God has equal cause to burn as in the days of old? This is an important question, for it bears upon a scriptural estimate of the ways of the world, and helps us to rightly shape our course as those who seek to walk as children of the light. Let us look at Nineveh, which is mentioned among the other objects of the divine displeasure. In the days of the prophet, she was a great city. She was not only the seat of military empire, but she was the centre of a thriving commerce. We learn this, not only in the declaration of Nahum (iii. 16), that she had "multiplied her merchants above the stars of heaven," but from the testimony of certain clay-burnt tablets just brought from Nineveh and landed at Liverpool and stored in the museum there. These tablets (nearly 3,000 years old) just dug up from the ruins of Nineveh, comprise the books of a certain firm whose transactions they record, and from which it transpires that a large trade was done between Tyre and Nineveh. These silent documents in stone, exhumed from the rubbish mounds where they have slept for ages, bring before us Nineveh in the days of her power—the day of her trade—the day of her bustling merchants—the day of her active, practical, thriving city life, when crowds thronged her streets like the Liverpool of to-day, and when, as now, under similar circumstances, the thing that seemed of least consequence was the purpose of Israel's God, spoken through Israel's prophets, and quietly recorded in Israel's holy oracles against the day of due fulfilment. The ruins themselves tell us of her architectural greatness—a greatness throwing modern cities into the shade. Birmingham is a mere collection of brick hovels compared with Nineveh with her spacious broadways and pillared edifices, where military power and mercantile importance held joint and powerful empire. We ask where is

Nineveh, where her glory? We have but to read the prophecy before us, as if it were history: "He will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows; desolation shall be in the thresholds: for He shall uncover the cedar work."

Living nearly three thousand years after the day of Nineveh's greatness, we are the witnesses to the truth of this prediction. Nineveh has disappeared from the path of commerce, where she once occupied a position supreme as London to-day. She is obliterated from the sphere of human greatness; she is wiped out of existence; she is no more. Nahum's words have been fulfilled: "the voice of thy messengers shall no more be heard." At the time these words were uttered, nothing seemed more unlikely; but the word of the Lord endureth for ever, and Nineveh has succumbed to its power.

"This is the rejoicing city that dwelt carelessly—that said in her heart, I am, and there is none beside me; how is she become a desolation—a place for beasts to lie down in." Are there no rejoicing cities in our day, dwelling carelessly—securely and boasting in their greatness, like Nineveh? Have we never heard that "Britannia rules the waves," and that "Britons never shall be slaves?" Have we never witnessed the roaring tempest of patriotism and seen the swelling waves of popular self-laudation and braggadocia? We have seen all this. We are surrounded by it. We have nothing to do with it. It is mere paganism; it is all of the flesh; it is nothing at the root but the foolish boast of the savage. The false prophets of the day call it "Christian patriotism," and many are carried away by the deceit; but in truth there is no such thing as

Christian patriotism, unless it be zeal for the land of promise. "Patriotism," so-called, is the mere glorification of the bit of earth's surface where you happen particularly to dwell, and the boasting in the privileges you happen to possess. What is there reasonable in this? The patriotism of Nineveh, the glorification of Ninevite institutions and interests brought Nineveh to perdition; and it will bring all other countries to the same end, and with them all who share in the unenlightened nonsense of the rejoicing cities that dwell carelessly.

What brother of Christ would be found in the ranks of patriotism, blowing the fleshly bubble of national pride? Only such an one as has not yet realised the calling to which he is called, which separates all brethren in every age from every "kindred and tongue and people and nation," and forms them unto God a royal priesthood against the day when He will, by Christ, break all nations with a rod of iron, and dash them in pieces like a potter's vessel. Such, in the day of their probation have nothing to do with the potsherds of the earth but to let them alone to their own strifes and their own toil in the fires of vanity. With John, their brother, they take high ground. They say "We are of God." They acknowledge themselves strangers and pilgrims in the world to which their coming captain has told them they do not belong. They refuse to be of it. They accept the consequences: the contempt of the rich; the opposition of the poor; the enmity of neighbours; the loss of

privilege; the deprivation of honour; exclusion from profit; exposure to loss and shame and poverty and suffering; yea, and death itself, if, in the will of God, such a result await the course of faithfulness. It is only for a time. The day of trial will soon be over. "He that overcometh" will abide for ever in the day of the new heavens and the new earth, when the present state of things and all the glory of it will have passed away like a dream. Of the meek, he will then inherit the earth. He will be no stranger in it, but will be one of its great and powerful and honourable ones, established on the unmovable foundation of immortality. He will no longer have to struggle with the mortifications of contempt and self-denial: every knee will bow to him as a constituent of the corporate Christ in all the earth, and all earth's plenty and delight will be at the disposal of his hand. He will no longer have to discipline himself from a dark day to day to a patient continuance in well-doing by the power of a faith in the word of God, enabling him to overcome the world: for the day of light and liberty and the open vision will have come; weakness will have given way to praise-inspiring strength; patience, to the delights of perfect joy; faith, to full, satisfying sight; toil and conflict, to the open award of the victorious wreath and a bountiful share in the glory, honour and immortality of Jehovah, manifest in the Son of David.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 171.

TRUE CHRISTIANITY.

THE true Christ of Old Testament

promise and New Testament history, is of the house or lineage of David, the heir to the throne and kingdom of Israel and the future King of the World.—(Rom. i. 3; Luke i. 32, 33.)

The true "Christendom" or Christ-dominion, is the whole earth in the time to come, when Jerusalem shall be the throne of the Lord, and when all the nations shall be gathered to it, as the centre and source of universal authority.—(Jer. iii. 17.)

The true "Christian age" is the "age to come" announced by Paul to the Ephesians (Eph. ii. 7.) when Christ comes back amongst men, he shall give to the world a righteous system of government, which shall bless all nations.—(Gal. iii. 8.)

The true "Christian times" are those yet future times spoken of by Paul (1 Tim. vi. 15), when Christ returned to the earth, shall shew forth (in the capacity of Immanuel) the glorious splendour of him who dwells in unapproachable light, who is the blessed and only potentate, King of kings and Lord of lords.

The true "Christian Sabbath" is "the rest that remains for the people of God;" in which the redeemed from amongst men shall be kings and priests in all the earth, and reign with Christ a thousand years.—(Heb. iv. 9; Rev. xx. 4.)

The true "Christian world" is "the world to come" spoken of by Christ and Paul (Mar. x. 30; Heb. vi. 5), when the whole earth shall be full of the knowledge and glory of the Lord, as the waters fill the great deep.

The true "Christian powers" are Christ and his resurrected brethren, when they shall conjointly possess "power over the nations," according to the promise—(Ps. ii. 8, 9; Rev. ii. 26; Dan. vii. 27.)

The true "Christian dispensation" is what Paul calls the "Dispensation of the fulness of times," when Gentle mal-administration shall give place to Divine rule, and divine results in all the earth.—(Eph. i. 10.)

The true "Christening" or Christing is the anointing received by the truth believed; and the baptismal adoption of such little children, unto the name and house of Christ.—(1 John ii. 27; John iii. 3-8.)

True "Christian burial" is more particularly the burial in water of believers of the gospel who have died to sin, by the which they become united to Christ.—(Rom. vi. 3, 4.)

The true "Christian country" is that which Abraham looked for (Heb. xi. 14-16), which is a future heavenly polity, to be established upon the land of promise, of which he was heir with Isaac and Jacob, and which he will inherit with Christ and

all the faithful at the resurrection.—(Mat. v. 5.)

True "Christian names" are such as the following: brethren of Christ, sons of God, heirs of the kingdom, children of the promise, strangers and pilgrims, Jews inwardly, true worshippers, ecclesia of the first-born, God's husbandry, living stones, children of light, saints in Christ Jesus, God's elect, royal priesthood, chosen generation, household of faith, body of Christ, children of the resurrection, epistle of Christ. &c.

The "true Christian divines" are the children of the resurrection, who will be equal to the angels, and all of them kings and priests and pastors after God's own heart, who shall feed the people with knowledge.—(Jer. iv. 15; Luke xx. 36; Rev. v. 10.)

A true "Christian church" is an association of gospel-called believers of the things concerning the Kingdom of God, and the name of Jesus Christ, who have all been baptized into his death for the remission of sins, and who all assemble around the memorial of his sufferings each first-day, for the purpose of up-building and purification, against the time when he shall come again, to bestow eternal life and inheritance in his kingdom, on all who have walked worthy of their high calling. The true Christian church discards both these terms, as inaccurately defining the position of those who, having separated from all the names and denominations have returned to the apostolic faith and practice. In lieu, therefore, of names which only identify the bearers with the corrupt and nominal profession of the worldings of our day, they prefer to be known by a description which distinguishes them from this entire apostacy, and also more correctly expresses the character of the true apostolic work as revived in our day—that name is Christadelphian ecclesia, signifying "called out" to be "Christ's brethren."—(Heb. ii. 12.)

The true "Christian evidence society" is Moses and the prophets, Jesus and the apostles.—(Ep. ii. 20.)

The true "Christian ministry" is the "ministering to the saints," one towards another, in the word of exhortation and in temporal succour; it also comprehends the uplifting of the truth for the alien, upon the principle of "Let him that heareth say come." The true ecclesia of the Deity are all ministers, and all clergy, seeing they are all God's lot and heritage.—(2 Cor. viii. 4; Rev. xxii. 17.)

The true "Christian philosophy" is the wisdom of the cross, which in other words is the "preaching of immortality through a crucified and risen Christ," and the joyful acceptance of the position of ignominy and social reproach, which the hope thus created brings upon all who on this account stand apart from the organized machinery of this evil world, waiting for the kingdom of God.—(1 Cor. i. 17-25.)

The true "Christian mission" is that which invites men to faith in the promises of God; and to repentance and baptism for the remission of sins; on the ground that Christ, who was crucified for sin, has been raised from the dead as the Almighty's assurance to all men that He intends in a now soon-coming day, to "judge the world in righteousness," and to "govern the nations upon earth" by Jesus Christ.—(Ps. lxxvii.; Acts xvii. 31.)

Genuine "Christian charity" is that highest and purest form of love of which human nature is susceptible, and which is generated by the truth, understood and affectionately embraced. It consists in kindness on the basis of the truth and for the truth's objects, and therefore done in the way the truth directs; for the true charity rejoices exclusively in the truth, and cannot, therefore, fellowship the designs of individual or organised iniquity.—(1 Cor. xiii.)

The true "Christian spirit" is the spirit of Christ, and the spirit of the apostles and prophets, which was a spirit of hate and hostility towards evil; and a spirit of faithful loving zeal towards the truth and all its uncompromising friends; and also, at the same time, a spirit of benevolent enterprize in all the interests which centre in Christ; and a spirit of the tenderest fostering compassion towards the helpless and needy of Christ's flock.—(Rom. viii. 9; James i. 27; John ii. 13-17.)

The real "Christian nations" are the nations contemporary with the existence of the kingdom of Christ, who shall receive the new law from Mount Zion; and shall be enlightened and made blessed in Abraham's gloriously exalted seed, the Christ.—(Isa. lx. 2; ii. 3.)

REFERENCE TABLET NO. 172.

DIVINE TESTS.

Jesus gave the Jews a sure test whereby

they might easily satisfy themselves of the truth of his representations; he said: "He who speaketh of himself seeketh his own glory: but he who seeketh His glory that sent him, the same is true, and no unrighteousness is in him." Tried by this rule Christ was a true prophet. It is also a principle which will yield reliable results where applied now.—(John vii. 18.)

The law supplied a test, which had the Jews applied to Christ they would have been bound to acquiesce in the claims which he put forth as founded in truth. He called their attention to this test in the statute which says that "the testimony of two men is true." "I am one that bear witness of myself, and the Father who sent me beareth witness of me." The argument was conclusive if they had been reasonable men; but they judged after the flesh.—(John viii. 17, 18.)

One of the tests which Jesus supplied to his disciples as a means whereby they might know for themselves the true from the false amongst professors, was the nature of the fruit which they bore: "by their fruits," said he, "shall ye know them"—a test which has done good service in our day, and will, no doubt, continue to be an unerring means of distinguishing thorns and thistles from vine and fig trees—try the fruit.—(Matt. vii. 16.)

The apostle John, in view of false teachers, who had gone out into the world, found it needful to furnish his "little children" with a test, by which they would be enabled quite readily to try these spirits, whether they were of God or not; so says he: "Hereby we know the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, but is the spirit of anti-Christ. The same rule is a safe one to work by now, for there is this peculiarity about apostacy, that it repeats itself; that which is now has been before, the same in essence, though may be, differing in the form it assumes.—(1 John iv. 1-3.)

Another test is supplied by John, who says again, "hereby we know the spirit of truth and the spirit of error." In this case, the knowledge was to be acquired upon the following principle, viz.: "They," says he (i.e. the errorists), "are of the world, therefore they speak of the world, and the world heareth them." "We," says he, "are of God, he that knoweth

God heareth us (the true apostles), he that is not of God heareth not us.' Now what can be plainer than this, which was written not alone for John's time, but for ours also, that we might have our eyes open to the subtleties of "those who live in error," who, as beforetime, so now, are to be discerned by their worldly policy.

Another infallible test of discipleship is before us in the fact noted by John, namely, that the devil's children live in sin and open disregard of the commandments of Christ; but that, on the other hand, the true children of God may be known by a manifest course of righteousness, dictated by the love of the truth.—(1 John iii. 7-10.)

Isaiah also gives us a means of testing and ascertaining the true nature and value of what men may say and do; says he, "To the law and to the testimony—if they speak not according to this Word, it is because there is no light in them. Here is given the true reason; the word is the light, therefore whoever speaks away from this is but a lamp without oil and devoid of any illuminating combustion or power of enlightenment in divine ideas.—(Isaiah viii. 16.)

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REFERENCE TABLET No. 173.
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FUTURE *versus* PRESENT.

What is currently known as "orthodox religion" erroneously affirms that the following things are or ought to be matters of present experience and attainment; or that they are things concerning which we ought to believe that it is proper they should exist now; hence they believe in a

Present salvation.
Present immortality.
Present kingdom of God.
Present reign of Christ.
Present judgment (at death.)
Present heaven for believers.
Present hell-fire for the ungodly.
Present rewards and punishments.
Present Spirit-birth.
Present realization of the promises.
Present priesthood on earth (Roman Catholics and Church of England).
Present inheritance.
Present resurrection (Swedenborgians).
Present Church and State.
Present state of peace on the earth (the Friends).

Present sinlessness.
Present coming of Christ (at death.)
Present worldly well-being
Present conversion of the world.
Present Church-militarism.
Present glory and honour.
Present inspiration of the Spirit.

The Bible teaches that all these things are, properly speaking, in the future, and therefore, at present matters of promise and hope to be rejoiced in prospectively, as the portion of those who overcome; or, on the other hand, they are the wholesome "terrors of the Lord," in reserve for those who having known the way of truth, turn aside to folly. So a true and just conception of the divine purpose as revealed, leads to a complete reversal of the picture, and a corresponding change of mind to the scriptural position which is emphatically one of waiting for

Future salvation.—(Rom. xiii. 11.)
Future immortality.—(Rom. ii. 7, 16.)
Future kingdom of God.—(Rev. xi. 15.)
Future reign of Christ.—(Rev. xx. 4.)
Future judgment.—(2 Tim. iv. 1.)
Future heaven for the accepted.—(Rev. xxi. 1, 4.)
Future hell fire.—(Matt. xxv. 31, 41.)
Future rewards and punishments.—(2 Thess. i. 7-10.)
Future Spirit birth.—(Luke xx. 36; 1 John iii. 2; Phil. iii. 20, 21; Gal. vi. 8; 1 Cor. xv. 46.)
Future realization of the promises.—(Rom. iv. 13-18; Heb. xi. 13.)
Future priesthood on earth.—(Rev. v. 9, 10.)
Future inheritance.—(Matt. v. 5; Rev. xxi. 7.)
Future resurrection.—(Rev. xi. 18.)
Future Church and State.—(Rev. xx. 4.)
Future state of peace.—(Matt. x. 34, with Isaiah ii. 4.)
Future absence of sin in the constitution.—(Luke xx. 36; Rev. xix. 8; 1 John i. 8.)
Future coming of Christ.—(Matt. xxvi. 64.)
Future well-being on the earth.—(Psalm xxxvii. 11; Isaiah lv. 12; lxvi. 10.)
Future conversion of the world.—(Zeph. iii. 8, 9; Luke xviii. 8.)
Future military attitude of Christ's brethren.—(Psalm cxlix. 6-9; Rev. ii. 26, 27; xix. 11-15.)
Future glory and honour.—(Rom. ii. 7, 16.)
Future possession of the Spirit.—(Heb. vi. 5.)
The Bible shows us, however, that there

are present aspects to some of these things which it is but too usual to ignore, or displace from the position of prominence given to them in the Scriptures. The connection between the aspect referred to is the connection there is between heirship and inheritance, or between sowing and reaping, or between faith and sight; and, therefore, when scripturally understood, it is a most important feature in its place, and which cannot be left out of account without seriously imperilling our salvation. Some of these present bearings enjoined upon our attention in the Scriptures as essential to final acceptance are as follow:—

- Present obedience.—(1 Pet. i. 14.)
- Present holiness.—(1 Pet. i. 15.)
- Present humility.—(James iv. 10.)
- Present diligence.—(2 Pet. iii. 14.)
- Present temperance.—(1 Cor. ix. 25.)
- Present patience.—(Heb. x. 36.)
- Present watchfulness.—(Matt. xxiv. 42.)
- Present labour.—(John vi. 27.)
- Present sacrifice.—(Rom. xii. 1; Phil. iii. 8.)
- Present faithfulness.—(Luke xvi. 10, 11.)
- Present crucifying of the desires.—(Gal. v. 24.)
- Present tribulation.—(Acts xiv. 22; Luke vi. 21.)
- Present thankfulness.—(Col. iii. 15.)
- Present acceptance of evil.—(Matt. v. 39.)
- Present isolation.—(Luke xiv. 33; 1 Pet. ii. 11.)
- Present reproach.—(Heb. xi. 26.)
- Present endurance.—(Matt. x. 22.)
- Present well-doing.—(1 Pet. ii. 15.)
- Present reading of the Scriptures.—(1 Tim. iv. 13; Isaiah xxxiv. 16.)
- Present prayerfulness.—(Rom. xii. 12.)
- Present hospitality.—(Rom. xii. 13.)
- Present bountifulness.—(2 Cor. ix. 6.)
- Present purity.—(Matt. v. 8.)
- Present assembling together.—(Heb. x. 25.)
- Present seed-sowing.—(Gal. vi. 6-10.)
- Present companionship with the poor of this world.—(Luke xiv. 18; vi. 20; xiv. 13; James ii. 5.)
- Present warfare with sin.—(2 Cor. x. 4.)

REFERENCE TABLET NO. 174.

THE WAY TO DO IT.

- Exhort. with doctrine.—(2 Tim. iv. 2.)
- Love, with purity.—(1 Pet. i. 22.)
- Give, with liberality.—(Rom. xii. 8.)
- Reprove, with long-suffering.—(2 Tim. iv. 2.)

- Run, with patience.—(Heb. xii. 1.)
- Rule, with diligence.—(Rom. xii. 8.)
- Work, with quietness.—(2 Thes. iii. 12.)
- Instruct, with meekness.—(2 Tim. i. 15.)
- Watch with perseverance.—(Eph. vi. 18.)
- Labour with might.—(Ecc. ix. 10; Col. iii. 23.)
- Eat with thanksgiving.—(1 Tim. iv. 3.)
- Sing praises with understanding.—(Psa. xlvii. 7.)
- Shew mercy with cheerfulness.—(Rom. xii. 8.)
- Read the word with trembling.—(Isaiah lxvi. 2.)
- Resist the devil with steadfastness.—(1 Pet. v. 9.)
- Feed the flock willingly.—(1 Pet. v. 2.)
- Strive lawfully.—(2 Tim. ii. 5.)
- Live peacefully.—(Rom. xii. 18.)
- Pray in faith.—(James i. 6.)
- Walk in love.—(Eph. v. 2.)
- Rejoice in hope.—(Rom. xii. 12.)
- Minister in God's strength.—(1 Pet. iv. 11.)
- Obey in singleness of heart.—(Col. iii. 22.)
- Speak according to the oracles.—(1 Pet. iv. 11.)
- Seek life by well doing.—(Rom. ii. 7.)
- Pass the time in fear.—(1 Pet. i. 17.)
- Do all things without murmuring.—(Phil. ii. 14.)

REFERENCE TABLET NO. 175.

SPRAY FROM THE WATER OF LIFE.

The Lord's prayer may be equally divided into the things concerning God, and the things concerning His children, thus: "Our Father," "our bread," "our debts," "our evil," "our temptations;" and on the other hand: "Thy name," "Thy kingdom," "Thy will," "Thy power," "Thy glory."—(Matt. vi.)

For specifications of the qualifications necessary to the inheritance of the kingdom, see David's list (Psa. xv.; xxiv.); Isaiah's list (Isa. xxxiii. 14-17); Micah's list (Mic. vi. 6-8); Zechariah's list (Zech. viii. 16, 17); Christ's list (Matt. v. 3-12); Paul's list (Gal. v. 22, 23); Peter's list (2 Pet. i. 5-8); and James's list (Jas. i. 27.)

God's law is perfect, His testimonies sure, His statutes right, His commandments pure, His fear clear, and His

judgments true. They make wise the simple, rejoice the heart, enlighten the eyes, warn the unwary, and endure for ever. They are more precious than gold, more pure than silver, sweeter than honey, hotter than fire, heavier than a hammer, and sharper than any two edged sword.—(Psa. xix. 7-11; xii. 6; Jer. xxiii. 29; Heb. iv. 12.)

The following is a form of blessing used in the time of David (Psa. xx.), arranged after the order of Aaron's blessing. It reads thus:—

The Lord hear thee in the day of trouble.

The Lord defend thee.

The Lord send thee help from the sanctuary.

The Lord strengthen thee out of Zion.

The Lord remember all thy offerings.

The Lord accept thy burnt sacrifice.

The Lord grant thee according to thy heart.

The Lord fulfil all thy counsel.

The following is what David realized in God in connection with his deliverance from Saul and all his enemies.—(2 Sam. xxii.) The divers aspects of the Divine goodness in which he was led to rejoice may be arranged in order, thus:—

The Lord is my rock.

The Lord is my deliverer.

The Lord is my fortress.

The Lord is my shield.

The Lord is my salvation.

The Lord is my high tower.

The Lord is my refuge

The Lord is my Saviour.

The Lord is my strength.

The Lord is my lamp.

Jesus gives the following description of the Jewish spiritual leaders of His day: he publicly indicated them as hypocrites, blind, pretenders, devourers, dead bones, iniquitous, serpents, vipers, extortioners, incontinent, fools, whited sepulchres, and unclean. And in speaking of the just judgment to which they had rendered themselves amenable, he expressed it in the following three significant words—hell, desolation, condemnation.—(Matt. xxiii.)

One of the charges against Israel by Hosea, was that she had said "I will go after my lovers, who give me my bread, my water, my wool, my flax, mine oil, and my drink." Jehovah said to her, "she does not know that I gave her corn, and wine, and oil, and silver, and gold." Therefore said Jehovah, "I will take away my corn, and my wine, and my wool, and my flax."—(Hos. ii. 5-9.)

Our responsibilities are just the measure of our privileges; to whom much is given much will be required; and neither may those least blessed hope on that account to escape the rendering of a statement of what they have done with the little with which they have been entrusted.

WRESTLINGS,

IN WHICH AN ABRAHAMIC SOJOURNER ENGAGES ON VARIOUS SUBJECTS WITH
VARIOUS ADVERSARIES: SOME FRIENDLY AND SOME NOT.

NO. 4.—THE WORK OF THE TRUTH AND ITS OBJECTS.

Enthusiastic Enquirer—who has read several Christadelphian works, and becomes convinced of the truth without personal intercourse with anyone—(*enters Sojourner's office*). Is it here where Christadelphian works are to be had?

Sojourner.—Yes.

E.E.—Are you Mr. Sojourner?

Sojourner.—Yes.

E.E.—(*extends his hand*). Why I am glad to see you. (*Shakes Sojourner very heartily by the hand*). I have had such a job to find you.

Sojourner.—Indeed! I am sorry.

E.E.—I have; and I may as well tell you I have a crow to pluck with you on the

subject, as the saying is. I think you are to blame—decidedly to blame. It relieves me to tell you so, and I hope you won't be offended.

Sojourner.—I think I won't be offended. I am accustomed to hard words. But what do you think I am to blame about?

E.E.—The very poor arrangements there are for letting people know about the truth.

Sojourner.—I do not quite understand you.

E.E.—Why, here I am; I live in the neighbourhood of London, and I have got hold of the truth by the merest chance. I haven't to thank any Christadelphian for it. I happened to see a placard posted up in a provincial town—not in London, mark you;

and but for this I should have been left in darkness till the present moment. How do you think men and women are to be saved if there is no one to enlighten them?

Sojourner.—You take the thing very warmly.

E.E.—I do, and I ought, and you ought. It is something to be warm about. Here is the world lying in midnight darkness, yet there are such poor arrangements to show the light, that a poor benighted wanderer like myself has to go to a provincial town and see a placard in a perfectly casual manner before he can know anything about it!

Sojourner.—It looks very bad, but are you not hasty in blaming anybody for it?

E.E.—Why, who can be to blame but those to whom God has given the truth in His providence? Ought they not to be a city on a hill that cannot be hid?

Sojourner.—Perhaps they are not so much to blame as you think when all the facts are known. I like your enthusiastic view of the case, but facts must guide and sober our decisions.

E.E.—I know of no facts that can justify so glorious a thing being kept so completely in a corner. Why, it affects every man and woman in the world more than how they are to get their living, and yet you take the matter so quietly, that by the merest chance I came across your books, and then I had the greatest difficulty in hunting you out or getting to know anything about you. I went to your depôt in London and found it had removed, but there had been no public announcement of the removal, and nobody could tell me anything about it. They thought I might get to know something at Birmingham, so I came, and here I am, but not without much asking here and there. Somebody must be to blame for such perfectly poor enterprise in such a vastly important affair.

Sojourner.—Your enthusiasm is quite refreshing; but I feel certain a little more acquaintance with the matter will cool your feelings and even change them. Perhaps you would wonder that so much has been done; that is presuming you are a reasonable man? (*looking enquiringly at E.E.*).

E.E.—I hope I am reasonable. I try to be so. I know I am a little ardent.

Sojourner.—Ardour is so very scarce in relation to divine things, that it is easy to bear with it when it shows itself, even if a little excessive; but it is possible for ardour to blind the judgment and lead a man to erroneous conclusions.

E.E.—No doubt, no doubt; but I think a man is more liable to err in a matter of this sort from want of ardour than from too much of it.

Sojourner.—I won't deny that; but in the present case it is too much ardour that is the matter, or rather ardour unregulated by

correctness of view.

E.E.—You think so? Well, I am open to correction.

Sojourner.—Who posted up the placard that first drew your attention to the truth?

E.E.—I don't know.

Sojourner.—If you did know, perhaps you would discover that it was one of those you are blaming who in that case has proved to you a city on a hill that cannot be hid.

E.E.—I believe it had no connection with your people in any way; but even if it had, I don't see that it would mend the matter: only to think that my knowledge of the truth should have to depend upon that one bill! Why, a shower of rain might have washed it off, or the bill poster might have had an accident before he put it up, or I might have turned down a different street and never seen it.

Sojourner.—But none of these things happened, you see. The bill was there for you to see.

E.E.—Yes, but is it reasonable that my acquaintance with such an important matter should have depended upon a trifle like that? The matter should be so broadly and conspicuously and constantly before the public that no earnest man could miss seeing it.

Sojourner.—What do you mean by "broadly and conspicuously and constantly before the public?"

E.E.—I think that is tolerably expressive of my meaning. I don't know that I could make it clearer than that.

Sojourner.—I want to know what means you would adopt to keep the truth "broadly and conspicuously and constantly before the public." Come to particulars. Give me your idea.

E.E.—Well, there ought to be a lecturer in every town, or every town ought to be visited very frequently by a professional lecturer, and there ought to be bills of his lectures constantly on the walls, and advertisements in the papers. Then you might have an incessant distribution of tracts and pamphlets.

Sojourner.—It seems to me you cannot have had much experience of such work.

E.E.—Experience! Don't raise the bugbear of "experience." That is what my friends used to constantly harp on in my old connection. I say it is a shame to raise any such worldly-minded obstacles in the way of a great and Divine work like this.

Sojourner.—But, my dear friend, listen to reason.

E.E.—I consider I have reason on my side.

Sojourner.—Let me see if it is so.

E.E.—Well?

Sojourner.—You consider you have found the truth?

E.E.—Thank God, I do.

Sojourner.—Well, suppose you were the

first that had found it—somebody had to be first, you know.

E. E.—Well?

Sojourner.—What would you have done to make it known?

E. E.—I would have done the best I could.

Sojourner.—Come to particulars: would you have had a lecturer in every town?

E. E.—(timidly smiling).—Well, of course, that would have been impossible.

Sojourner.—Would you have visited every town and kept the walls constantly placarded and the papers advertised of your lectures?

E. E.—I don't know what I might not have done. I might even have done that if I had had an independent income.

Sojourner.—But deal with the case as it stands. I gather from your remarks that you are not in the possession of an independent income?

E. E.—No: thank God for that! I read in my Testament that God hath chosen the poor, rich in faith.

Sojourner.—Very well, being poor, how would you have made the truth known?

E. E.—I think I see where you are leading me.

Sojourner.—Never mind; an honest man never objects to be led to a full test of the truth. Would you have distributed tracts and pamphlets broadcast; would you have hired halls, and blown the trumpet, and kept the truth "broadly, and conspicuously, and constantly before the public?"

E. E.—Of course I could not have done so. I would have done the best I could.

Sojourner.—What would that have been?

E. E.—Well, as a working man, it could not have been much. I might have engaged a room and given addresses on Sundays, and put out bills and advertisements, perhaps, for the people to come.

Sojourner.—A room, and bills, and advertisements every week would be a heavy expense to a working man, wouldn't it? It would make rather a large hole in a week's wages?

E. E.—Well, when I think of it, it would. I would have done the best I could, at all events, and no doubt I would have got help by and bye.

Sojourner.—Well, let us suppose that by a great stretch, you had been able to keep the room open and to lecture every week, what would you have thought if somebody finding the truth in London, through one of the bills you had put out, had come to you and scolded you for doing so disgracefully little?

E. E.—(smiles). Well, I should have been pleased in one way.

Sojourner.—Should you have thought him justified in condemning you for doing the best you could?

E. E.—I see where you are driving.

Sojourner.—Should you have thought him a practical man if he had urged you to visit every town and keep the truth "broadly,

and conspicuously, and constantly before the public?"

E. E.—Ah, but you see, the cases are very different. I should have been a private individual, without anything in my power, whereas, as I understand, there is a large machinery in your hands for the publication of the truth.

Sojourner.—The cases are not so different as you imagine. There is a larger machinery now than there once was, because there once was none; but you are evidently under an erroneous idea as to the present extent of that machinery. The arrangements you have advocated would require a princely revenue—equal at least to that enjoyed by the Universities, whereas the truth has no revenue for disposal in that way whatever. What is done in the way of room hiring, bill posting, tract distributing, &c., is done by the spontaneous small weekly offerings of the poor people who have received the truth, for God hath chosen the poor, as you said a moment ago.

E. E.—But there must be something more than that. Where do all these books come from?

Sojourner.—The printer produces them.

E. E.—Yes, but who pays the printer?

Sojourner.—The purchasers of the books.

E. E.—Well, of course, in the long run, that is true of all books, but who pays the printer meanwhile?

Sojourner.—He is not paid meanwhile.

E. E.—Do you mean that you owe him for them?

Sojourner.—No, I don't.

E. E.—I don't understand you.

Sojourner.—They are his property. I merely sell them for him. He chooses to print them at his own risk, and wait the sale. We have a written agreement to that effect. Virtually, this office is his warehouse.

E. E.—Do I understand that the printer is a Christadelphian then?

Sojourner.—No he is not; he prints with business objects purely, and places the books in my hands to turn into money for him.

E. E.—It is a very extraordinary affair.

Sojourner.—It is, no doubt, an unusual business arrangement, but I do not see how, in the absence of it, the publication of the truth that has been accomplished could have taken place. It has been God's providence for the work. As I have said, the truth being in the hands of the poor, had no capital at its disposal. They began by doing the best they could. That was very insignificant, but one thing led to another till things assumed their present form. Thus, in a peculiar sense, so far as the truth has been served in our day by publication, God has made use of "things that are not."

E. E.—I begin to feel I have made a mistake.

Sojourner.—A natural one, Mr. Entusi-

astic Enquirer, I will admit. You would judge the look of things with us by the rules applicable to public affairs in general, whereas these rules are not at all applicable. We are, in fact, a number of poor people whom God has enabled by a variety of providential occurrences to do that with nothing, which in ordinary circumstances requires capital and public favour. We are still busy doing the best we can as opportunities enlarge, and we mean, with the permission and help of God, to continue in the line of this activity while the Lord is absent or life lasts, without aiming at anything in particular beyond the doing of our duty in the publication of the truth, and in promoting the comfort and well-being of all who make themselves its friends. Christ has required this at our hands, in the instructions left by the apostles. This is our reason and our only reason for what we do. It is a hard work and often discouraging work, conducted without business objects and yielding at present but little that is gratifying to human feelings. Some people, not seeing the motive, call it madness; but there is a method in the madness capable of a very distinct and rational defence. Of all the scolds to which we are exposed, the scold for not doing more for the truth is at once the most unprecedented and the most easily endured.

E.E.—I see I made a mistake there: but I don't quite agree with the idea of aiming at no particular result. I think we ought to aim at the salvation of the people. Just think of the myriads perishing around us.

Sojourner.—That reminds me of one of your remarks to which I intended raising an objection. You said this matter of testifying for the truth affected every man and woman and child as much as their livelihood, or something to that effect. While in a sense that is true, there is another in which it is not so, as you will come to see if you progress in the knowledge of the Scriptures.

E.E.—In what possible sense is it not true?

Sojourner.—Well, let us take an illustration. You recollect that Jesus sent out the twelve to preach the gospel during his lifetime. Now, observe what He said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—(Matt. x. 5, 6.) He also said to the Syro-Phœnician woman: "I am not sent but unto the lost sheep of the house of Israel."—(Matt. xv. 24.) Now, at that time there were millions of Gentiles in the world, and while, in a sense, the mission of Christ to the world affected every man, woman, and child of them (that is, it would have been a very important matter for them to be included in the work of Christ), here is a sense in which Christ declared that

work had no bearing on them. He forbade his disciples to go to them.

E.E.—I confess I had not thought of that. It seems a difficulty.

Sojourner.—There is no difficulty in it when you realise the nature of man and the nature of God's purpose in Christ. The difficulty belongs to the ideas that have been implanted by the false theological dogmas of the age. According to those dogmas man is immortal, and in danger of eternal damnation in hell, and the business of salvation is to deliver, at least some, from the terrible hereditary destiny to which, otherwise, they must become victims. In this view, of course, the gospel becomes as much a matter of universal concern as food and fresh air, and the preaching of it an affair of that terrific urgency exemplified in certain kinds of revival raving. But in that case it would be impossible to understand why the bulk of mankind were left out of the sphere of all spiritual operations whatever prior to the "Christian era," as it is called. Surely, if men are immortal and in danger of an eternal hell, they needed saving as much then as after. Then we are at a loss to understand on that hypothesis why, even now, the facilities for enlightenment should be so limited and feeble that the vast majority of the human race has never even heard of Christ, and those who have, are so uninfluenced by their knowledge.

E.E.—How does the truth meet that difficulty, for such it certainly seems to me?

Sojourner.—Well, in the first place, it shows us man as a flower of the field, flourishing for a day, and then disappearing—not in a hell of torture, but in a grave of real death. When men are dead, there is no suffering or even sense of deprivation to contemplate. They are as much beyond the sphere of both ideas as they were before they came into existence. When, therefore, we look at generations of men, coming and going without light, we simply see the sovereign dispensation of death, because of sin. Death hath passed upon all men, and to dust they return. There is none of the difficulty in this that is connected with the idea of their departing to a state of suffering. They come from darkness and go to darkness. "All flesh is as grass." "All nations before Him are as nothing. They are counted unto Him less than nothing and vanity."

E.E.—But why should some have the offer of life, and the great bulk pass away without such an offer?

Sojourner.—The great majority are not capable of receiving it, you know. The great majority of the human race at the present moment are barbarians, and even in England, where barbarism is supposed to be extinguished, the great bulk of the people are destitute of the qualities that Jesus speaks of in the parable as the good soil for

the good seed—the honest, and understanding, and good heart. You remember what He said about not casting pearls before swine, and about His disciples being as sheep in the midst of wolves. This leads to the second element in the explanation. God's purpose is not merely to save men, but to fill the earth with His glory; that is, to bring earth's inhabitants at last to say with intelligence and sincerity, "Thou hast made all things, and for Thy pleasure they are and were created." Human perdition came by the upsetting of this principle; and human salvation is strictly subordinated to its restoration. No man can be saved who does not give God glory in the way He has appointed. This is the guiding principle of the plan. Now, the working out of such a plan requires the very thing that strikes you as a difficulty. It requires the existence of passing generations of mortal men who have no understanding and no hope. The plan is to make a selection of those who please God in each generation of mankind, and to raise them from the dead at a certain time and glorify them together. It is revealed that men can only please God by faith and obedience under trial. Now these God-pleasing conditions require for their exercise and exhibition a time of ascendant evil, such as at present exists. Such a state of things, so far from being a difficulty, is in fact part of the plan. An invitation has come by the gospel—an invitation to faith and obedience, not with the idea of "converting the world," according to the popular phrase, but to "take out from among the Gentiles a people for the name of God," (Acts xv. 14), a people who, when taken out, are "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9), "a peculiar people, zealous of good works."—(Titus ii. 14.)

E. E.—But I understand the invitation is for all?

Sojourner.—No doubt the invitation is open to "all," and has been sent broadcast to "all," saying, "whosoever will, let him take of the water of life freely:" but its appointed mission is accomplished when the required people are taken out. You recollect that while Jesus in His preaching opened the invitation to all the house of Israel, only a few responded; and yet this few constituted the "all" for whom His labours were put forth. As He said, "all that the Father hath given me shall come unto me," and again, "My sheep hear my voice. . . . Ye believe not because ye are not of my sheep."

E. E.—That sounds like Calvinism.

Sojourner.—It is not Calvinism. Calvinism teaches confusion in the ways of God. It teaches that men are "elected" to salvation or perdition by the divine prerogative without any reference to the fitness of the elected for the one or the other; whereas the

New Testament teaches the election to salvation of those only who comply with the divine requirements. Doubtless God foreknows these, but His foreknowledge of them does not interfere with the fact that when they appear, they have to work out their own salvation in the appointed diligent way.—(Phil. ii. 12; 2 Pet. i. 10.) My object is to show that the calling in Christ does not concern "every man, woman, and child" in the way you put it. It practically concerns only those whom God develops for Himself by the gospel for a people, and these are sure to be found, whoever helps or hinders.

E. E.—It seems to me, according to that, we need not trouble ourselves about doing anything.

Sojourner.—That would be a mistake. The apostles might have reasoned in the same way, and given themselves no concern with the work, whereas we find Paul saying, "Woe is unto me if I preach not the gospel. . . . I am made all things to all men that I might by all means save some."—(1 Cor. ix. 16, 22.) God has appointed the truth as the means by which His people are developed in the knowledge, belief, and affectionate obedience of it. And, as a means of disseminating the truth, He has required the activity and co-operation of those who believe it, who are thus constituted "workers together with God" in the carrying out of God's glorious purpose.

E. E.—But we cannot know where God's people are. It seems to me that such a view takes away from the interest and motive of the work. I have been in the habit of looking on every man as a fit subject of operation; whereas, if I understand you, they are scattered here and there, no man knows where.

Sojourner.—No doubt it is so. Let me ask you, have you found every man a fit subject of operation, even according to the mistaken views you had before you knew the truth?

E. E.—Well, I must admit that very few men had an ear for divine things, as I considered them.

Sojourner.—Your experience, therefore, has been in accordance with what I am saying?

E. E.—Perhaps so, but I must confess myself loth to give up the idea of salvation being an affair of moment for every man, woman, and child.

Sojourner.—It is an affair of moment to them in the sense that if they laid hold of it, it would be to their supreme benefit; but is it not wise to recognise the limited actual scope of God's revealed purpose?

E. E.—No doubt, we want to know the truth of the matter; but such a way of looking at it takes away the interest of it.

Sojourner.—It need not.

J. E.—There seems so much less motive.

Sojourner.—Less motive, perhaps, of a certain sort, but not of the right sort.

E. E.—What would you call the right sort?

Sojourner.—Contentment with what God desires to be done, and anxiety to accomplish this only.

E. E.—But then you have admitted we cannot know what that is?

Sojourner.—Not in its individual applications. We cannot know who or where the sheep are: but surely it is something to know that God does not purpose the "converting of the world," or the saving of all men. Surely it will make our work easier if we recognise the fact that He merely aims in the gospel at the selection of a few of mankind as a family for Himself, than if we go on the supposition that He intends saving them *en masse*. If we work on the latter supposition, we shall simply be knocking our heads against a stone wall, and retire at last hopeless, and disgusted from the work; whereas, if we realise the situation as it actually exists, we shall be enabled to continue patient to the end, under even the most discouraging of circumstances.

E. E.—There is a certain force in what you say; still I cannot help feeling it takes away from the incentive which I realise in the view that it is an affair for all men.

Sojourner.—It is an affair for all men if they will have it: but they will not have it. Just you try. You have tried already in a certain line of things, and you admit you have not found things as you would wish. I have no doubt experience will further show you the accuracy of the scriptural view. But I would not have you understand me to discourage work.

E. E.—Your reasoning has that effect.

Sojourner.—It can only have that effect with those who depend upon results for the stimulus of their action.

E. E.—Don't we all do that?

Sojourner.—As natural men we do, but we learn at last to do things because God has required them, whether they succeed or whether they fail.

E. E.—I think I see your meaning: Yes, perhaps that is right.

Sojourner.—Such a work is a work of

faith, and not of sight, as the other is. It is a work done to God and not to man; and with works of faith God is well pleased.

E. E.—Certainly. Perhaps I have not been understanding aright.

Sojourner.—A man who serves the truth as a work of faith will work with an enterprise and a perseverance that nothing can quench. He will literally do the best he can and will always do it, not wearying in well-doing, knowing that in due season he will reap if he faint not. This is what we have been trying to do here, and what you have been scolding us for.

E. E.—You must pardon me. I was under a misapprehension. I must take back my words. I hope I will go home a wiser man.

Sojourner.—One word more: we have no "professional lecturers"—a description you employed. That is a description in vogue in the outer court of the Gentiles: it has no place among those who simply aim at doing the will of Christ in the publication of his name among many other forms of service. The word "professional" carries pretension and honour with it, which are both alike foreign to the simplicity and the modesty of the house of Christ, and forbidden by the Master thereof.

E. E.—I see I have many things to learn.

Sojourner.—You are likely to be an apt scholar.

E. E.—I must thank you for the patience and trouble you have taken with me. I hope you may find they have not been thrown away.

Sojourner.—A man whose first aim is to do his duty, is never hampered with the fear of his efforts being thrown away. They cannot be thrown away if they are rendered "to the Lord and not unto men."

E. E.—I see the application of your doctrine—I mean I hope you may find me yet in accord with scriptural views in all things.

Sojourner.—There is no greater pleasure than to see men choosing to walk in wisdom.

E. E.—May the pleasure be yours in my case.

Sojourner.—Amen. God preserve you till we meet again and beyond.

E. E.—Amen. (*Departs*).

LET THE BABY CHRISTENERS THINK OF THIS.

THE Paidorhantists say that baptism, as they term infant sprinkling, comes in the room of circumcision. But their brethren, the Judaizers, in the apostolic age, were far from entertaining this notion. They taught the baptized that unless they were circumcised and kept the law of Moses, they could

not be saved. According to their view, then, baptism did not come in the room of circumcision; but, on the contrary, that it had no substitute for it at all, and that salvation could not be enjoyed by any who were not both baptized and circumcised.—*DR. THOMAS* in the *Investigator*.

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 cix. 152, 160.)

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

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

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

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

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

"The 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.)

FULFILLED PROPHECY AND SCIENTIFIC OPPOSITION.

We are indebted to brother Henderson, of Aberdeen, for the following notice of a lecture delivered there by Professor Porter, of Belfast, on "Palestine and Prophecy." After describing the country's physical features, he spoke of the rich nature of the soil and its products, remarking that nobler crops of grain than those that were raised there he had never seen in England or even on the richest prairies of America. Then, in eloquent and picturesque terms, he described the desolation which filled the land. There were many, he said, in those days, who denied the reality, and there were a few who denied even the possibility of prophecy as the prediction of future events. There were others who confined prophecy to what might be called its moral department in the revelation and development of truth; but independent of all other evidences, he confessed that he

could not possibly hold such views as these after visiting Palestine, and comparing the land with the Bible. One saw there at every footstep how prophecy anticipated the future. In passing over these desolate fields, in passing through these ruined cities he had constantly before his eyes irrefragable proof that men who lived from 25 to 30 centuries ago uttered and wrote predictions which science could not have taught them, which human wisdom could not have foreseen—which time had converted into facts of history. These old Jewish seers sketched the progressive ruin of that country and people with a vividness, and described their state as it is in our own day with a graphic power which the historian could not possibly surpass, showing, as the lecturer believed, that their eyes must have been opened and their pens guided as they wrote, by that God who alone is omniscient and omnipotent. Palestine is emphatically a land of ruins, and every ruin in that land is a fulfilled prophecy. He then

proceeded to place before his hearers, as far as it was possible within the limits of a lecture, that evidence of the fulfilment of Old Testament prophecies which, he confessed, had carried conviction to his mind. Amongst the ruined cities which he described were Jerusalem, Ekron, Ashdod, and Askelon, and in referring to the last, expressed his belief that ere the present century was finished, the very site of the city will have been blotted out, so fast is the sand of the desert covering it. Having finished his instructive and attractive sketch, Professor Porter, in conclusion, said we had heard much, in recent times, of the opposition of science and scientific research to revelation; but he maintained it was not science—it was speculation and unsupported theory under the name of science—which was opposed to the Bible. Let the language of the Bible be only interpreted and the facts of science honestly investigated, and he predicted then the fullest harmony. From the most minute scientific investigation, whether conducted by the historian, the antiquarian, the geographer, or the ethnologist, he maintained the Bible had nothing to fear.

THE VERBAL ACCURACY OF SCRIPTURE.

“The denial of verbal inspiration to the Scriptures may seem a light thing; but let it be remembered that it is founded on the assumption of their verbal accuracy; and it is almost superfluous to say that inaccuracy of words involves inaccuracy of thought and of statement; so that, according to the deniers of verbal infallibility, the Bible, though its author is God, contains inaccurate language, deals in inaccurate statements, and utters inaccurate thought. Other books are admitted to speak correctly the words and sentiments of their authors; but this alone does not convey either the words or thoughts of its author, but many things inconsistent with truth, and at variance

with the author's mind! The denial of verbal inspiration may facilitate the Rationalist in evading all that he is not inclined to believe, and may free him from certain trammels which are felt to be irksome and oppressive; but founded as it is on the assumption of inaccuracy in word and opinion, it can only lead to an utter denial of the whole book itself, if not to a denial of Him whose revelation it professes to be.

If the Koran does not contain Mohammed's words, and does not accurately represent his sentiments, of what virtue is it as an exposition of Mohammedanism? If the Bible does not utter the words of God, and if it does not accurately represent his mind, of what use is it as a revelation from God? And what becomes of his love and truth, if he could give to His poor blind creatures a volume professing to come from himself, yet wanting in that most essential of all things in authorship—a true statement of facts, and an accurate representation of the author's mind.”—*Bonar*.

“It is not without reason that one would contend for the accuracy of Scripture, even in its words. Accurate precision forms the very perfection of Euclid's ‘Elements,’ and Newton's ‘Principia;’ nor is it any disparagement of these to pronounce them stereotyped and unalterable. A modern German has, indeed said, that ‘everything noble loses its aroma as soon as men restrict it to an unchangeable form;’ yet no one supposes that Euclid or Newton have lost their nobility because they are unchangeable in their form and truth. It is the glory of science, that each proposition in these works is as true to-day as it was when first demonstrated by its author. Truth never changes. It advances, it expands, it multiplies; but does not change. It may be added to, but it cannot be taken from. In acquiring new territory, it does not surrender the old. Its annexations are all genuine additions. No mathe-

matics, however advanced, give up old territory; so no theology, however 'advanced,' can renounce the dogmatical acquisitions of the past, unless on the ground that they are false. To call them obsolete, is childish; to say they are not suited to the age, is a condemnation of the age more than of them. Mathematics cannot advance save by a perpetual recurrence to first principles; and it is only thus that theology can advance. Nor can anything be more suspicious than this disposition to make progress by leaving truth behind. No one feels himself shocked by the full belief in the 'Principia.' His adherence to these is no hindrance to progress; much the reverse. Nor does our adherence to the accurate and unchangeable forms of thought and theology, given us in Scripture, prevent us making constant additions to our knowledge. Love does not grow by giving up the past; nor does faith; nor does knowledge; nor does theology.

Not willingly would anyone admit the inaccuracy of a favourite author; not without a sigh would he bring himself to believe that the words of 'Paradise Lost' were not Milton's words. So, not willingly can any one concede the inaccuracy of Scripture; not without a sigh can anyone bring himself to believe that its words are not the words of God. If the atheist be really sincere, it must have been with a sorrowful heart that he relinquished the idea of the existence of an infinitely perfect and blessed being; and it must have been with no ordinary feelings of terror that he discovered that the world's great arch was without a keystone. And if the deniers of verbal accuracy to Scripture be thoroughly sincere, it must have been with no common bitterness of soul that they discovered that the Bible was inaccurate, and that its words were not the words of God. What struggles it must have cost them to believe this! With what reluctance they must have come to this sad conclusion!

With what fear they must enter upon all speculation, knowing that they are thus shut out from the great source of certainty! And with what tenderness should they bear with the scruples of those who are still clinging to the words of Scripture, and resting themselves on the belief that God has spoken, that God has written, not thoughts merely, but words—unerring words—which they find to be no chain, no trammel, but a lamp unto their feet, and a light unto their path!

The most original thinker is not the man who speculates or dreams; but the man who studies the processes of nature, outer and inner—and on these grafts his thoughts, and out of these originates his propositions, or axioms, or deductions. For all these processes are the visible expression of thoughts far higher and wider than those of man. So the most original and advanced theologian is not the man who flings abroad new opinions, gaily clothed (as those notable errorists Pusey, Newman, Joanna Southcote, Alexander Campbell, Joe Smith, William Miller, and so forth); but the man who studies every word of Scripture, and every truth and fact contained in these ('Not by bread alone shall man live; but by every word proceeding from the mouth of God'). So said Moses and Jesus; for these words and facts are of all others the most pregnant and fruitful, seeing they are the embodiments of divine, and therefore infinitely profound thought; thought which, if carefully deposited and honestly cherished, will prove the parent of endless offspring—true, original, and progressive, though not of course like itself, perfect and divine."—*Eclectic Review*, quoted in the *Herald of the Kingdom*.

PROVED TRUSTWORTHINESS OF
THE WRITINGS OF MOSES (KNOWN AS
THE PENTATEUCH).

(Continued from p. 35.)

As "the Book of the Law" existed at

the beginning of Josiah's reign, and could not have been forged in the days of Amon or Manasseh, it must have existed in the time of Hezekiah. But it is not necessary to depend on inference in this matter. There are four unimpeachable witnesses of the fact—the prophets Isaiah, Micah, Amos, Hosea, who bring us back beyond the days of Hezekiah to those of Uzziah and Jeroboam the Second. Three of these expressly mention "The law of the Lord." Two testify that it was written in a book. All cite the contents of that book sufficiently to identify it with that which we possess. Thus, in Isaiah v. 24, we read, "They have cast away the law of the Lord of Hosts;" and, again xxx. 9, "Children that will not hear the law of the Lord." Amos says (ii. 4), "They have despised the law of the Lord;" Hos. iv. 6: "Seeing thou hast forgotten the law of thy God, I will also forget thy children;" and, again, (viii. 1): "They have transgressed my covenant and trespassed against my law." These passages prove that there was a law well known to the people, acknowledged as the law of God, which it was a sin to transgress; and, as appears from the last passage, obligatory in the nature of a covenant. The title, also, appears to have been in these days "The Law of the Lord," as in Jer. viii. 8. That it was written is testified by Hosea (viii. 21), "I have written to him the great things of my law, but they were counted as a strange thing." And, therefore, Isaiah speaks of it as "The Book," just as we speak of the Bible. In chap. xxix. 18, it is said: "In that day shall the deaf hear the words of the book," which even Gesenius interprets of the Law. There could have been only one book of the Law called "The Book;" and, therefore, this book, mentioned by Isaiah as so well known as to require no further description, must be identical with "the Book of the Law" found in the time of Josiah. But, as we have shown, that that Book

was our present Pentateuch, it follows that the Pentateuch existed in the days of Hezekiah; indeed, the words of Hosea viii. 12, show that it was known in the days of Uzziah and Jeroboam the Second. Even if these prophets had quoted nothing from "The Book," the identity stands fast; but they have references amply sufficient to satisfy all impartial minds, that they were well acquainted with the Pentateuch as known to us. In the first place, they are acquainted with the history. They know of the sin of Adam. "Like Adam"* they have transgressed the covenant" (Hos. vi. 7); they know of the sentence on the serpent. "They shall lick the dust like the serpent: they shall move out of their holes like creeping things of the earth."—(Micah vii. 17.) But we have here not only a reference to Gen. iii. 14, but a quotation of certain words found in Deut. xxxii. 24. The Hebrew word for creeping things occurs only here, in Deut. and in Job xxxii. 6. The references to Sodom and Gomorrah are frequent: Isaiah i. 9, 10; iii. 9; Amos iv. 11; and Hosea xi. 8. The promises to Abraham, Isaac and Jacob are also referred to, Micah vii. 20. Hosea refers to the history of Jacob. "He took his brother by the heel in the womb, and by his strength he had power with God; yea he had power over the angel and prevailed; he wept and made supplication unto him. He found him in Bethel." Here are three allusions to Gen. xxv. 26; Gen. xxxii. 24; and xxviii. 11. Perhaps also to xxxi. 11. The bringing up out of Egypt and the wandering in the wilderness are spoken of in the very language of the Pentateuch, as Micah vi. 4, "I brought thee up out of the land of Egypt and redeemed thee out of the house

* "Not 'like men,' but 'like Adam,' as in Job xxxi. 33. Adam actually did both things imputed to him in these passages."—*Hitzig, Comment. in loc.*

of servants; and I sent before thee Moses, Aaron and Miriam." Compare vii. 15. Hosea (ii. 15) says: "She shall sing there as in the days of her youth, and as in the day when she came up out of Egypt," referring both to the exodus and to the song of Moses and Miriam. And again xi. 1, "When Israel was a child, then I loved him, and called my son out of Egypt"—alluding particularly to the language of Ex. iv. 22, 23: "Thus saith the Lord, Israel is my son, my firstborn; and I say unto thee, Let my son go that he may serve me." Amos (ii. 10) says: "Also I brought you up from the land of Egypt and led you forty years through the wilderness, to possess the land of the Amorite. Besides the exodus and sojourn in the wilderness, there is also a reference to Gen. xv. 16. Compare also Amos iii. 1, and v. 25. Micah (vi. 5) refers to the history of Balaam.

These prophets also show an accurate acquaintance with particular precepts. Thus, when Isaiah says, "I am full of the burnt offerings of rams and the fat of beasts; and I delight not in the blood of bullocks or of lambs, or of he-goats;" in the original, the names of the animals are all masculine, because, according to the Mosaic Law, the males alone were lawful for burnt offerings. In the next verse, "When ye come to appear before me," he uses the language of Ex. xxxiv. 24, respecting the three great feasts. In the thirteenth verse: "Bring no more vain meat offerings; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn day of assembly," Isaiah not only refers to several Mosaic precepts but shows the same exact knowledge. Thus he puts meat-offering together with incense, because for the former the latter was required.—(See Lev. ii. 1, 16, and vi. 14, 15.) And, next to new moons and sabbaths, he mentions calling of assemblies or holy convocations, because these con-

vocations were held at those times as well as on the great feasts.—(See the whole of the 23rd chapter of Leviticus). And along with these holy convocations, he speaks of what is translated "solemn assembly," but means particularly the seventh day of the feast of Passover and the eighth of that of tabernacles.—(See Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8. Again, in chap. ii. 7, Isaiah complains, "Their land is full of horses, neither is there any end of their chariots;" and in xxxi. 1, pronounces a woe against them "that go down to Egypt for help and stay on horses, and trust in many chariots, and in horsemen because they are strong." Without the Pentateuch, it would be difficult to explain the sin of having horses and chariots. Deut. xvii. 16, tells us, that to have them, or to send down to fetch them, was forbidden by the Lord. Isa. iii. 14, "Ye have eaten up the vineyard," in an allusion to Exod. xxii. 5. "If a man shall cause a field or vineyard to be eaten, and shall put in his own beast, and shall feed in another man's field; of the beast of his own field, and of his own vineyard, shall he make restitution." The Hebrew word for eat is peculiar, and the same in both places, so as to leave no doubt of the allusion.

But we must hasten on to the other prophets. In chapter ix. 3, &c., Hosea refers to a number of the Mosaic commandments, "They shall eat unclean things in Assyria. They shall not offer wine-offerings unto the Lord, neither shall they be pleasing to Him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. What will ye do in the day of the appointed assembly (מוֹעֵד), and in the day of the feast of the Lord?" And again, xii. 9 (10), "I will yet make thee dwell in tabernacles, as in the days of the appointed feast" not feasts as in some English Bibles. In like manner Amos says (viii. 10), "I

will turn your periodical feasts into mourning." The Hebrew word is used especially of the Passover, Exod. xxxiv. 25; and of the feast of Tabernacles, Lev. xxiii. 34. He uses the same word, chap. v. 21, and couples with it that peculiar word, which we have translated above, "day of solemn assembly." The new moons and sabbaths are also mentioned, Hosea ii. 11 (13), and Amos viii. 5. In Amos ii. 11, 12, he speaks of the Nazarites in conformity with the command (Numb. vi). In iii. 14 he mentions "the horns of the altar," commanded to be made—(Exod. xxvii. 2.) Amos threatens, "The horns of the altar shall be cut off and fall to the ground." But how is this a threat? What damage was likely to ensue because the ornaments of the altar were removed? To understand this, it is necessary to remember, that, according to the Mosaic law, in order to effect an anointment for individuals or for the nation, it was necessary the blood of the sacrifice should be put on the horns of the altar, as we find in Lev. iv. 7, "The priest shall put some of the blood upon the horns of the altar of incense before the Lord, which is the tabernacle of the congregation:" and again, Exod. xxx. 10, "Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonement. Once in the year shall he make atonement upon it throughout your generations." This one threat presupposes that the people threatened were well acquainted with these ordinances and valued them so highly as to think deprivation a punishment.

These references may suffice to convince us that as these prophets are acquainted with the law of the Lord, a written law, called "The Book," and at the same time, refer to the history and ordinances; to the periodic feasts generally and the feasts of tabernacles specially; to the new moons and sabbaths, to the accurate distinction of the sacrifices, into burnt-offerings, sin-offerings and thank-offerings; the nature

of the animals required; the tithes; the distinction of clean and unclean food; the Nazarites; the construction of the altar; the mode of atonement, &c., and all this in the language of our present Pentateuch, the law of which they speak is the same as that known to us, even if there were no other records in the world but the Pentateuch and the writings of these prophets. But when we remember that the Pentateuch has been traced up to the days of Hezekiah, when these prophets exercised their ministry; and that, besides, there are historic books recording such a state of things as the Pentateuch must necessarily have produced, we can entertain no doubt as to the existence of that book in the days of these prophets—that is, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam, king of Israel.*

A book received in the days of those kings, and by such men as those four prophets, so intimately acquainted with the history of their people, so bold in contending against error and sin, and so zealous for the truth, could not have been a forgery of their own days, nor of those immediately preceding. It must have been received of old as the law of the Lord. Indeed, the fact that in their days, and long before, there were two rival kingdoms, two rival priesthoods, and two different systems of worship, makes it impossible that any new system of law could have been imposed by either of the kingdoms on the other. The priests in Bethel were not likely to receive a new law branding themselves as impostors, and their worship as idolatry, nor were the

* The Book of Joel would bring us to the days of Joash, king of Judah. But as there is much difference of opinion as to the time in which he prophesied, and as the four prophets bring us to the times of the kingdom of Israel, it is unnecessary to adduce his evidence.

kings of Israel more inclined to acknowledge a law, which, if firmly believed, must put an end to their royalty. As, therefore, the Pentateuch existed in the

days of Uzziah and Jeroboam II., and could not have arisen during any period of the schism, it must also have existed in the days of Rehoboam and Solomon.

(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.)

In a letter recived at the office of the Palestine Fund, Lieut. Kitchener announces the discovery of the remains of Ziklag, on a site suggested already by Lieut. Conder. Lieut. Kitchener also reports that the indefatigable and fortunate Mr. Shapira has in his possession a leaden coffin, on which was found a silver ring. On both are Phœnician inscriptions, and on both are found the names of Samson an Manaah (!). This treasure is on its way to Europe, in charge of the owner.—*Athenæum*.

PALESTINE AND ITS EXPLORATION.—Mr. W. Hepworth Dixon, chairman of the executive committee of the Palestine Exploration Society, writes to the paper to say:—"A telegram has this day been received from Lieutenant Kitchener, R.E., announcing the completion of the scientific survey of Western Palestine. When that officer took out the party in January there remained to be done about 1,000 square miles of Northern Palestine, including the greater portion of the province of Galilee and 200 miles between Gaza and Beersheba. The northern piece of country, began on the 27th of February last, was finished on the 10th of July. The whole of this portion of the work, including the map in sheets, the hill shading, and the special plans, was put together in the Lebanon and sent home by one of the non-commissioned officers. It is now under the charge of Lieutenant Conder, at the society's working office in

the Royal Albert Hall. After a short rest the expedition proceeded to the south, and completed the small portion there waiting to be surveyed. We hold in our hands, therefore, the materials of a map, which will give the world for the first time such a geography of Palestine as will make the topography of the Bible completely intelligible. The map, which is on the scale of one inch to a mile, will consist of 25 sheets, each to be accompanied by its own memoir. These contain thousands of names, very many those of places in the Bible not yet identified, together with many found in Talmudic, early Christian, and Crusading histories. There are special detailed plans of all important ruins, and there is a vast mass of information on Biblical subjects which Lieutenant Conder is now reducing to shape."

Mr. Horrocks Cocks, another official, also writes on the subject, and incidentally observes:—"With respect to the condition of Southern Palestine, I have just received a letter from a physician in Jerusalem, in which he affirms that 'much misery exists among the Fellahin, as so very many children are left without any male relation to care for them, for one recruiting follows so soon after the other.' Fathers and brothers are drafted off continually to the war. What will become of Palestine if the Turkish forces are withdrawn, it is im-

possible to conjecture, but the future of the Holy Land—as well and as much as of Egypt—is a question in which England is deeply interested; and the solution of the problem as to what nation will occupy or govern Palestine when the Moslems are unable to retain and rule it, is very difficult, but not very remote. . . . God, who has revealed Himself in Jesus Christ, and whom all believers adore, trust, and love, for reasons which He has not yet fully revealed, took, many centuries ago, a wonderful interest in the so-called Holy Land. In its future very many believe that the God of Israel still takes an equal interest. The relation of Jehovah to Judea and the Jews ought to be a powerful reason why Christians should interest themselves in all that relates to its past, present, and future. Palestine is, doubtless, in days to come, to be re-peopled and recultivated, and its occupants will, in all probability, act no unimportant part in the events of coming days.”

THE JEWISH TRADITIONS OF THE BRITISH PREMIER.

The *Daily News* of Christmas day had an article on Lord Beaconsfield's policy, from which we make the following extract. It is most significant that such a man should hold the reins of power in Britain at a time when her Asiatic and pro-Jewish mission of the latter days draws nigh.

“As an English politician, Lord Beaconsfield has been the most inconsistent of men. He has played with parties and principles, scarcely affecting to respect them, or to do anything but use them for his own ends. But beneath this superficial inconsistency there has been a real consistency and steadiness. If any one will read carefully the novels of Disraeli the younger, as the author then delighted to style himself, he will find expressed there the ideas which still secretly rule the imagination of Lord Beaconsfield. Vivian Grey has become Prime Minister of England, but he is still Vivian Grey. The child is father of the man, and Lord Beaconsfield's days have been bound each to each, perhaps by natural piety, but certainly also by something else. They have been connected by an unbroken thread of inherited or very early acquired ideas. The French writer whom we quoted the other day made a great mistake when he described the brain of the aged statesman who is now Prime Minister of England as the sole depository of the magnificent traditions of Britain. Lord Beaconsfield's brain may be the depository of magnificent traditions. We believe it is. But they are not those of Britain. They are those of an older and

still more illustrious nation to which in his heart Lord Beaconsfield has never ceased to belong, and to which with honourable fidelity he never fails to pay reverential homage. The lion which he mounts, to apply a phrase once used of Lord Palmerston, is not the British lion, but the lion of Judah. Unlike the child in Wordsworth's poem in journeying further from the East, he has not forgotten the natal splendours with which it surrounded him. His heart untravelled returns to the home of his race. The magnificent traditions of Britain are but the veil in which Lord Beaconsfield carries wrapped up other national traditions far dearer to him. They are merely the folds of the robe in which his household gods are cherished and concealed. Lord Beaconsfield is the inventor of the phrase which sets forth England as an Asian not less than a European power. He means more by this than the simple fact, which is all the truth of the matter, that England is a European Power with Asian possessions, a Christian nation ruling subjects of every form of non-Christian faith. To him what is subsidiary and subordinate is chief, and England is essentially an Asiatic Power. She exists mainly for the sake of her Eastern possessions. We do not say that Lord Beaconsfield avows as much as this, nor do we venture to define how far he deliberately and consciously thinks it; but the idea certainly sways his imagination and shapes his policy. It is to be found written distinctly in “Tancred,” and scattered through all his political stories. The purchase of the shares in the Suez Canal, the fantastic and barbaric conversion of the Queen of England into the Empress of India, and the policy of giving to Turkey all the support which his colleagues, Parliament, and public opinion will tolerate, have had their origin where Lord Beaconsfield had his origin, in the East. They, or things like them, were the dreams of the novelist before they were the policy of the Minister.”

BRITAIN AND HER DESTINED PROTECTORATE IN THE HOLY LAND.

Events are rapidly forcing England into the position which she occupies at the crisis of the Lord's political manifestation in the earth. The following argument by a politician in favour of a British occupation of the Holy Land, as the key of Egypt, will be read with interest. It appears in the *Scotsman* of the 14th ult, from which it has been clipped and forwarded by bro. Smith. It is by Edward Cazalet, who writes from Liserb, in Nice, on Jan. 7. After a few paragraphs on Russia's inten-

tions, he says: "Exclusively British interests are, in fact, limited to keeping open our communications with India, and these are not by the Dardenelles, but by Egypt and Syria. Through Egypt a line of communication has been opened for us by our French neighbours; through Syria we should have it in our own power to open a line of communication for ourselves by the Euphrates Valley. Those who advocate an occupation of Egypt, do so in order that we may protect a line of communication already open; those who, like myself, advocate an occupation of Syria, do so because they believe that the passage by the Suez Canal can be better protected by holding Syria than by occupying Egypt, and because it puts within our power the creation of a new and more rapid line of transit. The arguments for and against our annexation of Egypt have been so largely discussed that I will only reiterate my conviction, that for England to annex Egypt would be morally a crime, politically an error, financially a blunder. Morally a crime, because by so doing we should be consulting only our own supposed interests, without consulting the feelings and wishes and interests of other nations. Politically an error, because, as Lord Airlie stated in his letter to the *Scotsman*, of the 25th ult., 'It is an old saying, that he who holds Syria, holds the key of Egypt;' and if England can safely hold that key from without, it would be worse than folly on her part to hold it in a false and dangerous position from within. Financially a blunder, because we should be incurring heavy pecuniary liabilities without any compensating advantages. It was remarked, I think, in the *Times* the other day, that the English Government showed its appreciation of the value of the Euphrates Valley Railway, by refusing to pay a single shilling towards its construction. Unquestionably, neither the Government of England nor of India could consent to grant an imperial guarantee for a railway to be constructed in a foreign country; as well might one expect France to guarantee a railway through Italy or Spain, to facilitate her communications with Algeria. But with Syria under her protectorate, the conditions are completely changed. If it is consistent policy for our Indian Government to grant an imperial guarantee on railways constructed in India, much more is it desirable to

improve by every means in our power the communication between India and England. Indeed our stake in India is so large, and our responsibilities are so great, that to further any means by which England can be brought nearer to her great dependency, becomes not only a question of policy but of duty. I need not here discuss the advantages which England and the world would derive from the completion of the Euphrates Valley Railway; the reports from twenty of our consuls in the East, and of a Select Committee of the House of Commons, bear unanimous testimony to this result. It is certain that if Syria should ever come under a British protectorate, a railway would, before long, connect the shores of the Mediterranean with the Persian Gulf.

Two questions still remain to be answered. First, how can it be argued that Syria may be acquired by England with credit to herself and benefit to others, whilst to annex Egypt would be worse than an error? Secondly, if it has been our object to prevent contact with Russia in Central Russia, how can one advocate coming to such close quarters in Syria? Allow me to answer both these questions. Egypt and Syria are at the present moment existing under essentially different conditions. Since May 21st, 1866, Egypt has been recognised by Europe as an hereditary monarchy; she is under no special obligations to us, and is in no way opposing our interests. Syria, formerly a dependency of Egypt, has since 1841 been transferred to Turkey. Turkey, however, has never exercised any real sway over the country. Her rule is confined to the proximity of the great towns, and has never been extended beyond. Within these precincts Turkish rule is bad, beyond them it does not exist at all. But if Syria is only partially governed by Turkey now, what will be her position when the Turkish Empire is overthrown? Without European interference it must be simple anarchy. A protectorate over Syria will therefore be necessary. What are the European Powers who can exercise a protectorate over Syria? They are three—Russia, France, and England. If we admit a Russian occupation of Armenia, can France or England sanction a Russian occupation of Syria, with its European and Asiatic shores

and its proximity to Egypt? To ask this question is to answer it. Would Russia or England sanction a French occupation of Syria? Russia has already fought with France for the possession of the keys of the Holy Sepulchre, and will she now admit of Catholic supremacy at Jerusalem? Can England agree to allow France to occupy a position from which she could bar our passage to India not only by the Euphrates Valley, but by the Suez Canal as well? France has no interest in Syria, or beyond it, to induce her to incur the expense and responsibility of occupying that country; and so far as I can ascertain, an English occupation, if objected to at all, would only be so by the clerical party in France. Russia cannot expect to occupy Syria herself; indeed, she will have enough to do with Armenia on her hands. An English occupation is therefore the necessary, the only alternative. No doubt an English occupation of Syria did not form part of the programme of the three Emperors or of their Chancellors; but that is no argument against it, nor does it render it less necessary and desirable. No country but England would be prepared to spend millions on the regeneration of Syria; no country but England would undertake to construct a railway from its eastern to its western shores, forming a new link and bond of union between two great continents; no country but England will value at its real price this great possession.

But it is further objected that, if we occupy Syria, Russia will be our neighbour, and our existence as a great power may be endangered. In answer to this I would say that the time must come sooner or later when our territory in one point or other will be continuous with Russia's, and if we had to choose a point of contact we could not choose a better one than the northern boundary of Syria. With a high

chain of mountains and two large navigable rivers in front of us; with a railway behind these; with sea communication with India open to the East, and with Malta and England to the west; with a desert to the south, and on the other side of our northern frontier, a Mohammedan population numbering ten millions, who for long years must be hostile to Russia, what more favourable position could England choose for meeting Russia either as a friend or as a foe?

Germany and Austria have for centuries lived at peace with Russia as their neighbour, and shall England fear her proximity? Assuredly, if the time should come when England, no longer a constitutional government, shall be verging on bankruptcy; when our trade shall be impeded by protective tariffs, and no citizen shall travel without a passport in his pocket; when a censor's office shall control our press, and free education be suppressed: when our merchants shall be lightly esteemed and our priesthood despised; when the peasant shall be heavily taxed, and the noble relatively go free; and when all these things shall not exist in Russia, then indeed may the population of Syria and of India look to Russia for protection and support, and the British Empire be in danger; but, then, Russia will have ceased to be what she is, and England will be herself no more.

One word more, and I have done. May it not be that amidst these great upheavings of the nations, the land of Syria is destined in God's providence to prove a rallying point for the policy of our nation; that out of the grim and gloomy chaos now darkening the horizon, a new, a brighter era will dawn upon civilization, and that on England will devolve the regal task of regenerating a country which is at the same time the cradle of our race and the cradle of our faith."

THE HYMN BOOK, WITH MUSIC.

See "Edinburgh" intelligence.

Brother Ashcroft writes: "It is most desirable that no brother or sister should lack this means of daily solace and refreshment, whose compilation must have cost no little patience and toil. It is well when,

like David, we can make God's statutes our songs in the house of our pilgrimage; and by the Hymn Book, the technical difficulties in the way of this most delightful exercise are reduced to a minimum. It is a varied and perfectly choice selection. There is

just, however, one thing desirable, if it could be accomplished, in order to make the Hymn Book more generally available. If a feasible plan for cheapening it could be devised, I feel sure that the brethren generally would be willing to respond according to their ability. I am authorised to say that Birkenhead would assist to the extent of their power. Its present cost, it is true, only means the wearing of a hat or bonnet a few months longer; yet if it could be had for half the money, it would be more generally used."

"5, Alpha Terrace, Sherwood Street,
Nottingham, Jan. 16th, 1878.

DEAR BROTHER ROBERTS,—Your appeal to the brethren for remarks concerning the best mode of utilizing the Hymn Book touches a matter which is of special interest to me. How is that? you may say. Are you a special admirer of the song, or make the cultivation thereof a special hobby? No, my dear brother, it is because of beneficial results to myself and also to those who with me are striving to keep a lighted candle in the Nottingham candlestick.

Time was when I could not sing a note correctly, and my natural deficiencies in what phrenologists term the organ of tune were so great I could not possibly join in the service of song without considerable jar to my own feelings and also to the feelings of others, so that I often did not sing at all, and if so, murmured like a 'bee in a pot.' Looking back on that time, I can say the singing was of very small edification to me, and often very distressing, for I desired to join with the rest, but could not. Matters are very different now. I can sing most of the tunes and anthems in the Hymn Book with ease and comfort, and the benefit I receive repays me a thousand fold for the time expended in acquiring the power now possessed. With the exception of prayer, I may say nothing gives me more comfort than unitedly singing the songs of Zion. And this is not all. Sister Sulley says my voice for public speaking has been much improved and the power of inflection greatly increased by reason of this exercise in singing. She always told me such would be the result. Her persuasions and the advent of the Hymn Book overcame my natural diffidence in the matter.

As to the means of making the Hymn Book more useful, one great obstacle is the price. If a way could be discovered of reducing the cost, the general adoption would be certain. I do not recommend printing a small book without music, as that would detract from a benefit which arises from the book in its present form. The fact of having the music always before the eyes is an incentive to learn to sing.

Just as though a voice spoke, 'use the music, use the music,' every time the eyes looked upon the printed page. But if the price could be reduced, and the advantage derived from a steady perseverance in the use of the book made generally known, its universal adoption would follow, and more effort be made to sing harmoniously and correctly.

Where ecclesias do not possess a brother with the necessary qualifications to lead, some arrangements might be made for brethren who are competent to visit them for the purpose of giving instruction—expenses being paid, of course. And in view of the immense benefit conferred, there ought to be no difficulty in obtaining volunteers. With regard to one matter mentioned by brother Lake (the danger of the attention being concentrated on the mere performance of singing to the detriment of attention and thought upon the words), the difficulty is soon overcome by use of the tonic-solfa method. Few brethren and sisters have less natural qualification for singing than myself, yet I can sing many hymns at sight, and my attention is not now drawn from the words, although at first such was the case. While the difficulty lasted, I felt it a serious obstacle to worshipping in spirit and in truth. Nor has the result been obtained by an excessive amount of labour, say six months' practice at a singing class. The continued effort at the meetings has done the rest.

Hoping the time will soon arrive when all the scaffolding will be removed, and the building appear bright, fresh and glorious, your brother striving to have a part in this blessed consummation,

HENRY SULLEY."

"Nottingham, Jan. 14th, 1878.

DEAR BROTHER,—Personal interest, but not of a pecuniary character, prompts me to contribute a few lines upon the very important topic alluded to in the *Christadelphian* for the last month relating to the Hymn Book, and more especially as you invite further communication on the same subject.

I quite agree that it is possible to be so carried away with the concord of sweet sounds as to lose sight of the important import of the words, yet I can scarcely think it possible for a true Christadelphian to sing without his mind being thoroughly engaged in the glorious truths he is giving expression to, whether he understands the music or not, which if he does not understand, he loses a part of the profit of the exercise. There is a great pleasure in singing for its own sake, but there is a much greater pleasure in singing with the understanding enlightened, especially when it is done well. This is not always the case with

us in Nottingham, yet I am glad to say our singing has steadily improved since the new Hymn Book has come into use. There is still room for improvement, and I would urge on all to devote a little share of their time to endeavour to bring the singing up to the right mark. I should like to see our ecclesias so proficient in singing as to be able to sing not only the anthems we have, but even attain the capability of singing such grand strains as Handel's 'Messiah,' where we have a combination of sublime words to sublime music. I should like to hear a lecture interspersed with these exquisite performances, the lecturer expounding them at the same time. To me this would be the climax of mortal enjoyment. I hear that at least 2,000 copies of the new Hymn Book have been sold. I am very agreeably surprised to learn that there has been such a large circulation. I think it speaks well for its appreciation, and considering we are not a rich people, its sale has been a marvel, and

must have required large efforts and sacrifices on the part of many in these times of great depression. It shows what can be done where there is the will. I feel sure there will not be one who will regret the effort or be the poorer in the glorious age soon to come for having exchanged their money for such a treasure. Nevertheless, although the enterprise has been so successful, there is a necessity for something further. There is a desire for a new book without music. The music makes the book expensive, and to those who do not understand it, nor cannot, nor do not wish to learn, it is a useless expense. I understand the book is nearly sold out. If one could be prepared at a cheaper rate, I think it would meet a want felt by many.

I trust I shall not be thought too officious in this matter, or cause any hard thoughts: my sole object is the furtherance of the best interests of the truth.—Yours faithfully, in the one blessed hope,

I. LOVETT."

THE TRUTH IN ITS PRACTICAL EFFECTS.

WE quote the following letter as illustrative of the power of the truth when received in the understanding and affection thereof:—

"DEAR BROTHER ROBERTS,—It has been my intention to write for some time past, but the cares of this world have pressed rather heavily of late, and I have only had spare time to read and meditate on the daily portion from the Scriptures of truth. This exercise has now become a part of my life—a daily duty and pleasure, the importance of which we cannot over estimate, and either business or bed has to give place to it. However, the world has spent another Christmas, and will now settle down to the ordinary course of things again, and I shall get a little more leisure.

I have been much interested to notice the effect the truth has had upon me while going through (a recent business) ordeal (of a promising character). Had it occurred a year or two ago, I should have been considering how soonest I could

make a fortune, and flattering myself that I had got a good start, but now the whole aspect of the case is changed, and the unconcern with which I treat the affair is a cause of no little surprise to my friends. I just feel that one who is a joint heir with him for whom are all things, need not distress himself about becoming a temporary possessor of a few more of this world's goods, and I am thankful to say that I am more content with such things as I have. Our Heavenly Father has seen fit to bless me with a good share of success in business during the past year. Therefore, for the help of needy brethren in Christ, I enclose a sum which you will please make use of for that purpose as you see occasion. I know trade is very bad in many places, and as you visit the brethren, no doubt you meet cases where you can render a little assistance, especially at this season of the year. . . . Your fellow pilgrim and brother in Christ,"

THE KING OF THE NORTH AND HIS MANY SHIPS.

THE following letters have appeared in the *Scarborough Post* :

DEAR SIR,—Our old friends, on the prophetic aspect of the Eastern Question, are still perplexing themselves about the "many ships" that are to be brought against the "wilful king" by the "King of the North." A grand discovery has been recently made by an American (This ought to be 'Welsh.'—Ed. *Christadelphian*) contributor to a Birmingham magazine (*The Christadelphian* is not a Birmingham magazine, though printed in Birmingham. It has no more to do with Birmingham affairs than Scarborough affairs. It is as cosmopolitan as the truth in all points. The writer is as inaccurate in little matters as he evidently is in the greater matters at which he scoffs.—Ed. *Christadelphian*)—which the editor commends as "more than plausible." The discovery is that the "many ships" referred to are the fleet of boats which transported the Russian forces over the Danube! This is on a par with the definition of the "whirlwind" not long ago presented to your readers by an indulgent interpreter. The American contributor and the editor must think their brethren and the public are open to receive any kind of solution of a prophetic enigma, so long as it can be by any means, fair or foul, be made to satisfy a pre-conceived notion. Of course, a demonstration that the "King of the North" is Russia, and the "Wilful King" Turkey, does not seem at all necessary. An assumption that they are so is all that seems to be required by people sharing in a common delusion. To expand the idea of these *illuminati* on this question, Russia is to overrun all the Turkish empire, capture Jerusalem, and take possession of Egypt, in spite of either England or any other possible belligerent; and she is now on the road to do so, however slow the process, difficult the enterprise, and seemingly insuperable the obstacles in the way! Such things as these are the merest trifles to men like those with whom I am dealing. Nevertheless, it is almost certain that however successful Russia may be in her gratuitous invasion of Turkey, in the end she will be baffled. Whoever the "King of the North," by Daniel, may mean, his career to Jerusalem (for that is his goal), should be (to correspond with the prophecy,) swift and terrible as a whirlwind. He should go forth with a mighty fleet and an immense army of infantry, cavalry, &c.; he should "overthrow and pass" over with all the invincibility of an irresistible conqueror, till on the apparent accomplishment of his "mission," he "comes to his end, with none to help him." What harmony, I ask again, is there between the interpretations under review, and the simple and majestic narrative of the latter part of the 11th of Daniel?

Such men do more harm to the reputation of the prophetic record than any number of infidels can do. There should be no difficulty whatever in rendering a prophecy intelligible, viz., historic exactitude; for it is written, "The Scriptures cannot be broken," but will speak plainly in the precise order in which the events referred to are described.—I am, dear sir, yours truly,

Scarborough, Jan. 3rd, 1878.

J.C.H.

To this, brother Kidd of Scarborough, replied as follows:—

DEAR SIR,—In your issue of the 3rd inst. I perceive my criticising friend 'J. C. H.' is as busy as a bee, and as stingy as a wasp. He says, 'our old friends.' Why does he not tell your numerous readers plainly that it is the Christadelphians here, at Birmingham, and elsewhere whom he attempts to defy? He says we are perplexing ourselves respecting 'the many ships' required in the prophecy of Daniel xi. This is false, for the matter is settled; the prophecy is fulfilled. What, I ask, were those vessels which carried the hosts of Russia over the Danube?—many of them bullet proof—are they ships, boats, windmills, or balloons? What sort of ships were those once used by fishermen in the Sea of Galilee? Bagster in his Hebrew translation of the New Testament calls them ships, without exception. Do you imagine they would be much larger in size than our fishing boats? Yet they are ships, so it is not a question of size at all. 'J. C. H.' intimates that we say they have to be brought against 'the wilful king.' When did we say so? Never. This 'wilful king' is another matter. Your correspondent should be a little more careful in his statements. His last letter was so acrimonious that I did not answer it. He then said that we were like weathercocks, which is quite incorrect, for we have not changed our opinions at all. We still believe Russia to be 'the king of the North,' and he has already come 'like a whirlwind' for destruction against him (the desolator) 'with chariots, and with horsemen, and with many ships.' . . . Now as to the 'whirlwind,' he says the career of the King of the North to Jerusalem, according to the prophecy, is 'swift and terrible as a whirlwind.' This is incorrect; there is no swiftness mentioned. Surely he does not expect the performance in a few hours, as in the case of a whirlwind? But, as I said at the debating meeting, Russia's attempt upon the Holy City is a second campaign, after he has attained the object of his ambition and the Jews are gathered. I am indeed sorry that your correspondent has so marred the plain statements of the prophetic word, adding 'swiftness' to 'whirlwind,'

and 'mighty fleet' to the simple statement of 'many ships.' And now, in conclusion, sir, I will take him upon his own proposition. He says, 'there should be no difficulty whatever in reconciling a prophecy with the terms of its fulfilment.' This is my answer—the Bible throughout is a difficult book to understand, and those who are uninitiated into its grand secrets cannot understand it. Ask your friends if I am correct. One quotation shall suffice. The Pharisees recommended Jesus to get away

lest Herod should kill Him. He said, 'Go and tell that Fox, behold I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected.' Now pray tell me if you or I could have understood this to mean anything more or less than three days of twenty-four hours' duration, had we not some better guidance or key than the simple statement?—Yours respectfully,
G.H.K.
Scarborough, January 9th, 1878.

The Christadelphian.

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

FEBRUARY, 1878.

BROTHER Gunn, of Walkerton, Ontario, in view of the progress of military events and the tendency towards conscription in Great Britain, suggests that an application should be made to Parliament, in advance, for exemption, such as was made by the brethren in the United States during the civil war on the slavery question. If such exemption could be obtained, it would be a valuable protection in this growing time of trouble. It is doubtful, however, if it can be obtained. There are difficulties in an old and conventional country like Britain that are not encountered on the American side of the Atlantic. The heavens are higher here than in America, and the earth is of infinitely less consideration, notwithstanding all the fine talk about "the working classes." There is no absolute exemption for any class. Even the Quakers are only allowed to provide substitutes. The British brethren are, consequently, not so favourably situated as those in America, who could avail themselves of an actually-existing law exempting "ministers of religion." Nevertheless, a petition to Parliament might not be without advantage. At the worst it could only be rejected, and, in case of conscription actually coming into force, it would be a retrospective justification of our refusal to bear arms, from which some advantage, in the goodness of God, might come. The idea is worth entertaining. A petition, signed by all the brethren, and presented by some member of Parliament, who might be induced to take charge

of it, would pass into the records of the legislature, and would, at all events, be useful for after reference. If this idea is favourably received, we shall see what can be done.

THE SIGNS OF THE TIMES.

CROSSING OF THE BALKANS BY THE
RUSSIANS AND SEIZURE OF ALL
THE PASSES.

FALL OF SOFIA AND DISPERSAL OF
THE TURKISH FORCES.

CAPTURE OF A WHOLE TURKISH
ARMY IN THE SHIPKA PASS.

OCCUPATION OF ADRIANOPLE BY THE
RUSSIANS.

THE PROPOSED TERMS OF PEACE
AND BRITISH PRECAUTIONS.

The past month has been the most eventful since the outbreak of the war between Russia and Turkey; and the events have all been in the direction required by the sure word of prophecy, tending, that is, to the overthrow of the Turkish Empire. Disaster upon disaster has befallen the Turkish armies. Their defence has collapsed before the Russian aggression. So rapid and vigorous have been the strides made by the Russian arms, that Britain herself is, at last, fairly alarmed, and has decided upon a step which amounts to a participation in the struggle, and which, in the opinion of the Berlin diplomatists, must necessarily draw other powers into the

strife and bring on a general European war.

At the date of our last summary, Plevna had succumbed to Russian patience and prowess, and placed in the hands of the Russians 40,000 Turkish prisoners, 400 guns and a vast quantity of other war material. This event set at liberty the Russian army which had been occupied in the siege of Plevna; and it is the subsequent movements of this liberated army that have brought things to their present situation—a situation of triumph for Russia and absolute prostration for the Turkish power.

When Plevna fell, the Turks trusted to the range of the Balkan mountains to protect them from the further advance of their foe. This trust was not without some foundation. The mountains stretch hundreds of miles, in an almost even chain, across the country, running east and west, and form a natural barrier against any advance from the north. They are inaccessible except at certain points. These points were in the hands of the Turks and strongly fortified, and the mountains were covered with snow to a considerable depth. It was considered impossible, under these circumstances, that the Russians could advance. Even in good weather, the Balkan fortifications were considered impregnable to attack, as the Russian experiences before the Plevna fortifications seemed to indicate; in the rigours of a severe winter, the safety of the position was thought beyond question. Events have entirely falsified these thoughts.

The Russians, under General Gourko, had advanced victoriously to the foot of the mountains on the northern side, as far as Orkanie, before Plevna fell. After the fall of that place, they were largely reinforced, and successfully attacked several Turkish positions in the neighbourhood of the Orkhanie Pass, gaining their advantages principally by what are called "turning movements"—sending bodies of men by by-paths round into the rear of the positions occupied by the Turks, who, in danger of being surrounded, and starved into submission, had to retreat. The various approaches having in this way been cleared of the Turks, in order to turn the Orkhanie Pass, General Gourko led his men—numbering 50,000 of all arms—right over the mountains, in three separate bodies. They were guided by

Bulgarian shepherds, who knew the hills. The operation was one of the most difficult ever accomplished in warfare. The cold was intense and the snow several feet deep. The guns had to be taken off their carriages, and pulled up the mountain side with ropes from tree to tree, and let down on the other side in the same way. It took the best part of three days to accomplish the passage. Many of the men died from the intense cold, and over 800 were frost-bitten. However, the hardships of the enterprise were entirely rewarded when the army found itself on the plain of Sofia. Here they attacked the Turks, who had entrenched themselves in one of the outlying villages, under Baker Pacha. The Turks—outnumbered three to one—were beaten, and fled. News of the defeat having reached Sofia, the Turkish garrison of that place evacuated it, and the Russians walked in and got possession, without fighting. Sofia is a large and important town, from which the Turks at Plevna drew their supplies before Gourko interrupted their communications. The Russians now found in it a vast accumulation of stores.—Sulieiman Pacha, the Turkish general in Bulgaria (to the North of the Balkans), hearing of Gourko's advance, and consequent panic among the Turks at Philippopolis and Adrianople, and even Constantinople, hastily transported a portion of his army to the south of the Balkans, and the Turks thus reinforced, advanced to meet Gourko. Before they had time to concert their plans, Gourko fell upon them at Ichtiman, and compelled them to leave a strong position there, and fall back towards Philippopolis. Before they reached that place, Gourko again attacked them, inflicting severe loss and capturing a number of their guns. The Turks, forced to relinquish Philippopolis, set fire to it; but the Russians arrived in time to extinguish the flames. The Russians then went off in pursuit of the Turks, and on three successive days, fought as many victorious battles, in which they took 3,000 prisoners, killed about 4,000 men, and took not far short of 100 guns. The wreck of the Turkish army took refuge in the mountains of Despotto Dagh, and some part of them, under Sulieiman Pacha, reached the southern sea coast at Kavala, and are there being embarked for Gallipoli.

Why did not the beaten Turkish army

fall back upon Adrianople—the second city in the Turkish Empire, with a population of 150,000 and an extensive system of fortifications? Here they might have rallied and kept the Russians at bay. They did not do so because of another disaster which had, meanwhile, made it impossible for them to do so. This disaster was neither more nor less than the capture of a whole Turkish army of 32,000 men, with 93 Krupp cannons and 10 standards. This was the army fortified in the southern end of the Shipka Pass, of which the Russians held the northern end—the army destined to garrison Adrianople in case of the advance of the Russians making the defence of that place necessary. How came this army to be captured? When Plevna had fallen, a large portion of the liberated Russian army advanced to the reinforcement of the Russians in the Shipka Pass under Marshal Radetsky. Another portion under Skobelev and Prince Mirski, crossed the mountains by another pass not far off, and got behind the Turks in the southern end of the Shipka Pass. Radetsky attacked the Turks in the pass from the northern end, and Skobelev and Mirski attacked them in the rear. After two or three days' desperate fighting, in which the Turks had the worst of it, the Turks (surrounded) were compelled to surrender. Thus the Shipka Pass—the highway between the northern and southern sections of European Turkey—a place which has figured so prominently in the operations of the war, and which at one time seemed likely to be the scene of a Russian disaster, passed into the entire occupation of the Russians, and its Turkish defenders have disappeared from the scene. This obstacle removed, the Russians were able to stream through into Roumelia, and getting between Sulieman Pacha and Adrianople, made it impossible for that general to retire upon that place which he otherwise must have done.

The result of this great victory in the Shipka Pass has been the seizure of Adrianople by the Russians without fighting. A march of a few days brought them to the place, and when they got there, they found it practically without defenders, for as already said, the army of the Shipka Pass was intended for its defence, and the other

army that would have defended it in default of the Shipka Pass army was a hundred miles away, being cut to pieces by Gourko. The small Turkish force which was in it retired on the approach of the Russians, after setting fire to the old palace of the Sultans, a magnificent pile, and the Russians quietly took possession. They are now pushing on towards Constantinople.

PROSTRATION OF TURKEY AND NEGOTIATIONS FOR PEACE.

Rumours of peace negotiations have been filling the air, more or less, during the whole progress of these momentous events. They began to be heard after the fall of Plevna. They finally took official shape in an intimation from England to Russia, that Turkey was willing to treat for peace. Russia replied that Russia was willing to do the same, but that Turkey must apply to Russia direct. England advised Turkey so to do, and, as a matter of fact, such negotiations are now in progress, but the prospects of arrangement are not very favourable. The *Liverpool Mercury* says:

“It must be confessed that the prospect of their arriving at a common basis of agreement is not quite so satisfactory as it was two or three days ago. Since Russia gave her answer to the English note, and since England left Turkey to sue in person for an armistice, the Russian armies and their allies have won great and signal victories. At no point of the Russian advance into Turkey, indeed, has the Czar's arms rolled onward upon such a tide of victory. Armenia is practically a Muscovite province. Notwithstanding the line of defence afforded by the Danube, the whole of Bulgaria north of the Balkans is in the hands of the invader. The passes of the Balkans have been forced, and the Russians are swarming over that part of Bulgaria which lies south of the Balkans. Meanwhile Turkey, denuded of her principal fighting forces, lies bleeding and demoralised at the foot of the conqueror. At least four of her armies have been carried away into Russia. Fortress after fortress has been yielded up. What fighting forces she has left probably not even she herself knows with anything approaching to accuracy. It is pretty clear that the four strongholds at present masked by the Russians in Bulgaria, cannot hold out long. It is equally clear that the forces which are one day taken from Sulieman and another day given to Mehemet Ali, and on a third day placed under the sole command of Reouf, the

Minister at War, constitute but a phantom army, which vanishes the moment the light of day dawns upon it. Then, again, the Turkish Government itself would seem to be shaken to its foundations. Terror and distraction evidently reign supreme in Constantinople.

The 'sick man,' therefore, would seem to be almost in his 'agony.' Nothing but lopping off his limbs would seem likely to save his life. Such a time as this—a time when Russia, flushed with victory, is making a kind of holiday parade towards the gates of Constantinople—a time when, isolated and friendless, without an ally in the world, the Turk is set upon by fierce and powerful enemies, both foreign and domestic—a time when Russia is as powerful as she is victorious, while Turkey is as distracted in her counsels as she is feeble in her resources—such a time, we say, is not the most promising for concluding an armistice on favourable terms to the vanquished. Having gone through what may be termed the hardships of the campaign, the Russian armies will not be in the best mood for being arrested in their course at the very moment when they see their adversary completely in their power."

The *Daily News* speaks of "the extraordinary situation in which the Turkish Government finds itself as to the means of carrying on the war. Without saying a word of its want of money and men, we may notice its inability to find a single general who commands at once the public confidence and its own. Osman Pacha, after rendering immense service to the Government, has gone into captivity. The most capable of his colleagues, Mehemet Ali Pacha, has been discredited by no fault of his own, but by repeated arbitrary removals, each taking the form of a censure. As a general of division, Sulieman Pacha is respectable, but he is incapable of forming and executing a plan of campaign. His incompetence is at last recognised, and he has been deprived of his position in Roumelia. Chakir Pacha, by permitting the Russians to surprise him in the Etropol Balkans, has given proof of the grossest incapacity. Reouf Pacha, who now exercises the chief command in Roumelia, is a highly respectable man, without any pretensions to generalship. There remains to be mentioned one more commander, Mukhtar Pacha, who has arrived at Constantinople from Asia, where for a time he displayed considerable ability, but whose operations since the middle of October were of a nature to ensure defeat. His name is associated with the greatest misfortunes which the Turks have sustained, and he is not the man to retrieve the fortunes of a falling cause. Such is the lamentable situation of the Turkish Government. The flower of its infantry

was consumed in Montenegro, in the Shipka Pass, and at Plevna, or has gone into captivity, and its losses in war materiel have been immense.

The collapse of the military power of Turkey is a phenomenon of which every Government of Europe should take note, for delusions on such a subject are dangerous. The Russians made a grand mistake when nine months ago they underrated the ability of their enemy to place fighting men in the field, and dearly have they paid for it. But, although they made an unwise use of that confidence which they felt in their ultimate resources, the confidence itself has been amply justified. On the other hand, the Turks have used up first their best soldiers and then their best recruits with amazing rapidity. The evidence on this point is open to the whole world. Every one who has been to the seat of war within these last three months, has remarked upon the inferiority of all the classes of men upon which the Turkish Government is now drawing for recruits, and commanders like Mehemet Ali Pacha make no secret of the fact. The waste of human life caused by leaders like Osman Pacha and Sulieman Pacha—in the one case by the most inhuman neglect of the wounded soldiers, and in the other by sanguinary recklessness in assaults—has been most destructive to the Ottoman armies. Bad strategy and loose tactics resulting in the loss of enormous numbers of men as prisoners, is another cause of the present situation. The number of Turkish soldiers taken at Nicopolis, in the Orkanie road, at the battle of Aladja Dagh, at the capture of Kars, at the surrender of Plevna, in the Shipka Pass, and on various minor occasions, exceeds 120,000. The consequence is a condition of the State which eminent Ottoman commanders themselves have not hesitated to speak as one of exhaustion."

APPROACHING BRITISH INTERFER- ENCE.

Britain's participation in the conflict appears to be drawing near. The success of Russia had made the Beaconsfield government uneasy, as early as the beginning of December. Had Gladstone instead of the late Disraeli been in office, the situation would have been different. In the first place in all probability, the war would not have broken out, because Turkey would not have dared to defy European demands in which Russia and England were sincerely united; in the second place, if Turkey had been mad enough to do such a thing, Russian success

would have favoured British policy and instead of causing British uneasiness, would have been regarded with satisfaction. But in the providence of God, Gladstone jumped out of his place, expecting to get back, and Disraeli, to the universal surprise, was put into it by a Conservative majority, such as no ministry has enjoyed in the recent history of England (for Liberal majorities are fragile, being made up of factions, while the Conservatives are one party and vote *en bloc*). Thus we find a war-making lord in power in Britain at the present grave crisis. The Queen of England has gone out of her way by a public interchange of visits, to signify her support of Earl Beaconsfield's policy, which is a policy of jealous opposition to Russia. Royal favour and the possession of a majority, place Earl Beaconsfield in the ascendant with results presently to be manifest.

As one result of the feelings of Government, Parliament was summoned to meet three weeks before the time. This filled the country with alarm, and led to a series of demonstrations throughout the country in favour of neutrality. Two of Earl Beaconsfield's colleagues—Lord Derby and Lord Carnarvon—were in sympathy with this demonstration and tranquillised the country with speeches of a peaceful and assuring character. It was understood that others in the Cabinet were of the same mind, and that Earl of Beaconsfield's tendencies in favour of war were held in check by a majority in favour of leaving the Russo-Turkish war alone. Nevertheless, the

meeting of Parliament was regarded with anxiety. At last, the meeting of Parliament came, and with it, the much looked for Queen's speech, in which men expected to find the ministerial intentions declared. The speech on the whole was considered satisfactory though a little absurd. It stated that Parliament had been called together for advice and assistance in reference to the war, and that something unexpected might occur which might make it necessary for Her Majesty to ask supplies to enable her to take precautionary measures.

This change in the attitude of the British Government is probably due to what has oozed out with regard to the conditions of peace being negotiated between Russia and Turkey. They have not been officially communicated to any of the European governments, because they are not yet settled, but it is known that Russia, besides demanding the free passage of the Dardanelles for her war ships and a cession of territory in Asia Minor, has asked a very heavy war indemnity, with this condition, that Russia shall remain in occupation of Turkish territory till the indemnity is paid. Now, as Turkey cannot pay an indemnity, such a condition amounts to the permanent occupation of the country, and against this England appears to be on the point of going to war. "The critical moment has now arrived," says the *Berlin Post*, and "the decision to be taken involves the question of a general European war." (*Further remarks omitted for want of space*).

INTELLIGENCE.

ABERDEEN.—Brother Henderson writes that the brethren here have arranged for a winter course of lectures, advertised by handbill. Two of the lectures had been delivered at the time of writing, and at both, the audiences were good. The lecturer is brother Marr, and the lectures advertised are ten in number. Brother Anderson reports two additions by immersion, as follows: Dec. 14th: JAMES WALKER, railway pointsman; Dec. 30th, MARY LINDSEY, mill-worker, both of whom had been in attendance at the meetings for some time.

BIRKENHEAD.—Brother Ashcroft writes

as follows: "Three more of this large population have ceased their natural alienation from the covenants of promise, and become Abraham's seed. Part of this increase comes of your first lecture in Birkenhead. It has been slowly but surely developing ever since. JOHN LOCKE (49), rigger by trade, and ELIZABETH JANE LOCKE, his wife (41), both previously unsettled in mind and unattached to any of the denominations. They began the diligent study of the Scriptures after the date of your visit, being impelled thereto by what they then heard. At length they have given effect to an intelligent belief of the

gospel by their burial with Christ in the way ordained. The effort put forth at Gill Street, Liverpool, last year, was the means of leading THOMAS WATSON PICKTHALL (24), mariner, then neutral, to examine the testimony presented there in much imperfection and discouragement. He lost sight of us for a time, but ultimately lighted upon the scene of our present operations, and has continued to give good heed to the things he has heard. He has a very distinct apprehension of the gospel—his hearty submission to which took place at the George's Baths in due time. We are much comforted by these additions, which all give promise of fruit by which God may be glorified. The lectures are continued on Sunday evenings, varied occasionally by a meeting, at which some of the first principles are conversed upon, and questions invited from interested strangers, of whom we generally have several. We have experienced good results from the adoption of this plan, and purpose its continuance. I may remark, on my own responsibility entirely, and at the risk of incurring his displeasure, but for the information of managing brethren within a reasonable distance from this place—that brother Jas. U. Robertson has done most effective service as a lecturer, and is a workman that needeth not to be ashamed."

Brother Jas. U. Robertson also writes:—"I have received a letter from St. John's, New Brunswick, from a young man with whom I became acquainted when there last September, and he informs me that having acquired a full understanding of the things of the kingdom and name, he prevailed upon a young man (in the absence of any brethren there) to baptize him in a bath, and so he has become one with us, who wait the return of Jesus Anointed from the heavens."

BIRMINGHAM.—During the month the following persons have obeyed the truth. (The immersions took place at Dudley, owing to a temporary obstruction of immersing convenience at Birmingham):—EDWARD AUGUSTUS ROBERTS (15), son of the Editor of the *Christadelphian*; LAURA CLARA BOWER (15), daughter of sister Bower, sen.

The usual special meetings took place at the close of the year. On the evening of Christmas day a considerable company of the brethren and sisters took tea in the garden room, and spent the evening in exhortation, prayer, and hymn-singing.—There was a very large attendance at the open tea meeting on Thursday, December 27th. After tea, a large improvised map of the Turkish Empire was exhibited, and brother Roberts occupied the principal part of the evening, in two discourses, on the historical aspect of the

Eastern Question from a scriptural point of view, and the progress of the war now going on between Russia and Turkey, illustrating his remarks by the map.

At the Christmas meeting of the Sunday School, held Friday, Dec. 28th, about 250 scholars were present, besides brethren and sisters. After tea, prizes were distributed according to the marks made during the year, after which a series of dissolving views were exhibited. The meeting took place in the Temperance Hall, the Athenæum being too small for the occasion.

On Thursday, Jan. 3rd, the usual quarterly business meeting was held, at which very satisfactory reports of the previous three months' proceedings were read, showing that notwithstanding a heavy drain for the poor, the balance of account was in favour of the ecclesia. A special meeting was appointed to be held, in consequence of a resolution of the managing brethren, in the case of a certain application for readmission to fellowship, to the effect that odd-fellowship and freemasonry were incompatible with brotherhood in Christ. The question will be fully discussed and decided at the said meeting, which has had to be postponed during repairs in the Athenæum.

A week's "mission" (a species of mild revivalism) having been announced for forty-five churches in Birmingham, the brethren took the opportunity of distributing 36,000 *Finger Posts*, in sets of three—from door to door—not with any great idea of "doing good," but simply with a view to the discharge of a duty.

The Sunday evenings during the month have been occupied as follows:—Dec. 30th, Question Night.—(Brother Roberts.) Jan. 6th, New Year's prospects: commercial, religious, military and political.—(Brother Roberts.) 13th, Apostolic Baptism.—(Bro. Shuttleworth.) 20th, The True Gospel, *versus* the false.—(Brother Young.) (This was brother Young's first effort as a public lecturer, and he surprised all the brethren with the effectiveness of his work. A large audience were held to a close attention for an hour, by the clear enunciation of a finished and telling scriptural discourse on the gospel. Strangers would not have known that the work was new to the lecturer. Brother Young has, for a long time, steadily and faithfully occupied himself, with much modesty, in the humblest duties of the ecclesia, and now bids fair to be an effective addition to the number of the public labourers.) 27th, Question Night.—(Brother Roberts.)

BRECON.—Brother Baker, in correction of a mistake in last month's intelligence, says he has been united in marriage, not to sister Thomas, but to sister Annie Nairn. Sister Thomas, from Mumbies,

meets with them in his house for breaking of bread.

CUMNOCK (New).—Brother Scott reports the immersion of ROBERT GREEN (28) and his wife, MARY STRACHEN (27); also ISABELLA HANSTON (37), the wife of brother Scott. They meet for the breaking of bread in the house of brother John Scott, Afton, Bridgend, every first day, at twelve o'clock.

DUDLEY.—Sister Blount reports that the Sunday school, formed some considerable time ago at Dudley is progressing favourably. There are 55 children on the books. The number actually attending averages about 45 every Sunday. It is under the management of brother Inglesby and sister Blount. They are greatly encouraged with the success that has attended their efforts.

EDINBURGH.—Brother Grant reports: "On New Year's Day we had a social meeting, at which several interesting and instructive addresses were delivered, the principal topic being the signs that indicate the coming of Christ. The proceedings were interspersed with singing, and altogether a very pleasant and profitable evening was passed. We have added to our number sister Newton (now sister Kirkwood) from Stockport.—For a considerable time past a number of the brethren and sisters have been in the habit of meeting once a week to practise the Hymns in our Hymn Book; but taking up the suggestions on this subject in the December No. of the *Christadelphian*, a class has been formed, conducted by a certificated teacher. We hope that not only will it prove beneficial to the individual members of the class, but to the ecclesia as a whole. We do well, however, in endeavouring to attain this to keep in view the practical advice given by the correspondent on this matter in the January No., to guard against singing 'being practised for its own sake and not made subservient to its due purpose.'—Our lectures since last communication have been as follow: Nov. 18th, Baptism, its meaning and necessity in God's plan of Salvation. 25th: What tempts man to sin and what delivers him from temptation? December 2nd: Objections to the reign of Christ upon the earth scripturally considered. 16th: What is the Gospel of Christ and why was it given? 23rd: Immortality not a present possession but a gift of God to be bestowed at the coming of Christ. 30th: The Millennium. January 6th: God has a controversy with the nations: what is it about? 13th: Resurrection: what is it?

GREAT YARMOUTH.—Brother J. W. Diboll, junr., writes: "I am happy to report that our numbers have just been augmented by the obedience of SAMUEL RAINER (38), formerly an official member of the United Methodist Free Church here. He was at first opposed to the truth, but subsequent examination had the effect of cooling down

his opposition and speedily opening his eyes to the real state of the case. He has had a deal of family per-secution to contend with on coming to a decision for the truth. About a month before Christmas brother Cullingford, of Leiston, formerly of Yarmouth, was united in marriage with sister Whiley, of this place, whose company we therefore lose."

GLASGOW.—Brother O'Neil reports that on the 23rd December, ROBERT WALLACE, shoemaker, was immersed into the saving name. His attention was first attracted to the truth by a conversation he heard in a railway carriage on the immortality of the soul. He was connected with the Free Church of Scotland, and held the office of deacon till the truth led him to give it up. The elder of his church visited him before "the sacrament" with his "token," as usual, but brother Wallace told him he could not accept of it as he had embraced the teachings of the Scriptures on the subject of immortality. He told him he did not believe that man had an immortal soul, or that there was an immortal devil, &c. The elder said he did not see how these things should keep him back from the table; this only shows how indifferent to truth the various denominations of the apostacy are in their desire to retain hold of the people. On the same day there was another addition in brother James McPherson, who was formerly in connection with the brethren in Aberdeen, from whom he separated without sufficient reason. He made application for a return to fellowship, which after an interview and an expression of regret on his part, was granted, the Aberdeen brethren being consulted previously, and their consent given joyfully. On the 13th inst. THOMAS BELL, watchmaker, husband of sister Bell, was inducted into the all-saving name, in the usual manner. He was formerly Baptist. This addition has caused the brethren much encouragement. The lectures for the month have been as under:—Dec. 16th, The Bible Hell not the Hell of Orthodox Belief.—(Brother T. Nisbet.) Dec. 23rd, The Refuge from the Storm or what we must do to be saved.—(Brother Wm. Robertson.) Dec. 30th, The Nature of Man; views popular and false, *versus* unpopular but true.—(Brother James McClimont.) Jan. 6th, Immortality: Resurrection, not Death the gateway to it.—(Brother James Nisbet.) January 13th, Our Dear Friends: where are they?—(Brother Thomas Nisbet.) The last three lectures are the first of a course of eight lectures, which we have had largely placarded, also setting forth that brother C. Smith, from Edinburgh, will answer any questions on the preceding lectures sent in by the preceding Sunday. (*Erratum*.—In last month's intelligence, John Brown ought to have been Thomas C. Brown.)

HALIFAX.—Brother C. Firth reports "We held our annual tea meeting, as usual, on Dec. 25th, when about 120 persons, consisting of brethren and sisters and friends from the neighbouring towns, viz., Elland, Huddersfield and Koighley, assembled together. Having partaken of the temporal things, a few of the visiting brethren addressed us, exhorting those who had laid hold on the words of eternal life to hold fast the beginning of their confidence to the end. We were all much edified and strengthened in the hope of the promise. On Jan. 1st, we had a tea meeting specially for the scholars belonging to the Sunday school, which, I am glad to say, is in a flourishing condition, the number of scholars being 41. After tea, at which 95 were present, recitations suitable for the occasion were interspersed by short speeches by the teachers on the work of the Sunday school. We spent a profitable evening on this occasion. The lectures have been: Nov. 25th, Mark of the Beast.—(Brother R. Smith). Dec. 2nd, War *versus* Peace.—(Brother James Briggs). 9th, The Philippian Jailor and his Prisoners.—(Brother M. S. Goggins). 16th, The Way of Life.—(Brother Wm. Thomas). 23rd, The Gospel Invitation.—(Brother R. Dyson). 30th, What is Man? Mortal or Immortal?—(Brother C. Firth). The attendance continues good.

HUCKNALL TORKARD.—Brother King writes:—"Again through the tender mercy of God our Father, I have the pleasure of reporting the addition of another to the household of faith here, to the joy and encouragement of the brethren and sisters who are concerned in the work at this place: THOMAS MILLER (23), coal miner, formerly Wesleyan, after witnessing a good confession, in the presence of brother Sulley and myself, was assisted by brother Sulley in putting on the sin-covering name."

HUDDERSFIELD.—Bro. Heywood writes:—"We have to report a lack of attendance at our lectures, which we are trying to remedy by placarding the walls of the town with bills weekly. We have had two lectures by brother Heywood in replying to one given by Mr. Edward Hines, who affirms that the English nation are the lost ten tribes of Israel (and steals the promises of God for them), also affirming that Queen Victoria is the daughter of David and sits on his throne. We published lectures in reply, and had a very fair audience. Questions were freely put and answered, to the apparent satisfaction of some. Subjects (afternoon), The English nation not the lost ten tribes of the house of Israel. Evening, The destiny of the British nation, as set forth in the Scriptures. We are glad to report also that the Sunday school, managed by brothers Edwards, Hirst, and Rhodes, has 19 scholars. We had a meeting for the distribution of prizes, and addresses

were given by various brethren on the occasion. In selecting prizes, teachers found difficulty in getting suitable books, and were obliged to keep clear of all religious works, in which the traditions of men are taught for God's truth."

LINCOLN.—Brother Richards, of Nottingham, writes that the interest increases in this city, as the truth is developed. Last Sunday evening, for the first time, the room (which will seat about 250) was too small, some could not get in and had to go away. He desires to thank those who had sent tracts, which have been used very extensively. He adds that gifts of tracts, &c., suitable for distribution to those who attend the lectures will be much appreciated, and may be sent, carriage paid, to S. Richards, Alfred-street South, Nottingham.

LONDON.—Brother Elliott reports:—"It is my pleasing duty to forward particulars of the following immersions, viz.:—Nov. 21st, SISTER PEGG (wife of brother Pegg), formerly Independent; December 19th, HENRY EASTWOOD (son of sister Eastwood), who has attended the lectures at the hall for a considerable time past; December 16th, MRS. ELIZABETH BORE (mother of the brethren Bore), formerly member with the Plymouth Brethren; December 23rd, sister Mrs. HARRIET SENESECALL (mother of brother Keats), latterly attendant at Mr. Spurgeon's Metropolitan Tabernacle; and sister DIANA ANGUS, late member of the Free Church of Scotland. Sister Peebles, from Edinburgh, and sister Elliott (late sister Waring), from Swansea, have recently removed to London, and are now in fellowship with this ecclesia. I regret to have to acquaint you of the death on Sunday morning last of sister Raison, at the advanced age of eighty. Our sister has been a confirmed invalid for several years past, and as a consequence unable to attend the meetings of the brethren. The lectures for the month of January are the following:—January 6th, The Missions and Missionaries of the First Century contrasted with those of the nineteenth.—(Brother W. Owler). 13th, The Wars of the Nations, are they of Divine appointment and subject to Divine control?—(Brother Bosher). 20th, Satan.—(Brother A. Andrew). 27th, The Lord's Supper. Its origin, meaning, and object: for whom designed, and how long.—(Brother J. J. Andrew).

MUMBLES.—Brother W. H. Jones reports the obedience of MARY ANN BRITAIN, (mother-in-law to sister Britain). She was immersed into the sin-covering name on Dec. 17th, 1877, after an intelligent confession of the things to be believed before obedience. On New Year's day the brethren met at a social tea, and were refreshed by addresses delivered by different brethren. The Swansea brethren were

present on the occasion.

PETERBORO'.—Brother Royce, ordering 100 copies of *Prophecy and the Eastern Question*, says, the pamphlet was to be advertised for the next three months in the local papers, under the head of "The approaching crisis in the East, and final settlement of that great question." Brother Hodgkinson delivered two lectures on the Russo-Turkish War, on Sunday evenings, January 13th and 20th. Brother Royce adds that on the day after Christmas day the brethren and sisters gathered together at brother Hodgkinson's house, and spent a very pleasant evening in hearing addresses delivered by each of the brethren and singing a number of hymns. Brother E. Fogg has returned to India, so that the actual number of the ecclesia is now twenty. Brother Royce concludes with the remark: "May God grant that as we are now the pillar and ground of the truth in this city, we may be also in the kingdom of God when it is established."

SHEFFIELD.—Brother Boler reports that the case of interest mentioned in last month's *Christadelphian* has arrived at maturity, that, viz., of WILLIAM FROGGATT (21), pen and pocket-blade grinder. He was buried with Christ in baptism January 2nd, after giving very satisfactory proof of his acquaintance with the first principles of the oracles of the Deity. He was late of the United Methodist Free Church, and has been looking into the truth about eight months. His attention was first drawn to it by brother and sister Wallis while on his duty of tract distributing, telling him they had taken his tracts a long time and asked him to take one of theirs. They accordingly lent him the *Revealed Mystery* and then the *Twelve Lectures*. This had the effect of rousing him to a diligent search of the Scriptures. He became very much unsettled. He did not like to grieve those who had been his kind and dearest friends, and on the other hand, he saw that we had got the truth, and he resolved to leave the town and go to Birmingham, to be out of the way. But his teachers and friends persuaded him to see the minister and get his advice on the matter. Accordingly he did so, and we gave him a list of passages on the promises and the kingdom to submit to the "Rev." gentleman. The result was, of course, unsatisfactory. Some months afterwards, lectures by brethren Roberts and Shuttleworth, of Birmingham, decided him. He said Mr. Shuttleworth was right when he said a man could not have two natures at the same time. He also said there was a great difference between the discourse of a Christadelphian and one of their preachers. The former, he said, was scriptural and instructive, while the latter was "a lot of tumbled-up words, without regard to sense or Scripture truth." He

decided to give up the orthodox system and throw in his lot with the people so much despised and spoken against, and he now rejoices greatly in the truth, by which he has been made free. The lecturing since our last report has been: Dec. 9th, The only way to be saved.—(Brother Graham). 16th, Is the Sabbath an Institution to be observed in the present day?—(Brother Boler). 23rd, Man in Innocence, in Transgression, in Grace, and in Future Glory upon the Earth.—(Brother Simms, of Derby). 30th, Jesus Christ, the Future King of the whole Earth.—(Brother Skinner). Jan. 6th, The truth in all ages believed by the few and few will be saved. There has been another addition to Sheffield by the removal of brother and sister Simms from Derby.

STOCKPORT.—Brother Waite reports another addition to the ecclesia in the person of JOHN BURNS (27), formerly neutral, son of sister Burns, whose immersion was reported a short time ago. He was immersed on the morning of Christmas day. In the afternoon of the same day, tea was prepared at the synagogue, when brethren and friends to the number of about 60 (about twenty brethren having come from Manchester) assembled to partake. The evening was spent with much profit, in exhortations and in the singing of "psalms and hymns and spiritual songs," and thus we "made melody in our hearts unto the Lord." The subjects treated upon were as follow:—Remarks on anthem 18, "I know that my Redeemer liveth."—(Brother Smith, Manchester). Singing as a part of our worship.—(Brother Barber). An appeal to the interested strangers.—(Brother Waite). What manner of people ought we to be?—(Bro. Barlow). The rest that remaineth for the people of God.—(Brother Bellamy). The addresses were interspersed with singing, and thus we spent Christmas day.

SWANSEA.—Brother Goldie reports the death of our aged brother Rawlings, who has been unable to attend the meetings of the ecclesia regularly for some months past, through the growing infirmities of age. He was, however, present at the breaking of bread on the Sunday before he died. He was 83 years of age.

AUSTRALIA.

BEECHWORTH.—Brother Ladson writes: "We have lost two of our number during the last few months—one by conduct inconsistent with the position of a believer, and the other by removal to another part of the colony, distant some hundreds of miles. His loss is a serious one to us, as he was our leading brother. We know, however, that he will not be idle in the new sphere to which he has betaken himself. His last

letter informed us that he had addressed a meeting consisting of about 30 persons; and we trust that you may shortly receive news from him of the formation of an ecclesia in the locality. We now number but 6. Things are looking a little brighter at Wandilgong and Buckland, distant about 45 miles. My business takes me to these places about once a year, and I attended the weekly meeting at either place on two successive Sundays. Like ourselves they are destitute of ability to lay the truth publicly before the people, and have to depend on the distribution of pamphlets, books, &c. An addition has been made to the Buckland ecclesia by the obedience of THOMAS HEPBURN, husband of sister Hepburn, who was immersed over a year since. He was bitterly opposed to it, and we scarcely expected he would even examine the matter, but he was led to do so with the result of seeing the truth as it is in Jesus, and they now rejoice. Another is interested, and we trust may also flee into the ark of refuge. You will be glad to hear that brother Kitchen, of St. Kilda, has recovered from his very serious illness."

CANADA.

GUELPH.—Bro. Packham sends particulars of the death of bro. Marlow, which has already been reported in the *Christadelphian*.

WALMER.—Bro. James Malcolm writes: "Since I last wrote you, my sister wife and I have been made to rejoice by the obedience of our two daughters, JANE and MARIA, both aged seventeen, having been twins after the flesh, as they now are in the water-birth. They placed themselves in Christ by being buried with him in water on September 20th. It is our earnest desire that they may prove themselves worthy of the spirit birth. Our present number is eight, and we have not much prospect of additions to our present number. As you are aware, the truth with us has been brought into great disrepute by those who were at one time its advocates. Some four years ago, they professed to fall in with the no-gospel notions of J. K. Speer. That was the first step, as they were told at the time, by some of the brethren, towards the rejection of the Scriptures altogether, and this, I believe, in every case has been verified. We feel sorry to see them in such an awful position, for it is a fearful thing to fall into the hands of the living God. We feel grateful to our heavenly Father, who has enabled a few of us, by believing His word, to deliver ourselves from the snare of the devil."

WATERLOO.—Brother C. M. Taylor reports: "We have been holding our meetings in this place every first day for several

years. The speaking for some time past has been done by brother P. H. Sims and myself. Although our labours have not been crowned with that success we could have desired, I am happy to report that the things concerning the kingdom of God and the name of Jesus Christ have been accepted by a few, who have rendered that obedience to the conditions of the gospel which removes their feet from the broad road that leadeth to destruction, and places them in that straight and narrow way that leadeth to life eternal. Early this spring ANNA and JOHN TAYLOR, aged respectively 18 and 16, were immersed. Later on in the summer we had four immersions, viz., MARANDA BECHTELL (26); ROXA BECHTELL (21); ELWINE BECHTELL (20); and ALEXANDER BRIGGS (22). A few weeks ago, WILLIAM TAYLOR (18), was added to the names of those who are probationers for eternal life."

GUELPH.—Brother H. L. Drake adds the following immersions during 1877, in Doon, County of Waterloo, Ont.: JAMES LAIRD and PETER AIKENS, of Galt; WILLIAM DOLPH and his wife, EMILY DOLPH.

PETERBOROUGH.—Brother C. Morrison reports the obedience of HIS WIFE (35), who put on Christ October 30th, and also that of BROTHER COOK'S WIFE (26), who was immersed Sep. 28th. They are now four, and meet every first day of the week for the breaking of bread. They are endeavouring to place the truth before the public by the sale of the Canadian edition of *Prophecy and the Eastern Question*, of which a local bookseller has disposed of quite a number.

UNITED STATES.

BALTIMORE.—Brother Thomas Trezise writes:—"The truth is making some little progress among us. We have had four noble souls, who have made the good confession, and were baptised into the only name given under heaven whereby we can be saved. The first was brother Capt. JAMES HAYS (about 62). He is a finely educated man. He was brought up under the teaching of the strictest sect, a Scotch Presbyterian, but eternal torments troubled him. From that he slid into Universalism. But he could not believe that it was an apostolic church, with foster-women preachers, when Paul positively forbids it. So he left the Universalists, and went in among the Swedenborgers, but he soon came to consider them very much like our modern Spiritualists, a system of strong delusion. After that he got in among the Campbellites, and finally he got hold of one of our pamphlets which guided him to our meetings, where he learned the truth as it is in Jesus, by reading the *Twelve Lectures, Elpis Israel*, and three vols. of *Eureka*, the

Life of Dr. Thomas, and some of the Herald of the Kingdom and Age to Come, &c., &c. The next that was baptized was ANDREW WOODSON (about 32), whose mother was a member of the Christadelphian Ecclesia, in Richmond, Va. The next was VIRGINIA CARHART (about 45), who was a member of the Baptist Church for a number of years. The last one was ELLEN LATCHFORD (about 20), the daughter of a member of our ecclesia. There are several other persons who seem to be interested.

CARROLL (La.)—Brother P. F. Sanders reports the restoration to fellowship of sister Mary J. Eggers. He adds: "The one faith in our part is very feeble, only three of us live near enough to assemble often for worship, and we are very feeble. Therefore we do sincerely ask the brethren in your vicinity to remember us in their prayers to the Father, that He may strengthen and encourage us to fight the good fight of faith to the end, that we may be found worthy at the appearing of the Lord."

FORRESTON (Ill.)—Brother H. C. Jacobs reports the obedience of Mr. T. E. HILLS (33), and his wife EMILY E. HILLS (29), both formerly Methodist. Mrs. Hills is sister in the flesh to Mrs. Jacobs.

McMINNVILLE (Oregon.)—Brother L. T. Nichols writes: "Since my last writing, thirteen more have separated themselves from the world and become united to Christ by baptism, as follows: July 1st, WILLIAM SKEELS, husband of sister Skeels, HARRY SKEELS and WIFE, all formerly Adventists; July 15th, J. HENDRIX, husband of sister Hendrix, DORA WISER and RENA WISER, daughters of brother and sister Wisser, all formerly neutral; LINA ALLISON, daughter of brother and sister Allison, formerly Methodist; August 19th, Mrs. M. HEMBRÉE, formerly Catholic, Mrs. N. MARTIN, formerly Campbellite for 30 years; September 2nd, Mrs. SHUTT, formerly neutral; Mrs. J. JOHNSON, formerly Methodist, and MARTHA BUCKINGHAM, formerly neutral. In my former intelligence brother Roberts seemed to doubt that the work was apostolic. As to this, I may say that each one is carefully examined before immersion. And when the Great Day of Judgment comes, which we all believe is just upon us, you will then know that it is apostolic. Oh! Brethren in Europe and America, let us buckle on the whole armour, and with renewed vigour put forth every effort to crucify the flesh, to present our bodies a living sacrifice, to make a complete separation from the world, that when we meet face to face, we may part no more. I long to see you all. May we be ready for the Master's use."

NEW LANCASTER (Kansas.)—See notes on cover.

PHILADELPHIA.—Brother Gratz writes:

"Our Sunday morning meetings are held at the house of sister Pyle, 916, South 16th Street, to which all brethren visiting Philadelphia are invited. During the summer I spoke to a great number of people on Broad Street, displaying a banner hung on trees. I had a visit at the house from a Baptist minister, of Connecticut, enquiring for explanation of Lazarus and the thief on the cross. He has since corresponded and shows much sympathy for the truth. There is also a Jew with us earnestly looking into Israel's hope with a devout mind; also a young man, a regular attendant, who heard the gospel out on Broad Street two summers ago. I have also had some correspondence with a German from Clarinda, Iowa, who learned the way of life from a coloured man in his employ, who was instructed by brother Dr. Reeves, of Springfield. His name is Mr. Henry Ruechel. He wrote me some very affectionate letters, wishing earnestly to obey the gospel invitation, asking me to come to baptise three of them. He also asked for German books to instruct his family. I cannot tell how soon I shall be able to visit thus far West. I referred him to some brethren in Iowa, whose names and addresses he desires to know. Two years ago, when in Williamsport (Pa.), I became acquainted with a gentleman who had read *Elpis Israel*, and years ago heard Dr. Thomas. The impressions then made were revived, and the good seed of the word of the kingdom having taken root in the hearts of some of his family, has brought forth fruit. I complied with their repeated request, and, last Sunday, Dec. 30th, baptised, after expounding the one faith to a large audience at the Baptist Church, into the sin-covering name, the following: JOHN ESSINGTON (70); H. C. ESSINGTON (33); N. A. BARROW (30); RUTH ESSINGTON (21); and CHARLES ZIMMERMAN (22)—all of them most intelligent in the truth and determined to run the race in patience and hope of redemption at the appearing of Christ."

RICHMOND (Va.)—Brother Luxford reports the immersion of A. THILOW and W. PENNELL (both 17), and was on the following Saturday to baptize GERTRUDE SMITH—all the fruits of Sunday school effort.

SENECA FALLS (N. Y.)—Brother Samuel Short reports the obedience of G. W. PORTER, machinist, formerly Methodist, but latterly neutral, and JOHN HARSTED, gardener, formerly Lutheran, but for some time latterly infidel. He says the brethren and sisters are now twelve in number, viz:—E. B. Short, A. Short, Anne Short, R. E. Short, Eliza Short, S. Short, E. L. Short, George Reid, Jessie Turner, Thos. Turner, John Harsted, and G. W. Porter. There are others who seem interested.

TOPEKA (Kan.)—Sister Gunn writes:—"We have a small congregation here,

numbering six; none recently immersed, all for some years in Christ, but did not know until last winter (from the extract from my letter published in the *Christadelphian*) of our nearness to each other. Since then we have arranged to meet when we can for study and worship. I had a very pleasant summer in Canada; and dear brother Gunn, who is very kind and attentive to Christ's household, and indeed all the members in Toronto, received me very cordially and put themselves to some inconvenience to take me to service."

SAN LUIS O'BISPO (Cal.)—Mr. Alexander Little thus writes:—"In 1871, while I was in Canada, I became acquainted with a Christadelphian, named R. H. McGimsie, from whom I obtained Dr. Thomas' works, 3 vols. *Eureka*, *Elpis Israel*, and other works. Also I obtained your *Twelve Lectures*, and all your works that I could find from the brethren in and about Port Hope. After six years' study of the Dr's. works and yours, I have come to the conclusion that the Christadelphian faith is the gospel preached eighteen hundred years ago by Jesus and the apostles. I went to San Francisco, September 15th, to find a man in the faith to baptise me. I found J. L. Hopkins, who in 1867 was baptized by a man from New York, who was immersed by Dr. Thomas. That man gave J. L. Hopkins 1st vol. *Eureka* and *Elpis Israel*, some *Heralds of the Kingdom*, old numbers. Also he has a number of your works. I gave him all I could spare. I remained with him one month in San Francisco. At the end I put on the sin-covering name, on October 19th. R. Roberts, if you have any objection to my addressing you as brother in the faith, let me know. My age is 56, formerly Church of England, then Methodist, then Congregationalist and Adventist, now in the faith." (If Alexander Little knows any reason why objection should or might be made, let him state it.—EDITOR.)

WASHINGTON (D.C.)—Bro. Boggs writes: "On last Sunday morning, about 50 miles from this city, in the State of Maryland, Charles County, we immersed three into the saving name, viz: J. B. SHAW and WIFE, and the WIFE of brother W. C. Shaw (who was immersed in this city just two weeks before). After the immersion we broke bread in the house of brother W. C. Shaw, which was the first time the death of Messiah was ever celebrated in that remote region. In the afternoon we addressed an audience of about fifty persons (some coming a distance of fifty or sixty miles). Our subject was the Kingdom of God, which was followed by a discourse by brother W. C. Shaw, on the Nature of Man, contrasting

the Bible teaching with the Pagan fiction. Thus you see an ecclesia has been formed in a section of country, by farmers of humble circumstances, who are not encumbered with much of this world's goods, but are 'rich in the faith,' who will continue to celebrate the death of Messiah till he come. The truth was planted among them by means of our publications being read by them."

WHITE PLAINS (Maryland.)—Brother W. Columbus Shaw, also sends a report of the matters referred to in brother Boggs' communication from Washington. After referring to the visit to Washington of himself and brother, and receiving tracts, he says, "We carefully read and pronounced them to be dangerous combustibles in the hands of 'pious Methodists.' My brother immediately destroyed his, and I concluded to destroy mine also. But strange to say, I did not, but carelessly threw them behind other volumes in my private library. Early after this occurrence, I procured books for the study of Theology in the Methodist Episcopal Church, Shaw;" but after having advanced somewhat in my studies, I began to feel averse to some of its principal tenets, especially infant baptism and eternal torments. I found also that many Greek words, as *hades* and *gehenna*, were erroneously adduced in support of popular dogmas mentioned in the Holy Scriptures. These discoveries began to awaken an interest in the investigation of the Greek Scriptures on my part; but the more I examined them, the more I became dissatisfied with modern theology. Consequently, I dictated to myself the necessity of procuring a *History of all Religions*, which I did, and what was the result? Nothing but a still greater confusion of faith, which had it not been for my unbroken belief in the divine inspiration of the Bible, would have driven me into the dark recesses of infidelity and 'eternal death.' Sitting one day alone in this unpleasant dilemma, I remembered the tracts that were given me on the above-mentioned occasion, and hastily drawing one from its dusty bed, I read as if I had never seen it before. I found three articles of faith exactly coincident with my own singular belief. But there was one article in it that I could not endorse, viz., 'The sleep of the dead.' This was the great barricade that kept me so long from the 'faith.' But, feeling interested, I wrote to Mr. C. H. Morse, of Rochester, N.Y. (now a brother) for information on the subject; and after a sharp controversy between us, I became convinced of my error, and finally yielded to the truth."

The Christadelphian.

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

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

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Vol. XV.

MICAH'S "SEVEN SHEPHERDS AND EIGHT PRINCIPAL MEN."

BY DR. THOMAS.

SPEAKING of the Messiah, Micah saith concerning him, "Now shall he be great unto the ends of the earth. And he shall be the peace when the Assyrian shall come into our land; and when he shall tread in our fortresses; then shall we raise against him seven shepherds and eight anointed men. And they shall lay waste the land of Nimrod in the entrances thereof; thus shall he deliver from the Assyrian when he cometh into our land, and when he treadeth within our frontiers."

What the names of these fifteen personages may be who are to conduct the military operations of the Jews against the entrances into the land of Nimrod, cannot be stated with certainty. They will rise up among the Jews; for saith Micah, "We will raise them against the Assyrian when he treadeth in our fortresses." "Shepherds" is used in Scripture for the rulers of nations, who are supposed to take care of the people as shepherds do their flocks. Jehovah says concerning Israel, "My flock was scattered and became a prey, because there was no shepherd."—(Ezek. xxxiv. 5, 8.) This is their condition at this day, and will continue to be till the crisis of the Assyrian's fall. But concerning them at that time, it is written, "I will set up shepherds over them who shall feed (or rule) them; and they shall fear no more, nor be destroyed, neither shall they be lacking, saith Jehovah."—(Jer. xxiii. 4.) They will be powerful shepherds that can remove all cause of fear from the Jews. Now of these we know that the chief shepherd is "the Shepherd, the

Stone of Israel," after the type of Joseph—(Gen. xlix. 24) ; which stone is Jehovah's shepherd and associate, who was to be smitten by the sword—(Zech. xiii. 7 ; Matt. xxvi. 31). This shepherd associated with Jehovah is named David ; because he is beloved, and descended from David "according to the flesh." Thus it is written, "I will set up one shepherd over Israel, and he shall feed (or rule) them ; my servant David shall feed them, and he shall be their shepherd. . . . and a prince among them. . . . and king over them. . . . for ever."—(Ezek. xxxiv. 23, 24 ; xxxvii. 24, 25.) Of this associate of Jehovah and ruler of Israel, Micah says, he should be born in Bethlehem Ephrathah ; smitten with a rod upon the cheek ; stand and feed in the majesty of the name of Jehovah, his God ; and deliver Israel from the Assyrian—(chap. v. 1-6.) Jesus, the great Nazarite of Israel, was born there, and smitten on the cheek—(Matt. xxvi. 67) ; which is an earnest that the rest of the prophecy will be as literally fulfilled in him.

Jesus, then, is one of the fifteen : who are his fourteen associates ? Twelve of them, we would answer, are those to whom he said, "Ye shall sit upon twelve thrones judging (ruling or feeding as shepherds) the twelve tribes of Israel, when the Son of Man (the chief shepherd) shall sit on the throne of his glory in the regeneration."—(Matt. xix. 28.) Paul and John the Baptist, it is probable, may be the other two. Here are altogether fifteen shepherds of Israel, who will certainly not be "idle shepherds" at a time when the Holy Land to the entrance into Nimrodia has to be delivered from the armies of the Assyrian.

When judgment under the whole heaven is given into the hands of the saints (Dan vii. 22), these fifteen pre-eminent personages will not be exempted. Fourteen of them are doubtless of those "who follow the Lamb whithersoever he goeth"—(Rev. xiv. 4) ; and as he contends with the Assyrian to expel him from

Canaan with the entrances of the land of Nimrod, they will also be skilful and zealous co-operators with him in the war—(Rev. xix. 14.) They co-operated with him in preaching the gospel of the kingdom ; why should they not also be his special co-workers in "beating off the enemy from the Euphrates unto the Nile of Egypt ;" that their brethren of the stock of Abraham, "ready to perish in the land of Assyria, and outcasts in the land of Egypt" may go and bow themselves down before Jehovah in the holy mount in Jerusalem" (Isaiah xxvii. 12, 13) ; in other words, that the kingdom may be "set up," and "restored again to Israel" in their land ? The dominion of the Assyrian lion, and the Medo-Persian bear in the East has to be taken away, as well as that of the four-headed leopard of the west.—(Dan. vii. 12.) And this the great captains of Jehovah's invincibles are to do. Judgment is given to them for that purpose. "They shall fly (as birds of prey) upon the border of the Philistines towards the west (the leopard), and together spoil the sons of the east (the lion and bear) ; they shall lay their hands upon Edom and Moab ; and the sons of Ammon shall obey them."—(Isaiah xi. 14.) In this oracle it is revealed that "the ensign," unfurled before the nations, shall be borne on to the conquest of Armenia, Mesopotamia, Assyria, Media, Persia, Central Asia, and Western Asia, by which the independence of the Holy Land shall be established and secured ; and that those who are found in possession of Edom, Moab, and Ammon at this crisis, "the merchants of Tarshish," or Anglo-Indians, shall acknowledge their supremacy, and yield obedience to their sway—"The coasts shall trust in me ; but the ships of Tarshish foremost, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the name of Jehovah their Elohim, even to the Holy One of Israel."—(Isaiah lx. 9.)

The apostle Peter, who at the time did not know "the times and the seasons," when he saw the enemy

about to arrest his beloved master, whom he recognised as the true and rightful heir of David's throne, thought that the hour had arrived to unsheath the sword, and to do battle in his cause. He was especially impressed with this idea, as not long before Jesus had said, "He that hath no sword let him sell his garment and buy one." But he did not understand that possession of the sword by their little band at that dark hour of trial, was only emblematical of their mission in the far-off future. The time had not then come for their contest with the lion, the bear, and the leopard, for the taking away of their dominion. Not being the day of Christ's power, the Jews were not willing to serve under his banner (Psa. cx. 3); and although the Lord could have summoned to his assistance more than twelve legions of angelic troops, how then could the Scriptures be fulfilled which have decreed an entirely different solution of the Eastern Question? The time was not then come for the servants of Christ to draw the sword, and for a bow of steel to be broken in his hands; if it had, they would have fought that he should not have been delivered to the Jews, to be crucified by the Roman executive.—(John xvii. 36.) No; Peter, who, we believe, will be one of Micah's heroic and invincible fifteen, was too hasty in his conclusion. The gospel-kingdom did not belong to the days of his apostleship. His function, then, was to preach it; not to set it up. The kingdom in the hands of the saints was designed for the destruction of the world's present organization, as represented in the papacy and kingdoms that sustain it. These had no existence in the days of Tiberus Cæsar, Emperor of Rome, and King of the

Jews, in fact. Not being, therefore, intended for that era, the sword was not drawn against Cæsar, and Jesus, standing in Jerusalem at his bar, said, therefore, "My kingdom is not now from this place."—*εντευθεν*.

Between the present time and the destruction of Gog's power by the Bethlehem-born judge of Israel, Russia's dominion over Asia will be contested by the British power, which will not be able to overthrow it. Britain, at the crisis of the Russian overthrow, will be found in possession of Edom, Moab, and Ammon, countries of Jehovah's land. The Anglo-Indians will make their submission to the King from heaven; place their fleets at His disposal, and be received into favour. By this means, the kingdom which comes to the daughter of Jerusalem (Mic. iv. 8) becomes the greatest maritime power in the world (Isaiah lx. 5); and the British empire becomes Christ's. In the meantime, the land of Israel is cleared of its enemies by the Jewish army under the command of Micah's invincible fifteen, who "take away the dominion" of three of Daniel's beasts; and, in so doing, reduce the nations thereof from the Euphrates to India, the hundred and twenty-seven provinces of the ancient Persian Assyria, under the government of Israel's king. Then will there be "a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."—(Isaiah xix. 23-25.)

THE PUNISHMENT OF THE WICKED.

In regard to the "punishment of the wicked," very little is correctly known of what the Scriptures really

teach upon the subject. The opinion of the populace formed for them by the clergy, is based upon the

assumption, that the thing to be punished is an immortal soul. All words, therefore, found by them in the Bible used in connection with punishment, are, of necessity, perverted from their ordinary signification. "The wages of sin is death," and "the soul that sinneth it shall die." These are the words of the Holy Spirit, which reveal to the unsophisticated mind, that souls are mortal, and doomed to death if they labour in the service of sin. Nothing more than this can be extracted from them. But, if they are thrown into the theological retort of the Gentiles, and a little of their "philosophy" be cast in with them, their combined distillation will result in very different product. The "soul," say they, "is a particle of the Deity's substance; immaterial, and therefore immortal." This is their philosophy, which Paul cautions the Colossians against—an assumption, without a shadow of proof beyond the illusions of mesmeric psychology. If the victims of this delusion read the words of God, those words seem to reveal to them the very opposite. I say seem to reveal; not that they really do; it is the false assumption with which their brains are preoccupied that gives an interpretation to the words which does not appear to a mind unspoiled by Gentilism. They interpret the words of the Holy Spirit upon heathen principles. Thus read, the texts quoted affirm that souls, being immortal, are doomed to endless dying, if they labour in the service of sin. Death, destruction, corruption, punishment, perish, &c., affirmed of "soul," if said "soul" be declared to be immortal, or deathless, must signify dying, destroying corrupting, punishing, perishing, &c., processes, which in the nature of things, can never be consummated. How a thing can be said to be dying which never attains to the consummation called death, or "punished" which is eternally in a state of unconsummated punishment, is an enigma which Scripture and reason abandon to those who, being well practised in straining

out gnats, and swallowing whole herds of camels, have but to shut their eyes and open mouths, and implicitly ingulph whatever comes redolent of "Mystery!" An old minister, recently referred to, appears to have been of this very sagacious generation. He assumed that the "these" were immortal; and from this assumption very naturally inferred that the "everlasting punishment" they were commanded to go away to, was an everlasting existence in a penal state. But the "these" being mortal, what then? A "horse laugh" is the resounding answer to so inconvenient a question! To have given this, the only solution of which it is susceptible, would have been confounding. The sophist would rather speculate on the word "everlasting" than be pinned down to the proof of his assertion, that soul is essentially immortal. This is the first thing for eternal-tormentists to do; the next is, to prove that the words of Scripture are to be taken in a sense contrary to what is usual. When they have accomplished this, we may burn the Bible, as a provoking, pestilent, and incomprehensible book; which is, in truth, the low standard to which the clergy have reduced it by their sophism and unintelligible jargon, in the estimation of thinking men unenlightened in the truth. Everlasting punishment does not imply everlasting existence; it only implies that whatever the punishment may be, the party punished will never be delivered. The punishment is post-resurrectional, torment by pestilence, famine, pauperism, war, sufferings, &c., "ending in death." This is the punishment of the *aww*, whose judgments break in pieces the governments of the nations and their armies, styled by the Lord our King in the aggregate, "the devil and his emissaries," into whose territories the resurrected "unjust" are commanded to go away or "depart," that they there may participate in the dire calamities of the crisis. In these they may be ingulphed; and, as Paul says, "destroyed." Israel and the

saints will punish the devil, his angels, and the resurrected unjust. This is a statement which few of this generation can understand: but they who know what the kingdom of God is, and how it is to be set up, will be at no loss. We can only affirm it now. Study the words, "judgment was given to the saints," and more will be seen in it than at first sight

appears. From this judicial punishment there is no redemption; its calamities terminate in death from which there is no deliverance. The subject of this interminable death—a death which does not end in resurrection to life—are punished with an everlasting punishment, or everlasting extinction of being.—
DR. THOMAS.

WHO IS AUTHORIZED TO BAPTIZE?

THIS inquiry has troubled the minds of many. We would say, that any one who believes in the truth is authorized to proclaim it, and to assist others to obey it. Their commission is contained in these words of Jesus Christ: "Let him that heareth say come!" *ὁ ακουων, ἢ ακουων*, rendered "him that heareth," signifies also him that understands.—(Rev. i. 3; xxii. 17.) Under this high authority, all the members of the Christian body in Jerusalem, when scattered abroad by persecution, went everywhere preaching the Word. (See Acts viii. 1-4.) The apostles only remained in the city; all the rest, men and women, elders, deacons, &c., turned preachers of what they understood; they went forth everywhere saying, "Come!" To whom did they give this invitation? To him that thirsteth after righteousness; as it is written, "Blessed are they that hunger and thirst after righteousness; for they shall be filled." "If any man thirst, let him come unto me and drink." and "Let him that is athirst come." And to what shall he come? To a free participation of the water of life; as it is also written, "Whosoever will, let him take the water of life freely."

But, what would be the use of inviting thirsty men to drink, if those inviting them were not authorised to give them to drink? When the invitation was accepted by the thirsty, and they came, the evangelizers of the truth assisted them to drink of the fountain of living

water; that is, to drink the blood of Jesus by introducing them into his name: for "His flesh is meat indeed, and his blood is drink indeed;" so that, saith Jesus, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." Introduction into Christ's name is a believer of the truth's baptism into him; at which time, and by the act, the efficacy of his blood is communicated to his heart, or conscience, and he is said to drink of the fountain. Christ dwells in him by faith; and he dwells in Christ by baptism and continuance in well doing, walking in him.

But, of the Jerusalem body scattered abroad, many, doubtless, came into condemnation by apostacy; and others by blending the Mosaic law and gospel together, and so rendering the latter of none effect. These were the Judaizers. But, because of their misdeeds, it is not to be supposed either that the baptism of those they had previously immersed was invalidated; or that the immersion of those who came to them in good faith, whom they afterwards baptized, was of no account. A saint's resurrection to life will not be nullified because he was buried by the wicked or unwise. Men can only answer for their own hearts before God, not for those of others.

The first and nineteenth centuries, however, are not exactly parallel in this matter. In the first, everything had a fair and scriptural beginning;

in the nineteenth, everything is in confusion and out of joint. We are now, therefore, placed in a situation to do the best we can, and not the best we would. In cases where there are no believers to baptize, we should advise that A. who believes immerse B. who believes; and that B then baptize A; upon which either of them can immerse the rest.

The following things appear to us from the premisses:

1.—Every justified person, irrespective of office, is authorised to preach, and therefore to immerse.

2.—If such an administrator be burned in the fire, his destruction does not affect his building, if its materials be precious stones.

3.—If a clean person cannot be

found to bury those who have died to sin through belief of the covenant, the best that can be done is to avail ourselves of the services of one ready to be cleansed.

4.—If even such cannot be obtained, the next best thing to be done is to procure the services of the most decent dead man in sin to bury the dead to sin.

We are of opinion that such an administrator's deficiencies do not at all invalidate a baptism; provided that the subject of it be a believer in the unadulterated truth at the time, there occurs to us no objection to his having been truly baptized into Christ, and so being Abraham's seed, and an heir according to the promise.

—DR. THOMAS.

TORMENT IN HADES.

If hades be merely the invisible and unseen, how can you account for Christ conveying, nay teaching, that in that state of mere nonentity there was torment? "In hades he lifted up his eyes, being in torment."

J.C.

The invisible future, or "hades," is a state in which certain now dead will be bodily existing upon earth, holding such a relation, morally and geographically, towards each other as that represented in the parable of the Rich Man and Lazarus. The hades state, parabolically illustrated by Jesus, occupies the interval of time between the resurrection and the termination of the existence of the Gentile governments. This interval is "the Great Day of God Almighty," during which a terrible war is waged between the Jews, aided as of old by

Omnipotence, and the powers of the earth, for the dominion of the world. The calamities of this war are the torments of the now invisible, to which the rich man class of the first and nineteenth centuries (not to mention the other centuries) will be subjected. Then will "Jehovah show strength with his arm; and scatter the proud in the imagination of their hearts; and put down the mighty from their thrones, and exalt them of low degree; then will he fill the hungry with good things, and send the rich empty away;" for these in their pre-resurrectional lifetime received their good things, but are now tormented; that is, when Abraham and his Lazzaroni shall be comforted in the kingdom of God.—
DR. THOMAS.

THE JEWS AND SECTARIANS.

WE agree with Judge Noah, of New York, that his nation (the Jews) will repossess their land before they acknowledge Jesus as the Christ. And may God preserve them from becoming such Christians as Sectarians pass for in this age! Jews have discernment enough to perceive that sectarianism is not the religion of Christ, as taught in the New Testament. Little as their faith may be in this, they are as safe as their oppressors.—
DR. THOMAS in the *Investigator*.

DID JESUS EAT OF THE PASSOVER ON THE DAY OF THE CRUCIFIXION?

MY DEAR FRIEND AND BROTHER.—Do you remember talking with me in Halifax on the subject of the crucifixion as to the day of the week on which it occurred? An article in the current number of the *Herald* renews my recollection of an attentive reading of all the narratives which I made on my return home, and about which I intended at the time to write to you, but a press of business prevented. The general notion is that the Christ was crucified on Friday, and that “the preparation” of which the narrators write, was the day before the Jewish Sabbath, or 7th day, and I notice that in *Elpis* you suppose that Jesus ate of the passover before his death that year. This could not be. Paul says, “Christ, our passover, is sacrificed for us,” and Moses says it must be slain on the 14th day of the month, and John testifies that Christ fulfilled this law, for he says (chap. xix. 14), “and it was the preparation of the passover and about the sixth hour” when Pilate gave him up to be crucified. This is important, especially in argument with a Jew, to show him that “not one jot or tittle” failed to be accomplished in him. And besides, if not assured on this head, how know we that he was the Lamb of God? This, then, must have been on Thursday and not on Friday, as Protestants all suppose, and Catholics too, for the two who were going to Emmaus on Sunday (the first day of the week) say “to-day is the third day since these things were done;” if the third day since, then, it could not have been Friday, for that would have made Sunday only the second day “since,” and then the sign of the prophet Jonah would not have found its accomplishment—three days and three nights—Thursday night, Friday night, Saturday (Sabbath) night. Thus, Thursday makes all the predictions to have their fulfilment. If

so, then the “last supper” could not have been “fragments of the passover.” In the first place, when supper was ended there should have been none—and secondly, the passover was not slain till the following day. A casual reader of any of the narratives, except that of John, would suppose that it was the passover of which Jesus and the apostles were eating, and more especially would it appear so from Luke. But still an attentive perusal, with a knowledge of the requirements of the law and the prophets in the case, will show that Christ, our passover, the Lamb of God, was sacrificed without the gate of the place where God had placed his name, on the 14th day of the 1st month at even; and consequently could not have been alive to have eaten of the Jewish passover that year. Luke says he told the twelve that he earnestly desired to eat of it, but would not until it was fulfilled in the kingdom; and in his prayer to the Father, subsequently, he says, “Father, if thou be willing, remove this cup from me;” but when the angel strengthened him his resolution “to be offered” continued firm as when he told the twelve he would not eat. You will excuse my enlarging and enforcing this so much; but, as I said before, you have adopted the general supposition that Christ Jesus ate of the passover, in *Elpis*, in that year; and I should deem it a fatal position to be forced into by a Jew that “our passover” was not legally sacrificed.—C.C.

THE DIFFICULTY REMOVED.

The law did not require the passover to be killed on the evening of the 14th day of Nisan; but “between the evenings” of that day. The lamb was to be put up on the 10th day, and to be kept up “until the 14th day of the same month; and the

whole assembly of the congregation of Israel shall kill it **כִּי חֶרְבִים** *bain haarbaim*), between the evenings."—(Exod. xii. 6.) The feast was also to be kept between the evenings. "Let the children of Israel keep the passover at his appointed season. On the 14th day of this month between the evenings ye shall keep it in his appointed season, &c."—(Numb ix. 2, 3.) These evenings would be what we term Thursday and Friday evenings, between which was the 14th day of the month.

We have no doubt but Jesus did really eat the passover with his disciples. This appears from his sending Peter and John, saying, "Go, and prepare us the passover, that we may eat." Afterwards, being seated at the table, he said, "I have heartily desired to eat this passover with you before I suffer; for I say unto you, I will not any more (that is, after this eating) eat thereof, until it be fulfilled in the kingdom of God."

According to Mark, the disciples said, "Where wilt thou that we go and prepare that thou mayest eat the passover?" In reply, he said go to a certain place and say, "The Master saith, where is the guest-chamber, where I shall eat the passover with my disciples?" Having made ready, "In the evening he cometh with the twelve, and as they sat and did eat, Jesus said," &c.

But Jesus and the "whole assembly of the congregation of Israel," doubtless, did not eat at the same hour. Mark says the passover was killed on the first day of unleavened bread, and this day began at even. Jesus and his companions ate the passover at the first evening; the Jews at the second, the intermediate day being their "preparation." Jesus was apprehended after eating at the first evening. During that night he was

arrested and taken before the high priest, and upon false testimony judged worthy of death. On what we call Friday morning, they held a council, which sent him bound to Pilate. Having confessed to him that he was the King of the Jews, he was, therefore, condemned to be executed for treason against Tiberius Cæsar. Sentence being passed, they crucified him at 9 a.m.—"the third hour." At 12 a.m., "the sixth hour," darkness overspread the land, and continued for three hours, or "till the ninth hour," or 3 p.m., when the veil of the temple was rent, and the body of Jesus broken. And now when the second even was come, "because it was the preparation, that is the day before the Sabbath," the body was taken down, for it was not lawful for it to remain there all night; as it is written, "If a man be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is the cursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."—(Deut. xxi. 21.)

"And the evening and the morning were the first day." Thus the Bible reckons. From Thursday evening to Friday evening was the first day; from Friday evening to Saturday evening was the second day; and from Saturday evening to Sunday evening was the third entire day. The Jews reckoned this as three days. Jesus rose very early in the morning of the Day iii., as typified in Jonah. If the law had confined the eating of the passover to the second evening of the 14th, Jesus would not have eaten; but as it was to be eaten between two evenings, Jesus could both eat the passover and be slain as such.—DR. THOMAS.

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT,

(Continued from page 11.)

Thursday. — "This watch-tower of Zion." So "a supply" when praying is pleased to call the large square erection in front of the people. A pulpit it can hardly be called, neither yet a platform. Call it a compromise between the two, embodying all that is disagreeable in both. It is too bad to associate it with "Zion." Israel of old caused their prophets to be familiar with many incongruous mental combinations, but they were in no danger of confounding Gentile architecture with the place where Jehovah had chosen to put His name. I imagine David and Isaiah would have been unable to see the least fitness in my friend's supplicatory designation of the structure on which he was standing. Certainly, since I began to read the Scriptures in the light of those first principles which the Christadelphians unfold, the place has been the very opposite of Zion-like to me. Last evening, I embodied in a discourse, the teaching of a little tract, entitled "The Promised Land—who are the rightful owners of the soil?" The subject is admirably treated in the form of a series of questions, which certainly have in them the elements of unspeakable torment to an "orthodox" understanding. I would much like to direct our apparitor to distribute this tract in the pews on Sunday morning; also its companion on the immortality of the soul. Both, however, are too much in harmony with the Bible to render the experiment a prudent one. The property is held in trust for certain "legal uses," in which the instruction of outcast Gentiles in the revealed purpose of God is unhappily not included. The attitude of several of the hearers last evening was far from indicating a child-like acquiescence in what was very temper-

ately presented for their consideration. They looked exactly as men do when they don't like a thing, and yet are unable to prove it wrong—convinced of its truth against their will. The exceedingly harmless suggestion, with its accompanying proofs from the Scriptures, that the promise made by God unto the Fathers yet awaits its literal fulfilment in the territory known as Palestine, evoked signs of impatience in one quarter, which to-day has relieved itself in a letter in which one of my friends compares this kind of teaching to a *dead fly in a pot of ointment*. Such a comparison would have been quite new to Paul, who said he stood and was judged for the hope of this very promise.—(Acts xxvi. 6.) There evidently, in his estimation, was nothing about it to call to remembrance Solomon's suggestive metaphor. But then Paul was not a Congregational minister, and is not held in very high favour by the generality of those who are. Dead *men* and not dead *flies* formed the subject to which "the promise" stood related in apostolic thought. The trouble is that Congregationalists believe in dead flies, but not in dead men. This modern appropriation of the word "Zion" and the like, is a most presumptuous and unwarrantable thing when one begins to rub his eyes and think a little. "Zion" is degraded into a label for some dissenting chapel. "Canaan" stands for heaven. "Jerusalem" for the multitudinous and contentious sects of the present day. And so geography is made to signify astronomy, and while the Jews are required to take to themselves the *curses* of their Scriptures, unentitled Gentiles lay hands on all the promises of blessing, after subjecting the same to a process of clerical transmutation that simply

reduces them to an absurdity, makes God a liar, and His Word of none effect. It seems amazing that these terms should have come to be used in these senses without the least show of Bible authority for so extraordinary a perversion of language. Of Dr. Watts it is said that if he had written less verse, he would have written more poetry. It would be well for his admirers if they would begin to pay less attention to his hymns and bestow a little more thought upon "the Scriptures of truth." The current stultification of Bible terms and their prostitution to the conveyance of Pagan ideas, is not very surprising after all. The Christadelphians have an explanation of this matter to offer, which none but themselves have ventured upon, but which has the merit of being at once scriptural, historical, and clear. A certain great city which reigned over the kings of the earth in the days of the apostle John (Rev. xvii. 18) has exercised an influence upon the religious thought of mankind so potent and general as to justify abundantly the Spirit's words—"The inhabitants of the earth have been made DRUNK with the wine of her fornication."—(Rev. xvii. 2.) England has quaffed the apocalyptic wine in common with the rest. "All nations" (Rev. xviii. 3) have steeped their senses in the fumes of this spiritual intoxicant. "This Christian country" is no exception, our Protestant communities themselves being judges. I enter the following brief testimony from the columns of one of the prints:—

"Three hundred years ago, John Bull made up his mind that the Pope ought not to rule over the Church of England. He therefore took away the income that had before been supporting the Roman Catholic Church, and gave the greater portion of it to a church called the Protestant Established Church in England. Instead of the Pope, the king was made the head of the Church."

It is notorious that no change worth speaking of was made in doctrine.

The people took the cup from the hand that offered it, and drank it eagerly as before and with similar effect. All that gave it its inebriating power remains in it to this day, and the gospel as preached by the apostles has in our time to address itself to a drunken community. This fact will account for the peculiar treatment my statement meets with whenever I touch upon the immortality of the soul or any of the dogmas that rest on this foundation. My task is hopeless until something like sobriety begins to manifest itself. Unfortunately, if a stranger happens to take my place for a Sunday he is sure to administer a draught from the cup of Mistress Roma. I have but recently been subject to an annoyance of this kind. A celebrated D.D. from London has just been here for a Sunday who is rejoiced to be able to place the name of "Cardinal" Manning on the list of his select personal friends; and certainly there was nothing in either of his sermons as I heard them to render such fellowship impossible. I feel I am in dangerous company. The fumes having mostly left me, I am enabled to realise the exact condition of my associates. I well remember that in my "ordination-charge" I was thus addressed by my sapient counsellor on that occasion:—"Mr. Ashcroft, the Roman Catholic clergy have a saying that 'when a man is once a priest, he is always a priest, EVEN IN HELL!' And so I say unto you, when a man is once a minister of the gospel, he is always so, and oh! Mr. Ashcroft, *you know where!*" The declaration sounded ineffably absurd, and created that well-known suffusion on my countenance which is said to be least seen where there is most occasion for it. But it proves that there possibly may be important points of resemblance between Rome and Anglican Dissent. The inquiry would form an interesting topic for a week-evening lecture. What are evangelical Protestants believing in common with the Church of Rome? and what are the inferences which a student of the

Scriptures may fairly draw from the doctrinal agreement of the two? Or it might be put more tersely in this form:—"Rome, the mother of harlots and abominations of the earth (Rev. xvii. 5), where are her daughters?" The outcome of such a venture would doubtless hurry on the approach of the day for which I am hoping, when I shall be free from the restraints which now encompass me, and having no trustees to fear, nor friends to please, nor stipends to receive, I shall be able to declare unto such as choose to hear, "the whole counsel of God."

Friday.—Intelligence of my recent immersion* has spread like wild-fire. In my simplicity, I mentioned the circumstance to a few friends, little dreaming that I was supplying them with so sensational an *on dit*. The excitement created by the case of the clergyman here, who has added physical to spiritual drunkenness, is hardly of that painful character which prevails on my account. Yet, what matter for so great astonishment has been started? Has anyone declared the Bible untrue? or discredited the resurrection of Christ? or denied the possibility of a future life? or told men it is of no consequence what they believe so long as they are sincere and fairly decent in their practice? The devout sentiment of this people has been outraged by no such series of irrational propositions, at least not with my concurrence. The crime whose perpetration is occasioning so deep and general a lament arose from a desire on my part to obey God, which desire was generated by the unanswerable appeals to his testimony contained in these Christadelphian writings. Burial with Christ in baptism (Rom. vi. 4 and Col. ii. 12) is, I find, an offence for which Congregationalism has no forgiveness. My knowledge of the ingrained hostility of our denomination towards this plainest of scriptural requirements (as it now seems to me) has been woefully deficient. It had not occurred to me that I was helplessly disqualifying myself for further occupancy in the

ministry of this liberal-minded body of people. The sprinkling of a baby's countenance with a few drops of water is a ceremony not over-burdened with Scripture testimony in its support, nor is it considered a matter of transcendent importance by any Congregationalist whom I know; yet strange to say, all concur in the judgment that it would never do for "a layman" to attempt it, and that a refusal to do it is a sufficient ground for a minister's expulsion from any pulpit of their order, supposing that he were disinclined to vacate his post! It is just possible that some fingers which have been wont to operate thus rhapsodically may ultimately find more honest and sensible employment in connection with parcels and twine. The anomalies and follies of these wrangling sects make me sick at heart. I have made an attempt to count the number of times the verb TO KNOW is used in the epistles in connection with the pronoun WE or YE, but its occurrence is so frequent that my patience has not holden out to the end. Beyond its application to the historical events on which the doctrine of Christ rests, I question whether Christendom could intelligently use the oft-recurring New Testament phrase, "We know." Its conclusions, as arrived at by its representative assemblies, appear to find accurate though not very satisfactory expression in the words of a friend to whom I spoke a while ago concerning the Bible revelation of things to come: "We know nothing at all about it, and I would recommend you not to introduce this class of subject into the pulpit, but to preach up the character of Christ." The inquiry, however, is but natural—How came you by your information about Christ? and how is it that while the primitive believers know so much concerning future things, their professed representatives of these days by their own confession know nothing at all? It would be easy to put on this record a sample of the questions which could be raised at any gathering of Congregational ministers with-

* Not the immersion recorded in the *Christadelphian*, but that which preceded it, at the hands of an Advent-Baptist—Ed. *Christadelphian*.

out eliciting anything like a certain, much less a scriptural response—questions, too, which touch the very ground-work of our system. Imagine a body of men who consider it their duty to send missionaries to the heathen abroad, not feeling quite certain whether man is mortal or immortal, and whether or not he is in danger of being condemned to endless pain and sin! Yet any one who takes in the *Christian World* newspaper can see at a glance that this is no over-drawn picture of “Christendom’s” attainments in the knowledge of Jehovah’s word. Indeed it is considered very dogmatic to say “We know.” It is regarded as much more modest and becoming to say, “as far as my opinion goes,” or, “in my humble judgment.” It is impossible to imagine Paul or John thus giving utterance to sublime uncertainties. Yet with respect to the things *they* have spoken in full assurance of knowledge and with all the authority of a miraculously attested commission. I am expected to deliver myself “with bated breath and whispering humbleness.” Deacon B. quite chuckles over the idea that the apostles were mistaken in their expectation that Christ would come during their life-time, and he seems to give this as a reason why their words on other aspects of the revealed future should be received with a certain measure of distrust. He overlooks the fact that the day and hour of the Son of Man’s return is not revealed; and his paganized psychology prevents him from seeing that practically the moment of their death is *to them* the moment of Christ’s reappearance on the earth, intervening centuries being as though they were not to one who is not alive to note the lapse of time.

Saturday.—Rough notes of a discourse for to-morrow, on future punishment. Early advocates of eternal torments—to wit, the author of the writings ascribed by some forger to Clement of Rome—Athenagoras—to whom history plainly denies the respect of his contemporaries. Tatian, whom Mosheim ranks among

the Ante-Nicene heretics, because he was the founder of a sect that departed from the simplicity of the gospel. (Query. Had not the departure taken place in a former generation?) Tertullian—a man full of vain glory, who considered himself eligible for all the dignity and honour of a prophet. Augustine—whose illustrations of eternal torment are mere puerilities, barbarous inventions, as preposterous as anything in the shape of a metaphor can possibly be. His figures purporting to set forth the doom of the ungodly are in character wholly strange to Scripture, and in import its very reverse. Towards the fourth century the idea of a purifying fire to complete the sanctification of believers in “the intermediate state” was widely spread; but the church, although completely “turned unto fables,” did not all at once convert the dogma into a means of extorting money from her benighted adherents. It was the work of the Council of Trent, convened on the thirteenth day of December, A.D. 1545, to originate this brilliant idea and embody it in the Romish system. Luther was far ahead of the “evangelicals” of the present day. He had the notion that the immortality of the soul was “a monstrous opinion,” fit only for the dunghill of Roman details. On the supposition that this Platonic dogma is scriptural, no apostolic condemnation of current philosophies (such as we have in Col. ii. 8) would have been just that did not plainly distinguish Plato’s from the rest. The fact that Paul never quotes a simple sentence from him, speaks volumes for his estimate of the theory of which Plato was the most illustrious exponent.

There are one or two Greek words which properly signify continual, endless, unceasing, and which would only have needed to qualify the Greek noun for pain or misery, to convey the popular idea with unmistakeable clearness. With such a subject under treatment, the Spirit would surely have chosen the plainest and least doubtful phraseology it was possible to employ. Entirely deny that if the

purpose of Christ and his apostles had been to teach that the wicked will live in torments for ever, they could not have used words better suited to their end than those which our translators have rendered, death, destroy, perish, lose. If secondary meanings were admitted in terms of jurisprudence, the labours of the lawyer and judge would be vastly more complicated than they are, and criminals would be astonished to hear their *interpretation* of the penalties which the law in that case would impose. The advocates of eternal torments have felt how utterly disproportionate such a penalty would be as a punishment for one short life of sin. They have accordingly taxed their ingenuity for some argument that might make it look more reasonable. Some, failing to discover anything like a justification of it, have dismissed the question as one which sinful man has no right to raise. Others have found what they consider a solution of the dark mystery in language such as the following:—"The punishments of hell are but the perpetual vengeance that accompanies the sins of hell. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, but it is because the sin itself is as everlasting as the suffering." One answer to this is enough. No law known to man has prospective sanctions of this kind, and retributions as hereafter administered will restrict its vengeance to the punishment of the responsible for transgression done in the present state. Others who hold that the wicked will live for ever deny that they will go on sinning for ever. They tell us God won't allow it. How so? Will He take away their hatred, and fill their hearts with love? For by no other means (except their destruction) can he prevent their continual sinning, if it be true that "love is the fulfilling of the law." The only way out of the difficulty is to believe with James that a time comes when sin is *finished* and brings forth death.—(James i. 15.) Venture the suggestion that from the

statement recorded in 1 John ii. 17, the inference may be drawn that he who doeth *not* the will of God shall *not* abide for ever. Meet the common objection that non-existence is incompatible with the idea of eternal punishment, that the condemned must remain in conscious being, or the penalty of sin cannot be of endless duration. When the garotter swoons under the lash, is his unconsciousness no part of his punishment? When the carcass of the murderer is taken down from the scaffold, are all the years of natural life, which would otherwise have been his, never to enter into an estimate of his punishment? Is not its duration to be measured by the duration of those days, or months, or years, which in the ordinary course of things would have remained to him? Bible use of the term "for ever." (N.B. Useless to refer to the original, as the people are very suspicious of any appeal to the exact words of the Spirit, and don't like to have lexicons introduced in matters of controversy). Interrogate Jonah as to the duration of the period he mentions in his prayer, when he was in the belly of the fish. "The earth with her bars was about me *for ever*."—(Jonah ii. 6.) It appears, too, that the word "hell" has a wider significance than the rules of traditional theology permit us to give it in the pulpit, for in this same chapter (verse 2) the prophet says he cried unto the Lord "out of the belly of hell." Inquire if the prediction in Isaiah xxxiv. 9, 10, demands that the smoke of burning pitch should at this very day be ascending from the region of ancient Idumea; for according to this prophecy the fire was "not to be quenched night nor day; and the smoke thereof "was to go up *for ever*." Ascertain in what sense the order of Aaron was "an *everlasting* priesthood" (Exodus xl. 15), and how came the Jewish Passover to be spoken of as "a feast for an ordinance *for ever*."—(Exodus xii. 14.) Direct attention to the use of the phrases "eternal salvation" (Heb. v. 9), "eternal judgment" (Heb. vi. 2), and

"eternal redemption" (Heb. ix. 12), with the view of showing that the things spoken of are characteristic of a particular period, and not so many distinct *processes* endlessly being carried on. Defend the truth upon the subject from the assaults of ignorance in general, and prejudice in particular, and lay a solid foundation for further building by some sound scriptural teaching upon the nature of man.

*Sunday Evening.—Festina lente—*do not make more haste than speed. Affairs will ripen naturally and of their own accord. The time for striking the blow, which once struck dissolves this union for ever, is not far off, and a little patience will bring it nigh. From certain *sotto voce* criticisms, which I chanced to overhear on my return home to-night, I gather that my endeavour to instruct the people in these "rudiments of the doctrine of Christ" has awakened very determined disapprobation in certain influential quarters, and that the general question of my theological attitude is likely to be raised. Were it not for those dependent on me, I would spare the friends this trouble. Yet nothing can be more intelligible than the words of Christ concerning the claims of wife and children even, when they come in collision with his. We are not permitted to suffer natural sympathies to affect the settlement of the great question. What is the will of God concerning those who would inherit eternal life? "But you have no means of livelihood if you give up your present emolument." True, yet that is a matter to be considered after I have placed myself in right re-

lationship towards God. He has never yet forsaken the man who has had His fear before his eyes, and has put his trust in Him. What an unspeakable disgrace that friends should with one consent attempt to influence my procedure by appeals to family prospects and temporalities in general. How much are such considerations worth when Christ's words have been knowingly set aside? and the good pleasure of God's will virtually contemned? By and bye, these evil counsellors will have succumbed to the law of sin and death which now works in their members, and once in the grave, there is but One who can refashion them from its corruption, and that is He to whose sayings they would now have me turn a deaf ear! My tribulations have befallen me entirely in consequence of my fealty to His trust. There is unbounded consolation in this thought; and whatever untoward shape my subsequent course may take in worldly things, I shall be enabled to rejoice in the remembrance that all has happened unto me through a desire to please God, and to know what He would have me do. This precious comfort will be denied the well-to-do Alithophels, who now surround me and with "good words and fair speeches" would fain seduce me from my purpose to tread the narrow way. When Christ appears upon the earth things will wear an entirely different complexion, and they who are now content to be accounted fools for his sake, will be known and confessed as having been the only wise men among a truly demented and perverse generation.

(To be continued).

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 92.

"Exhort one another daily."—PAUL.

THE Scriptures are mainly directed towards instruction and reproof. Nevertheless, they have much to do with

comfort—that is, where the instruction and reproof have taken effect. Paul expressly declares of them that they

were written that we, "through patience and comfort of the Scriptures, might have hope."—(Rom. xv. 4) God is described as the "*God of all comfort.*"—(2 Cor. i. 3.) God himself commands: "Comfort ye, comfort ye, my people" (Isa. xl. 1), and Jesus makes promise to them that they "shall be comforted."—(Matt. v. 4.)

We have, this morning, to look at some of the things that are comforting, the contemplation of which enables us to realise in ourselves the condition which Paul describes as being "filled with all joy and peace in believing." They are suggested to us by a question which has occurred in our recent daily readings—a question addressed by God to Israel after the return from Babylon—a question which we may have read many times without perceiving anything specially suggestive in it, but which we shall find the gate to a path which leads to rich pastures. It occurs in Zech. viii. verse 6.

The question arises out of the circumstances of Israel at the time it was addressed to them. They had just returned from Babylon. The land was in desolation; Jerusalem was in ruins; and the adversaries of Judah were active and successful, as we learn from Ezra. The people were discouraged at this state of things. They were, in fact "in great affliction and reproach."—(Neh. i. 3.) They had returned from Babylon with the expectation of a prosperous restoration, according to the promise by the prophets; and finding so many difficulties, they seemed to have lost heart and faith, and to have come to the conclusion that "the time was not come that the Lord's house should be built."—(Hag. i. 2) In these circumstances the prophets Haggai and Zechariah were sent to them to encourage them and strengthen their hands, and as a matter of fact, the work was finally accomplished through their influence.—(Ezra vi. 14.) It is in one of

the messages by Jehovah that the question occurs which demands our attention. The encouragement takes the form of an assurance which, in their circumstances, they were tempted to think too good to be true. The assurance was: "I am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusa'em shall be called a city of truth and the mountain of the Lord of Hosts, the holy mountain. Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." It matters little for present purpose whether we understand this to apply to the prosperity realised in the Babylonish restoration, or to the far greater well-being that will be Israel's portion under the Branch of Righteousness raised up unto David, when he shall execute judgment and righteousness in the land.—(Jer. xxxiii. 14-16.) It doubtless refers to the latter, in so far as it exhibits a picture of the future; the future glory being held up to view as an incentive to labour for the development of Jerusalem's then-coming well-being.

The point lies in the question that follows: "If it be marvellous in the eyes of the remnant of this people in these days, *should it also be marvellous in mine eyes?*" saith the Lord of Hosts." It would appear from this that some who heard the words of the prophets were incredulous on the subject of the promise. It was "marvellous in their eyes," they could not practically believe it; it was too good to be true. Jerusalem was in adversity, and it seemed to them as if it must always remain so. They could not realise that it was possible for Israel to regain the consequence and prosperity that departed from them when Nebuchadnezzar overran the country, destroyed the cities and took the people captive more than seventy years before. The

question put to them is, Was this inability of theirs to realise a promise of God a reason why it should not come? Was their incredulosity a reason why the thing promised should be difficult to God?

It seems to me the question has a very profitable application for us. We are looking for great things. We are looking for them because God has promised them. We are looking for the return of the Lord Jesus Christ from heaven, after an absence of more than eighteen centuries. We are looking for his interference in human affairs when he arrives. We are looking for the violent overthrow, at his hands, of all the governments of the world. We are looking for the establishment, in his person, of a government in Jerusalem which shall rule the whole earth in righteousness, and kindness and true enlightenment and irresistible power, as the result of which mankind shall become a universal brotherhood, blessed with plenty and wisdom and joy. We are looking for a participation in that government. We are looking for a place in the innumerable body of kings and priests, through whom the authority of their One glorious Head will be administered in all the earth. In preparation for this exalted position, we are looking for a physical renovation at the Lord's coming, such as it hath not entered into the heart of physiological speculation to conceive. We are looking for a metamorphosis which will change this vile body that it may be fashioned like unto the incorruptible, glorious and immortal body of the exalted Lord Jesus Christ; by which all the saints of every age and nation will become a corporation of immortal rulers, gifted with exhaustless vigour, unerring wisdom, angelic grace, and endless life. We are looking for the abolition of the present order of things, the putting an end to the present evil world, and the setting up of a new world in which joy will be established in righte-

ousness and glory to God.

For our hope of these things we are called mad. This we can easily endure. We know it is a mere question whether God has promised them. If He has promised them (and no man in true reason can dispose of the evidence that He has), then the madness lies with those who ignore them, and not with those who give good heed to them and rejoice in them. But there is an enemy more difficult to deal with than those who call us mad. That enemy we carry about in ourselves. It is our own short-sighted, weak finite, sense-controlled mentalities. The natural mind is swayed by its own impressions, and these impressions are, in most matters, the very reverse of the truth. I speak not only of spiritual but of natural things. For instance, a man feels as if he had never had a beginning; he feels as if he never would die; he feels as if the people that lived before him never had an existence. He feels as if his own town were the only town, his own feelings the only feelings, and so on. Knowledge corrects these feelings, and enables a man to be confident, though he does not feel it, that he was born not very long ago, that he will die in due course; that other people's existence before him is no myth, &c. This knowledge comes partly from the exercise of reason and partly from testimony. But suppose we were uninfluenced by reason and cut off from access to testimony, what would be the result? The feelings would remain in their unmodified force and we should be barbarians, as exemplified in the untutored millions that inhabit the earth; and as illustrated in varying degrees among all who are more or less uneducated.

Now this tendency to be victimised by fallacious feeling, styled by Paul "an evil heart of unbelief," and defined by the Spirit in Isaiah, as "the heart of man, deceitful above all things and desperately wicked," is much more powerfully

operative towards divine than towards human things—for two reasons: first, because divine ways and divine thoughts are as much above the ways and thoughts of human experience as the heaven is high above the earth (Isaiah lv. verse 9), resulting in a natural inability on our part to sympathise with them; and, secondly, they are more entirely beyond the range of human observation. They are matters of history, matters of promise; matters of present invisible fact. Consequently, the mind has less opportunity, so to speak, to become impressed with them than to be impressed with matters that are or may be, in some form or other, matters of every-day perception. Hence it is, that wisdom is a thing that has to be “sought for as for hid treasure!” a thing we have to go out of our way to take pains to get.

The natural man is an ignoramus with us all—both in the things of man and in the things of God, but a much more invincible ignoramus in the latter than in the former. Education reforms him a little in natural things; the instruction of the Word will bring him into comparative submission in spiritual things. Left to himself, he is a fool and a liar. We must shut our ears to him, he is whispering to us all the time; we carry him about with us. It was this old man, who is not only ignorant, but “corrupt according to the deceitful lusts,” that led a class in Israel to speak incredulously of the promises of God. We hear him in our day saying We are mad to believe the gospel: in a milder voice, he says, it is too good to be true: in a still more subdued tone, he is apt to suggest in our own bosoms, in the very midst of our faith, that we shall never know anything better than the present evil world and the present failing, stricken, groaning nature.

This is the foe which the power of faith will enable us to vanquish; never forgetting that “faith cometh by hearing,

and hearing by the Word of God.”—(Rom. x. 17.) It will enable us to say to the gloomy maunderings of the flesh, “Get thee behind me, Satan;” God hath spoken in sundry times and in divers manners. We have the evidence of it in our hands. The Bible alone is proof of it if we had no other evidence in the world. In what He has said there are ‘great and precious promises.’ What if the things promised transcend my brightest dreams? Is that a reason for doubting them? Is anything too hard for the Lord? Have I not received from Him even the modicum of good I now possess? Shall I say that He can do no better? Shall I set myself up against His own declaration that He will withhold no good thing from them that love Him? Shall I shut my eyes to the express information that “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath laid up for them that love Him?”

No, no, brethren and sisters, let us look beyond ourselves. Let us mistrust the doleful feelings of the flesh. Let us lean on the Rock that is higher than we. Let us fix our thoughts on what He has promised. Let us not measure God or the hope of future good by our own thoughts or experience. The flesh is weak. Our very fears are largely due to this. Let us not be unduly distressed by them. They are known on high and the cause of them. “He knoweth our frame: He remembereth we are dust.” Therefore (the context informs us) His pity is directed towards us if we fear Him. The fact of this pity was exemplified by the Lord in Gethsemane, when finding his disciples asleep at the supreme hour of his mortal service, he said, “The spirit is willing, but the flesh is weak.” This same Lord is our High Priest, who ever liveth to make intercession for us, and who is able to save to the uttermost those who come unto God by him.” It is expressly testified of him that “having

suffered. being tempted, he is able to succour them that are tempted." We may therefore take comfort. Our comfort is in God. We do not rely for comfort upon the state of our feelings. These may be depressed enough from physical causes. God is not displeased at our weakness; He is displeased at a lacking faith and a faltering obedience.

This lesson has been obscured by the religious teaching in which most of us have been brought up, and some of us may be liable to suffer from the error now. We have been led to look at ecstatic feelings as the symptom of spiritual life, and to regard depression or even sobriety as indicative of deadness. Whereas faith and depression may co-exist, as in the case of Job, David and the Man of Sorrows; for faith is the confidence of things hoped for, as in the case of Abraham, the father of the faithful, who, against hope believed in hope, being fully persuaded that what God had promised He was able also to perform. Not only so, but ecstasy and unbelief may co-exist, as in the case of the highly-wrought "revivalist" who mistakes the electrical excitement of the brain and nervous system for "religion," and rejects the testimony of God and His prophets and apostles while shouting "glory; hallelujah."

Let us not give way to mere temperamental despondencies when they come. Let us remember they belong to us and not to God. They are as the clouds that hide the sun from view: the clouds are all on the surface of the earth: the sun shines on with undimmed brilliancy in the perpetual blue beyond. One thing we may always remember: "without faith it is impossible to please Him." We may have plenty of animal spirits and no faith; plenty of mental and physical comfort and no favour with God. Faith is not excitement. It is the calm conviction that God will fulfil the promises He has made, leading, through the love of

those promises, to the fruit of an obedient life, even if oftentimes clouded with that "heaviness through manifold temptation" which was no less the portion of saints in apostolic days than in our own.—(1 Peter i. 6.)

The hope set before us in the gospel will certainly be realised whatever human feelings may suggest to the contrary. The saints will certainly yet rule the world, however unlikely such a consummation may appear to human wisdom. The politician of this *aiou* is filled with contempt at the idea, because he looks no higher than men. He looks at the "poor of this world, rich in faith, whom God hath chosen heirs of the kingdom promised to those that love Him," and he jeeringly exclaims "Are these the people that are to rule the world?" If we say "Yes," he enlarges: "What! these poor decrepid, decaying creatures? These illiterate, unpolished creatures—these wretched people who do not know how to speak their mother tongue correctly, who lack the commonist capacity to deal with matters of business, let alone affairs of government!" If he goes as far as I have heard some go, he will say, "God save me from the age to come if it is to be managed by such people." In this he speaks unwisely, through not having a due regard to the facts of the case. He might master these facts of the case if he had sufficient simplicity and earnestness to look into them. Instead of this, he glances with pride at certain superficial aspects of them, and blunders with a childish ignorance, where he thinks he displays a superior wisdom. He looks at the raw material and scorns the uses to which wisdom can turn it. He looks at a mass of unwrought iron. He is told that by means of it, men will yet travel in smooth rapidity at sixty miles an hour. He exclaims: "God preserve me from such a concern." He is shown a piece of wire, and informed that, by it, a man may converse with his friend

at many miles distance. He cries out, "You mock me!" He is shown the stuff out of which the rulers of the future age are made, and he says "God save me from them."

The saints will not rule the world as they now are. They would be incompetent for the work in every sense of the term. Such of them as are chosen will be qualified for the work before they are called to enter upon it. To begin with, they will be immortalised, which of itself will give them a vigour of body and mind that will go a long way towards making them fit to hold a divine commission. In addition to this, they will be endowed with powers and gifts unknown to the human organization. We learn this from the gifts of the Spirit vouchsafed in the apostolic age, which are styled "the powers of the world to come" (Heb. vi. 5), "the earnest of the inheritance."—(Eph. i. 14.) Paul, on this point, expressly says, that *when that which is perfect is come, that which is in part shall be done away.*"—(1 Cor. xiii. 10.) What is styled "that which is in part" may be learnt from 1 Cor. xii. 4-12, where we read of supernatural gifts of wisdom, faith, knowledge, tongues, healing, &c. He further says "Then shall we know *even as we are known.*" In speaking, then, of the saints ruling the world, we are not to picture to ourselves the world governed by the poor fainting, failing, ungifted men and women who constitute the saints in the days of their probation. The saints in the age to come will be a noble, vigorous, beautiful and brilliant order of beings, equal to the angels: the sons and daughters of the Lord God Almighty in the final aspect of their development. As we see them now, they are only in the preliminary stage of their development, poor, weak and ungifted. In one thing only are they rich, without which they are not saints. They are "rich in faith," without which it is impossible to please God; and this

one thing, which is their essential qualification, is the one thing that is most of all derided by the class of proud scorers to whose objections I have been referring. So entirely do the ways of man differ from the ways of God, if they were called upon to select an order of rulers for the coming kingdom, they would choose the rich, the talented, the well-favoured, the good-looking, the physically-developed, the finely-educated, the well-mannered, the people of good breeding—in short, the respectable and the great, or as Paul expresses it, "the wise after the flesh, the noble, the mighty."—(1 Cor. i. 26.) Even Samuel leant a little in this direction when he was sent to anoint a successor to Saul. "He looked on Eliab and said: "Surely the Lord's anointed is before him. But the Lord said unto Samuel, *Look not on his countenance or on the height of his stature: because I have refused him: FOR THE LORD SEETH NOT AS MAN SEETH; for man looketh on the outward appearance, but the Lord looketh on the heart.*"—(1 Sam. xvi. 6.) What state of the heart is it that is appreciated by the Eternal Creator? He tells us: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."—(Isa. lxvi. 2.) This is the state of mind which makes a man a saint in the present mortal state; it is this that qualifies him for the future rulership of the world. It is not creature strength or excellence; it is not human culture or attainment. It is the faith that receives the kingdom of God as a little child, and as a consequence, rejoices in it as the supreme good and excellence of existence.

It pleases God that it should be so. It is not difficult to discover the reason. Paul tells us the reason: "that no flesh should glory in His presence." The rich man glories in his riches; the wise man (so-considered) glories in his wisdom; the strong man glories in his strength. It is the universal rule in the present evil

world. It is barbarism, for all these things are held in trust as favour from God, and can be only rationally held when this is recognised and expressed in the ascription which belongs to God. Holding them as the world holds them, it is embezzlement, theft and robbery. God makes choice of His sons and daughters among those who are in a position more favourable for learning wisdom in the matter—among those who having nothing to boast of, learn to make their boast in God; who having no possession but the possession of the word,

are liable to rejoice in it and esteem it more than their necessary food (Job xxiii. 32); who having none of the perishable riches, prize the riches of Christ at their true unsearchable value, counting all things but dung that they may obtain them.—(Phil. iii. 8.) Let the poor then rejoice in the comfort that belongs to them, taking care only to see to it that while poor in this world, they are not poor also in faith. for then they are poor, poor indeed.

EDITOR.

QUESTIONS RELATING TO THE KINGDOM OF GOD,

PROPOSED TO THE

CALVINISTIC METHODIST SUNDAY SCHOOL, MONTGOMERY,

AND NOW

ANSWERED, ACCORDING TO THE TRUTH, BY THE EDITOR.

1.—*Explain the term "kingdom."*

ANSWER.—"Kingdom" means the dominion of a king.

2.—*Give the different meanings of the term "kingdom" in the New Testament.*

ANSWER.—Strictly speaking, it has not different meanings in the New Testament. The central idea of the term is applied in a variety of relations, and hence arises an appearance of diversity in the meaning, where, in fact, there is uniformity. Thus, while the kingdom of God primarily means the kingdom of David, which God will re-establish on earth, through Christ (Dan. ii. 44; Amos ix. 11), when he comes to fulfil Zech. xiv. 9, Christ himself is spoken of as "the kingdom of David" in the song of the people when he made his entry into Jerusalem.—(Mark xi. 10.) He is so spoken of because as the son of David and heir to the throne of David—(Luke i. 32) he is naturally to be regarded as that kingdom in the germ, while the kingdom itself is yet unmanifested in its coming glory. Hence also it could be said that in his being among them, the king-

dom of God was among them.—(Luke xvii. 21.) Again, the coming kingdom was the subject of Christ's discourse when on earth (Mark i. 14; Luke iv. 43; ix. 2, 11; xiii. 28; Matt. iv. 23). He spoke of it that people might know about it, and believe on it, in order that they might enter into it and possess it in power and great glory in the day of its manifestation.—(Matt. v. 20; Luke xii. 32; xiii. 28, 29; xxii. 29, 30; vi. 20; xix. 11-25.) Hence, when he approached the people with this offer, it could be said that the kingdom came nigh to them (Matt. xii. 28), because the kingdom of the future by these means came nigh to them. Again, the kingdom of God was a doctrine in vogue among the early disciples. It was fully believed among them that the righteous would inherit it and that the unrighteous would not.—(1 Cor. vi. 9; Jas. ii. 5; 2 Pet. i. 11.) Hence, as a doctrine, Paul could say, when some were stickling about meats and drinks, that it was not an affair of "meat and drink, but of righteousness, peace, and joy in the Holy Spirit." In all these cases, and every other that can be cited,

the central idea is the same. The apparent diversity is merely a diversity of application according to the circumstances of discourse, the same as what occurs in every subject that can be talked of.

3.—*What was the general notion concerning the kingdom of God when Christ was on the earth?*—(Luke xiv. 15; Matt. xi. 10; Acts i. 6.)

ANSWER.—The general idea undoubtedly was, as shown by the verses referred to, that Christ would establish a real kingdom on earth, in which he would visibly and powerfully reign; that his friends would reign with him, and that the kingdom so established would be the ancient kingdom of Israel restored in the Holy Land. This idea was a scriptural idea, as shown by the following Scriptures :

Isa. ix. 6; Dan. ii. 44; vii. 13-15, 27; Jer. xxxiii. 14; Obadiah 17-21; Ezek. xxxvii. 21; Psa. cxlix. 7-91; Rev. ii. 26; iii. 21; Luke xxii. 29-30; Matt. xix. 27. But after the death of the apostles, largely through the influence of Origen, of Alexandria, the scriptural idea was abandoned, as inharmonious with the philosophic idea of man's natural immortality and "disembodied" existence after death; and the idea was established in its place, and has been popular ever since, even to the present day, that the language of Scripture on the subject is to be "spiritualised" and made to mean that a good state of the heart would prevail among men through the operation of ecclesiastical institutions.

4.—*Did Christ consider the announcement of the kingdom an imperative duty of his mission?*—(Matt. x. 7; Luke iv. 43; and x. 9-11.)

ANSWER.—Undoubtedly. The preaching of the kingdom came before the preaching of the cross, from which it follows that modern preaching, which is all about the cross and nothing about the kingdom, is not according to Christ.

5.—*What is the meaning of the expressions—"The kingdom of heaven is at hand?"*—(Matt. iv. 7, and i. 15.) "*The kingdom of God cometh not with observation?*"—(Luke xvii. 20.) "*The kingdom of God is within you?*"—(Luke xvii. 21.) "*The gospel of the kingdom?*"—(Mark i. 14.)

ANSWER.—These are substantially explained in the answer to question No. 2. The kingdom of heaven was at hand, or had approached (which is a more correct translation of *γγικνε*), because Jesus, who was that kingdom in the germ, had appeared, and because the inheritance of the kingdom was offered by Him to all who should believe and obey Him. It came not with observation, because He came with no pomp or outward show, but as a plain and humble man, poor in circumstances, and the friend and companion of the poor. The kingdom of God was among (not within) them, because He was in their midst. "Among" is the marginal reading; and more in harmony with the facts of the case, considering that the saying in question was addressed to the Pharisees, of whom He says in Matt. xxiii. 27, that they were as whitened sepulchres, beautiful outwardly, but *within* full of uncleanness. The "gospel of the kingdom of God" means the glad tidings of God's purpose to set it up, and promise to give it to those who love Him.—(Luke viii. 1; Dan. ii. 44; Jas. ii. 5.)

6.—*Refer to the starting point of the kingdom of God.*—(Matt. xi. 12; Luke xvi. 16.)

ANSWER.—The starting point of the kingdom of God may be found in the very beginning of things on earth, as it has been in preparation since "the foundation of the world."—(Matt. xxv. 34.) It was promised before the (Mosaic) world began.—(Jas. ii. 5; Titus i. 3.) But the official invitation to all men to become heirs of it was only promulgated in the days of Jesus, when "the law and the prophets" had reached their climax in him.

7.—*Show that the kingdom of God is a divine order of things, and not a future personal reign.*

ANSWER.—I can do the first but not the second. The kingdom of God is a divine order of things, but part of that divine order is "a future personal reign" both of Christ and the saints. This is evident from the following Scripture testimony: Paul says that Jesus Christ "shall judge the living and the dead at HIS APPEARING and his kingdom."—(2 Tim. iv. 1.) Thus he puts his appearing and his kingdom together. Now, no man can deny that his appearing will be personal, because it is stated (Heb. ix. 28)

that he is to appear "the *second* time." We know that his appearing the *first* time was personal; and it stated concerning the second time, that he shall "so come *in like manner* as he went away."—(Acts i. 10.) Therefore his second appearing will be personal; how indeed could he otherwise "appear?" Now it is stated that when this happens, "the kingdoms of this world shall become his, and that he shall reign for ever and ever."—(Rev. xi. 15.) Also that "the Lord shall be king over all the earth" (Zech. xiv. 9), and that he shall "reign in Mount Zion and in Jerusalem."—(Isaiah xxiv. 23; Micah iv. 7.) There is a great deal more evidence of the same sort, going to show that part of the divine order of things is a future personal reign.

8.—*In what sense is the kingdom of God not of this world?*—(John xviii. 33-36.)

ANSWER.—In the same sense as Jesus himself and his disciples were "not of this world."—(John xvii. 16.) They lived on the earth as other men did, but they did not belong to the present evil world that lives upon it. There is a world to come (Heb. ii. 5), which will be in the same earth.—(Matt. v. 5; Psalm xxxvii. 9.) To this new world the kingdom of Christ belongs and not to the ungodly world that now exists.

9.—*What are the elements of the kingdom of God?*—(Romans xiv. 17.)

ANSWER.—The elements of the kingdom of God are various. Christ is one of them (Jer. xxiii. 5); the law that he shall send forth to the nations (Isa. xlii. 4; ii. 3) is another; the twelve tribes of Israel restored to their land another.—(Matt. xix. 27; Ezek. xxxvii. 21-22.) Also, unlike the present evil system of things, it will be characterised by "righteousness, peace and joy in the Holy Spirit."—(Rom. xiv. 17.)

10.—*Who are held in contrast to Christ and his kingdom?*—(John xiv. 30; xvi. 33)

ANSWER.—The present evil world and all that goes to make it up.

11.—*What is the relation of the subjects of Christ's kingdom to the world?*—(John xv. 19; xvii. 15 21.)

ANSWER.—Those referred to in the passages cited are not "the subjects of

Christ's kingdom," but the heirs of it—the future rulers of it. This must be apparent to any one who considers who they were. They were Christ's own disciples, to whom he said, "Ye shall sit with me on twelve thrones, judging the twelve tribes of Israel."—(Matt. xix. 28; Luke xxii. 38.) Those who sit on thrones are not subjects, but rulers. Hence Jesus makes promise to this effect to every one that is to sit on his throne: "I will give him power over the nations, and he shall *rule them* with a rod of iron."—(Rev. ii. 26.) Paul also says, "Do ye not know that the saints shall judge the world?" (1 Cor. vi. 1) also Daniel vii. 19, that "the saints of the Most High shall take the kingdom and possess the kingdom." In view of this, we can understand their song in Rev. v. 10: "Thou hast made us unto our God, kings and priests, and we shall reign on the earth."

12.—*What is the change requisite for the natural man in order to be a subject of Christ's kingdom?*—(John iii. 3-5.)

ANSWER.—The natural man is nowhere invited to be "a subject" of Christ's kingdom, but to be a king and a priest with him in it, as the evidence adduced in the last answer shows. Such must be born of the Spirit in having their mortal nature changed by the power of the Spirit at the resurrection (Rom. viii. 11; Phil. iii. 21; 1 Cor. xv. 53), because "flesh and blood cannot inherit the kingdom of God."—(1 Cor. xv. 50.)

13.—*Name the parables which convey the idea that the kingdom of God is a fellowship of persons united for a common good and the exercise of a common action?*—(Matt. xxii. 1-11; xxv. 1-13; viii. 11-13; Mark xii. 1-12.)

ANSWER.—There are no parables which convey the idea defined. The parables illustrated various phases of the kingdom taught in the prophets. The saints are themselves an element of that kingdom, and therefore some of the parables bear upon the work of their development, but no part of the Scriptures limits the kingdom to them who are but its heirs and coming rulers in the world or age to come.

14.—*Refer to the figures which show that the kingdom of God is a power gradually developing itself from within?*—(Matt. xiii. 31-34.)

ANSWER.—There are no figures which do so, if by “within,” the question means inside a man. Jesus used the mustard seed and leaven to illustrate the fact that the kingdom of God would ultimately prevail to the filling of the whole earth, although in his day, and ever since, it was the smallest and most insignificant of objects in the affairs of men. The development of the saints by the faith and hope of it, is part of its growth; it has been in slow preparation, in other senses, since the “foundation of the world:” it is despised and rejected of men, as Christ, its great root, was; it will, in due season, at his coming, after the terrible war of the great day of God Almighty, become a mountain, filling the whole earth. It was these facts that Jesus illustrated in His parables, and not ecclesiastical imaginations on the subject by which the word of God has been made of none effect.

15.—*Jesus refers to the coming of the Son of Man in His kingdom: when and where was it fulfilled?*—(Matt. xvi. 28; Mark ix. 1; Luke ix. 27.)

ANSWER.—These passages are but three versions of one and the self-same matter, viz., the transfiguration. That Christ’s words referred to the transfiguration is shown by the fact that the account of that divine exhibition follows in each case, and also that Peter, who was one of the three privileged spectators, refers to it in this sense: “We have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ: for we were EYE-WITNESSES of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount.”—(2 Pet. i. 16-18.) The whole was “a vision” of the coming glory.—(Matt. xvii. 9.) In this sense, the three apostles, referred to as “some,” did not taste of death till they “saw” the event which is still the hope of believers. That the actual advent of the kingdom was recognised by Christ as still a matter of futurity, is shown by such subsequent allusions as these: “When ye see these things (certain foretold events among the nations) come to pass, know ye that the kingdom of God is nigh at hand.”—(Luke xxi. 31.) “I will not drink of the fruit of the vine until the kingdom

of God shall come.”—(Luke xxii. 18.)

16.—*To what period of time in the history of His kingdom does Jesus refer?*—(Matt. xix. 28; Luke xxii. 29-30; Rev. ii. 26-27.)

ANSWER.—In the passages alluded to, Jesus refers to the time when the fallen kingdom of David shall be raised from the dust (Amos ix. 11) and be made the head of all the kingdoms of the earth.—(Isa. lx. 12.) This is when the Redeemer comes to Zion (Isa. lix. 20), which Paul quotes as still a matter of futurity in his day.—(Rom. xi. 26.)

17.—*What is the prototype of the kingdom of God on earth?*—(Matt vi. 10.)

ANSWER.—The state of love and obedience now prevailing among the angels of heaven.

18.—*What is to be the extent of this kingdom?*—(Matt. viii. 11-12; Phil. ii. 10.)

ANSWER.—“All kingdoms, nations, and languages shall serve Him.”—(Dan. vii. 14.) “The uttermost parts of the earth shall be his possession.”—(Psalms ii. 8.) The whole earth shall be filled with His glory.—(Hab. ii. 9.)

19.—*Who is the chief agent, and what are the means used to extend the kingdom of God?*

ANSWER.—The chief agent is Christ, “for he is king of kings, and they that are with him are the called, and chosen, and faithful.”—(Rev. xvii. 14.) The means used to establish his dominion among the nations of earth will be fire and sword.—(Isa. lxvi. 16.) By these, Christ will break them as with a rod of iron and dash them in pieces like a potter’s vessel.—(Psa. ii. 9.) His saints will join in this violent work.—(Rev. ii. 27; Psa. cxlix. 5-9.)

20.—*What part do angels take in this kingdom?*—(Heb. i. 14; 1 Peter i. 12.)

ANSWER.—They will be the glorious attendants on Christ at his coming.—(Matt. xxv. 31.) They will take part in the triumphant ascription of praise to his glory (Rev. v. 11), and they will be the visible mediums of communication between heaven and earth during the reign of Christ.—(Jno. i. 51.)

21.—*What is to be the duration of Christ's kingdom?—(Luke i. 33.)*

ANSWER.—In its preliminary phase, during which the saints are kings and priests, co-operating with Christ in the work of bringing the whole world to God (Rev. v. 10; John xvii. 33; Isaiah ii. 3-4), it will last a thousand years.—(Rev. xx. 4.) In its final form, it will be without end.—(Luke i. 33.)

22.—*Show that we can consistently, with reason and the tenour of Scripture, interpret the sentence figuratively, "And they lived and reigned with Christ a thousand years."—(Rev. xx. 4.)*

ANSWER.—I cannot show this. Any attempt to show this would involve a wresting of Scripture. The teaching of all Scripture on the kingdom of God establishes the literal sense as the meaning of Rev. xx. 4.

23.—*Recite the triumphant passage*

bearing on the final consummation of the kingdom.—(Rev. xii. 15.)

ANSWER.—You must mean verse 10; but this does not bear on "the final consummation of the kingdom," but on a transient historical phase illustrated during the emporship of Constantine, in the fourth century, in connection with the downfall of Paganism—to which era the symbolism of Rev. xii. principally belongs.

24.—*Explain the saying of the apostle, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."—(1 Cor. xv. 24.)*

ANSWER.—The reference is to the change that will take place at the close of the thousand years, when Christ, having accomplished the full reconciliation of the world to God, will cease to be the mediator between God and man, and God Himself will assume the government of the kingdom in some way not revealed.

THE HIGH PRIEST OF ISRAEL—DR. THOMAS'S TEACHING ON THE SUBJECT.

BY DR THOMAS'S DAUGHTER.

THE apostle Paul, in his letter to the Hebrews, says: "Consider the apostle and high priest of our profession, Christ Jesus. . . Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people so for himself, to offer for sins. And no man taketh this honour unto himself but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he (glorified Him) that said unto him, Thou art my Son; to-day have I begotten thee. He saith also, in another place, Thou art a priest for ever, after the

order of Melchisedek."—(Heb. v. 1, 2, 3, 4, 5, 6.) Here the apostle draws a comparison between the high priest under the law and "our great High Priest who is passed into the heavens—Jesus, the Son of God." The expositions which have been given us, also, on the subject, sustain this line of analogy, harmonizing the "patterns of things in the heavens" with the apostle's teaching concerning the "heavenly things themselves." "Aaron was a type of Christ in his family and official relations, though not of his order."—(*Eureka*, vol. II. 28.) The pattern shows us the very intimate relationship between the victim, the altar and the priest. Paul also shows the unity between them (Heb. ix.): "Christ being come, an high priest of good things to come, by a greater and more perfect taber-

nacle not made with hands . . . ; not by the blood of goats and calves, but by his own blood, he entered once into the holy place." . . . "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself to God," &c. "We have an altar, whereof they have no right to eat who serve the tabernacle."—(Heb. xiii. 10.)

"The Word made flesh was at once the victim, the altar and the priest. The Eternal Spirit-word was the high priestly offerer of his own flesh, whose character was without spot, holy, harmless, undefiled and separated from sinners; 'who knew no sin, yet whose nature was in all points like ours.'—(*Eureka*, vol II. 224.)

In exhibiting the complete assimilation of the three symbols, Moses commanded the priests to eat the sin-offering in the holy place. Part was appointed to be burnt with fire upon the altar and part to be eaten in the holy place. The apostle Peter enlightens us as to the signification of this in the 2nd chapter of his 1st epistle, saying: "Who his own-self bare our sins in his own body on the tree . . . by whose stripes ye were healed." The prophet Isaiah also referring to this sympathetic unity says: "Surely he hath borne our griefs and carried our sorrows," which is also referred to by Matthew, saying: "that it might be fulfilled which was spoken by Esaias the prophet: himself took our infirmities and bare our sicknesses."

In the burning of part upon the altar, we see indicated the furnace of affliction and suffering of the flesh, ending in the closing scene of agony upon the cross. Then we see an offering made by the Spirit's fire unto the Lord.

The Spirit, speaking prophetically through the Psalmist, refers to the sufferings thus: "My days are consumed like smoke and my bones are buried as an

hearth. For my life is spent with grief and my years with sighing."—(Psalm cii.; xxxi.) "The Spirit-word made his soul thus an offering for sin (Isaiah liii. 10) and, by it sanctified the altar-body on the tree. It was now an altar most holy, and all that touch it are holy; and without touching it, none are holy."—(*Eureka*, vol. II, 224.)

Considering Aaron, then, in his official capacity as a type, we are also justified in regarding his official garments as typical of something concerning the Christ. So Dr. Thomas writes: "Aaron and his priests, in their service, vestments and relations to the Deity and Israel, submitted to the eyes of observers a shadowy representation of things pertaining to Jesus and his brethren, the saints—Christ personal and Christ mystical. The law, in all its details, was a pattern, a system of figurative righteousness, which represented a system of real righteousness. When Jesus was about to be immersed by John, he said, 'Thus it becometh us to fulfil all righteousness,' and what was becoming for him is deemed so by the Spirit for all who would become constituents of the Holy Square of Twelve. Paul says Deity condemned sin in the flesh of His Son, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.—(Rom. viii. 3, 4.) This was a most remarkable development, that the prophets and priests under the law could not fulfil its righteousness. The high priest might put on the ephod, decorated with its sparkling jewels, and be thus invested with a holiness and brightness and perfection, which, when put off and suspended in the wardrobe, left him in all the unholiness, dulness and imperfection of the natural man. A man whose righteousness is in his dress fulfils not the righteousness of the Deity represented by the dress. This can only be fulfilled by those who walk after the Spirit. . . . These, who were never under the Mosaic

law, do what the priests and prophets could not do. By their intelligent obedience to the law of faith, they show the work of the Mosaic law written in their hearts, whereby they do the things contained in the law, and so fulfil its righteousness. Now, the ephod, with its four-square of precious stones, represented the (mystical) body of the Anointed. "By one Spirit we all into *one body* were immersed, whether we be Jews or Gentiles" . . . and all into one Spirit have been made to drink, for the body is not one member but many."—(1 Cor. xii. 13, 14.) For the development of this body, the Deity set forth Jesus as a propitiatory or mercy-seat in his blood. He was of the curiously-wrought texture of the ephod in common with all those who should become his brethren." "My body," said the Spirit in David, "was not hid from Thee, when I was made in the hiding-place and curiously wrought in the lowest parts of the earth."—(Psalm cxxxix. 15.) "The ephod was of the same material and workmanship as the vail, with the addition of gold, and the vail, we know from the teaching of Paul, Heb. x. 20, represented the flesh. The inworking of gold thread, in addition to the blue, purple and scarlet and fine-twined linen of the vail, indicated purity of the flesh after trial: "when he hath tried me, I shall come forth as gold." As the gold wire has been turned and interwoven with the blue, the purple and the scarlet and fine linen of the vail, as far as the Lord Jesus is concerned, the ephod is perfected; but in relation to his brethren, the gold is in their moral texture only as a principle—a tried faith. But when by Spirit of Holiness they are quickened, a gold thread of incorruption, as it were, will be interwoven throughout all their material substance, and they will be like Jesus, immortal."—(*Eureka*, vol. II., 317, 18.)

In the vision of the Son of Man, exhibited to the apostle John, "He was

clothed with a garment down to the foot with a zone of gold encircling his breast."—(Vol. I. 171.) We read in Lev. xvi. that on the day of atonement, when the high priest went alone into the most holy place, he wore the holy linen garments only "girded with the linen girdle." "This," (*i.e.*, the girdle) "was made of gold, blue, purple, scarlet and fine-twined linen, but the robe of the ephod was all of blue."

Turning to vol. I., 171, we find further remarks concerning the signification of these colours. "These articles represented principles afterwards to be incarnated in the High Priest after the order of Melchisedec. Aaron wore the representation upon his person; Jesus bore them in himself. The gold represents the wisdom of a tried and precious faith; blue, a cleansing principle; purple, the element of flesh; scarlet, the sin thereof; and fine twined linen, righteousness. Those principles were embodied in Jesus, as holy, harmless, undefiled and separate from sinners, as to CHARACTER; yet (he was) the likeness of sin's flesh in whom sin was condemned, when crucified, as to nature, and the purifier unto righteousness of those who become the righteousness of Deity in and through him. The gold and fine-twined linen were embroidered through all the blue, purple and scarlet of the curious breast-band. So in the case of Jesus, though "made sin for us, he knew no sin," yet was he tempted in all points as we are, but without transgression; wisdom and righteousness were intertwined in all his words and actions, according to the type.—(Ex. xxviii. 2-21; Rom. viii. 3; 2 Cor. v. 21; Heb. ii. 14; iv. 15; Col. ii. 17; 1 Pet. ii. 24.)

When Jesus and his brethren shall all have attained to the divine nature, even as Jesus hath already, the gold and the linen of the girdle will alone remain. The blue, purple and scarlet make no part of the garments for glory and for beauty of the Son of Man, as beheld by John;

because what John saw pertains not to the sufferings but to the glory of the Christ, the anointed body. In regard to the girdle, Daniel tells us that the spirit-man symbolised to him, was "girded with fine gold of Uphaz." The Mosaic "patterns of things in the heavens" were all of gold, or of precious woods, overlaid with gold. Gold was chosen as the most precious of all known metals to represent the most precious of heavenly things before the Eternal Spirit, namely "faith perfected by trial," which is much more precious than gold that perisheth, though it be tried by fire.—(1 Pet. i. 7.) The fine-linen robe of righteousness is girded about the saints by the golden girdle of a tried faith.—(*Eureka*, vol. I. 171-2.)

We are thus instructed to regard the "holy garments" of the high priest under the law, as representing things pertaining to the character and nature of Christ, both personal and mystical. This conclusion seems to be most fully drawn from the testimony. That the blue of the robe of the ephod "represents a cleansing principle" in the body of Christ, seems plainly indicated in the preparation which was used for the purification of sin.—(Num. xix. 6.) "And the priest shall take cedar-wood and scarlet and hyssop, and cast it into the midst of the burning of the heifer. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop and dip it into the water and sprinkle it upon the tent," &c.

Hyssop is said to "bear a blossom of an azure colour, and like an ear of corn." God commanded the Hebrews to take a bunch of hyssop and dip it into the blood of the Paschal lamb, and strike the lintel and door-posts of their houses. Thus, the blue and the scarlet and the wood, as there applied, in the institution of the passover, correspond to the hyssop and scarlet and cedar wood,

mingled with the ashes of the burnt heifer. And all corresponding to the blue, scarlet and purple of the ephod and the vail and the girdle. This "cleansing principle," we readily perceive, dwelt largely in the Christ, both as a physical and spiritual power: "And there went virtue out of him and he healed them all."—(Luke vi. 19.)

The fine linen is the righteousness of saints.—(Rev. xix. 9.) In passing from the holy to the most holy place, the garments of the high priest changed; the fine linen only appeared. When the period of sacrifice and sin-offering, suffering, affliction and trial, appertaining to the brazen altar had been completed in the person of Jesus, the dove-like fidelity and innocence of his inner life were rewarded by a change of the physical nature. He was "raised from the dead by the glory of the Father."—(Rom. vi. 4.) "Not unclothed but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4), that the Spirit's glory, which had been concealed by the vail, might radiate throughout the whole physical form "As the living embroidered ephod, he stands in the presence of the Father, with the names of the holy nation engraven on his heart. He is set forth for all as an ephod to be put upon all who would enter the divine presence, that they die not."—(*Eureka*, vol. II., 318.) Those things which had been seen by the natural eye were then hidden from view. The invisible holds the outer sight. The under side of the double breastplate is not yet brought forth in brilliant settings of gold. But when the "great High Priest" shall appear in his glory, in the glory of his Father, the twelve foundations of the heavenly Jerusalem will also be manifested—a breastplate then most glorious, "garnished with all manner of precious stones." First, appearing the "breastplate of judgment," destined to shine forth with the Urim and Thummim "as the light and fulness of the body of Christ.

When the judgment is over and the kingdom established, and the time is come for them to rest from their labours, then they will no longer draw in their splendour, but shine forth as the sun in the kingdom of their Father."—(Matt. xiii. 43.) "The Urim and Thummim will be, as Moses testifies, 'of the Holy Man,' who will then be their high priest after the order of Melchisedec. He will not need to wear on his breast such Urim and Thummim as Aaron wore. The lights and fulnesses will be of himself, he being Deity incarnately manifested; "for it pleased the Father that in him should all the fulness dwell."—(Col. i. 19.) *Eureka*, vol. II. "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "And he measured the wall thereof—an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."—(Rev. xxi. 17, 23.) This grand development of Urim and Thummim will far exceed in glory and beauty anything that the human imagination can conceive of, of which the Mosaic pattern was but a

shadowy miniature. "If that which is done away with was glorious much more that which remaineth is glorious.—(2 Cor. iii. 2.)

"He shall bring forth judgment to truth."—(Isaiah xlii. 3.) This will he do when coming from the presence of Deity, in the most holy, he will impart the judgments of Yahweh to the house of Israel; first to his own household, then to his brethren according to the flesh. Another work of sacrifice and burnt offering being accomplished in connection with the breastplate of judgment and the glorious head of the body, will then fulfil the anti-type of both Aaron and Moses, and come out to bless the people, and the glory of Yahweh shall appear. Thus, the High Priest and his sons (*i.e.*, his brethren) will have been fully consecrated for the work appointed unto them, upon the "set thrones, even the thrones of the house of David." "For the law made men high priests, which had infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—(Heb. vii. 28.)

TWO CHRISTMAS MEETINGS: A CONTRAST YIELDING A LESSON.

I was invited to spend the evening of Christmas Day last at a brother's house. Accordingly I went. There was a large company assembled of "like precious faith." Tea was served at several tables. On the walls of the room where the company was assembled, there was a variety of quotations from the Scripture, such as contained exhortation and comfort, which had a sobering yet pleasant effect on the company. The conversation was of a similarly rational character and thoroughly enjoyable. There was no merriment, no exuberance of animal spirits, no joviality; yet there was much animation and cheerfulness of heart and countenance.

Before taking tea, the host gave thanks in no merely formal manner; the majority of those present fervently responded to his words. During tea, there was a pleasant buzz of conversation, each one talking with his neighbour in sober friendliness on seasonable topics. After tea, the things were taken away, and the seats were arranged for a meeting. The host, taking the chair, gave out a hymn in which we all joined with true delight. Then he read a chapter from one of the apostolic epistles. Then he engaged solemnly and fervently in prayer. Having done this, he spoke.

He said they were met not

particularly because it was Christmas Day, but because a public holiday set them all at leisure; and they chose to spend that leisure in the way suitable to those who were called to be saints, and whose constant duty it was to redeem the time because the days were evil. The world around them was also assembled at that moment under every roof, to spend the time in their way. That way was a very different way. There was a general license to play the fool in a special way at that season of the year. Society around them was at that moment one vast carnival of the flesh. "A merry Christmas" was the watchword: a sort of hilarity without an idea—a glow of the animal spirits for no particular reason except that everybody agreed to kindle up in that way at this time of the year; under the inspiration of which, there was a general suspension of the little good sense and sobriety at any time to be found in the community. As brethren of Christ, they could have no sympathy with this view of the season. A merry Christmas had no meaning for them except a repugnant one. It was a Pagan festival from which, as sons of God, they stood aloof, feeling truly thankful only for the opportunity it afforded them for an interchange of friendship on the basis of those things of unspeakable excellence which stood related to the position to which they had been called. They could not recognise the doctrine that there was a time when saints might play the fool. A brother of Christ was a brother all the time, or not one at all. They were met to spend the time as brethren of Christ; to renew each other's strength in the toilsome pilgrimage they were going through; to refresh their flagging energies in the arduous battle, by speaking together of those many and mighty things of wisdom involved in the revelation of God and the priesthood of His Son. Thus did their brethren, now in their graves for a season, and that now a short one; "They that feared the Lord spake often one to

another and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and thought upon His name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." It was well so to spend their holiday leisure, for the time was short, the conflict for eternal life severe, the prize to be gained was incalculable, the difficulty of attaining it called for earnest and constant effort; and off their guard, it was easy to glide into a way of spending their time that would leave their minds a spiritual desert, and end in their writing themselves at last "fool." Other people might say there was no harm in doing as the world did that knew not God, but for his part he thought anything was harmful that interfered with the development of wisdom in the mind. Wisdom—the right wisdom—that wisdom, the very beginning of which was the fear of the Lord—was a very delicate plant, of difficult nurture, while folly was native to every man, and grew with the rankness of the noisome weed. A line of life that fostered the latter and interfered with the former, he considered would be instinctively felt by every spiritual mind to be harmful and to be avoided. The rule of action for saints was to lay aside every weight, and the sin which doth so easily beset; and to diligently follow those things that tended to strengthen the faith and love of the Lord Jesus in our hearts. They that were after the flesh minded the things of the flesh, and they that were after the Spirit, the things of the Spirit. So wrote Paul, and we found his words applicable to-day, and illustrated in the contrast between the way that evening was being spent outside and among themselves.

Other speakers followed, and in their remarks almost every phase of the truth was refreshingly exhibited. There were hymns at intervals, and when the hour for separating arrived we all felt truly benefited, besides having been thoroughly entertained by the meeting. We felt it was a

night we could look back to as "redeemed"—redeemed from the wasteful purpose to which it would have been put had it been used, as I am sorry to say it was, in the case of another meeting I attended.

THE SECOND MEETING.

This meeting was a few days afterwards, and in another town which I had occasion to visit. On my arrival, I was informed there was to be a tea meeting at the house of a brother and sister, to which the whole of the ecclesia had been invited. I had not been invited; but I was told I would be sure to be made welcome if I went, so I went. In the welcome, I was not disappointed; but in my anticipation of spending a pleasant evening in a profitable manner, I must say I was thoroughly disappointed. In fact, I was worse than disappointed: I was grieved and depressed and cast down, and made to feel as if I had thrown away a night in a worse than useless way.

To begin with, after tea (I ought to say the company was small compared with the one first described), some of the brethren commenced to steep their senses in the fumes of the noxious weed—tobacco. I suggested it was not in harmony with the personal purity prescribed by the gospel. A discussion took place, but I was alone on one side. Upon retiring to another room, I found the company engaged in playing at "trencher," in which I was invited to join. How could I? I refused and made myself disagreeable by endeavouring to reason with them against the propriety of sons and daughters of the Lord God Almighty spending precious time in such a perfectly frivolous way. I remained a considerable time, hoping that when the children, of whom there were some, were put to bed, the character of the meeting would be changed. Instead of that, there followed a series of games, in which my attitude was made the butt of merriment. They said "there is no

harm in innocent amusement." I suggested that no amusement was innocent that tended to hinder the development of the moral image of Christ in their hearts and minds. I asked if the pursuit of such amusement was consistent with the injunctions of the Spirit to crucify the flesh, to do all things to the glory of God; to avoid jesting and foolish talking; to be sober and watch unto prayer? It was objected that we should not pull long faces. This I admitted, but reminded them that sobriety was enjoined, and that our rejoicing should be in the truth and in the Lord, in whom we are to rejoice always, and if we are merry, to sing psalms. But, say they, "Solomon tells us there is a time for all things." True, but let the words of Christ answer whether this is the time for laughter. "Woe unto you that laugh *now*, for ye shall weep and lament."—(Luke vi. 25.) "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4), and the Lord said to Ezekiel (chap. ix. 4), "Go set a mark upon the foreheads of the men that sigh and that cry for all the abominations, &c." I reminded them that we are to take up the cross and fellowship the sufferings of Christ now, and that the time for release from sorrow will be when the time comes for a participation in the everlasting joy and gladness of the kingdom of God. It was all to no purpose. I sat alone in pain among those of whom I ought to have had joy and edification. At the supper table, the brother giving thanks used an expression to this effect, "That having unbent their necks for a season, they would now bend again to His service. I do not speak too strongly when I say that this filled up the cup of my mortification. I asked myself, "Is it possible that God can recognise a time for His servants to unbend their necks to folly?" I went home sad and weary of heart, and praying for the blessed day when the Lord shall muster his chosen, of every age, for pure and blessed and unalloyed com-

munion in the great things of eternal wisdom. And having seen the editor of the *Christadelphian*, I thought it might not be amiss if I put down my

experience, without mentioning names, of these two Christmas meetings, showing a contrast yielding a lesson.
A FELLOW-SOJOURNER.

THE NEW HYMN BOOK WITH MUSIC.

BROTHER Booth, of Crewe, writes: "We are glad to see that there is a likelihood of having a cheaper Hymn Book shortly. It is much wanted here as well as elsewhere. In fact, we have to copy the hymns out and hand them to the brethren for their respective use. The brethren here are all poor, and have given, in some cases, to their own privation. It is all very well to say that it is only the price of an umbrella or the wearing of a hat or bonnet for a month or two longer; but our umbrellas generally cost about 2/- and hats 2/6; and if you saw them when we say they are done with, you would hardly like us to wear them a month or two longer. We are doing our best, and have got a Hymn Book box, in which we each drop a penny weekly, so that in time we should get them, but it would be so long that we hope to have done with all hymn books before then, and be singing that great new song.

A cheaper Hymn book is much needed and we shall hail its advent with joy. We should like the same Book in cheaper form (if such be possible), as we are being instructed in the Sol-Fa and the music will be of service."

PROPOSED REDUCTION IN PRICE—WHO WILL HELP?

The Hymn Book is unquestionably very dear for poor men. Had we known at the outset that it would have cost so much to produce a music hymn book, we should have been deterred from the enterprise. The printer could not give us an idea, as the work was new to him, so on we went with the hope that 3/- would be the outside, and out it came at the staggering figure of 6/6, which, however, was lightened for the first issue by the liberal devisings of a brother who thinks a liberal outlay in things pertaining to Christ, at least as legitimate and discreet as the large outlay for personal wants and enjoyments, which is considered wise and prudent in the world.

The time has now come to have more printed. We can, of course, have any number we like at 6/6, but the question has been asked by many a one, Can nothing be done to get out a cheap edition? This question we have been practically considering for some time past, and the conclusion arriveable at is, the thing can be done with a little co-operation. We can get out the present Hymn Book at a very low figure—say 2/- cloth and 2/6 leather, if we can raise a certain amount of money,—a less sum than we have already raised on several previous occasions, (*e. g.* Chicago Conflagration £200; Montefiore Testimonial, £130, &c.) Let us explain.

The setting-up and electrotyping of the Hymn Book cost the printer 10/6 per page, quite apart from the expense of printing, paper and binding. As

there are over 350 pages, it will be seen what a costly job it was, and how the price of the Hymn Book came to be so high. But this time, there will be no setting to do. Consequently, if we can buy the plates, the cost of producing the Hymn Book would be limited to the paper, printing and binding. The plates originally cost close on £200: the printer has offered to sell them to us for £75. If we can raise this £75, the Hymn Book will be reduced to 2/- cloth and 2/6 leather, and this price would apply to all future issues; for the plates being electro-typed, that is, copper-surfaced by electrical process instead of simply cast in lead, are good enough to print 20,000 copies at least, without material wear. Of course, we may hope, in view of the situation of affairs, that we are about done with the need for the Hymn Book; but then, until the Lord actually arrives, we must make wise arrangements for present needs, and be found with the blessed servants, "so doing." We shall gladly throw hymn books and all other books to the winds when the announcement is made, "The Master is come and calleth for thee." Meanwhile, they are helpful crutches in the desert.

So the question is, who will help in the good work proposed? We have several promises looking largely in the right direction. We say no more till the brethren generally have had an opportunity of taking part.

EDITOR.

PETITION TO THE IMPERIAL PARLIAMENT OF GREAT BRITAIN AND IRELAND,

*Praying the exemption of the Petitioners (the Christadelphians) from
Conscription for Military Service.*

SHEWETH,

1.—That your petitioners are a body of religious people known as Christadelphians; who are looking for the early personal advent of Christ to set up a divine government over all the earth and to give an immortal nature to his friends who will be associated with him in the government.

2.—That they are conscientiously opposed to the bearing of arms, on the ground that the Bible, which they believe to be the word of God, commands them not to kill, nor even to be angry with their fellow men without a cause; not to resist evil; to love their enemies; to bless them that curse them; to do

good to them that hate them; to pray for those who despitefully use them and persecute them; and to do to men as they would that men should do to them. Consequently, your petitioners entertain the conviction that they are debarred from taking any part in the conflicts that arise between nations. They recognise and discharge the duty of submitting to the laws enacted by the governments, where these laws do not conflict with the laws delivered by the Deity to His servants in His Word; but where human laws conflict with those that are divine, they feel themselves compelled to follow the example of their

brother Peter, who, before a judicial tribunal in such a case, declared he must obey God rather than men.

3.—That in view of the troubled state of foreign affairs, your petitioners apprehend a possible resort to conscription for military service in the country, subject to the jurisdiction of your Honourable House.

4.—That they, therefore, pray your Honourable House to grant them a legal exemption from military service, subject to such conditions as your Honourable House may think fit to impose.

5.—That conscientious objection to military service has been a peculiarity of your petitioners since the beginning of their existence as a body, and is not an opinion professed to suit an apprehended emergency.

6.—That your petitioners have proof of this last allegation in their possession in the shape of writings current among them for many years, advocating these

principles; and, further, in the shape of documents, going to show that a similar petition was granted to their brethren in Richmond, Lunenburg and King William Cos., Va., and Jefferson County, Miss., by the Confederate Congress during the American Civil War of 1860-64, and was also presented by their brethren in the Northern States to the United States Congress at the close of that struggle, when conscription came into force.

7.—That your petitioners are few in number, and for various reasons, are not likely to be rapidly increased. That the granting of their petition will, therefore, in no degree, embarrass the military measures which your Honourable House may be called upon to take.

8.—That your petitioners humbly beseech your Honourable House to grant their prayer, that they may live quiet and peaceable lives, in obedience to God, to whom they will pray for the guidance of your Honourable House in the conduct of public affairs.

The Christadelphian.

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

MARCH, 1878.

ALL who have spoken on the subject have spoken approvingly of the idea of petitioning Parliament in favour of exemption from conscription for military service. A proposed form of petition, which has been submitted to several brethren and amended, will be found on page 128. It has been suggested that a few brethren only should sign for the rest. There are grounds for this suggestion. Meanwhile, we have written to Mr. Gladstone, asking him if he would take charge of and present the petition; or, failing that, whether he would recommend a member of the house who would be willing to do so.* Some one, no doubt, will be found to present the petition to

the house, even if done contemptuously. It is, perhaps, expecting too much to expect that the prayer of the petition will be granted; but, at all events, the presenting of it will be useful for retrospective appeal, in case we find ourselves called upon to put our refusal to bear arms into practical shape. Meanwhile, the Lord's coming may place us effectually beyond the jurisdiction of the British parliament and every other inimical power.

THE SIGNS OF THE TIMES.

TURKEY DOWN AND RUSSIA DICTATOR.

BRITISH PREPARATIONS FOR WAR.

* Mr. Gladstone has consented to present the petition.

TURKEY BECOME AN ENEMY OF
ENGLAND.

THE HOLY LAND AND ENGLAND'S
COMMUNICATION WITH INDIA.

During the month, events have entered upon a new phase. The war between Russia and Turkey, ending in overwhelming disaster to the latter, is interrupted, for a time, at all events, by an armistice; and England now comes to the front as the jealous challenger of the results obtained by Russian victories. A change has come over British sentiments. This change is well expressed by the London correspondent of the *Liverpool Mercury*, thus:—"A month ago, in all parts of the kingdom, the cry went up for peace. But an enormous change has come over England in the last four weeks—within the last fortnight, indeed. For this change the Russians themselves are responsible; and if London be any test of the country generally, Lord Beaconsfield would, if he decided to appeal to the country, get an enormous majority. . . . It is not surprising that the most gloomy views prevail. It was because Russia kept on mobilising when the Constantinople negotiations were going on that war appeared, to me at least, certain; and now I cannot help noting that while we are talking of a Conference, Russia is calling out fresh levies. Austria is mobilising, England is buying ironclads originally ordered for bankrupt Turkey, and is completing with all possible haste her own ships. These are not the signs and tokens of peace. They are not the voice of the herald of good tidings. They have a strong and terrible resemblance to the bay of the dogs of war. Note, too, that the troubles are spreading, that the Circassians are doing their devil's work in Greece, that disturbances have broken out in the old centre, Damascus. On all sides I see nothing but the glint of arms and hear nothing but the roll of drums."

British sentiments have manifested themselves in an unmistakable form. At the request of the Government, parliament has granted £6,000,000 to be used for war purposes, and the British fleet has been sent into the neighbourhood of Constanti-

nople, where by the public law of Europe it has no right to go without the permission of the Sultan, which has been refused. What is the reason of this display of British bellicosity? The answer is to be found in the nature of the terms imposed by Russia, and accepted by Turkey as the conditions, first of an armistice, and secondly of a final peace, should they agree on details. If those terms are studied by the map, it will be found that they amount to a blotting out of Turkey in Europe. With Roumania, Servia, and Montenegro independent; Bulgaria (including the greater part of Roumelia, down to the sea coast on the Egean Sea) made a self-governing Christian principality, under Russian protection, paying a small tribute to Constantinople; Herzegovina, Bosnia, and Albania to be made also self-governing, under Christian governors—it will be seen that nothing of European Turkey is left but Constantinople and a small portion of the adjacent territory.

When the terms were first proposed to the Turkish plenipotentiaries, who were sent to the Russian camp to sue for peace, they refused to consent to them, and demanded their reduction. The Grand Duke Constantine, and the Russian diplomatist, Nelidoff, said they had no power to discuss the terms: they had simply to offer them and the only alternatives of the Turks were acceptance or refusal. "After two days' negotiations," says the correspondent of the *Daily News*, "the Turks decided to refuse. The Grand Duke and M. Nelidoff used every argument to persuade them to accept, informing them that the march of the armies would be stopped the moment they consented, and that their refusal was the destruction of the Turkish Empire, which Russia had no wish to bring about. They were informed that Adrianople and Philippopolis were taken, the army of Suleiman completely destroyed, and also that the Russians would continue to march upon Constantinople unless they accepted. Namyk Pacha exclaimed, "Well, then, if the Ottoman Empire must perish, let it perish by force. We will never sign our own death warrant." He was, however, induced to reconsider this decision, and he and Server Pacha asked two hours for reflection. At

the end of this time they answered that they could not accept. They objected more or less to all the conditions; the one which prevented the agreement was the Bulgarian autonomy. They were ready to yield every other point but this, which they consider equivalent to the destruction of the Turkish power in Europe. They were willing to grant autonomy, as provided for in the programme of the Conference. The Russians replied to this that the programme of the Conference was the minimum reduced to the most slender proportions in order to avoid war. As this object was not obtained, they must now demand a far more efficient kind of autonomy, something like that of Servia and Roumania, with Bulgaria extending very near Constantinople on one side, and to Salonica on the other. This is, of course, the extinction of Turkish power everywhere in Europe, except merely Constantinople. This they would not accept. They were willing to cede Kars and Erzeroum, willing to grant the complete independence of Roumania and Servia, the free passage of the Straits to the Russian fleet, and a war indemnity, but not the autonomy of Bulgaria. It was just on this point the Russians were the most rigid."

Finally, peremptory orders came from Constantinople that the plenipotentiaries were to sign the conditions, as it was better to part with half the empire than to lose the whole. There remained, however, the terms of the armistice. These took several days to settle, and were found to be exceedingly stringent against the Turks. The principal feature, and the one which has in particular aggravated British uneasiness, was the abandonment by the Turks of the defences of Constantinople, thereby virtually placing Constantinople in possession of the Russians in case of a renewal of hostilities.

RESULTS OF THE WAR.

Even the *Daily News*, which has been a supporter of Russia in her struggle with Turkey, gives expression to misgivings as to terms extorted from her vanquished foe. It says: "The controversies of the past ought now, however, to give way to the business of the future. We have never felt or expressed any admiration for the

methods either of Russian warfare or of Russian diplomacy. We have always viewed it as a misfortune that our Government, by breaking the European concert, made war the unavoidable instrument of a settlement of the Eastern Question. They thus threw it into the hands of the only power sufficiently interested in the matter to encounter the sufferings and to face the political risks of war. They have made victorious Russia the mistress of the destinies of Turkey. We publish this morning a telegram from one of our special correspondents, who has accompanied the Russian officers sent to Mukhtar Pacha's headquarters to arrange the lines of demarcation and the neutral ground between the two armies. His description proves the completeness of the Russian conquest and the absoluteness of the Turkish surrender. The last line of defence is given up, a line which might have been held. Constantinople is at the mercy of the Russians. Server and Namyk Pachas must have been panic struck, says our correspondent, to have made this concession, or must have felt that their only policy was to throw themselves entirely on the generosity of their foe. The Government have now, in the Conference which in all probability will soon be held, to face a situation far more difficult than that which they had to confront when Lord Salisbury went on his mission to Constantinople. Turkey has practically disappeared as a European State. This is a clear gain. A misleading phantasm has vanished, and we are face to face with the realities.

We have, indeed, allowed Turkey to become little better than a province and dependency of Russia. If Lord Derby had to speak his mind anew about Constantinople, he would perhaps be inclined to say that England could no longer view with indifference its continuance in the hands which now hold it under the eyes and at the bidding of Russia. What applies to Constantinople applies in a still stronger degree to Egypt. The Khedive is the vassal of the Sultan, who is now practically the vassal of the Czar. The importance, whatever it may be, of our keeping what Sir Stafford Northcote would call the waterway open in the Suez Canal, makes it important that that waterway should not be held by a

vassal of the vassal of Russia. The idea of taking Egypt, whether by purchase or seizure, is indeed not to be countenanced. Apart from the immorality of the proceeding, it would certainly embroil us at once with France, and might give other Powers a precedent for annexation which it would be very wrong and foolish to afford. But it may be desirable that the bond which unites Egypt to Turkey should be sundered."

The *Birmingham Daily Post* thus refers to the subject: "Both in Parliament and out of it a considerable change of feeling is apparent as a consequence of the full revelation of the terms of the armistice. Attention had been previously concentrated upon the bases of peace as the only part of the arrangement between Russia and Turkey which was likely to concern the rest of Europe; but it is now found that the terms of the armistice are of an unusually sweeping character, and that, instead of making a military convention, as was expected, on the bases of *status quo*, to adjust the relative positions of the belligerents, she has demanded and obtained 'a complete surrender,' as the *Times* puts it, 'of everything that remained to be fought for.' The armistice practically places the Russians in possession of the whole of European Turkey, with the exception of the Straits, and deprives Constantinople itself of the power of offering effectual resistance to a Russian advance. The Turks evacuate their last lines of defence; the Russians occupy both sea coasts of the peninsula of Constantinople, and nothing but the obligation to give three days' notice of the resumption of hostilities prevents them from entering the Turkish capital, of which they are almost as much in possession as if they actually occupied it. The line along the Black Sea coast from the Russian frontier to Baltjik comprises the mouths of the Danube. Varna is left to the Turks; and then, again, the coast line from Cape Eminel, under which Missivra lies, down to Derkoi, forming the right flank of the Turkish defensive position in the lines of Tchataldja, will be occupied by the Russians. Corresponding to this, in the Sea of Marmora, the occupation of Buyuk Tchekmedje, the left flank seaward of the lines of

Tchataldja, is to be effected by the Russians, and from it the line down by Rodosto, towards the mouths of the Dardanelles as far as Peristeri, or Charkoi, about fifteen English miles from the narrowest point of the peninsula above Gallipoli. The occupation of the Ægean coast from Arsha, on the Gulf of Xeros, opposite the peninsula, above Gallipoli, down to Makri completes the sea line, which, while respecting the Straits themselves, ensures the Russians a naval and military position within easy march on both sides."

EXTRAORDINARY POLITICAL TRANSFORMATION.

But the principal cause of alarm in England is the change which has taken place in the Turkish temper towards England, resulting in a virtual anti-English alliance between Turkey and Russia. Turkey has for generations been the friend of England and the enemy of Russia: but the attitude of England during the present war—encouraging her to oppose Russia and yet refusing to help her—has changed her temper, and given an incalculable increase to Russia's power as an enemy of England. This is not a newspaper rumour, but the serious declaration of Turkey's foreign minister to the people of England, through the correspondent of the *Daily News*. The correspondent, whose reliability has become proverbial, telegraphs from Adrianople, on Jan. 28th:—

"I have just had an interview with Server Pacha. I had no difficulty in obtaining access to him, and he appeared glad to see me. He began by asking me if the *Daily News* was for or against the Turks. I had to reply that we were against them on this question. I do not know whether the inquiry was put to me through ignorance or as a test of my sincerity. At any rate, my answer did not in the least disconcert him, for he went on to say that he was glad to see a representative of so powerful a paper, more especially as he had a message to send to England, which he would be obliged to me if I would transmit. He said:—

'Say this as coming from Server Pacha, the Minister for Foreign Affairs of the Sublime Porte, word for word as nearly as you can translate it. I have hitherto been a partisan of England, of English policy, of the English alliance. I believed there were ties of sympathy, friendship, and of interest

between the two people that necessitated an alliance. I believed in England to the extent of compromising myself and my government. I see that I have been mistaken; that I was deceived, or (correcting himself) that I deceived myself. I now abandon the English alliance. I no longer believe in English policy, the English Government, or the English people. I accept the Russian policy and alliance. I am a partisan of them. I believe in the Russian policy. I am more Russian than the Russians themselves. Say this, please.

I had a conversation with two more members of the Embassy, whose names I am requested not to use. One of them laid the whole blame of the present war on Lord Salisbury. The other confirmed all that Server Pacha said, and was far more explicit. He authorised me to repeat all he said—only not to use his name. He said:—

‘We were encouraged to go to war by England, and even to continue the struggle when our better judgment told us we had better make peace on any terms. We would have made a peace before the fall of Plevna that would have satisfied Russia, but for the counsels of the English Government. I do not refer to the official notes of Lord Derby. They were explicit and clear. If we believed them we had nothing to hope from England; but it is not official notes diplomatists believe in most. It is ‘official’ notes. It is words whispered in the ear. It was the private conversation of Lord Beaconsfield with Musurus Pacha, of Mr. Layard with Server Pacha and with the Sultan, that led us on and deceived us. It was to this his Excellency Server Pacha referred when he spoke to you about his being deceived just now. Why, I assure you that no longer than three weeks ago Mr. Layard still assured us England would come to our aid; that we had only to fight on; that all would come right in the end. I allow you to repeat what I am now saying. Mr. Layard said to me: ‘Do you think I, as a friend of Turkey, was sent here for nothing? Do you not see that it was to encourage you and offend Russia. Believe me. Have courage. Make no peace. Fight to the end.’”

The Vienna correspondent of the *Daily Chronicle* says:—“I am informed by a most reliable authority that a Russo-Turkish alliance for offensive and defensive purposes has been formed. To this end the Porte has ceded to Russia the temporary military occupation of certain cities and towns, in order to secure the authority of the Sultan’s Government against intervention by foreign Powers, or against any disorders by Turkish subjects. If necessary the Porte will accept the military occupation, by Russian troops, of Constantinople, in order to assure security. This occupation is not regarded as inimical to the interests of Turkey. As

to Gallipoli, the Russians are left to decide for themselves as to the desirability or necessity of occupying it. The Porte will offer no resistance. The Porte has conceded to Russia the right of passing war ships through the Bosphorus and Dardanelles.”

TURKISH ALIENATION AND ENGLAND’S

INDIAN COMMUNICATIONS.

It is this change in the Turkish attitude towards England that is causing English statesmen such anxiety—a change which, as the *Daily News* expresses it, both in Europe and in Asia virtually converts Turkey into a Russian province. It is this which has rendered the Beaconsfield Cabinet so acutely sensitive on the subject of protecting “the flank” of England’s communications with India from “undue menace,” as expressed in the recent speech of Sir Stafford Northcote on the aims of English policy. It is probable that this, more than anything, will force England into her position in Egypt and Syria. Let any one look at the map and it will be seen that the flank of British communications with India (*via* the Suez Canal), is the Holy Land. So long as Turkey was friendly, this flank was sufficiently protected by being in Turkish possession: but with Turkey as Russia’s obliging friend (extraordinary transformation! In the right direction too), the only way England can protect this flank is to occupy it herself. Egypt contains the Suez Canal; Syria protects it. England is obliged to secure that canal; and with no friends among the Continental Powers, how is she to do it but in the way indicated in the following cutting, which has been sent to us by bro. Creed, of Nova Scotia:

A NEW POLITICAL IDEA.

“The London correspondent of the *New York Times* states that there are men in that city who talk soberly of ‘a check to Russian progress towards the Mediterranean’ which might be effected by ‘the purchase of Syria and Palestine from the Turks by the Jews, and the establishment of a Jewish Kingdom and Republic under

the guarantee of England and France.' It is even said that many leading Jews favour the idea, and that if the matter were earnestly put forward, the scheme would not be found at all difficult. A large portion of the money, it is urged, might be paid in cash and the balance could be put into the shape of Turkish stock. This correspondent is assured by an eminent authority that the Jerusalem idea is seriously entertained among some rich Hebrews of London, and that several equally eminent Christians have proffered their assistance in perfecting the scheme and carrying it out. 'The restoration of the Jews,' with the aid and under the patronage of a financial company, would at least be in keeping with the utilitarian spirit of the age."

ANSWERS TO CORRESPONDENTS.

W.J.G.—There is nothing in the commandments of Christ, so far as we apprehend them, to interfere with a man sitting on a jury, if he is called upon to do so. The verdict of a jury is a mere expression of opinion on a question of fact, which the law solicits as a protection of the innocent from the consequences of false accusation or mistaken impression. It is a perfectly neutral function so far as the jury are concerned. They have nothing to do with the results that may follow their verdict, nor with the question upon which their verdict may be asked. The suitors and the law are responsible for these. We are to submit to the ordinances of man in so far as they do not conflict with what God has required at our hands.

IS CHRIST NOW A HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEC?

J.B.—It is a matter for surprise that any one believing in the authority of Paul's teaching should "deny that Christ is now a high priest after the order of Melchizedec;"

for Paul, establishing this very point, says, "But this man (Jesus) because he continueth ever *hath an unchangeable priesthood*. Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—(Heb. vii. 24, 25). And again, "Now of the things which we have spoken (viz., his argument on the Melchizedec nature of the priesthood of Christ), this is the sum: WE HAVE SUCH AN HIGH PRIEST, who is set on the right hand of the throne of the Majesty in the heavens."—(Heb. viii. 1.) The priesthood of Christ is one of our necessities, for which provision has been made (Heb. iii. 1; iv. 14, 16); without it we cannot be saved. To deny his present priesthood is, therefore, to deny the foundation of our hope. But the objector says he means that Christ will be a priest after the order of Melchizedec "when he reigns in Jerusalem and officiates as God's high priest for the nations." No doubt he will; but this priesthood begins with his own house first. It is extended to the nations afterwards, when his brethren are Melchizedec kings and priests with him. Probably it is the present absence of the kingly element that makes your objecting neighbour imagine that Christ does not now fulfil the requirements of the Melchizedec priesthood, which was a royal priesthood, a sacerdotal sovereignty. With regard to this phase of Melchizedec's position, doubtless the antitype is not yet fully developed; but it does not appear that this was the aspect of the case before Paul's mind when he argued on the Melchizedec character of the Messiah's priesthood. The point was that Jesus was "made a high priest *for ever* after the order of Melchizedec;" and not for a certain specified time, like the Aaronic priests, who had to give place to successors. His priesthood was to be for a perpetuity in himself, so long as priesthood should be required. Thus Paul emphasizes the fact that Melchizedec "abideth a priest *continually*" (vii. 3), and applies the resemblance to Christ in these words: "After the similitude of Melchizedec there ariseth another priest, *who is made not after the law of a carnal commandment, but after the power of an endless life.*" In this

sense, the Melchizedec priesthood is now exercised by Christ for all who come unto God by him, and will be exercised on an enlarged scale when he is enthroned with his brethren in Mount Zion, where Melchizedec anciently reigned as king of peace and king of righteousness.

CHILDREN AND THE RESURRECTION.

S.E.C.—You will find remarks on “Rachel weeping for her children,” and also “holy children,” in the *Christadelphian* (then the *Ambassador*) for Nov., 1866, page 232. There is no distinct scriptural ground for expecting the resurrection of children. You think they will come forth mortal at the petition of the saints, and have a place in the mortal arrangements of the kingdom, in the same way as living mortal children. The arguments don't prove it. Children as well as grown-up people were, doubtless, raised to mortal life by Christ when on earth; but that was for the sake of others as a sign, and not for the sake of those who were raised. Of course, it must be admitted that what happened then might happen again when Christ is again on the earth with greater power than he at that time possessed; but then you will remember that what happened then was not the raising of extinct children, but the re-animation of those who were just dead. Doubtless, it would be as easy for Christ to re-organise perished forms as to re-animate those from which life has fled: but there is no promise, and we must not set up obscure inference against what is plain, viz., that all men (and therefore children) in nature are under the dominion of death, and that there is no emancipation from this dominion except by a living, loving and obedient faith in Christ. You will say “I don't do that; I admit there is no hope of eternal life except for those who have obeyed Christ; I am speaking of the resuscitation of mortal life—a resuscitation which will certainly take place in the case of the unfaithful and responsibly disobedient; and, therefore, may take place in the case of those who have died before their time with every disposition to obey with the right opportunity.” All we can say is, it is better to leave in abeyance a question on which nothing positive has been revealed, and in the discussion of which,

positions might easily be taken that would trench upon and undermine scriptural teaching on the law of sin and death. The resurrection of children may seem desirable in our present animal condition: when we are changed, we shall find a revolution has taken place in our desires and sympathies, and that many things desirable to us now will appear as little to us then as the dolls of girlhood do to the full-grown woman.

IMMERSION NOT NECESSARILY APOSTOLIC BAPTISM.

J.R.—“Baptism” (*i.e.*, immersion), was never prescribed for any in the apostolic age, unless they first received and confessed the faith practised by the apostles. It was the water-birth provided for those first begotten by the word.—(James i. 18; John iii. 5; Rom. v. 1; vi. 3.) It was the obedience of faith.—(Rom. xvi. 26.) Consequently no man can say “his immersion corresponds” with the immersion of apostolic believers unless he can prove that his faith corresponds with theirs. A modern Baptist “looks at the case of Paul, the case of the Philippian jailor, and of the Ethiopian eunuch,” and is liable to imagine that he ranks with them because he has been immersed in water like them. But a comparison of faith will show he makes a mistake. Paul was a believer of the prophets (Acts xxiv. 14); the Philippian jailor “believed in the Lord” (Acts xvi. 32-34), that is, in the testimony concerning the Lord which Paul had been presenting out of the prophets (Acts xxviii. 23); and the Ethiopian eunuch was previously instructed by Philip, who, in “preaching Christ,” preached “the things concerning the kingdom of God and the name of Jesus Christ.”—(Acts viii. 5, 12.) If a Baptist were in this position at the time of his baptism—if he believed the prophets, which, of course, involves the understanding of them; if he believed in Paul's testimony concerning the Lord, consisting of “those things that concern our Lord Jesus Christ” (Acts xxvii. 31); and if he believed in “the things concerning the kingdom of God and the name of Jesus Christ,” as expounded by Philip, the eunuch's instructor, then he may claim that “his immersion

corresponds with theirs;" but if instead of all this, he believed in the heathen fables of immortal-soulism, sky kingdoms, earth-annihilation and eternal torment for the wicked, his immersion was the obedience of "another gospel," leaving him as unjustified as if he had never been immersed at all.

THE EUPHRATES, OATH-TAKING, AND SOJOURNERSHIP.

W.F.K.—In the days of Isaiah, when the waters of the Euphrates were used in political metaphor, it was explained to mean "the king of Assyria and all his glory;" and that this glory meant the military power of Assyria, is shown by the invasion of the land of Judah being described as the overflowing of the waters. Consequently, the destruction of the military power of the government now owning the Euphrates (the Turkish) would be a drying of the Euphrates, even if the government itself were to retain empire in Asia, and a nominal existence under the shadow of Russia. It is more probable, however, that the symbol will be verified in the complete extinction of Turkish dominion. (2.)—A Christadelphian cannot swear, because Christ has forbidden it. Oaths in a court of justice are not now compulsory. The Legislature has appointed the alternative of solemn affirmation in cases of conscientious objection. A witness has simply to declare his objection, and the affirmation instead of the oath will be administered. (3 and 4).—We are strangers and sojourners. Our citizenship is with Christ to come. Consequently, it is better not to vote at municipal or other elections by which we should proclaim our citizenship to be of the present world. We are to pay taxes and submit to the laws for the Lord's sake, but are to act out as thoroughly as possible the sojournership which Christ exemplified and to which he has called us as fellow-sufferers. There is a glorious time, by-and-bye, of unbounded usefulness, public activity, honour, entertainment and universal good-fellowship. Meanwhile, we deny ourselves, because the world is wicked and God disowned. We are God's friends and cannot accept friendship with His enemies. If all are not able to

receive this doctrine, let not this deter you from the course of wisdom which will bring sweetness at last when the night is past.

NEGROES AND WHITE MEN.

C.H. (U.S.A.)—Negroes are deteriorated men, and for the matter of that, so are all white men, with rare exceptions. The standard of the *genus homo* is to be found only in the angels, in whose image we were formed at the beginning, and whom none of us in these dark ages of Gentile domination have been permitted to see. From this standard, the race has everywhere declined since the day it was exiled from divine superintendence because of disobedience. All have racially declined much, but some more than others, according as they have been near or far from contact with the preserving agencies planted in the world in the line of Abraham. The negroes are among the latter. To say they are animals and not men is not to speak lucidly, because all men are animals in the present state. "First that which is natural (animal), afterwards that which is spiritual." It is merely a question of what sort. What is a man? He is an animal of a certain organization, irrespective of colour, for even white men present endless variations of complexion, and even of configuration. By this definition, a negro is a black man, which, in fact, is the very meaning of term, from *niger*, black. All black men are not the same, though there is doubtless a certain uniformity of inferiority among them, just as there is a general uniformity of evil among white men of every people, nation, and tongue. The notion that black men are a specific creation, separate from the white stock, is a speculation. It is not supported by the Scriptures, nor by true scientific induction. It is natural, perhaps, for disgusted white men to take refuge in some such thought, but is only a thought. It is inconsistent with the Bible, the only reliable or really ancient ethnographical authority; and inconsistent with the fact that almost racial variations are often observable even in the same family, when fostered by difference of occupation and climate. The hot sun, brutal ways of life, and the curse of God are quite sufficient to account for the low

development of the sons of Ham — the servant of servants. Should you assist in building them houses of worship? you ask. You are a planter and compelled to employ them as labourers; and “they are never satisfied on a place unless they can have a house to meet in twice or thrice a week.” Well, why not let them have a house to meet in on the same principle as you let them have cabins to live in. It is a mere question of civil and religious liberty. You are not responsible for the uses to which they may turn this liberty, so long as you give it to be understood that you do not believe in the thing they use the house for: that you assist in building it merely on the principle of living and letting live, allowing to others, while God allows it, the liberty you appreciate for yourself, and taking care to show what is right as opportunity may serve.

THE BLOOD OF CHRIST AND HIS SACRIFICE.

H.Mc.F.—It was the literal blood of Christ that was “the precious blood of Christ,” but its preciousness lay in its spiritual relations, that is, it was precious because of what the shedding thereof secured for us, and precious, therefore, because of the excellence of Christ, which imparted to his bloodshedding its power to secure it. When he said “the flesh profiteth nothing,” he meant it would do no man any good to eat his flesh in the literal sense understood by some of his hearers. It was “the words” he spoke concerning the things accomplished in that flesh that were appointed to confer “profit” in the understanding thereof. When Paul said, “In me (that is in my flesh) dwelleth no good thing,” he meant that in human nature left to itself there was no goodness, which universal experience proves; but Paul the enlightened was not human nature left to itself. It was human nature with a heavenly element introduced into it by the truth. Consequently, he could say, “I delight in the law of God after the inward man.” This was a new Paul that would never have been there if the natural Paul had grown up without enlightenment from without. There was some “good” in the new Paul; this was with him the “will to do good,” which was

not characteristic of the old Paul. What was true of Paul in measure was true of Christ “without measure.” He was the flesh with the Father’s teaching engraven on it by the Spirit. Consequently, he always did those things that pleased the Father (John viii. 29): it was his meat and his drink to do the will of the Father.—(John iv. 34.) Therefore, though of the same nature with ourselves physically, he was more precious than all the sons of men, and the shedding of his blood was the shedding of “precious blood as of a lamb without spot.”—(1 Pet. i. 19.) Paul’s statement in Heb. ix. 22, “without the shedding of blood is no remission,” while it applies to the law of Moses, is applicable to Christ as the end or substance of the law. Paul makes the statement for the very purpose of proving that Christ must needs have suffered. “Almost all things,” says he, “are by the law purged with blood, and without the shedding of blood is no remission. It was, therefore, necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.” What are we to understand by “the better sacrifices?” You say “the doing of the will of God.” If by this you mean not the sacrifice of Christ as involving the appointed shedding of his blood, you are wrong; for Paul had already defined, earlier in the chapter, the “better sacrifices,” to which he here alludes in argument. His words are: “Christ being come an high priest of good things to come, by a greater and more perfect tabernacle (than the first tabernacle) . . . neither by the blood of goats and calves but by his own blood, he entered in once unto the holy place, having obtained eternal redemption. For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living and the true God?”—(Heb. ix. 11-14.) Christ truly did the will of the Father; but part of that will was that he should lay down his life in sacrifice. You ask, “Whether did the ransom price for the sin of the world come from God or from

man?" This is answered by asking from whom did Christ come? The answer is, "He proceeded from God." Christ was the Lamb of God—the lamb provided by God, in whose sacrifice we are provided with a form of approach which we should receive and make use of with all joy and gratitude, with which too much metaphysical speculation on the subject is liable to interfere.

THE FAMILIES OF THE SAINTS AT THE COMING OF CHRIST.

J.G.—There is not a "thus saith the Lord," regarding the manner of our gathering together to the judgment seat of Christ, that is, as regards the literal details. The nearest approach to precision is the statement of Paul, that the saints are to be "caught away in clouds"—(1 Thes. iv. 17.) (Paul did not say "caught up": but this is not specific as to the mode. It has no more force than the words "taken away:" it reveals nothing as to the mode of the taking. It only tells us we shall be taken, and perhaps carries this additional idea with it, that the taking will be compulsory. Jehovah said to Israel, when He had brought them out of Egypt, "Ye see how I . . . bare you on eagles' wings and have brought you to myself."—(Ex. xix. 4.) Literally, the Israelites marched; but because the marching was accomplished by divine co-operation, Jehovah says He "brought them." If we had no information beyond the general statement that He bore them on eagles' wings and brought them, it might be argued that He waited them in mid air from Egypt to Sinai. The possession of the narrative of how it was done excludes this speculation, and shows us a process in which, while angels superintended, the subjects of the process had themselves to supply the subordinate parts of preparing, packing up, walking, &c. This shows that we cannot make use of general statements to exclude details that may be involved in them. Jesus said "I came down from heaven." On this some might argue that He was therefore not born in Bethlehem. We are to be "taken away," "caught away," and "gathered together" when Christ appears; shall we, therefore, say the angels will not come to us? Resting on such statements merely, it would seem we might conclude so; but

Jesus says he shall "send forth his angels and gather His elect from the four corners of the earth."—(Matt. xxiv. 31.) Therefore, in our understanding of "caught away," &c., we must leave a place for the coming of the angels. And if they come, it must be for some purpose of practical detail, as in all other cases in which they have been sent. Consequently, it may be that we shall be taken in a natural way. If so, what about families? Will they go with us? We are not told, but we have examples. Noah's sons and wives were saved in the ark, though we hear nothing of their righteousness, but on the contrary, of the wickedness of one of them (Gen. vii. 13; ix. 28). Lot's daughters, and their husbands and families were invited to escape from Sodom with him.—(Gen. xix. 12.) Whoever feared the Lord among the Egyptians escaped the plagues, and a mixed multitude were allowed to depart with them.—(Exodus ix. 20; xii. 38.) Rahab's relatives were all preserved, subject to certain conditions, when the inhabitants of Jericho were put to the sword.—(Josh. vi. 23.) It was a usual thing for sons and daughters to be delivered from calamity, because of the righteousness of their fathers—a rule suspended when the wickedness of Israel became great.—(Ezek. xiv. 18-20.) Now, God is the same to-day as He was in ancient times. Consequently, there is a little light on the subject, though it does not amount to a "thus saith the Lord." The time is close at hand when the Lord "cometh forth from His place to punish the inhabitants of the earth for their iniquity."—(Isa. xxvi. 21.) At such a time they are angelically invited to enter into the chamber and shut the door about them for a moment until the indignation be overpast.—(verse 21.) Are we not justified in concluding that at such a time families of saints "brought up in the nurture and admonition of the Lord" will share in the refuge from the destroying judgments that are intended only for the ungodly? If so, how is this refuge to be shared except by departing with the saints to the appointed refuge under the shadow of the Great Avenger in the wilderness of Sinai? The expectation is strengthened by another view of the case. The time of judgment on the nations is also the time

for Israel's gathering. The saints of the present age are not Jews according to the flesh; but they have become Jews by adoption through Christ—fellow citizens in the commonwealth of Israel. In this position, they are not less Jews than, say, Peter or James. Now suppose Peter or James were living now and had sons, would not their sons, as Jews, be included in the measures for the gathering of Israel? Nay, would not Peter and James themselves have to do with those measures? If so, would their own sons be less objects of their care than other Jews? Our children, doubtless, inherit as much as the flesh can give them, and that is, a status, according to the flesh, in the national house of Israel; consequently, we may hope for them a place in the re-building of the tabernacle of David, when the hour arrives for the glorious process to visibly and ostensibly begin.

But it may be objected that the question to which their parents stand related is—eternal life, or rejection at the hands of Christ; and that children having no relation to this issue, they have no standing-ground in the case. If this were the only issue in the day of wrath about to break, the objection would be a valid one. But it

is not the only issue. While there are to be immortal rulers, there are to be mortal nations in the happy day beyond; and one of the questions of the time will be, who among the nations of the earth are to be allowed the privilege of surviving the judgments of the period, and obtaining a place among the mortal subjects of the kingdom of God—a place which will involve the opportunity of obtaining a title to everlasting life at the close of the thousand years? Because this will be a question of the time, the children of the saints have a standing-ground of hope, apart from the question of eternal life and governorship in the kingdom to which the saints themselves stand related: for who more likely to be qualified for the privilege of mortal citizenship than children brought up within sound of the truth, and more or less subjected to God thereby? Finally, the question is of little practical moment. A knowledge of the details of the crisis in these particulars would be of no value to us till the moment itself arrives; and when the moment does arrive, we shall be duly instructed by the heavenly messengers who shall come to superintend the great and awe-inspiring work of the judgment period.

[We have other questions in hand—ED.]

INTELLIGENCE.

BIRMINGHAM.—The following persons have obeyed the truth during the last month:—**CHARLES JOSEPH CALDICOTT** (16), piano repairer, son of brother and sister Caldicott; **WILLIAM TUDOR JONES** (36), tailor, formerly Church of England.

The meeting on the question of whether membership in Gentile brotherhoods (Freemasons, Oddfellows, &c.), is compatible with brotherhood to Christ, was held on Wednesday, Feb. 13th. After some discussion, it was resolved to come to no decision meanwhile till brethren, to whom the question is a new one, have had ample time to consider it. The matter was left over indefinitely.

The Sunday evenings have been occupied during the past month as follows:—Feb. 3rd, Are there few or many that be saved?—(Brother Ashcroft.) 10th, Is it Peace or War?—(Brother Roberts.) 17th, Is there any word from the Lord?—(Bro. Hadley.)

24th, Question Night.—(Brother Roberts.)

CREWE.—Brother Booth writes as follows:—"You will no doubt remember that I wrote to you at the latter part of 1877, asking your co-operation and assistance financially in making a further public effort for the truth in Crewe, with a view to enable us to take a room for a permanency, and so keep the truth well before the people. You will remember that you were unable to assist us with funds, but advised us to use what means we had, as the measure to which God would have us go. We resolved to act upon your advice, and took the new Lecture Hall, in connection with the Co-operative Society's place, for a month. We had three lectures by brethren Shuttleworth, of Birmingham, Dunn, of Warrington, and Booth, of Crewe, the fourth night being left open for the answering of written questions, on the Birmingham plan. The attendance and

interest were so great that we resolved to take the hall for a permanency, as by doing so we could get it at a cheaper rate, and we could then obtain lectures as our means would allow. The hall is in the centre of the town, well lighted and warmed, and will seat about 300 people. We commenced our regular tenancy on Feb. 1st, and have been much cheered by the attendance at the lectures since. The lecturers have been brethren Dunn, of Warrington, Waite, of Stockport, and myself, leaving the fourth night open again for questions. The interest of several seems to be thoroughly awakened, and they are searching diligently as to whether these things be so. The brethren here are working heartily and giving liberally, but we have been greatly assisted in our labours by brother Thirtle, of Hanley, who has identified himself with this ecclesia for some time now. Our hands have also been strengthened by the arrival of brother Marsh, from Walsall, he having obtained employment in the same shop as myself. But our chief source of joy is that we have not been labouring in vain, but that God has abundantly blessed our efforts, and we rejoice in the addition of six more to the family of God. Their names are JAMES YKOMANS (25), formerly Wesleyan; EDWARD BEDSON (25), and his wife, JANE BEDSON (29), formerly Congregationalists; ELIZABETH BERESFORD (30), formerly Church of England; EDWIN BUNN (20), formerly Primitive Methodist; WILLIAM FOX (23), formerly Wesleyan. The last named resides at Kildgrove, Staffordshire, and is the fruit of the labours of brother Atkinson of Heckmondwike. You see, dear brother, that your advice was sound, and that with very small means, but with a full determination to work hard for the Master, we have been abundantly blessed. We also have a book club, through which we are each getting good serviceable Bibles or other books as we may require."

CHELTEMHAM.—Brother Gale reports the obedience of Mr. P. BENDALL (29), upholsterer, furniture remover, &c., who was immersed Jan. 28th. He also states that the brethren have had to withdraw from brother Stone on account of his having received the Dealtry heresy, that Jesus was the natural son of Joseph and not the Son of God.—[In answer to an enquiry from brother Gale, we may say that the heresy in question was combatted in a series of articles that appeared in the *Christadelphian** ten years ago, under the title, "Who was the Father of Jesus?" Mr. Dealtry's arguments were all answered in those articles. The exigencies of the case do not yet call for the labour of public debate. What the future may bring forth, no one, of course, can tell. It seems a misfortune that brethren anywhere should have to

waste time at such a supremely interesting moment as the present in discussing what the truth is, instead of applying it in that purification which will prepare them to meet the Son of God at his appearing and his kingdom. However, we know it is written: "it must need be that offences come: but woe unto that man by whom they come."—EDITOR.]

GREAT BRIDGE.—Brother Hardy reports the induction into Christ, by baptism, of ELIZABETH PAGE (23), formerly Wesleyan, wife of brother Page, which took place at Dudley, on Saturday, Jan. 6th, 1878. Also that since his last communication, the brethren have succeeded in obtaining the Odd Fellows' Hall, situate in the Market Place, for their Sunday meetings. Up to the present time, they have had full and attentive audiences. The opening lecture was given by brother Roberts, of Birmingham—subject, "The One Hope and the Signs of the Times." On Sunday, the 27th, brother Meakin lectured on "the Promise;" on Feb. 3rd, brother Bishop, on "Salvation;" on Feb. 10th, brother Shuttleworth, on "the Gospel Kingdom contrasted with the Kingdom taught by the Clergy." Several are seriously looking into the truth.

HALIFAX.—Brother R. Dyson writes:—"Having been appointed secretary, it devolves upon me to write you a line or two in the matter of intelligence. Since our last communication, the following lectures have been delivered: Sunday evening, Jan. 6th, Christ's Kingdom contrasted with the Church.—(Brother Smith.) 13th, Who are they in our day who strain at a gnat and swallow a camel, and turn away their ears unto fables?"—(Brother Briggs.) 20th, The House of Many Mansions.—(Brother M. S. Goggins.) On Sunday, Jan. 27th, we had a visit from brother K. Ashcroft, who gave two excellent lectures, to good and attentive audiences. His subjects were: Afternoon, 'Things supposed to be in the Bible which cannot be found there; and things there which religious people generally are not aware of.' Evening, 'The Christadelphians—who are they? A true account of them—what they certainly are not and what they really are. Their attitude towards the sects of Christendom—what is it? and can they justify it? A sample of the arguments which induced me to join them.' We have no additions to report, but the attendance of strangers, and the interest manifested, are encouraging, and lead us to hope that some ere long will decide for Christ and become joined to the 'household of faith.'

LEEDS.—Brother W. H. Andrew writes: "Since my last report we have had an addition by the removal of brother Cowperthwaite from Nedderton. We have to regret the loss of brother Pickles, who has accepted the No-will theory. We have had assistance

* See volume for 1867, December number and numbers in succeeding volume.

in lecturing by the visits of brother Heywood (of Huddersfield), on Dec. 2nd, subject: The One Faith and Hope of the Gospel; and on Dec. 23rd, of bro. Briggs (of Nedderton) The Resurrection. On December 26th, in accordance with our custom, we held our annual tea meeting. Brethren and sisters from Keighley, Halifax, Huddersfield and Nedderton, were present, and many interested friends: the company numbering about 70, being larger than on any previous occasion.—[Brother Andrew encloses a neat circular, on tinted paper, which the brethren have had printed for distribution. It is a re-print of the *Everywhere* leaflet, with modifications, but on a 4-page paper instead of two, and in a better style as regards both printing and paper. It has also the addition of an announcement of the place and hour of the meetings in Leeds. Where brethren can afford it, they could not do better than imitate the Leeds brethren in the matter.—**EDITOR.**]

LEICESTER.—Brother Yardley reports the immersion of HERBERT COLLYER (14), son of brother and sister Collyer, which took place Jan. 21st. Brother Yardley truly remarks that it is a great advantage to young people to become subject to the truth while their hearts are yet tender, and capable of being moulded thereby. It is an advantage to them to have their affections set upon things, which those of riper years know so well are calculated to enable them to steer clear of the temptations peculiar to youth, and to give them a purpose and a principle in life which will redeem it from the vanity and failure inevitable apart from Christ. On the 27th ult., brother Hodgkinson, of Norman Cross, lectured on the Russo-Turkish War, to the edification of the brethren and the interest of not a few. Brother Yardley adds, "I omitted in my last to report the removal of brother and sister Cole from Hinckley to Leicester, also brother Simms from Sheffield."

The proceedings of the month have been enlivened by a somewhat unusual incident, viz.: a public lecture against the truth by a clergyman of the Church of England, and a reply by brother Roberts, of Birmingham. The clergyman in question is a Jew, the "Rev." A. A. Isaacs, vicar of Christ's Church. His lecture came about in this way. Some time ago, in lecturing on the errors of the day, he classed Christadelphianism with Secularism. The fact being reported in the papers, brother Collyer wrote the "Rev." gentleman, repudiating the association, and expressing surprise that the lecturer should have fallen into such a mistake. Mr. Isaacs replied that he had gained his impression from information, but he should be glad to see some Christadelphian publications, and would lecture on the subject, to which a reply might be given. Brother Collyer, therefore, sent him

several publications, and, in due time, Mr. Isaacs issued announcements of a lecture on Christadelphianism. The lecture came off on Monday, Feb. 18th, in the lecture theatre of the Temperance Hall. There was large audience, filling the place. Mr. Isaacs's lecture was more an endeavour to exhibit than an attempt to confute the subject of his assault; and consisted largely of reading quotations from Christadelphian works. He had promised to answer questions at the close, and, of these, quite a large number were put by various brethren and some not brethren. It was amusing to see the helplessness of the "rev." gentleman in the hands of his piquant questioners. He was evidently unaware of the nature of the task he had undertaken. A good-natured indifference to logical exigency, however, helped him through where other men would have been overwhelmed with confusion. The only proof he could give of the immortality of the soul was the opinion of "philologists and learned men" that *nephesh chayiah* involved "the immortal principle." The questioning lasted to a late hour. Meanwhile, the brethren had issued announcements of a reply on the following night in the large room of the Temperance Hall, by brother Roberts, who had been filling his usual quarterly lecturing appointment at Leicester on the previous Sunday. There was a large audience and a patient hearing, which was followed by a number of questions.

LONDON.—Brother Elliot writes: "Since forwarding the last intelligence concerning this ecclesia, three others have associated themselves with the cause of the truth, by putting on the name of Christ in the way appointed in the New Testament. The three in question are: SARAH JANE KING, the daughter of brother and sister King of this ecclesia, who was immersed on the 20th of January last; HENRY BEEDLE, at one time an attendant at the Church of England, but latterly meeting with the Congregationalists; and ALFRED COOPER (brother to our brother William Cooper, of London), formerly member of the Church of England: both of whom were immersed on the 3rd of Feb., inst. Again death has been at work in our midst: our brother Arthur King, after a few days' confinement to his bed, fell asleep in Christ on the 24th of January last, only four days after he had experienced the pleasure of witnessing his sister's obedience to the truth. Our brother had been in a very delicate state of health for a considerable time past. The lectures for the month of February are the following: Feb. 3rd, Melchizedec, king of Salem, a type of Jesus Christ, as a high priest, and as the future King of the whole Earth, reigning in Jerusalem.—(Brother A. Andrew.) 10th, Where is the Promise of Christ's Coming?

—(Brother J. J. Andrew.) 17th, Peace on Earth—when will it be?—(Brother Boshier.) 24th, Genesis to Revelations (illustrated by a large diagram).—(Brother J. J. Andrew.)

NEW CUMNOCK.—It is intimated to us that in the recent intelligence from this place, Robert Green ought to have been Robert Gleen; that Isabella Hanston ought to have been Isabella Houston. [We take the opportunity of remarking that correspondents ought to be particular in the writing of proper names. They ought to be written with almost printer's plainness, otherwise mistakes are inevitable; for there is no rule in the spelling of names. Many a time it is a painful guess, as in the present case. We actually cannot make out the name of the brother sending the present correction.]

NEWBURGH.—Brother Hepburn writes:—"The *Bible Finger Posts* are the best of their sort I have seen. They partly form an incentive to renew our efforts on behalf of the truth. To issue a series of fresh tracts from time to time would be a good idea. When they are kept so long in print they get stale. The committee of the Newburgh library are still considering the expediency of allowing our books to have a place in the library. Meanwhile, the public are not to be wholly left to themselves. We have purposed to distribute *Bible Finger Posts* at each public assembly. We saw placards the other day intimating a Revival meeting for the Sunday evening. We saw our advantage, and distributed a large bundle of *Bible Finger Posts* to the assembly."

OLDHAM.—Brother Hatton reports an unusual incident, viz., the delivery of a lecture on the truth by a brother, in a Church of England Sunday School, with the sanction of the parson and all expenses paid by the church people. It came about in this way: they had been having a discussion about the Eastern Question at their Mutual Improvement Class, and one of their number told brother Hatton about it. Brother Hatton offered them a lecture on the subject if they would accept it. The offer was reported and having obtained the consent of the "Rev." J. Gornall, they consented to pay the expense of a visit from brother L. S. Dixon, of Manchester, to lecture for them. They put out bills and there was a very good audience (about 250 persons), who listened very attentively, and applauded the lecturer. As discussion and questions were invited, at the close of the lecture, an ex-African missionary asked whether he understood the lecturer to say that the Land of Promise was the same land promised to Abraham? Answer—"Yes." "Well," said the missionary, "I believe that they did inherit it." In reply brother Dixon referred him to Paul's testimony in Galatians iii. 15 to 18, and was

warmly applauded by the audience for his answer, which entirely discomfited the questioner. Three more questions were asked and the answers were warmly received. The chairman (a local justice of the peace) remarked that the lecturer had certainly given a great deal of information concerning what God had revealed in His word, and he wished he could have followed him better with the Bible.—Bro. Hatton adds that their small company in Oldham have been obliged to withdraw in sorrow from brother and sister Claford for their acceptance of the No-will theory.

SHEFFIELD.—Brother Boler reports the obedience of the wife of brother James Allen, of Whittington Moor, near Chesterfield, whose immersion is mentioned in the May number of the *Christadelphian* for 1877, in the intelligence for Riddings. She is aged 28, and was formerly of the United Methodist Free Church. She first became interested in the truth twelve months ago, through brother Job King, of Riddings. Brother and sister Allen will be quite isolated, as Sheffield ecclesia is a distance of ten miles from them. Brother Boler adds, "We are looking with pleasure for brother Ashcroft's visit to Sheffield, on the 17th inst. The lecturing during the last few weeks has been as follows:—Jan. 13th, The Second Coming of Christ, the Believer's only Hope.—(Brother Graham.) Jan. 20th, The Great Apostacy, its Rise and Progress, and its approaching Destruction.—(Brother Boler.) Jan. 27th, The Name of the Christ, its importance in relation to those who attain to the Kingdom of God.—(Brother Simms.) Feb. 3rd, The Spirits in Prison—what are they, and where is their place of confinement?—(Brother Boler.) Feb. 10th, The Kingdom that was promised to Christ to be established on the Earth.—(Brother Graham.)

TAUNTON.—Brother Veysey communicates intelligence, which, it appears, was sent before, but overlooked (through being sent to the house instead of the office). He reports the baptism of Mrs. NEWSOME, matron of a large college at the outskirts of the town, and of brother SMITH, a shoemaker, formerly neutral, whose wife is also interested. Sister Newsome was formerly in the establishment, but lately about to join the Plymouth Brethren, was led to hear brother J. J. Andrew, last summer, and steadily advanced in the knowledge of the truth. "These two put on Christ with another brother, JOHN KNOWLES GRIFFIN, mason (neutral), on New Year's Day, when all the saints who possibly could, met for tea and edification in our school room. Another has twice asked for immersion, but we wait to have the benefit of brother Ashcroft's examination of her."

The Taunton ecclesia has received an unexpected addition (*pro tem.*, at all events)

owing to the immersion, during the Christmas holidays, of three of the boys now in the school—the Son of brother R. D. Robertson, of Liverpool, not yet reported; the son of brother Collyer, of Leicester, reported this month; and the son of the Editor of the *Christadelphian*, reported last month. These immersions all took place independently of each other, in different towns, and without any knowledge of mutual intentions until the fact was accomplished. They were the result of individual desire in each case, which had been repressed rather than otherwise, from a fear lest it might be prompted by human friendship rather than a sense of what God required at their hands. Manifest sincerity and intelligence in each case compelled the removal of all impediment. The obedience of the lads has been the cause of joy and thanksgiving to all concerned.

AUSTRALIA.

IPSWICH (Queensland).—Brother Faulk (who has since removed to Auckland, New Zealand), reports the obedience at this place of JOHN ALFRED ROBINSON (25), who was baptised by brother Sinclair, of Brisbane, on a confession of the one hope. His wife sympathises with the step, and purposes following her husband's example when sufficiently enlightened.

UNITED STATES.

BOSTON (Mass.).—Brother and sister Hooper write, that having discarded the errors rife at this time concerning the nature of the Son of God in the days of His flesh, they are now in a condition to feed on the true bread, the word in its breadth and entirety, instead of being starved by barren theories and disputations. They thank the God of Abraham they have been permitted to see the error of their way, and that they now rejoice in the whole truth as set forth in the writings of brother Thomas.

HARVARD (Ill.).—Bro. Wood writes (Dec. 3rd):—"The ecclesia in Harvard has suffered a loss in the death of brother Clark A. Beebe, who died October 9th, aged 50 years. The ecclesia attended his funeral, and the truth was presented to some that were not likely to be reached any other way. The publication of the truth in Harvard has not been attended with any certain visible results, although we hope that the seed may be deposited in some good hearts that shall germinate to the praise and glory of God. The lectures have been continued every Sunday morning by brother Soothill and your correspondent, alternately, the subjects being—The Spirit's invitation: Ho! everyone that thirsteth; The Redemption

that is in Christ Jesus; the Nature of the Soul; The Atonement; The Scripture Teaching concerning the Devil; The Things of the Kingdom of God; Restoration of Israel; The Righteousness of God; In Christ; The Way, the Truth and the Life; The Judgment; Faith, Hope and Charity; The Christian Hope; The Promises; The Covenant with David. The meetings for worship in the afternoons have been very well attended by members of the ecclesia, and a growth in spiritual life has been very apparent." (The foregoing, getting in the wrong place, was overlooked for the last No. of the *Christadelphian*.) Brother Wood writes again, Jan. 16th:—"I am sorry to have to inform you of the death of George Soothill, a son of brother Joseph Soothill, of this place (Harvard), aged 24 years, on the 11th inst., of diabetes. He was not in the faith, which makes the loss a lamentable one. He took his bed the day previous, and becoming unconscious for about eight hours, died without realising his separation from his parents and brothers and sisters, nearly all of whom surrounded his bed, sorrowing to see him depart, and especially as he could not speak nor reply to any of their enquiries. He had often heard the truth proclaimed in the lecture room and talked of at home, but it had not elicited that love and affection necessary to bring him to obedience. A funeral service was held on Saturday, Jan. 12th, at brother Soothill's house, at which time the ecclesia assembled; also brethren from Poplar Grove, Caledonia, and Beloit, with sympathy for our brother and sister Soothill and for the purpose of setting forth the truth. I addressed the assembled neighbours and townspeople from Psalm cxix. 9. The address was listened to very attentively by a great number, who, otherwise, would not have come within the reach of our voice, and the prospect is that a few, at least, will be induced to come to the lecture room to hear more.—I am also sorry to inform you of the death of our sister Mollie Coffman, aged about 26 years, daughter of brother Abraham Coffman, of North Grove, near Adeline, Ogle Co., Illinois, which took place on Friday, December 28th, 1877. She was conscious of her dissolution, but was buoyed up with the prospect of a speedy re-union at the coming of Christ. This is the second death in brother Coffman's family within a month's time; his son Joseph, a very quiet good boy, aged about 17, was taken away by the ravage of bilious and pneumonia fever. These sudden deaths call loudly to those who are depending upon long life before they study the truth. 'Those who seek him early shall find him.' May the Lord comfort all the bereaved ones and endear us all more to Him, knowing that He does not afflict willingly, but for our good, that our affections may be purified

and set upon him."

MCMINNEVILLE.—Brother L. T. Nichols reports that since his last communication, five more have been immersed, after giving evidence of their intelligence in the truth as it is in Jesus, viz., Mrs. BRYANT, wife of brother Bryant, formerly Campbellite; J. DAY, formerly Adventist, J. COOPER, formerly an infidel; F. EASTMAN, son of brother and sister Eastman, and GEORGE MARTIN, formerly neutral. There has been a further addition through the arrival of brother J. C. Quinn, from California. We now number over 60, all speaking the same things and humbly striving for the great reward. The brethren have meetings every first day of the week, also on Wednesday night for investigation, exhortation, and prayer."

NUBUSH.—Sister Foulkes writes that more interest begins to be manifested in the truth in her neighbourhood than for several years. "The following have become obedient: Mrs. A. GAULDING, Miss LOU GAULDING, Miss ANNIE WHITE, Mr. W. B. GASEY, Miss MOLLY GASEY, two Misses CRAFTON, and Mr. P. PARIS; and as many, yea, even more, have been added to the church at Good Hope, but I cannot recal names."

WATERLOO (Iowa).—Brother Stearns writes:—"The brethren here thought best to report to you for publication a statement of their doings in behalf of the truth as it is in Jesus. There are a few names of us here who are trying to be ready for the Master's return at any time, whether this year or next, or farther in the future. We have secured a room in the central part of the town, on the second floor, in what is known as "The Bickley Block," in Bridge Street, West Side. The conspicuous sign over the door, "Christadelphian Meeting Room," will inform strangers where the brethren of Christ meet to break bread, offer thanks, sing praises to him who has "called us to his kingdom and glory," and to "exhort one another, and so much the more as we see the day approaching." We meet at half-past ten, a.m. for a lecture for all who may be disposed to lend a listening ear. We meet in the afternoon for social worship. We extend a cordial invitation to brethren at a distance to meet with us as often as they can. To strangers, brethren, or friends of the truth, we say, enquire for Doctor G. G. Bickley, in West Side."

WEST INDIES.

HAMILTON, BERMUDA.—From this place comes the following interesting letter:—
Hamilton, Bermuda, W.I., JAN. 5th, 1878.

DEAR BROTHER ROBERTS.—I returned to this beautiful island last November, with my wife, to remain the winter. And I rejoice to find my labour in the truth here last year was not in vain so far. There have already been seven liberated from the strong delusion here, who rejoice in a knowledge of the true Deity and His son Jesus Christ, and thirst for a fulness of the water of life, with faces turned Zionward, longing for the coming of the just one, to establish righteousness, mercy and peace in the earth. The daughters of Jezebel are in high favour among the people here, who drink freely of the wine of her iniquity, to their confusion and ruin. Pleasure and popularity of the fleeting present seem to control their minds, so darkness reigns, and the people are ruled by mischief from the throne of iniquity by law established. (Psalms xciv. 20.) Nevertheless, the work of God continues in taking out from among them a people for His name (Yahuweh), and blessed be all they who continue steadfast unto the end, for they shall be established in the heavens as faithful witnesses unto all generations—(Psalms lxxxix. 37, 36). Last month, Dec. 29th, I baptized FREDERICK VOSSMER (34), blacksmith, and his wife CLARA VOSSMER (27), into Christ for the remission of all past sins. They had been investigating the Scriptures for some months, which resulted in confessing the truth concerning the Kingdom of God and the name of Jesus Christ, which is the tower of strength into which the righteous run for safety from the great time of trouble, coming upon all nations. I would also state that last March 21st, brother THOMAS S. DOE, farmer (father to sister Doe), and brother WILLIAM ALFORD, stone mason, rendered obedience to the word by baptism (I wrote you of this at the time, but my letter must have gone wrong as it was not noticed). Well, another year has rolled away, bringing us nearer the realization of those things hoped for than when we first believed. Soon our destiny will be disclosed, and happy will all they be who have deposited their treasures and confidence in Israel's God. In Him we trust that "by the armour of righteousness on the right hand and on the left," we are determined to overcome this evil world and "keep our bodies under," shining as lights in the world, that we may prove to be vessels unto honour fit for the Master's use in His holy temple. And that we may unitedly continue to stand immovable in faith, hope, and love until that glorious day of deliverance, is the chief desire of your brother in hope of eternal life, ISAAC N. JONES."

The Christadelphian.

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

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

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Vol. XV.

THE TURNING BACK OF THE RUSSIAN GOG.

SOME have concluded from the language of Ezek. xxxviii. 4, and xxxix. 2, that Russia, before her final triumph over the possessor of the Holy Land, was destined to receive a preliminary repulse that would turn her back before her coming forth with power. The supposed preliminary turning back has by this class of interpreters been recognised in the Crimean war, and by others, in the check of Plevna and in Asia. The suggestion, in its former shape, was put forward 22 years ago in an article in the *Bible Expositor*, and answered by Dr. Thomas in the *Herald of the Kingdom*. The following is a summary of the *Expositor* article.

“The fulfilment of the important prophecy of which this text (Ezek. xxxviii. 4) is a part, was to take place ‘in the latter years’—(verse 8). We are now in those years. The Russian power, the Czar, is the Gog spoken of. Possession of Palestine seems to be the predicted object which was to move him to war in ‘the latter years.’ Instead of succeeding in his first attempt, he was to be ‘turned back.’ This appears now to be fully accomplished by the peace recently concluded in Paris. Political hooks have been put into the jaws of Gog—he has been drawn back with an ‘hook of six teeth,’ as the margin of Ezek. xxxix. 2, reads.”

“Having assumed that the ‘hook of six teeth,’ which is the marginal reading of chap. xxxix. 2, is more correct than that of the text, ‘a sixth part;’ and that the marginal reading is the true equivalent or parallel of chap. xxxviii. 4, ‘I will put hooks into the jaws;’ and having assumed also that one hook of six teeth, is the same as six hooks; and that these are ‘political hooks’

existing at this present in the jaws of Gog; the article goes on and essays to prove, that 'hooks' or 'teeth,' supposed to be the same, are political, by showing that the Twelve Tribes of Israel in the day of their ascendancy, are twelve teeth of invincible military power. The evidence of the accuracy of this view is contained in the following paragraph:

"It is predicted of Israel as follows: 'Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains'—(Isai. xli. 15). The confederacy of Twelve Tribes we understand to be the 'threshing instrument,' and the teeth the Tribes which constitute this confederacy. They will yet so gain the ascendancy in military power as to 'thresh the mountains,' or conquer all opposing kingdoms. According to this view of the meaning of the figure of teeth, Ezekiel must refer in his symbol of six teeth to the members of a national confederacy which would be engaged in drawing Gog back in the latter years. The members of that confederacy must be six. Just six nations have signed the terms of peace by which the Czar of Russia has been drawn or turned back from the accomplishment of designs which move him to engage in this war. France, Great Britain, Turkey, Austria, Sardinia and Prussia are those six nations: they are the six teeth, we think, of the confederacy which turns Gog back at this time."

The following is the principal part of

DR. THOMAS'S ANSWER,

in which he rejects the proposed hook-of-six-teeth reading and demurs to the preliminary - turning - back interpretation.

"Ezekiel's prophecy of Gog relates solely to the invasion of the Holy Land by that power; to the antagonism presented by the British; to the overthrow of the invader by the Lord God—*Adonai Yehovah*; and to the subsequent restoration of the whole House of Israel. There is no evidence of two attempts of the Gog-power

against the Land of Israel. When it moves in that direction there will be no turning back by six nations; for the Lord says, "I will bring thee against my land that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." The invasion will be consummated, and the "first attempt" will be the last.

In the next place, there is no evidence that the hooks are the "political hooks" indicated by our friend. Hooks are used in the prophets to signify Jehovah's judicial policy in regard to the people of His curse. Thus, he says to Israel, "The Lord God hath sworn by His holiness, that, lo, the day shall come upon you, that He will take you away with hooks, and your posterity with fish-hooks"—(Amos. iv. 2.) This taking away with hooks is illustrated in the deportation of the tribes from the Holy Land by their Assyrian invaders.

Again, "Before the harvest, when the bud is perfect, and the sour grape is ripening, there shall be a blossom, he shall both cut it off as sprigs with pruning hooks, and take away and cut down the branches. They shall be left together to the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."—(Isa. xviii. 5, 6.) Hooks in the jaws, are to draw out the power owning the jaws from the waters in which it swims, as the great Leviathan or Dragon. They are not for drawing or turning him back, but for drawing out (Ezek. xxix. 3, 4); but when pruning hooks are used they are for lopping off, cutting down, and slaying, as Isaiah predicts of Gog in the above quotation; for of him have all the prophets spoken.—(Ezek. xxxviii. 17.)

The hooks to be put into Gog's dragon-jaws, are for the purpose of bringing him forth from his place in the north parts, and all his army with him, that the power may be captured and destroyed upon the mountains of Israel. This is fishing the dragon that is in the seas—(Isai. xxvii. 1.) *Adonai Yehovah* is the fisher, with His hooks armed with a bait that has never failed

of bringing up the Leviathan family of the sea to the mountains of Israel—possession and dominion over Jerusalem and her land. The Lord will draw him up there with His hooks; and “with His sore, and great and strong sword punish him” with a wound he will not recover for a thousand years.

The teeth are a part of the threshing instrument; and therefore each tooth bears part in the threshing process. This being so, we cannot accept our friend’s similitude as an illustration of the character of the Peace Conference at Paris. That Conference is not a threshing instrument, or fanning mill, in any sense. It is not a “hook with six teeth,” whose teeth are red with the blood of Gog’s jaws. Austria and Prussia have been Russia’s good friends all through the war; and respectful to the allies only so far as they feared them. The Conference is a company of wily diplomatists, who, instead of threshing Russia, have been outwitted by that power, as will be seen by all men before many months have passed away. Besides, how can that conference be a confederacy to hook Russia, when Russia is as much a member of the confederacy as any of the six? Russia, Austria, and Prussia, three-sevenths of the conference, have no contrarious interests, and are therefore as one; Turkey and Sardinia, as nothing more than representatives of the Italian and Eastern questions to be settled by the strongest. England and France remain as the members of an alliance, hated and feared by Russia, Austria, and Prussia. Hence the whole aim of these powers is to dissolve that alliance. France being continental, despotic, popish, and revolutionary, has to be won over, and separated from a power that is constitutional, Protestant, and the European protector of civil, literary, and religious liberty. England, Sardinia, and Turkey are doubtless well disposed; and would willingly put hooks in the jaws of all the other powers, and thresh them too if they were able. But this is not their mission. Sardinia will be swallowed, and Turkey dried up, in the end; and England, with all her faults

and shortcomings, the only respectable power of the old world, will find herself in her natural position, continentally distrusted and proscribed.

But we reject our friend’s interpretation as being founded upon words not found in Ezekiel’s prophecy of Gog. The original text of chap. xxxix. 2, says nothing about “a hook of six teeth,” or a hook at all. Gesenius renders, *we-shovavtichah, we-shishshait-hichah, we-haulithechah*, “I will turn again and will lead thee and I will bring thee up.” This shows that he is not satisfied with the common rendering of the text: **שש** *shasha*, rendered “leave a sixth part,” in the English version, is explained in the Septuagint by the word *Καθοδηγήσω* “I will lead;” in the vulgate by *educam*, “I will bring out;” and in Targum by **אשנה** “I will seduce thee.” “The signification of leading,” says Gesenius, “is quite clear from the context. But the ancient interpretation, which refers it to Piel **שש** *shishshah*, to sixth, *i.e.*, to divide into sixth parts, does not suit the context.”

Boothroyd renders this text, “And I will turn thee and lead thee about when I cause thee to come up from the north quarters, and bring thee upon the mountains of Israel.” In chap. xxxviii. 4, he renders the word, *shovavtichah*, “I will turn thee back.” It is the same word in both places, only Masoretically modified by writing **שו** instead of **ש** which *cholorom*, I conceive, has no business there at all. Bishop Newcome, D.D., renders it, “I will turn thee back, and leave but a sixth part of thee when I cause thee to come up from the north quarters, &c.”

But neither of these versions appears to me to be the meaning of the Spirit’s words by the prophet. I should translate the passage “And I will break thee; yea, I will entice thee and cause thee to ascend from the uttermost parts of the north; and I will cause thee to come in against the mountains of Israel”—to be broken there, as amplified in verses 3-5. This passage is exegetical of Ezek. xxxviii. 4. “And I will break thee; and I will

put hooks into thy jaws, and will cause to come forth thee and all thine army, &c."

I have rendered *ישככתיה* *weshovavtichah*, "I will break thee," as more correct than "I will turn thee back," and also as in strict accordance with the fate of Nebuchadnezzar's image, and of the fifth horn of the Grecian Goat. Of the image, it is said, "A stone smote the image upon its feet of iron and clay, and brake them to pieces"—(Dan. ii. 34, 35, 44, 45.) The breaking is mentioned four times here, and is affirmed of the feet, legs, thighs, trunk, arms, and head—all existing in the latter days (ver. 28,) as the kingdoms and dominions of the habitable. Of the fifth horn of the goat it is likewise said, "He shall stand up against the Prince of princes; but he shall be broken in pieces without help"—(Dan. viii. 25; xi. 45. Now) the image of the latter days, and the fifth horn when it stands up against the Prince of princes to be broken; and the King of the North, who comes to his end at the smiting of the image and the catastrophe of the great horn, are all identical with Gog. The breaking of them to pieces is therefore the breaking of Gog, when he falls upon the mountains of Israel." Wherefore it is that Jehovah says to him, "I will break thee;" for he is enticed to invade Palestine, not to be "turned back," but to be broken and to fall, and to rise no more for a thousand years.

"Dr. Thomas further expressed himself as follows, in the *Herald* for March, 1855, on the same subject, in reply to a suggestion of the same sort in a letter from the brethren in Aberdeen:—

"In the letter before us the inquiry is made, "Do you think that the army of Russia evacuating the Principalities, is the being turned back into their own territory, as predicted in Ezek. xxxviii., saying, 'And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, &c.?' " In answer to this I reply in the negative. The turning back is affirmed of Gog, as the Assyrian invader of the Holy Land in the

Latter Days. It is the Gog of Gomer and of Persia, Lybia, and Khush who is to be turned back. The Czar of Rosh, Meshech, and Thubol has not yet attained to that position in the prophecy. When he becomes the Gog of Gomer, Persia, &c., "an evil thought will come into his mind, and he will say, I will go up to the land of un-walled villages, &c." His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the Kings of Syria, Egypt, and Babylon. But as in their case so it was in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken by the Heir. The language applied to the first and second is similar, and illustrative of that applied to Gog. "Because," said Jehovah, "Thy rage against me and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." This is said in Isaiah of Sennacherib, whose power, after having passed through the dynasties of the golden, silver, brazen, and iron parts of the Assyrian Image, comes in those latter days to concentrate itself in the clay. The power is one, while the dynasties that have administered it have been several. In Isaiah xxvii., the power is styled, "Leviathan the piercing serpent, even Leviathan that crooked serpent; the dragon that is in the sea"—"the King over all the children of pride."

This Leviathan is the Dragon of the Apocalypse, ch. xx. 2, and styled, "the old serpent which is the Devil and Satan," and which, John says, the Messenger who descends from heaven, *εκρατησε*, *ekratese*, subdues or vanquishes; that is, to use the words in Ezekiel, repulses, or "turns back," as is rendered in the common version. I should, therefore, paraphrase the words of Ezekiel "thus—Son of man, set thy face against an autocracy, against the land of Magog, or Scythia, against a

Prince of Rosh Meshech and Thubol, or the Czar of all the Russias, and prophesy against him, and say, Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the Scytho-Autocratic power, administered by the Prince of Rosh, Meshech, and Thubol, and I, even I, will repulse thee."

I object to the strategical withdrawal from the Danubian Principalities being the turning back referred to, because it was not done by the Lord Jehovah, who, in the prophecy says that He will crush, vanquish, or repulse, Gog. The history of Sennacherib shows what is the interpretation to be put upon the English phrase, "I will turn thee back." He was repulsed on the mountains of Palestine by supernatural power, which destroyed 185,000 of his troops in one night. Gog is to be "turned back" after the same example; for saith the Lord Jehovah by Ezekiel, "I will repulse thee, and reduce thee to a sixth;" or in the Common Version, "I will turn thee back, and leave but the sixth part of thee;" that is, the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine. In coming against the Danubian Principalities, the Prince of Rosh, Meshech, and Thubol, is in no sense fulfilling the prophecy of Ezekiel. He is but preparing for the grand rush against the Ottoman Dynasty of the Little Horn of the Goat, predicted by Daniel in ch. xi. 40. It is not till after he has overthrown the Ottoman, and himself become the political incorporation of the Little Horn Power, that the Lord's hooks are put into his Leviathan-jaws, and he is caused to come from the parts north of Palestine and Jerusalem upon the mountains of Israel.

To put a hook in the jaws of Leviathan or Gog is to overcome him; and to put a bridle in his lips is to give such a direction in his movements, through the policy he shall be called to avow, as that he will be forced to go where the purpose of his conqueror demands. Sennacherib was both hooked and bridled, and the conse-

quence was he was turned back by the way by which he came; as it is written, "I will turn thee back by the way which thou camest,"—(Isaiah xxxvii. 29.) When a fish is hooked, it is overcome and may be turned out of its course. Russia is not hooked, nor can all the powers combined put a hook into its jaws. It is therefore not "turned back." There is but one power can hook it, and that is the Lord Jesus, who is "the Name of Jehovah, that cometh from far, his anger burning, and its burden heavy; his lips full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream, shall reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and there shall be a rein upon the jaws of the people causing to err (or blunder in their policy, as may now be clearly seen). And Jehovah shall cause His glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of Jehovah shall the Assyrian be beaten down (or Leviathan-Gog be turned back) who smote (Israel) with a rod." "So shall the I Shall Be of Armies come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the I Shall Be of Armies defend Jerusalem; defending also he will deliver it; and passing over He will preserve it. In that day every man shall cast away his idols of silver and his idols of gold. Then shall the Assyrian (Gog) fall by the sword not of a mortal, and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute. And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at the ensign, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem." This is the way the Lord Jesus, or "Name of Jehovah," turns back, or repulses Gog, when, as Ezekiel says, "His fury comes up into his face; and all the men that are upon the face of the land shall shake at His presence." Then

saith the Lord Jehovah, "I will call for a sword against him throughout all my mountains; every man's sword shall be against his brother. And I will plead against him with pestilence and blood, and I will rain upon him and upon his bands, and upon the many peoples with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I make myself great and holy; and I will be known in the eyes of many nations, and they shall know that I (that is Jesus) am the I Shall Be," or Jehovah.

Such is the teaching of the word. Russia's career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the bridled policy of its blundering and incapable foes. It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God. Its success eventually is certain: and none can finally repulse it until the sling-stone of David's son shall prostrate the giant upon the mountains of Jacob's land.

Soon then may Russia stamp "the residue" with its feet, firmly planting its heel on the neck of Gomer and his

bands. The speedier this is accomplished, the nearer will God's kingdom be; and for which "the Heir of All Things" taught his joint inheritors to pray. Things seem at present taking a new turn, and preparing to enter into the second stage of the war. The Gogship of Europe is before the Prince of Rosh, which can never be attained by campaigns in the Crimea. The seat of war must be changed that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the Beast, until the words of God be fulfilled.—(Rev. xvii. 13, 17.) This is a point worthy of more consideration than has yet been bestowed upon it. These Ten-horn Kings are the Kings of Gomer and his bands—the iron nations to be commingled with the clay. But "they shall not cleave one to another" long. The brittle bond will soon be broken on the mountains of Israel. Babylon's colossale empire of the latter days will be dis severed into its four constituent metallic elements, when Gog, laden with nations as with thick clay, shall fall to rise no more for a thousand years. Thus cleft asunder by a single blow, a wind shall fan them as the chaff of God's threshing, until their kingdoms become theirs for whom they are prepared.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLE No. 176.

EVERYTHING ESSENTIAL.

THE way to find out the exact force and essentiality of anything which we are commanded to do, is to place it side by side with the Scripture which tells us what will happen if we don't do it. The following collation is arranged upon this principle.

Affirmative.—If thou wilt hearken to the voice of Jehovah thy God, blessed shalt thou be in the city, in the field, in the body, in thy fruit, in thy cattle, in thy

kine, in thy sheep, in thy basket, in thy store, and when thou comest in and goest out. *Negative.*—But if thou wilt not hearken, cursed shalt thou be in the city, field, basket, store, body, fruit, kine, sheep, and in thy ingoings and outgoings.—(Deut. xxviii.)

Affirmative.—He that believeth and is baptised shall be saved. *Negative.*—He that believeth not shall be condemned. (Mark xvi. 16.)

Affirmative.—Do this in remembrance of me. *Negative.*—Except ye eat the flesh of the Son of Man and drink his

blood, ye have no life in you.—(John vi. 53; Luke xxii. 19.)

Affirmative.—Follow after righteousness. *Negative.*—The unrighteous shall not inherit the kingdom of God.—(1 Tim. vi. 11; 1 Cor. vi. 9.)

Affirmative.—Be ye holy, for I am holy. *Negative.*—Without holiness no man shall see the Lord.—(1 Pet. i. 16; Heb. xii. 14.)

Affirmative.—Let this mind be in you which was also in Christ Jesus. *Negative.*—If any man have not the spirit of Christ he is none of his.—(Phil. ii. 5; Rom. viii. 9.)

Affirmative.—Come, take up the cross, and follow me. *Negative.*—Whosoever doth not bear his cross, and come after me cannot be my disciple.—(Mark x. 21; Luke xiv. 27.)

Affirmative.—Love the brotherhood. *Negative.*—He who loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.—(1 John iii. 14, 15; 1 Pet. ii. 17.)

Affirmative.—If ye through the spirit do mortify the deeds of the body, ye shall live. *Negative.*—If ye live after the flesh ye shall die.—(Rom. viii. 13.)

Affirmative.—Have faith in God. *Negative.*—Without faith it is impossible to please God.—(Mark xi. 22; Heb. xi. 6.)

Affirmative.—Go thou and preach the kingdom of God. *Negative.*—No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—(Luke ix. 60, 62.)

Affirmative.—As new-born babes, desire the sincere milk of the word, that ye may grow thereby. *Negative.*—Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—(1 Pet. ii. 2; Mark x. 15.)

Affirmative.—Wherefore, put away lying, speak every man truth with his neighbour. *Negative.*—There shall in no wise enter into it anything that defileth, neither whatever worketh abomination, or maketh a lie.—(Eph. iv. 25; Rev. xxi. 27.)

Affirmative.—Be not drunk with wine, wherein is excess. Beware of covetousness. Flee from idolatry. Let him that stole steal no more. Flee fornication. Speak evil of no man. Be not greedy of filthy lucre. *Negative.*—Be not deceived: neither fornicators, nor idolators, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—(1 Co. vi. 9, 10; 1 Tim. iii. 8; Luke ii. 15; 1 Co. x. 14; Eph. iv. 28; v. 18; Tib. ii. 2.)

Affirmative.—Grace be with all them

who love our Lord Jesus Christ in sincerity. *Negative.*—If any man love not the Lord Jesus Christ, let him be anathema Maranatha.—(Accursed when the Lord comes.)—(1 Cor. xvi. 22; Eph. vi. 24.)

REFERENCE TABLET NO. 177.

ANSWERED PRAYERS.

Prayer for the divine help and guidance under the pressure of heavy duties. By Moses.—(Ex. xxxiii. 14, 16.)

Prayer for a sight of the divine presence and glory. By Moses.—(Ex. xxxiii. 18.)

Prayer asking the Lord's guidance when wrong courses are being taken by others. By Samuel, when the people asked for a king.—(1 Sam. viii. 6.)

Prayers for the recovery from the consequences of sin. By Moses, for Miriam, that she might be restored from leprosy.—(Num. xii. 14, 15.) By a man of God on behalf of King Jeroboam, that his withered hand might be restored.—(1 Kings xiii. 6.)

Prayers for the forgiveness of heinous offences. For Aaron, that God would not destroy him for assisting at idolatry.—(Deut. ix. 20.) For Israel, that they might be pardoned for murmuring.—(Num. xiv. 13.) By David, in respect of his sin.—(2 Sam. xii. 13.) By David, in respect of numbering the people.—(1 Chron. xxi. 8.) By Job, for his friends who had not spoken the thing that was right of God.—(Job xlii. 8, 9.)

Prayers that the divine wrath might be averted. For Israel, in respect of the golden calf.—(Ex. xxxii. 11-31.) For Sodom, that it might be conditionally saved from threatened destruction.—(Gen. xviii. 23-25.) For Zoar, that it might, as a shelter for Lot, be preserved from the fate of Sodom.—(Gen. xix. 20, 22.) By the Ninevites—(Jonah iii. 5, 9.)

Prayers for the lightening of cares, and the removal of burdens. By Moses on behalf of the heaviness of his charge.—(Num. xi. 11, 15.) By Paul in respect of the removal of a thorn in the flesh.—(2 Cor. xii. 8.) By Jeremiah on being called to be a prophet.—(Jer. i. 6.) By a certain man that Christ would have mercy on his lunatic son.—(Matt. xvii. 15.)

Prayers for the removal of judgment-calamities. For Egypt that the plagues might be removed.—(Ex. viii. 12, 30; ix. 33; x. 18.) For Israel that the burning fire might be quenched wherewith the Lord had visited their murmuring. For Israel that the fiery biting serpents might be

taken away.—(Num. xxi. 7.) By David for the removal of a plague—(1 Chron. xxi. 16, 17).

Prayers for salvation in situations of imminent peril and distress. For the Israelites pursued by Pharaoh's army. (Ex. xiii. 10, 15.) For the Israelites thirsting for water—(Ex. xvii. 4.) For deliverance from the bondage of Egypt—(Ex. ii. 23.) For Israel in respect of the bitter waters of Marah.—(Ex. xv. 25.) By Jehoshaphat, when in personal danger.—(2 Chron. xviii. 31.) By Peter that Christ would save him from sinking.—(Matt. xiv. 30.)

Prayers for the necessaries of life. Jacob for himself that he might have bread to eat and raiment to put on.—Gen. xxviii. 20, 21.) By Hagar and her son weeping that the water was all spent.—(Gen. xxi. 18, 20.)

Prayers to find grace and acceptance before others. Jacob for his sons that they might find mercy of the Governor of Egypt in a time of famine.—(Gen. xliii. 14.) Jacob for himself that he might be received graciously of his brother Esau.—(Gen. xxxii. 9, 12.)

Prayer for God to vindicate His institutions and appointments against the machinations of mutinous sinners. By Moses that God would not respect the offering of Korah.—(Num. xvi. 16.)

Prayers for success and divine direction in important undertakings. By Abraham's servant when journeying in search of a wife for Isaac.—(Gen. xxiv. 12, 14.)

Prayers on behalf of unfruitfulness. Abraham for Abimelech.—(Gen. xx. 17.) By Abraham that God would give him a son and heir.—(Gen. xv. 2, 3.) By Isaac.—(Gen. xv. 21.) By Hannah.—(1 Sam. i. 10, 17.)

Prayers for blessing, fruitfulness, and prosperity. By Isaac on behalf of Jacob.—(Gen. xxvii. 28, 29.; xxviii. 3, 4.) By Abraham for Ishmael.—(Gen. xvii. 18.) By Jacob for Joseph.—(Gen. xlviii. 15, 16.) By Jabez for himself.—(1 Chron. iv. 10.) The Elders of Israel for Boaz.—(Ruth iv. 11.) By Eli on behalf of Elkanah.—(1 Sam. ii. 20.)

Prayers for victory over enemies. By Israel for victory over the Canaanites.—(Num. xxi. 2.) By the sons of Reuben against the Hagarites.—(1 Chron. v. 18, 20.) By Judah against Jeroboam.—(2 Chron. xiii. 14.) By King Asa against the Ethiopians.—(2 Chron. xiv. 11.)

Prayers in respect of defeat. By Joshua when Israel was overcome of their enemies.

(Joshua vii. 6, 9.)

Prayers for miraculous interposition. By Joshua for a lengthened day.—(Jos. x. 12.) By Samuel for thunder and rain.—(1 Sam. xii. 16, 18.) By Elijah for dearth, and afterwards for rain.—(1 Kings xvii. 1; xviii. 42, 43; Jas. v. 17, 18.) By Elijah for the restoration of the widow's son to life.—(1 Kings xvii. 20, 21.) By Elisha for the restoration of the Shunammite's child.—(2 Kings iv. 33.) By Elisha that his servant might see the vision.—(2 Kings vi. 17.) By Elisha that the Syrian soldiers might be smitten with blindness, and afterwards that their sight might be restored.—(1 King vi. 18, 20.) By two blind men to Christ that their eyes might be opened.—(Matt. ix. 27.) By the Canaanitish woman that Christ would heal her daughter.—(Matt. xv. 22.)

Prayers for the Lord to requite evil. By Zechariah in respect of King Joash.—(2 Chron. xxiv. 22.) By Samson to be avenged on his enemies.—(Jud. xvi.)

Prayers for pardon in respect of ceremonial unfitness. By Hezekiah on behalf of his people.—(2 Chron. xxx. 18, 19.)

Prayers under disheartening or distressing circumstances. By Nehemiah.—(Neh. iv. 9; vi. 9.) By Mordecai.—(Est. iv. 1, 17.)

Prayers for deliverance from enemies and oppressors. By Israel.—(Judges ii. 18; Ps. cvi. 43, 45.) By Israel when oppressed by the King of Mesopotamia.—(Jud. iii. 9, 11.) For deliverance from the King of Moab.—(Jud. iii. 15.) For deliverance from Jabin.—(Jud. iv. 3.) For deliverance from the Midianites.—(Jud. vi. 6; 1 Sam. xii. 10.) For deliverance from the Ammonites.—(Jud. x. 10, 16.) By Jehoahaz in respect of oppression by the King of Syria.—(2 Kings xiii. 4.)

Prayers for signs. By Gideon.—(Jud. vi. 18, 40.) By Manoah.—(Jud. xiii. 17, 20.)

Prayers for strength in respect of special work. By Samson in his last hour.—(Jud. xvi. 28.)

Prayers for protection and deliverance under threatening circumstances. By Samuel when the land was threatened by the Philistines.—(1 Sam. vii. 8, 9, 12, 23.) By Jehoshaphat when the country was menaced by Ammon and Moab.—(2 Chron. xx. 5, 13.) By Hezekiah when threatened by Sennacherib.—(2 Kings xix. 1, 19.) By Jeremiah in prospect of affliction.—(Jer. x. 23, 24; xv. 15; xxxii. 17, 25.) By the mariners of Joppa, in a storm.—(Jonah i. 14.) By Jonah when in the fish's belly.—(Jonah ii. 1, 6.) By Nehemiah, for protection against Sanballat and Tobiah.—

(Neh. iv.)

Prayer for mercy and light in a condition of darkness, captivity, and desolation. By Daniel in respect of Jerusalem.—(Dan. ix. 4, 19.)

Prayer to be protected against traitors, and to be delivered from unreasonable men. By David.—(Ps. lix. 1, 3.)

Prayers for advice and direction under peculiar circumstances. By David.—(1 Sam. xxiii. 1, 12.) By David again.—(1 Sam. xxx. 7, 8.) By David again.—(2 Sam. ii. 1, 11.)

Prayers that the devices of wickedness might be frustrated and confounded. By David in respect of Ahithophel.—2 Sam. 15, 31.) By Elijah in respect of the priests of Baal.—(1 Kings xviii. 36, 37.)

Prayers of parents on behalf of their children that God might incline their heart in right ways. By David on behalf of his son Solomon.—(1 Chron. xxix. 19.)

Prayers for the Lord to be with and establish. By Benaiah on behalf of Solomon.—(1 Kings i. 37.) By Christ, that Peter's faith might not fail.—(Luke xxii. 32.)

Prayer in dedicating the work of the hands to the divine service and glory. By Solomon in respect of the temple.—(2 Chron. vi. 18-21.)

Prayers of humiliation. By Rehoboam and the princes of Israel.—(2 Chron. xii. 6.) By Ahab.—(1 Kings xxi. 27.) By Josiah.—(2 Kings xxii. 11, 13.) By Ezra.—(Ezra viii. 21; ix. 5, 15.) By Nehemiah.—(Neh. i. 4-11.)

Prayers for recovery from sickness or affliction. By Hezekiah.—(2 Kings xx. 3; Isaiah xxxviii. 10-14.) By Manasseh when he was in fetters.—(2 Chron. xxxiii. 12, 13.)

REFERENCE TABLE No. 178.

OCCURRENCES DUE TO PRAYER,

Or following thereupon.

The birth of Isaac.—(Gen. xv. 21.)

The marriage of Isaac with Rebecca.—(Gen. xxiv. 12, 14.)

The advent of Moses in Egypt.—(Ex. ii. 23.)

The preservation of Zoar.—(Gen. xix. 21.)

The birth of Jacob and Esau.—(Gen. xv. 21.)

The birth of Samuel.—(1 Sam. i. 10, 17.)

The raising of Lazarus.—(John xi. 33-41.)

Miriam's recovery from leprosy.—(Num. xii. 14, 15.)

The healing of the waters of Marah.—(Ex. xv. 25.)

The lengthening of Hezekiah's life.—(2 Kings xx. 1, 6.)

The visit of the Angel Gabriel to Daniel.—(Dan. ix. 20, 23.)

Solomon's great wisdom.—(1 King's iii. 10-13.)

Peter's vision.—(Acts x. 9.)

The interpretation of Nebuchadnezzar's dream.—(Dan. ii. 17-19.)

The restoration of Jeroboam's withered hand.—(1 Kings xiii. 6.)

The pardon of Job's three friends.—(Job xlii. 7-10.)

The pardon of Aaron's offence.—(Deut. ix. 20.)

The pardon of David's sin.—(2 Sam. xii. 13.)

The supply of water from the rock.—(Ex. xvii. 4-6.)

The sun and moon standing still.—(Jos. x. 12.)

The final steadfastness of Peter's faith.—(Luke xxii. 32.)

Angelic visitation to Cornelius.—(Acts x. 1-4.)

The angelic deliverance of Paul and Silas from prison.—(Acts xvi. 25, 26.)

The transfiguration.—(Luke ix. 29.)

The outpouring of the Holy Spirit.—(Acts iv. 31.)

Paul's vision.—(Acts xxii. 17.)

The birth of John the Baptist.—(Luke i. 13.)

Christ's salvation from death.—(Heb. v. 7.)

REFERENCE TABLE No. 179.

LIKE LIKE.

Like the measure which men mete out to others, shall be that which is measured to them again.—(Luke vi. 38.)

Like as men forgive others their trespasses, so will the Father forgive theirs; and like as they do not forgive others, so they themselves shall not be forgiven.—(Matt. vi. 13, 14.)

Like a man's ways, so shall be his finding (Job xxxiv. 11), and like his work shall be his reward.—(Matt. xvi. 27.)

Like the pit which men dig for others shall be the pit into which they shall fall themselves.—(Psalm lvii. 6.)

Like the mercy which men show shall be the mercy which they obtain; and like

the mercy which they fail to shew shall be that which they shall not receive.—(Matt. v. 7; James ii. 12.)

Like as some walked contrary to God, so God walked contrary to them.—(Lev. xxvi. 21.)

Like the doings and the ways of Israel was to be the dealing and judgment they should receive.—(Ezek. vii. 3.)

Like what a man is towards his fellow men, the like will God be towards him; even mercy for mercy; justice for justice; purity for purity; frowardness for frowardness.—(Psa. xviii. 25, 26.)

Like as Mount Seir rejoiced at Israel's desolation so should she be desolate.—(Ezek. xxxv. 6, 15.)

Like as Babylon caused the slain of Israel to fall, so at Babylon was to fall the slain of all the earth. Like as her work done, such her recompense.—(Jer. li. 29-49.)

Like the sword which Judah feared, should be the sword which would overtake them.—(Jer. xlii. 16.)

Like the overthrow the Jews feared was that which overtook them; the Romans came and took away their place and nation; and the measures they took to prevent it were the very things which brought it about.—(John xi. 48.)

Like as a man sheds others' blood, so shall his own be shed; and like as one leadeth into captivity so shall be his own captivity; and like as one killeth with the sword, so also shall he perish in like manner.—(Gen. ix. 6; Rev. xiii. 10.)

Like the blood shed shall be the blood to be drunk.—(Rev. xvi. 6.)

Like as Adonibezek cut off the thumbs and great toes of seventy kings, so was it done to him.—(Jude i. 6, 7.)

Like as the Egyptians drowned the Israelitish male children, so likewise, by death, they lost all their first-born, and by drowning the whole host which pursued Israel.—(Ex. i. 21.)

Like as Eli neglected to restrain the folly of his sons, so was he punished in his sons.—(1 Sam. ii. 31-36.)

Like as men honour God, so will He honour them; and like as they despise Him, so shall they be lightly esteemed.—(1 Sam. ii. 30.)

Like the gallows on which Haman would have hung Mordecai, was the instrument of death on which he was hanged himself.—(Est. v. 14; vii. 10.)

Like as Israel trusted in Egypt and Assyria, so by Egypt and Assyria was Israel afflicted and punished.—(Isa. xxx.

1-7; Jer. xxxvii. 5; 2 Kings xxiv. 7.)

Like that which Israel lusted after (flesh) was that by which they were destroyed.—(Num. xi.)

Like the fears of the Babel builders were the facts: God scattered them abroad, and the course they took to prevent it was the way it was brought about.—(Gen. xi. 1-9.)

Like that in which Absalom prided himself (his hair) was that which caused his death.—(2 Sam. xiv. 25, 26; xviii. 9.)

Like that which the Edomites had done, was to be that which should be done to them.—(Obah. ver. 15, 16.)

Like as ye have forsaken Me (said God to Israel) and served strange gods in your land, so shall ye serve strangers in a land that is not yours.—(Jer. v. 19.)

Like as a man's attitude toward's Christ, will be Christ's attitude towards him: if he has confessed his Master before men, Christ will confess him before the angels; if he have been ashamed of his Lord in the presence of men, the Lord will be ashamed of him in the presence of the heavenly host.—(Matt. x. 32.)

Like what a man sows, shall be what he reaps: that is, if he sows sparingly he shall reap sparingly, and if he sows bountifully he shall reap bountifully. Or again, if he sows to the flesh, he shall reap flesh-corruption, or if he sows to the Spirit, he shall reap Spirit-life.—(1 Cor. ix. 6; Gal. vi. 7.)

Like as a man considereth the poor and afflicted, so likewise will the Lord deliver him in time of trouble; and will also strengthen him upon the bed of languishing and make his bed in sickness.—(Ps. xli. 1-3.)

Like as men have laughed at the counsel of the Almighty, and mocked at His reproof; so, saith the Lord "I also will laugh at your calamity; I will mock when your fear cometh."—(Pro. i. 24-31.)

Like the tree a man grows, shall be the fruit which he eats, and like the devices in which he delighted, shall be the things wherewith he shall be filled.—(Pro. i. 31.)

The lie to a man hungering and thirsting after righteousness, is the certainty that he shall one day be replenished perfectly with the same.—(Matt. v. 6.)

REFERENCE TABLE No. 180.

RESTITUTION OF ALL THINGS.

What the Spirit in Peter styles the

"times of restitution" and the "times of refreshing," are synonymous with what Jesus described as "the regeneration," and refer to the period which is to be introduced by the second appearing of Christ, wherein it has been appointed that certain things and institutions, which have once had an existence upon the earth, are to be restored in more than pristine power and glory. The following is a list of the principal things to be thus resuscitated:—

Restoration of paradise on an enlarged scale.—(Isa. li. 3; xxxv. 1; lv. 13; Ezek. xlvii. 12.)

Restoration (in a higher form) of the tree of life in the midst of the paradise of God.—(Rev. ii. 7.)

Restoration of the patriarchal length of life.—(Isa. lxxv. 20, 22.)

Restitution of the Melchizedek priesthood in Salem.—(Ps. cx.)

Restoration of the Levitical priest-hood.—(Ezek. xlv. 10, 11; lxiii. 19.)

Re-institution of a covenant with the house of Israel.—(Jer. xxxi. 31, 32.)

Revival of the prophetic law-giving and mediatorial offices which centred in Moses.—(Deut. xviii. 15-19; Acts iii. 22.)

Re-building of the throne, house, and kingdom of David.—(Acts xv. 16; Am. ix. 11; Luke i. 32.)

Restitution of the Jewish nationality, and restoration of the kingdom to Israel.—(Acts i. 6; xxvii. 20; Hos. iii. 5; Mic. iv. 8.)

Return of the Twelve Tribes to Palestine and restoration of the united kingdom of Israel and Judah.—(Ezek. xxxvii; Isa. xi. 13; Acts xxvi. 7; Ezek. xxxix. 25.)

Revival of the Theocratic form of

government in the land of Judah.—(Obad. xxi.; Dan. ii. 44.)

Recovery of the land of promise from desolation and Gentile down-treading.—(Zech. i. 17-21; Luke xxi. 24; Ezek. xxxvi. 35.)

Re-distribution of the land of Canaan among the Twelve Tribes.—(Ezek. xlv. xlviii.)

Choosing again of Jerusalem and rebuilding of Zion as the seat of imperial dominion.—(Zech. ii. 10-12; Zech. xiv. 9, 17; Isaiah lxi. 4.)

Return of the divine glory to the Holy City.—(Ezek. xlv. 4.)

Restoration of the tribal thrones and the judges and counsellors as at the first.—(Isa. i. 26; Matt. xix. 28.)

Rebuilding of the temple as a house of prayer for all nations.—(Ezek. xl, xli., xlii.; Zech. xiv. 16.)

Restoration of periodical pilgrimages to Jerusalem.—(Zech. xiv. 16.)

Re-institution of the Sabbath (on the eighth day).—(Ezek. xlvi. 3, 4; xliii. 27.)

Resurrection of Abraham, Isaac and Jacob and all the prophets.—(Luke xiii. 28, 29; xxi. 37, 38.)

Return of peace and prosperity to the nationally-consolidated and regenerated Hebrew nation.—(Isaiah lxi. 9; lv. 12; lxxv. 16-18; lxxvi. 12.)

Restoration of the Dead Sea.—(Ezek. xlvii. 8, 9.)

Restoration of animal sacrifices.—(Isa. lx. 7; Zech. xiv. 21.)

Restoration of the Jewish nation to their original position of prominence and headship over all other nations.—(Isaiah lx. 11-16.)

THE INFLUENCE OF WORDS IN RELATION TO POPULAR SUPERSTITIONS.

"A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver:" i.e., they are beautiful and precious—a high qualification, therefore, do they possess who are able to speak right words; and there is abundant evidence that it is incumbent upon all who are labouring to win souls "from vanity to serve the living and true God," not only to contend earnestly for the things which form the "faith once delivered unto the saints," but also "to give attendance to reading," in order, thereby that they

may obtain the knowledge requisite to "convince the gainsayers." "The servant of the Lord," says our brother Paul, must be "apt to teach," so that, "by sound doctrine" he may be able to sustain the cause of the faith successfully, and with this in view, the further injunction has been written for our guidance, "give attention to reading," as the means whereby the ability "to rightly divide the word of truth" may be obtained. As in secular knowledge, so in spiritual: aptness to teach; a knowledge of God's will

in all spiritual understanding can only be acquired by taking "fast hold of instruction," and being found daily sitting at wisdom's gates, listening to the voice of her words," and this we will do if "knowledge is pleasant to our souls." There is no other method of gaining acquaintance with the mind of the Spirit, and they who through indolence or the "cares of the world" shun wisdom's company, are haters of their own souls and love death. They are, in fact, spiritual suicides. The ability to rightly "divide the word of truth" implies the possession of senses exercised by reason of use and constant meditation in divine things; and surely it is not unreasonable to urge upon all who profess to be able to give "a reason for the hope that is in them," to secure, by study of the holy oracles, a perfect familiarity with the Scriptures, which are able to make wise unto salvation. This is especially incumbent upon those who are sometimes described as "speaking brethren," and whose province it is to attend more especially to the enlightenment of men in the things of God. It is a duty devolving upon such when dealing with the sublime utterances of the Spirit, to clothe their expositions in fit words. And in order to do this, it is requisite to give some attention to their selection. Words are the vehicles by which our thoughts are conveyed to men, and, therefore, unless they exactly express our meaning, evil instead of good may be the result. The evil effects of wrong words, or, perhaps, better, wrong ideas attached to right words, are to be seen in the religious world, where superstition holds the multitude in its deadly grasp. For example, the words soul, devil, hell, God, &c., suggest different ideas to the ordinary orthodox Christian than they do to those who have experienced the blessedness of the Saviour's promise, "the truth shall make you free," and one of the greatest difficulties which the advocate of the word of truth has to overcome is the task of disabusing the mind of those erroneous ideas, which are associated with the word, as already named, and others which might be added to the catalogue. It may be impressed upon the mind of the enquirer, that the theological notions generally based upon them have no connection with their radical meaning, but our vain imaginations, and form part of the fables with which priests and laymen have been beguiled; and that

so far as these words are concerned, things are not what they seem—that the word devil merely signifies a slanderer, that casting out devils expresses the healing of diseases, and that the *δαιμονία* of the Greeks, of which word our "demons" is the Anglicized form, and "devils" the translation of the common version, is representative of the superstitions of ancient nations concerning disembodied ghosts, and that "hell" is an old Saxon word, signifying a covered place. These things may be urged, but it is probable that unless the said enquirer is of a good and honest heart the hammer of the Spirit will have to be vigorously plied before the fetters are broken and the bondsman of error steps forth Christ's free man. It must therefore be evident that a great advance in the desired direction may be made by convincing the enquirer that there are words in our every-day vocabulary with which no superstitious ideas are connected, which in their origin expressed notions equally as superstitious and as full of mythological lore as those to which we have referred. Words are to nations what geology is to the crust of the earth, and contain records of the vast changes which have come over the habits and beliefs of mankind. They are the fossils in which we may read the history, manners, and superstitions of our ancestors. In support of this, we will glance at a few words gleaned from those of ordinary occurrence, as bearing directly upon some of the most popular superstitions. We instance "maniac." This word, as every one knows, is expressive of a diseased state of the mind. Now, it so happens that in its origin it expressed identically the same idea as that involved in the *δαιμονία* of the Greeks. It is derived from *manes*, which in the Latin tongue signified the same as *daimonia* did in the Greek, the disembodied ghosts of the dead, which were believed to have the power of entering into the bodies of the living and causing insanity. Hence it would be as reasonable to suppose that when we describe an insane person as a "maniac" we express a belief in this ancient superstition, as it is to contend that by using a word of identical meaning, in another language, the sacred writers endorsed the foolishness of Grecian mythology. Few words are more commonly used than "contemplate" and "consider" but none are more heathenish in their origin. They are derived from the customs of the ancient astrologers and

star gazers, who professed to be able to foretell future events by reading the stars, or, as the word "considers" literally means "drawing the stars together," and in this connection it may be well to notice another familiar word, viz., "auspicious," which is derived from the Latin *avespicium*, and reveals the fact that the success or failure of important undertakings was predicted from the flight of birds. This was a superstition of the Romans. The same people also offered under similar circumstances birds in sacrifice to their gods, and the entrails of their offerings were examined for certain signs which might reveal the future. This examination was performed by an officer styled the *Augur*, from which we have our word "augury," a prediction. Most people have had the "nightmare," and must have sufficient knowledge to attribute it to its just cause. But in bygone days men believed in a certain witch named "Mara," a being of very mischievous tendencies, who delighted to indulge her proclivities in the hours when deep sleep falleth upon man, and to cause them torment by sitting upon their breasts, and thus producing the suffocating sensation so well known. We live in the days when the prediction of Daniel, that "in the time of the end knowledge shall be increased" has been fulfilled, but we can scarcely take up a newspaper without having brought under our notice indications of the approach of the time of trouble which is coming, when there shall be "upon earth perplexity and distress of nations" in the frequent occurrence of "panics." Sometimes it is upon the stock exchange, sometimes in the cotton market. By the word we of course understand that those spoken of have been seized with sudden fear, only this and nothing more, but in ancient days a "panic" meant much more than this. In our investigations concerning the devil and cognate

doctrines we have met with "pan." his satanic majesty's original in the mythology of the Greeks. With the exception of a difference in complexion, the two are identical. The devil, according to Christendom, is black; "Pan," according to the Greeks, was of a ruddy and fair countenance. This difficulty, however, is not insurmountable, since Max Muller informs us that among the negroes the arch fiend is represented as white, and among some Asiatic tribes, blue. In all other points the resemblance is exact—horns, hoofs and tail. Pan was supposed to love a secluded life, and to inhabit the inmost recesses of vast forests, and, like his nineteenth century representative, never seen though sometimes supposed to be heard. He was credited with uttering the most fearful noises, and by so doing he struck terror into the hearts of men. Now, fear so engendered was styled "a panic," *i.e.*, caused by the god Pan, hence the origin of the word. These examples are sufficient to show that the commonest words embody the most gross superstitions, and as we have already remarked, it would be no more unreasonable to charge men with believing these fables because they use the words and phrases in which they are embodied, than it is for opponents to contend that the Saviour, apostles, and prophets of Israel endorsed the foolishness of the heathen because they use the current method of expressing disease. It is, of course, a great advantage to be able to demonstrate from our own experience that parallel cases are of momentary occurrence, and the knowledge of this is no slight help towards rightly dividing the word of truth, and thereby leading men out of darkness and ignorance into the glorious light and liberty of the children of God, for "he is the freeman whom the truth makes free, and all are slaves besides."—J.S.D.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 94.

"Exhort one another daily."—PAUL.

IN the Scripture read this morning, our thoughts are, in a special manner, directed to the contemplation of the Rock

on which we stand. Psalm xcvi, like all the psalms, fixes our minds on God. One of the statements in it has a peculiar

power in this direction. I refer to verse 5: "All the gods of the nations are idols: but the Lord made the heavens." The force lies in the statement that Jehovah "made the heavens." It is impossible to convey a more powerful idea of the greatness of Jehovah than is expressed in these few words. We realise this best, perhaps, on a starry night, when we walk abroad under the vast expanse overhead. We seem impressed at night as we are not in the day with the greatness of heaven above. In the day time, the clouds limit the view, or the homogeneous blue sky gives us the idea of a roof that shuts us in from the rest of the universe. Comfort and tranquillity belong to the daylight. At night, the starry depths are revealed; the silent glory of a thousand twinkling points of light seems to speak of power and immensity more impressively than the sun's golden flood. As we scan the shining host and think of the magnitude of each single orb, and the vastness of the distances that separate them one from another, though apparently near together; and of the exactness of their order and their movements, though apparently massed in confusion, we are simply overawed and stunned. We feel we have no faculty to grasp the stupendousness of this wonderful creation. We sink tired to the ground. But the effort is not useless. It helps us to have some faint conception of the Creator. It helps us to respond to God's own appeal when He says: "To whom will ye liken Me or shall I be equal? saith the Holy One. Lift up your eyes on high and behold: who hath created these things? that bringeth out their host by number: He calleth them all by name by the greatness of His might, for that He is strong in power: not one faileth."—(Is. xl. 25.)

If God made the heavens, it is a natural thing to argue how great must God be. "Ah, true," say some: "but how do we know He made them?"

There is an answer to that; but this is not the time for it. Suffice it to say that all minds of the higher order are impressed with the evidence afforded by the starry host of the existence of a Creator. Napoleon I. a man of unusual intellectual vigour, though a despiser of priests, was no deaf listener to the logic of the stars. It is reported of him that during the voyage to Egypt, when surrounded on deck by a number of *sarants*, who were discoursing Voltaire's doctrines among themselves, he said "It is all very well, gentlemen, but who made these?"—pointing to the stars. That the stars have not always existed is a recognised and demonstrable fact. A cause equal to their evolution must, therefore, have preceded them, so that our sighing friends may take rest in the simple fact that God made them. "But how did He make them?" Well, He did not make them as a man makes a chair or table. His ways are higher than man's in all respects. "By His Spirit He hath garnished the heavens."—(Job xxvi. 13.) The Spirit affects and controls the very atomic constituents of all substance. All things are but the concrete of the invisible. I am afraid I am not speaking quite intelligibly here, but the subject is deep. I will illustrate what I mean. Take a piece of ice: here you have solid substance that you can see and handle. Place it out in the sun; it melts; now you have water, but wait long enough, the water will evaporate and nothing will be left. The solid ice has disappeared. Its elements exist but they are invisible. But you may say: "Well, of course, everybody knows ice disappears in that way: what has that to do with things in general?" It has this much to do with it, that it is a common and easily-comprehended illustration of what can be done with everything. You burn paper or wood, and the flame dissipates their substance into the invisible. You dissolve the hardest metals in the appropriate acid,

and compound it chemically into a solution that will evaporate and leave nothing behind but a sediment which can, in its turn, be treated and dispelled in the same way. In all these cases, you resolve substance into invisible energy. You do not destroy it: you transmute it; yet you cannot restore it, and it cannot of itself come back into the original combination. Now what is true of little things, such as those I have mentioned is true, of heaven and earth throughout, so far as abstract possibility is concerned. They could be resolved into invisible power. They are but the concrete or condensation of invisible energy. Invisible energy preceded them, and out of it they have come. But the question is, how came they forth? How is it that out of the same simple primal energy that fills the universe have come such endless diversity of substance, form, function and glory? (For, it must be remembered that the various invisible elements into which substances can be chemically resolved—such as oxygen, hydrogen, carbon and the like, are themselves further reducible into a common primal force.) To this question, the science of our day, with all its pretensions, vouchsafes no answer. It first says that it cannot tell, and then that it is no business of science to tell. In a certain sense this is true, and we might leave science out of the question altogether, were it not that, in the hands of some of its professors, it dogmatizes against the answer which the Bible gives. In such a case we have to show that science itself is against the scientists, inasmuch as when thoroughly followed out, it shows us a situation of things that requires the existence of an all-wise and all-powerful initiative to account for things as they are. All scientists, however, have not thus to be combated. The truly philosophic minds—men of intellectual breadth, who can follow facts to their ultimate issues—such as Professor Tyndall and Professor Pritchard—admit the idea of a creator

as compatible with science. Some go further than allowing it compatible. They say that the molecules, or minutest atoms, that go to make this and that, have all the appearance of manufactured articles: that is, particles designed specifically and differentially for those chemical affinities that result in certain forms of substance. So that, at the lowest depth of investigation, science discovers things “made,” though unable to throw any light on the question—“Who made them?” Thus the child and the philosopher meet. They arrive by a different road, but reach the same destination. The philosopher, after much labour and thought, says “Creation has been made;” the child in the nursery says the same thing on the strength of simple impression and direct information. The class between think it beneath their education and their dignity to profess so simple a faith. But it is the true faith, at once simple and profound. At no greater truth can we arrive, and on no softer pillow can we lay the wearied intellect than what is contained in God’s own declaration, “All these things have Mine hand made” (Is. lxvi. 2), re-echoed by John (chap. 1.), “All things were made by Him, and without Him was not anything made that was made.”

And so we lift our eyes again to the mighty canopy of heaven, and learn from the grandeur and glory of the illimitable immensity around us the unsearchable and unutterable grandeur of the Lord God of Israel, who only doeth wondrous things. Well may we tremble at His word: well may we have His name in reverence; well may we love and fear Him with all our heart and soul, and strength and mind, as required of us.

But the picture is not complete without His promises. Apart from these, the greatness of God would only seem an aggravation of our lot. The glory of heaven and earth would only mock us, so to speak, if we had no hope, and were without God in the world. What is the

glorious sunshine to men cast away in an open boat at sea without food and water? It is an aggravation of their miseries. So might men say, of what good to us is this stupendousness of power and wisdom? "What interest can we take in the beauty and the glory and the magnitude of the universe? Why ask us to rejoice in the shining host of heaven? We are wretched. The human race is debased. Nine hundred and ninety-nine in a thousand are in poverty—poverty of pocket, poverty of mind, poverty of nature. Unscrupulous cleverness lords it over the interests of mankind. Wicked wealth is in the ascendant. Iniquity is established. All are dying. Life is a troubled dream. Vanity and vexation of spirit is written over all." True, true, true, is the lamentation; and if we could know nothing more of God than the greatness manifest in heaven and earth, we might well join with Job and Jeremiah in wishing we had never appeared in such an orphanised state of existence.

But the case stands otherwise, and this is the gospel. Things are bad, but it is for a reason, and a good state of things will come. "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—(Psa. xxxvii., 10). "The whole earth shall be filled with His glory." "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Sin hath reigned unto death; but death shall be swallowed up of victory. The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads. The Lord God shall wipe away tears from off all faces and the rebuke of His people shall He take away from off all the earth. The tabernacle of God shall be with men; He shall be their God, and they shall be His people. "And God will wipe away all tears

from their eyes, and there shall be no more curse and no more death."

The gospel of Christ exactly supplies our need. It gives us hope and joy in heaven and earth. It enables us to feel even now in the Father's house. True, it is only faith; but faith must come before sight; so it pleases God to appoint. Without faith it is impossible to please Him, and we must please Him before He will admit us to the riches of His glory. But let us realise what faith is. It is not the thing some people talk about. It is not a thing taken for granted without certainty. It is not a mental phantom; it is not a sentiment; it is not a fancy. It is "the substance of things hoped for," and the things are hoped for because they have been promised, and we are sure they have been promised, and we know that He is faithful that hath promised. It is conviction founded on facts. The man of unbelief looks with contempt on the man of faith. The facts would justify the contrary relation of things. The man of unbelief is such because of ignorance, and his ignorance is due to a bias in favour of present things, which prevents him from subjecting himself to the agency of knowledge. He loves the present world, and he chooses to suppose that things will never be different from what they are. He listens to the glowing hopes of the believer with a patronising pity. "My dear fellow," he says, "it is all very beautiful, but it belongs to Utopia. Existence is a stern affair, and has no place for such roseate dreams." What can we say? We can say this, that if we are to take what now is as the measure and interpretation of what is to be, our patronising friend may have some standing ground. But where is the wise man who would seriously propound such a doctrine, even a natural philosopher? He cannot be found; the fools, of course, are plentiful enough. There was a time when there were no men upon earth, our enemies themselves being judges; upon

our patronising friend's principle there ought, therefore, never to have been men upon earth. The principle will not stand for a moment. The limited experience of corruptible man is the un safest of all rules to work by as to possible futurity. We must not confine our view to what we individually see and feel. We must take in facts we have not seen. In this respect we must go back in order to go forward. If we go back far enough, we find Christ upon earth, doing wonders, speaking as man never spoke. We find Christ crucified; Christ raised from the dead, and Christ ascended into heaven. We find Christ preached by a miracle-working apostleship, and on these facts alone we find a foundation for the hope that the day is coming when the state of things on earth will be in complete harmony with the wisdom and the beauty and the glory, which our own eyes can now see in heaven above and earth beneath: a day when Christ will return according to his promise and bring all things into subjection to his glorious will.

Let us rise to this wide range of vision. Let us rub the dust from our eyes. Let us reject the impressions which a too close confinement in the lines and channels of our petty life is apt to make on our minds. Let us not make the mistake of judging the ages by our few and evil days. This is the mistake that is made by men around us. They argue that because they find things in a certain way, things will never be different. It is as if a schoolboy were to conclude he would never be done with school. Or transfer the illustration to some of those animalculæ that naturalists tell us come into existence and die with every breath. In a train going through a railway tunnel, many would be born and die during the passage. Suppose they could think; judging by their own experience, they would imagine the world was all darkness and noise. They would have no

knowledge of the smiling country and the glorious sunlight at the other end of the tunnel. They would not be aware the tunnel had any end. That is how it is with the poor mortals who set up their experience of the present darkness and confusion as the measure of our hopes. Because they live and die in darkness, they think we shall always be in the tunnel; they have no knowledge of the appointed exit into the light, and the arrival at the glorious terminus, where the train will stop and the passengers will get out for a settlement in safety and comfort and peace.

The truth emancipates us from the depressing company of such thoughts. It brings to us the joyful news of an age of light and strength and righteousness and joy, which shall dawn when the present night shall have passed away. It exhibits to us a destiny beyond every human aspiration in its height, and transcending our highest conceptions in its glory. It holds before us a prize that beggars all ordinary appeals to human motive and human exertion—a prize that combines, in an ineffable form, all the conditions of well being that man has ever experienced or that the heart has ever conceived. This whole coming glory is meanwhile, in the absolute prerogative of that wonderful man—the marvel of history—**THE LIGHT OF THE WORLD**—God manifest in the flesh—Jesus crucified and now exalted, in whom abides all the fulness of the Godhead bodily. What shall we say, then, but that Paul was a wise man, whose company we shall try to keep when he said: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him."

EDITOR.

THE BIBLE TRUE;

OR,

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EVOLUTION THEORY SCIENTIFICALLY IMPOSSIBLE.

The evolution theory finds great favour among the respectable and educated people, who go as much, if not more, than the poor to make 'up the present evil world. The reason is that it excludes God from the universe, or reduces the idea of Him to a form in harmony with their moral prejudices. They think it is more "scientific," or more accordant with the visible facts of creation. In this they are mistaken. There are scientific obstacles to their view that they have not taken into account. This is well shown in an article in *Design and Work*, sent us by a correspondent. It consists of extracts from a book just published, *History of Creation*, by Professor Haeckel, and remarks thereon.

Professor Haeckel says:—"Darwin's theory, as well as that of Lyell, renders the assumption of immense periods absolutely necessary. . . . If

the theory of development be true at all, there must certainly have elapsed immense periods, utterly inconceivable to us, during which the gradual historical development of the animal and vegetable proceeded by the slow transformation of species . . . the periods during which species originated by gradual transformation must not be calculated by single centuries, but by hundreds and by millions of centuries. Every process of development is the more intelligible the longer it is assumed to last."

Does physical science permit the assumption of such enormous periods? On this the contributor says: Statements more utterly opposed to the present state of modern science on this subject than those current among the Darwinian believers could hardly be made. Not only have physicists fixed a limit to the extent of time available to the evolutionists, but they have fixed it within very narrow boundaries.

"Everyone will admit that the organic history of our globe must have been limited by the age of the sun's heat. The extent of time that the evolutionist is allowed to assume depends, therefore, on the answer to the question, What is the age of the sun's heat? And this again depends on the ulterior question, From what source has he derived his energy? The sun is losing heat at the enormous rate of 7,000 horse-power on every square foot of surface. And were it composed of coal its combustion would not maintain the present rate of radiation for 5,000 years. Combustion, therefore, cannot be the origin of the heat.

"Gravitation is now almost universally appealed to as the only conceivable source from which the sun could obtain his energy. The contraction theory advocated by Helmholtz is the one generally accepted, but the total amount of work performed by gravitation in the condensation of the sun from a nebulous mass to its present size could only have afforded twenty million years' heat at the present rate of radiation. On the assumption that the sun's density increases towards the centre, a few additional million years' heat might be obtained. But on every conceivable supposition, gravitation could not have afforded more than twenty or thirty million years' heat. One who believes it *inconceivable* that matter can either be created or annihilated, may be allowed to maintain that the sun existed from all eternity, but he cannot be permitted to assume that our luminary has been losing heat from all eternity.

"If 20,000,000 or 30,000,000 years do not suffice for the evolution theory, then either that or the gravitation theory of the origin of the sun's heat will have to be abandoned.

"But the gravitation theory of the origin of the sun's heat is as irreconcilable with geographical facts as it is, according to Haeckel, with those of evolution, and there must, therefore, have been some other

source, in addition, at least, to gravity, from which the sun derived his store of energy."

So that the declaration of the Bible that God made heaven and earth is quite as intelligible, rational and satisfactory, on scientific grounds, as all the jargon of the proud scientific schools, to whose case the words of Paul are not inapplicable: "Professing themselves to be wise, they have become fools."

PROVED TRUSTWORTHINESS OF
THE WRITINGS OF MOSES (KNOWN AS
THE PENTATEUCH).

(Continued from page 78.)

In the kingdom of Judah, to which the whole body of the Levites gave in their adhesion, distinct traces of the Pentateuch may be found. In 2 Kings xiv. 6, it is related that Amaziah slew the murderers of his father, but the children of the murderers he slew not. The historian adds, "according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, 'The fathers shall not be put to death for the children, or the children for the fathers.' But if the historian had omitted this reference, and only stated the fact, every attentive reader would have thought of Deut. xxiv. 16, especially as Amaziah was a pious king, "who did that which was right in the sight of the Lord." In the reign of Joash there are several obvious allusions to the Pentateuch. Thus, 2 Kings xii. 16, "The trespass-money and the sin-money was not brought into the house of the Lord: it was the priests'," is in conformity with the laws in Lev. v. 15, 16; vii. 7; Numb. v. 18. Again, in ver. 4 we read, "And Joash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the soul-money of his valuation, all the money that cometh into any man's heart to bring

into the house of the Lord, let the priests take it unto them." Here are three sorts of money reckoned: first, "that of him who passeth"—our translators have put in "the account." The language is that of Exodus xxx. 13, "Every one that passeth among them that are numbered;" the money is the half shekel. As here for the temple, so in Exodus this money was destined for the tabernacle of the congregation. Secondly, the money at which the persons or souls, were valued, (Lev. xxvii. 2-8,) "Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons (Heb. souls) shall be for the Lord by thy estimation;" and thirdly, the freewill-money. Without the Pentateuch this verse would be unintelligible. Again, in describing the elevation of Joash to his kingdom, it is said, "And he brought forth the king's son, and he put the crown upon him, and the testimony." The word testimony here means "the law," as Thenius says, "The law, a book in which the Mosaic ordinances were written. After the king had been adorned with the diadem, this was held over his head in a symbolical manner." In this sense the word testimony occurs in Ps. xix. 7 (8), where it is parallel to Torah, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple;" on which words Hupfeld thus comments: "Testimony, common expression in the Pentateuch for the Mosaic law, properly a testimony, inasmuch as it testifies the will of God, especially against sin." Thus a book of the law existed in the time of Joash; and as it also existed in the days of Uzziah, as we have already proved, it must have been identical with it, that is, it must be identical with our present Pentateuch. About thirty years before, we find this book also mentioned. In 2 Chron. xvii. 7, 9, we are told that Jehoshaphat sent five princes, nine Levites, and two priests to perambulate the cities of Judah, and teach the people, and

they had the Book of the Law of the Lord with them. We have just seen that Thenius admits that there was such a book. Bertheau makes a similar admission here. He says, in his Commentary on the place, "The Book of the Law of the Lord was probably, in the opinion of the historian, our present Pentateuch. But if this book did not exist in the time of Jehoshaphat in its present form, there did certainly exist a collection of Mosaic laws; and it is possible that to make them known to the people was the task to be executed by those whom Jehoshaphat sent forth." But, as there was a collection of Mosaic laws in the days of Joash, only thirty years distant from this time, it is highly improbable that it was different from that which had been taught to the people by the command of Jehoshaphat. That book which existed in the days of Jehoshaphat must have existed before. It could not have been new. It could not have been fabricated in the days of Ahaziah or Jehoram, and must, therefore, have existed in the days of Asa; and accordingly we read—(2 Chron. xv. 12, 13), that in the reign of Asa, Judah and Benjamin, and many out of the other tribes, "entered into the covenant, to seek the Lord God of their fathers with all their heart and with all their soul, that whosoever would not seek the Lord God of Israel should be put to death." Now the idea of the nation entering into covenant with God is plainly taken from the Pentateuch. But here, it is said, not merely that they entered into a covenant, but, as the Hebrew has it, into the covenant; and the great features of the covenant are described, "to seek to the Lord God of Israel," and "to put to death those who would not." A known covenant must, therefore, have existed between God and the people. That covenant is described—(Exod. xxiv. and Deut. xxix.), and the substance of the covenant thus described is the same as that here recorded. The beginning of the words of the covenant in Exodus is the first commandment, requiring Israel to worship God and none else. And

amongst the words of the covenant (Exod. xxii. 20) is found the same sanction, "He that sacrificeth unto any god, save the Lord only, he shall be utterly destroyed." That described in Deu. xxix. is precisely similar. They entered into covenant to have the Lord for their God, and to renounce all other gods—(verses 12, 21). In the description of Asa's zeal, the historian describes in some places in the very words of the Pentateuch that which the Pentateuch requires: "to seek the Lord God of their fathers, and to do the law (לְהַגִּיד לַיהוָה) and the commandment." Asa brings us to the time of Jeroboam, the setter-up of the new kingdom and the new worship that existed in Israel from the days of the separation to the times of Hosea and Amos; and in all its institutions Jeroboam paid an involuntary homage to the Pentateuch. The object of worship was the golden calf, which the Pentateuch tells us was loved by the Israelites in the wilderness. The worship itself was inaugurated by the king in the very words used by Aaron on a similar occasion:—"Behold thy gods, which brought thee out of the land of Egypt." The chief place of worship, "the king's sanctuary," was at Bethel, consecrated as "the house of God," by Jacob's vision and his vow. The priests were of the lowest of the people; as the Levites, living amongst the ten tribes, remained faithful to the ancient worship of the law. The greatest feast was an imitation of the Feast of Tabernacles; and the reason for its appointment, lest the people should go up to Jerusalem, as the law required: so that every circumstance of the new religion of Jeroboam is a reference to the Pentateuch. Even the king's residences at Shechem and Penuel have their reminiscences of the law. Thus, in all his arrangements he appears to have had the history and ordinances of the Pentateuch before his eyes. Jeroboam brings us to the time of Solomon, and Solomon to that of David; and here the allusions to the Pentateuch are many.

(To be continued.)

GENUINENESS OF THE BOOK OF THE
PROPHET DANIEL.

(Continued from page 87.)

The book of Daniel has been transmitted to us as *one* work: the additions in the Apocrypha form no part of the volume to which the transmissional evidence applies: they have not come to us from what might be technically termed the *proper custody*; and external and internal grounds alike demand that we should reject them as spurious legends. Not so the Hebrew and Chaldee book.* Some, however, have sought to divide this, and thus to reject the first six chapters as an accretion. As a ground for this remarkable and uncritical mode of treating an ancient book, it has been said that Christ and his apostles do not, by citation, sanction the former part of Daniel. Certainly, if this had been true, and if the canon of criticism thus asserted were sound, we could prove the genuineness of scarcely any ancient book whatever by external testimonies. Who can expect that, in citing a book, it must be done by making quotations from every part? The citation of passages, and the diplomatic transmission of the united whole, is sufficient. Before an objection can be grounded on the silence of Christ and the apostles, it must first be shown that Daniel was not at that time a united book; if not, then the citation of part is a sanction of the whole.

But is it true that our Lord and His apostles have given us no proof of their acquaintance with the former half of Daniel? In Matthew xxi. 44, Jesus says, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." What is this last clause but an allusion of the

*The apocryphal additions to Daniel have not come down to us in Hebrew, or as part of the Jewish Scriptures. They are thus destitute of all transmissional evidence. Internally they contain such statements and contradiction as show their spurious origin.

plainest kind to Daniel ii. 34, 35? Indeed, unless we saw that it was taken from the prophet, the words would be enigmatical. Thus our Lord knew, used and sanctioned the former half of Daniel.

In Hebrews xi., we have the enumeration of those who had obtained a good report through faith; and amongst others, we read, in verse 33, 34, of those "who stopped the mouths of lions, quenched the violence of fire." Does not this indubitably refer to Daniel in the lions' den (chap. vi.), and to his three companions in the fiery furnace (chap. iii.)? This, then, is a proof of the use of the former half of the book. But, it may be objected, what sanction of its authority does such an allusion prove? Do not the words of the next verse, "others were tortured, not accepting deliverance, that they might obtain a better resurrection," refer to the second book of Maccabees? And might not this ground of allusion (if sound) be applied to both books equally?

It seems to me that this passage does refer to the narrative in the second book of Maccabees, where (in chapter vii.) the account is given of the seven brethren and their mother, put to death by Antiochus. The second of the brethren (verse 9,) says to the king, "Thou, O accursed one, takest away from us this present life, but the King of the Universe will raise us up, who have died for His laws, to live again for ever." The fourth brother says (verse 14), "To be put to death by men, is to be chosen to look onward for the hopes which are of God, to be raised up again by Him; but for thee there is no resurrection to life."

Thus does the Epistle to the Hebrews recognise the existence of the Maccabean narrative: are we, then, to make more of the mode in which it refers to Daniel? I reply unhesitatingly, yes; and for this simple reason, Daniel is a book which claims to be a divine revelation: an allusion, therefore, to it sanctions that claim; whereas the second book of Maccabees

expressly disclaims inspiration and authority; an allusion to it, therefore, could not put it on a different ground to that which it thus takes. The case is just as if I were, in the same sentence, to quote from Scripture and from some Christian writer; the knowledge which the reader possesses would hinder his making any mistake. I cannot but regard it as a thing ordered by the providence of God, that the writer of the second of Maccabees should disclaim inspiration and authority; for this prevents our making the mistake of supposing that the book is sanctioned as divine in the New Testament.

It is the more important to give the proofs of the general sanction which the book of Daniel has in the New Testament, because the form of opposition to its authority, with which we may have the most to do in this country, is in the way of partial attack. The New Testament, then, distinctly sanctions chapters ii., iii., vi., vii. and xi., besides containing many allusions to the general phraseology: who then can refuse to receive the entire book without first casting aside the whole of the New Testament?

I have, then, considered the objections made to the genuineness of this book, and have put them in contrast with the evidence in its favour; and thus the conclusion drawn on grounds of merely historic criticism, such as may be applied to any ancient book, are, that so far from being written in the Maccabean age, it was then known and received as a book long accredited as being what it professes to be—the work of the contemporary of Nebuchadnezzar and Cyrus—that its transmission is duly vouched for, and that the objections, whether separately or unitedly, cannot invalidate one of the proved points. The line of external evidence (in full accordance with which is the internal) is such as would accredit any writing of antiquity; such is the

evidence (to use the words of Augustine), *ut hinc dubitare dementis sit*, that to doubt would be to act the part of a madman.

Thus, as a mere historical investigation, we may be fully satisfied with the evidence; the believer in the New Testament, however, goes farther, for he knows that Christ and his apostles have given a sanction far beyond human testimony: he will not, however, undervalue the historic proofs, for they enable him to answer the doubts of inquirers, and to remove difficulties from the way of others. The historic evidence will be to him a manifest example of the absolute accuracy of all that the New Testament teaches: all that we learn thence must be true; and all oppositions, direct or indirect, must sooner or later show the weakness of those who engage in them.

Here, then, I might conclude; for I have proved the point under discussion, both on historic grounds, which sufficiently meet the understanding, and on the authority of revelation, which is binding on the conscience. But there is one other theory to consider: it is, that Daniel is indeed a divine book, rightly used as an authority in the New Testament; but that it was given forth, not to a prophet in Babylon, but to an inspired prophet in the days of the Maccabees.

If we admit the book to possess any authority at all, then the writer was a

prophet; as a prophet the Jews have ever owned him, and by the name of prophet does our Lord designate him. On this theory, then (which professes to admit the authority of Scripture), a prophet he certainly was. But in the Maccabean days there was no prophet at all. When Judas Maccabæus purged the Temple from the pollutions of Antiochus (B.C. 165), and removed the idol which had been erected on the altar, "they took counsel concerning the altar of burnt-offering which had been polluted, what they should do with it. And they determined, with good counsel, to pull it down, lest it should be a reproach unto them, because the Gentiles had defiled it: and they pulled down the altar, and laid up the stones in the mountain of the house, in a fitting place, until there should be a prophet to answer the question concerning them."—(1 Mac. iv. 44-46). Twenty-two years later (B.C. 143), when Simon, the last survivor of the sons of Mattathias, was the chief of the Jewish people, "it pleased the Jews and the priests, that Simon should be leader and high-priest for ever, until there should arise a faithful prophet."—(1 Mac. xiv. 41) Thus certain is it that the Maccabean age knew of no prophet. Nor had there been one for a long time: "There was great tribulation in Israel, such as was not from the time that no prophet appeared amongst them."—(1 Mac. ix. 27.)

To be continued.

A CLERICAL CANON AND ETERNAL PUNISHMENT.

A SORT of informal Synod (says the London correspondent of the *Manchester Guardian*), was conveyed by the Archbishop of Canterbury at Lambeth Palace on Friday, and largely attended both by bishops and parochial clergy. Among the subjects discussed were Canon Farrar's recent sermons in Westminster Abbey, which had made a great noise in clerical circles. Mr. Farrar was present, and explained his position. He said he felt himself compelled to say what as a scholar he was certain of that the Greek word which in our version is translated "eternal" does not mean endless. The Canon's remark appears to have made a great impression upon his clerical auditory, not excepting even pronounced high churchmen.

THE JEWS AND THEIR AFFAIRS.

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

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

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

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

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

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

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

THE JEWS AND THE COMING CONFERENCE.—The *Jewish World* states that, at the Anglo-Jewish Association, exertions are being made by the principal Jewish organisations throughout the world, to make such representations to the approaching Conference as shall secure for the Jews of south-eastern Europe a less persecuted existence in the future than has hitherto been their lot. The fact is chiefly interesting as illustrating Jewish united action and alertness, at a time and at a Conference pregnant with the Jewish interests of the immediate future.

PALESTINE AND THE RUSSO-TURKISH WAR.—A Russian paper asks: "Has the time not come for completing the crusades begun by the Western Christians nearly 800 years ago? Is it not the proper moment to revive the idea which Christendom strove to realise in the 11th century? May not our present struggle with Mahometanism be the beginning of the end of the Christian aspirations to emancipate the holy places in Palestine? Surely now, when we carry on a struggle for the liberty of the Christians who have so long suffered under the horrible yoke of Islam, it is the proper moment to say to the Christian World, 'The time has come for completing the crusades and for freeing for ever the Holy Places.' Let there be a free, Christian, international province of Jerusalem, extending from the sea to the river Jordan, and endowed with free, international institutions." [The Holy Land is to be the bone of contention between Russia and England, in the crisis which supplies the occasion of Christ's first visible interference with political affairs of the world. It is interesting to see Russian feeling veering in the direction of "The Holy Places," of which England and not Russia, will take possession in the first instance. They will afterwards be wrested

by Russia from English hands, and finally delivered from both by the reappearance on the scene of him who came out of Bethlehem nearly 1,900 years ago to be ruler in Israel.—EDITOR OF *Christadelphian*.]

THE JEWISH ELEMENT IN CURRENT POLITICS.—In an article on the Eastern Question, in the *Contemporary Review*, Professor Goldwin Smith thus speaks of Jewish influence and aims in the politics of the hour. His remarks are encouraging in so far as they prove the power of Jewish influence at a time when our faith in the word of prophecy leads us to look for it, and when our hopes, as identified with the return of favour to Zion, would lead us to desire to see it. His concluding remarks on the effect of the Turkish downfall on Jewish prospects is especially interesting:—

"Another element originally Eastern has, in the course of these elements, made us sensible of its presence in the West. For the first time perhaps Europe has had occasion to note the political position and tendencies of Judaism. In fact, had England been drawn into this conflict it would have been in some measure a Jewish war, a war waged with British blood to uphold the objects of Jewish sympathy, or to avenge Jewish wrongs. The nations of Europe, taking Judaism to be like any other form of religious belief, have acted on the supposition that by extending to it the principle of religious liberty they could make a Jew a citizen, as by the same policy citizens have been made of ordinary Nonconformists. This was a misconception, and one which may lead to unforeseen results. Judaism, like the whole circle of primitive religions, of which it is a survival, is a religion of race, the exclusiveness of the race being closely identified with the religion; much, as in the

case of the Hindoo caste, social status and religion are one. Exciting the hatred of other nations and the fears of the Empire, they lost their country, and wandered forth over the world with their tribal feeling intensified, and their religion more than ever identified with it, while they were bereft of the softening, elevating, and hallowing influences which, in such a patriot as Mazzini, link patriotism with the service of mankind. Cosmopolitans they could not be, as they were still in the gall of tribalism; plutocrats they of necessity became, and learned to surpass all races in the art of handling money with profit, and in whatever is akin to that art. Pursuits, to which they were at first driven by circumstances, but which they have now carried on for eighteen centuries, have of course profoundly modified the character of the race which once dwelt in Zion. As a rule they do not till the soil; they do not manufacture; they do not produce; but by their financial skill they draw to themselves the produce of the labour of others. Remorseful Christendom has taken wholly upon itself the blame of the persecutions which they endured in the middle ages; but they were oppressors as well as oppressed; they were cruel usurers, eating the people as it were bread, and at once agents and partners of royal and feudal extortion. They have now been everywhere made voters; to make them patriots, while they remain genuine Jews, is beyond the legislator's power. The growth of national debts has greatly increased their power. They are also becoming masters of the newspaper press. The Turko-philic press of Vienna is said to be greatly under the influence of Jews. Fiery appeals may be made in the name of patriotism to the war spirit, and the advocates of peace may be denounced as traitors to their country, yet all the time the inspiration may be not that of an Austrian, but that of a Jew.—When an empire like that of the Pachas, which is not a nation nor a polity, but a mere military occupation, receives a crushing blow in its military centre, a general break-up is likely to follow. Judea may revert to the Jews, and that portion of the race which refuses to be Europeanised may withdraw from Europe, where it is an alien element, while the rest, giving up the Mosaic law and embracing a real monotheism, accepts nationality and melts into the general population of the West. It would be a danger averted from Western civilisation."

"Judea reverting to the Jews is just what the children of Zion are looking for; and they are thankful for every indication of its probability, even if coming from a pen unbelieving and hostile to Israel."

THE JEWISH DESIRE FOR RESTORATION.—A large section of the Jewish race, particularly in America, have doubtless abandoned all interest in the hope of restoration. There is evidence, however, of the continuance of

the hope among a considerable number of the scattered nation. Thus, a Jewish reviewer, in the *Jewish Chronicle*, noticing a pamphlet by a Jewish German professor named Kaufmann, on George Eliot's *Deronda* remarks: "Professor Kaufmann's pamphlet contains observations of pregnant interest concerning that longing for a restoration of our nationality, the existence of which a recent writer of fiction denies. How clearly is this question put, and how full of probability is the proposition it sets forth! 'Will that inherent belief in the idea of nationality, which leads to the formation of States, and which, in recent times, has so wonderfully transformed the map of Europe, impel the Jews also to be in earnest with hopes of thousands of years, and turn their patient longing into rapid action?' Who can deny the exactitude of this? 'The Jews have, as yet, adhered to their doctrines with absolute and unwavering fidelity, but without a definite consciousness of their national vocation.' It would, of course, be a matter of indifference to the believer in the God of Israel, even if the whole Jewish race were not only indifferent, but opposed to the idea of their promised restoration, because that restoration is neither to be brought about by them, nor for their sakes—(Ezek. xxxvi. 24, 32). They opposed their deliverance from Egypt—(Ex. xiv. 12), and several times revolted against Moses. Nevertheless, the work was accomplished by the God of their fathers for His own purpose. And so it is to be again. Nevertheless, it is a present comfort to see a pre-disposition to that "willingness," which is to be the characteristic of Israel in the day of the Messiah's power.

THE MONTEFIORE COLONIZATION SCHEME AND THE WAR.

This has been suspended by the war; but it hangs up "cut and dried" for execution at the favourable moment—a moment that is likely to come out of the coming Conference, or the events that may spring from the Conference. With Turkey subdued by Russia, England's interests imperatively demand the establishment of her power in the south-eastern section of the conquered empire. Let England once unfurl her flag in Egypt and the Holy Land, and the schemes already formed for Palestinian regeneration would

quickly develop under her protection.

Meanwhile, the following wail from Jerusalem at the deferring of the hopes raised by the Montefiore scheme, will be read with interest, and may, perhaps, help somewhat to quicken the development of the impending events.

JERUSALEM (20TH DECEMBER, 1877).

"My thoughts distress me and my hands grow weak every time that I begin to pour forth my words concerning the condition of our Holy Land, for I know perfectly well that my words, though they do no harm, are of no avail. What strength have I, other than that of my good intention to devise plans for the improvement of the chosen nation? I also know that 'the little finger' of even the humble of those who would do good, both in action and thought, 'is thicker than my loins.' Notwithstanding this conviction, I cannot remain silent nor restrain myself; for as the wind which sweeps over the earth purifies the atmosphere, so after I have given utterance to the bitterness of my soul, my heart will have some repose from the storm which agitates it day and night, because of the destruction of my birthplace. It is bitter, bitter to me, when I see that all our hopes have as yet been futile, because of our many transgressions; and the hands of the benefactors of our Holy City are weak—she has no comfort out of all her children.

It is now three years since we hoped to shine in the light of life (by the help of God) by means of the committee which was formed to make 'a Memorial of Moses,' and whose establishment was welcomed with great hopes. The generous in Israel flocked to it in multitudes; the people gave liberally until many thousand shekels accumulated—sufficient for beginning the first step towards the redemption of the land and the performance of its obligations; and there would yet have been some left for other means of assistance. But, alas! there is no evidence of the execution of any of these plans. As regards the man who was entrusted with the honourable and responsible position of agent of the fund, no trace of him has as yet appeared, and we know not what has become of him, for he has delayed to come to the field of his action. Besides, everyone can understand that it is impossible to carry out such an extensive enterprise as this without he has previously prepared himself for the holy work and acquired a knowledge of the country; without finding out those who are upright in their disposition, and whose good faith can be relied upon, or those of whom it is necessary to be cautious, because 'they injure the vineyard' of the Almighty, or those who 'hang threads of indigo on their garments,' or 'wrap themselves in a talith which is made entirely of blue material.' Can he discover

this by prophecy or instinct? Is not the saying of our wise men known: 'Who possess the power of prophecy since the destruction of our Holy Temple?'

"Let me also ask in the bitterness of my soul, what has come over those men—the princes of trade—the famous merchants of Great Britain, which is distinguished for her mercantile genius? What prevents them from seeing that the present moment, when the Turkish Empire is reduced to the lowest extremity, is the time specially favourable for buying extensive pieces of land in Palestine at a cheap rate? Without doubt Turkey would sell any of her waste tracts of land without any hesitation, for almost any sum. For she will understand that the sale would be a great advantage to her, since diligent hands would turn the wilderness into an Eden, causing the land at no distant period to yield a great income, like the dust of gold, instead of its present unprofitable condition. Why do they put off the time? I fear that this is perhaps because there exists among them 'a root that beareth poison and wormwood,' that there is a man who giveth utterance to the thought "the days of the mourning of Moses draw nigh"—and then 'he will clothe himself in black and do as he pleases'—that he will walk in the footsteps of the son of Nebat, who set up an idol in the sanctuary. In my humble desire to point out the situation of these portions of the empire, I have inspected, through the kindness of a man who assists the officer appointed by the Government over matters of property, the document containing a full description of all the lands of the empire, their dimensions and advantages—those within the boundaries of Jerusalem, Joppa, Hebron, and Gaza. At this time of trouble and sickness and stagnation, may the Almighty have compassion on the poverty of His people and speedily redeem us with a perfect redemption! The distress of my people has touched my heart, seeing, as I do, the flock of Israel deserted and in despair from the great oppression and need, and the mountains of Israel desolate and neglected by her children.

"Although the Almighty in His mercy has blessed us with acceptable rain, yet we know well that prices are rising higher and higher, and to such a remarkable pitch that many parents who have not the wherewithal to support their children, who are overcome by hunger, have been compelled to cause their little children to beg from door to door. Children of six and seven years old are wandering about the streets seeking charity to support life. Woe to the eyes that see this! Besides all this, tradesmen have become exceedingly reduced, the Chluka of the Kellehim has been nearly exhausted, as nothing is forthcoming, especially from Russia and Poland. Even the handicraftsmen fold their hands in want of work, and, in addition to this, small-pox and measles have broken out among the

children of Jerusalem. 'May God speedily heal them with a perfect healing among the rest of the sick of His people Israel.' What, then will be the future, and whence will help come, if they do not find an easy escape by means of 'cities of refuge,'—by the establishment of fertile settlements to be guarded and cultivated by capable men?"

BRITISH INTERESTS AND THE OCCUPATION OF THE HOLY LAND.

Mr. Edward Cazalet, a politician of some standing, writes as follows in a letter to the *Scotsman* :—

"Europe finds itself, as the result of this war, confronted with the probabilities of an offensive and defensive alliance between Russia and Turkey. Should Russia be successful in forming this alliance, she would have it in her power to occupy any portion of Turkish territory, either at the mouths of the Danube or on the Hellespont, either on the Euphrates or at the gates of the Holy Sepulchre. Such, I take it, is the position of affairs which Europe and England have to deal with. European interests are at stake on the Danube and on the Bosphorus; English interests are at stake on the Euphrates, and even on the Suez Canal. If, then, Russia, adopting the policy of our Government, finds it in the meantime for her interest to retain Turkish rule at Constantinople, and Europe is condemned to submit to these unfortunate conditions, what under these circumstances, should be England's course of action? With regard to the Danube and Dardanelles, it is Germany and Austria, and not England, who should take the lead in checking, if they think proper, Russian encroachment. If Germany and Austria are satisfied that the mouths of the Danube should fall into the hands of Russia, that the Black Sea should become a *mare clausum* to the fleets of other nations, and that the occupation of Turkish territory by Russian troops should be indefinitely prolonged, then it would be folly on the part of England to come forward single-handed as the champion of interests which are more Austrian and German than European.

"Our interests in keeping the Euphrates Valley and the Suez Canal free from Russian control are of a different character altogether. It is well to speak plainly on this subject. A Mohammedan rising in India, if not a probable contingency, is certainly not beyond the range of possibilities, and this possibility must be greatly increased, so long as jealousy and suspicion continue to reign between the Courts of St. James and St. Petersburg. Can England, then, quietly contemplate the possibility of our communication with India being cut off by an occupation of the Euphrates Valley by Russian and Turkish troops, and the free passage of the Suez canal

threatened, not by a few ships of war, which we have no great cause to fear, but by a hostile army operating in Syria? It is for England to see that this possibility does not at some inopportune moment become a probability. This view was forcibly stated in a remarkable speech by Lord Dunraven in the House of Lords on Thursday, 22nd February, and I cannot doubt that before long it will receive more general attention. That Syria must fall under the protectorate of one or other of the Great Powers admits of little doubt, and it behoves the English people to consider before it is too late how great their interests are in that country. Let me enumerate some of those interests.

"In Theodore Martin's *Life of the Prince Consort*, vol. 3, p. 168, the Prince, in a letter to Mr. Herbert, points out that "the chief cause of our failure in supplying with sufficient quickness the expenditure of men in the Crimea was the want of an intermediate depôt upon which Lord Raglan could draw at pleasure." The distance between England and the Crimea is 3,000 miles, and the time it took to send out troops was two months, under the most favourable circumstances. The Prince's suggestions for remedying this evil were at once adopted, and contributed in no small degree to the ultimate success of the undertaking. How much more must this want be felt in the event of a Mohammedan rising in India? During the late rebellion the fortuitous circumstance of troops being on their way to China possibly saved to us our Indian Empire, but that is not likely to occur a second time. Is it not desirable to make some provision for such a contingency whilst yet there is time? and, if so, what position can be better chosen for a permanent depôt than Syria, where 20,000 English troops, supplemented by levies in the country, would add vastly to our strength and prestige in the East? With a railway to the Persian Gulf, these troops would be within a week or ten days' sail of Bombay. Syria is said to be in want of good harbours on the west coast; but the report of the Select Committee of the House of Commons in 1872 shows that a good harbour may be made either at Iskanderoun or in the Bay of Seleucia, which would serve as a terminus for the Euphrates Valley Railway in the West, whilst the harbour of Grane could form the terminus on the Persian Gulf, and M. de Lesseps has already put the port of Said at the disposal of our Government in the south. No better position could possibly be chosen to protect our passage to India by the Suez Canal.

"I need scarcely point out how an English army in Syria and an English fleet on the coast of Asia Minor might assist any power holding Asia Minor to resist further Russian aggression on the Asiatic side of the Bosphorus; and if our hold of India were ever really endangered by Russian interference, from Syria it is alone that we would

have it in our power to threaten Russia at her basis of operations, Tiflis.

"Syria would be a half-way station for our troops on their journey to India. A two years' residence in some well-selected positions would serve to acclimatise young troops on their way out. Such stations would be much valued as sanatoriums by men and officers on their way home, or on sick leave. The high altitudes along the brow of Lebanon are as cool and pleasant during the summer months as France or England; whilst Beyrout and Suweidieh form excellent winter residences for invalids. It was through the armed intervention of England that, in the year 1841, Syria was transferred from Egyptian to Turkish rule, a change which has been sadly prejudicial to the interests of that country. At that time Lord Palmerston was in office, and his policy, as he explained to the French ambassador, M. de Bourgoing (see Guizot's Memoirs, vol. iv. p. 525), was to separate the Sultan from his Egyptian vassal by a desert—viz., Syria, reduced to that state under Turkish rule. Lord John Russell, in his letter to Lord Cowley, dated 7th November, 1860, speaks with equal disregard for the future of this country. 'What' (he writes) 'will become of the province of Syria after its evacuation by French troops? It must take its chance?' Lord Palmerston's forecast of the future of Syria under Turkish rule has been too literally fulfilled. To Syria assuredly reparation is due, and if to effect this object England has to incur some outlay and responsibility, she should grudge it the less, as she herself is mainly responsible for the sad condition to which that country has fallen. That England is prepared for sacrifices is clear from the fact that Parliament has voted six millions of money blindfold, not having been able to elicit from Government the smallest explanation as to the purposes for which the money is intended."

"The Russian conditions of peace are now pretty well ascertained. By the retrocession of Bessarabia to her, if carried out, she may get back the command of the mouths of the Danube; by the heavy fine of 40 millions sterling which she seeks to impose upon Turkey, she would acquire a right to occupy the country till the money is paid, similar to that Germany had over France; by the acquisition of Armenia she would dominate Syria, unless England takes active measures to prevent it.

"In considering the course which England under these circumstances should pursue, it is well to bear in mind that no country will raise a finger for the protection of British interests in India, and as these interests involve the welfare of a population of 240 millions, they must, as regards England, take the precedence of all other considerations. England, then, cannot be expected to take the lead in protecting other interests in which she is only indirectly concerned; all she can

do is to support, in conjunction with other powers, the general interests of Europe. Our own Imperial interests we must see to ourselves, and, as a condition, *sine qua non*, of our consent to the cession of Armenia to Russia, we should demand the retrocession of Syria to Egypt, and the complete emancipation of Egypt from the suzerainty of the Porte, Egypt taking upon herself a fair proportion of the Turkish debt. Further, Syria and Egypt be taken under British protectorate, and an arrangement at once made with the Khedive by which we could form a dépôt for our troops in Syria, and construct the Euphrates line of railway. Thus against a Russo-Turkish Alliance we should have formed an Anglo-Egyptian alliance, thereby securing our communications with India as far as it is practicable to do so.

"By a letter just received from North Syria, it is stated 'that the Ansairiyeh are already in full rebellion, refusing to give Government either money or soldiers, and that they go plundering over the country.' This lawless spirit cannot fail to spread, and, in the interests of humanity, the sooner that country is occupied by Christian troops the better. The Turkish Government can have no good ground of complaint. Since she acquired Syria by English intervention, her Pashas have done nothing but pilfer and pillage, and now by the destruction of her forces she has lost the power to do even that. Syria, without foreign intervention, will be abandoned to lawlessness and savagery. Should Russia object, an answer is simple; it is by her destruction of the Turkish forces and her occupation of Armenia that this measure has been rendered necessary."

ON THE BRITISH OCCUPATION OF EGYPT.

In the midst of all the upheavings going on, whatever men may think, design, or fear, the purpose of God is advancing. It is, of course, impossible to foresee details, or to predict the phases events may transiently assume, because these are not revealed; but the general outline of futurity is visibly looming through the haze. England held back till Turkey has been vanquished, is being forced into her latter-day relation to Egypt and Syria. In the foregoing our readers have a politician's argument in favour of a British occupation of Syria. A Tory paper (*The London Truth*) thus writes of Egypt:—

"It behoves us to consider what steps we intend to take to render our communications with India secure. Under a new condition of things Turkey will retain in reality nothing beyond Constantinople and Asia Minor. A Russian army will be able at any time to

descend upon Syria from Armenia, and a Russian fleet will be able at any time to emerge from the Dardanelles. For the last fifty years our entire diplomacy has been devoted to warding off the possibility of these contingencies, and we have already waged one successful war in order to prevent them.

"What we ought to do Prince Bismarck has frequently told us. We ought, if the outworks of the defences of our line of communication with India have fallen, to strengthen our grip upon the line of communication itself. The Suez Canal is the key of these communications, and Egypt is the lock in which this key has to be fitted. To allow the Russians to retain Armenia, and to enjoy the free passage of the Bosphorus, and to permit the political connection of Egypt with a lesser Turkey, is simply suicidal.

"According to our humble opinion Egypt is the door which can open and shut India to Europe. We cannot allow the door to be in any other hands than ours now that those are at its threshold who would deprive us of the territories to which the door gives access.

"The country of the Pharaohs has been inhabited for many thousands of years by a patient, hard-working, and simple race, whose sole aspiration is to be allowed to till its fertile soil and to be granted a portion of the result of their labours. They do not even aspire to self-government. A just and equitable government would satisfy all their yearnings. There can be no question that the entire population of Egypt would not only welcome, with open arms, our presence in the country, but that it would be an unmixed blessing to them. Who, then, would oppose it? The Khedive? This is very doubtful. An arrangement might easily be made with him which would satisfy him. He has already large estates which would become more valuable by our occupation of the country, and he might be granted the tribute now paid to Turkey, which, of course, would lapse, just as the tribute paid by Roumania and Servia to the Porte will lapse. But should the Khedive be so ill-advised as to resist the logic of events, his resistance would be of little avail. He would not find one single Egyptian to support him, and it is evident that the safety of the British Empire must not be endangered because one Turk is not prepared to give up what he fancies to be his right to govern several million Egyptians who would gladly be rid of him. Moreover, were it considered advisable, the Khedive, instead of

being replaced, might be put in the same relation with the Empress of India as the Kings of Bavaria and Saxony are to the Emperor of Germany. As for Europe, not one power would object to our dealing with Egypt as seems best to us, with the exception, perhaps, of Italy, and it is needless to say that we may laugh at the objections of Italy. The French have, for the nonce, become sensible, and have other matters nearer home to think about than to run after the mirage of influence where they have no interests. Germany, Austria, and Russia have already told us that they have no reason to care whether Egypt belong to us or to Turkey, except that they regard its connection with the latter country alike compromising and foolish.

"Awake, then, Disraeli, Beaconsfield, or by what other name it may please you to be known in history. Within six days of the fall of Kars troops should have been under orders from India and from England for Egypt. Remember that you are the Prime Minister of England, and clear your mind of all hazy nonsense respecting the mission and the position of the Semitic race. You hold a brief for us, and not for Mohammedans or for Jews. The future of your race may be an interesting subject for your philosophical musings. The future of the British Empire is the material fact which now concerns you and us. Your policy, as yet, has been the accident of an accident. You have blustered, and when your blusterings have been of no avail, you have cringed. We want no protocols nor protests, no compromises nor conventions. We live in an age—to use the words of Prince Bismarck—of blood and iron. The safety of our empire must rest upon no treaties that may be broken and upon no pledges that may be evaded, and neither upon the good faith nor the good-will of foreign nations. If we want India to remain under our rule we must hold our communications with India with an iron grasp. We must, in truth, have Egypt. Half measures are no measures. When Russia comes into the next European Congress, with Armenia as a portion of her possessions, and the free passage of the Bosphorus to her ships an existing fact, we must appear with Egypt garrisoned by a British force. We shall then be in a position to treat either upon the basis of *uti possidetis*, or upon the *statu quo ante bellum* in respect to Armenia, the Bosphorus, and Egypt. To Russian 'accomplished facts' we must oppose English 'accomplished facts.'

TURKEY AND THE RUSSIAN WHIRLWIND.

"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."—(Dan. xi. 40).

THE whirlwind is generally met with by mariners, who of all men, have the most experience of this natural phenomenon. When those who go down to the sea in ships and who do business in great waters, are met by a whirlwind, they experience its effects in a manner answering to the following brief description. We will suppose the case of a ship sailing in the direction of the North, and that it is met by a whirlwind coming in the opposite direction, from North to South. The whirlwind, in addition to this progressive southward motion, has—as its name implies—a whirling or revolving motion, in the same direction as the hands of a watch.

Perceiving its approach, seamen use every means they know of to avoid a direct meeting. They try, by tacking in every direction their knowledge and skill may devise, to escape either on one side or the other. In our supposed case, however, we assume that they are unable to avoid the whirlwind by any device, and that it comes against them in a direct line.

The storm will first strike the ship on the starboard or right side, with a violence in direct proportion to the velocity or force of the whirlwind. Should the ship be able to withstand the violence of the storm, as we shall also suppose, she will pass—after having traversed the whole breadth of the whirling wind—into a calm. Seamen call this the "calm centre." While the ship remains in this state, which often continues some time, experienced seamen repair any damage she may have sustained, and also prepare, by every means in their power, for the next attack which they know will be made with greatly increased force.

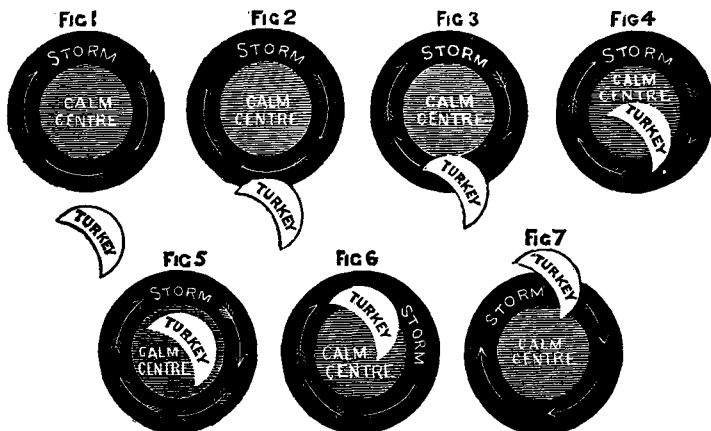
Until the centre of the whirlwind has travelled onwards beyond the ship's position, there is no storm in relation to the ship, though the seamen know she is in the midst of a storm. It is to her a calm. Mariners who understand the characteristics of a whirlwind, know that they cannot escape from the position in which they are situated, without encountering the storm in all its fury; but so long as they remain in the "calm centre" they are able to take care of themselves and the ship; to hold up their heads, and hope that as they have weathered the storm in its first stage, they may get safely through the second. But the most destructive part of the whirlwind is yet to come. After the calm, a storm. When the calm centre has travelled southward over the position of the ship, she is attacked on the larboard, or left side, and it is at this time, or while in this particular position, that whirlwinds generally destroy everything remaining within the area of their crushing whirl.

If the reader has a correct general understanding of the nature of a whirlwind, as well as of the method by which its disastrous results are produced, we shall hope to make plain the accompanying diagram in illustration of the whirlwind spoken of in Dan. xi. 40.

It is in that verse said that the King of the North shall come against him like a whirlwind. By the King of the North we understand the Emperor of Russia; and by the "him," whom the Emperor shall come against, we understand the Constantinopolitan or Euphratean power, called by our contemporaries the Turkish Empire. Some may think it agreeable to themselves to sneer at this as an assumption made by people "sharing a common delusion." Were we writing for the benefit of this class, it would, undoubtedly, be necessary to prove, in this place, the correctness of this assumption, which could, in that case, be done in such a manner and to such an extent as they probably little dream of. This is, however, unnecessary for those for whom it is written.

In examining the method of the coming-against spoken of, it should be clearly understood that the whirlwind-like coming is in relation to the Turkish Empire and to that only. Let us, then, notice particularly the relations existing between that coming against and that against which it comes.

The whirlwind is represented in the various stages of its progress in the following diagram. The black border of the discs represents the wind revolving in the direction of the arrows. The calm centre is shaded and the ship of the Turkish Empire is represented by the white crescent. As already explained, the whirlwind has, in addition to its whirling motion, a progressive motion southwards.



Explanation of the Figures.

Fig. 1 shows the relative positions of the whirlwind and the crescent before the Russians came in contact with the Turks, and may be said to correspond with the situation during May, 1877.

Fig. 2 shows the relative positions of the whirlwind and the crescent just after the Russians came in contact with the Turks, at the crossing of the Danube, corresponding to the situation at the end of June, 1877.

Fig. 3 indicates their relative positions when the Balkans were crossed the first time, say early part of July, 1877.

Fig. 4 indicates the relative positions when the force of the first attack was nearly spent, as shown by the retreat of General Gourko, and by the Turks being able to secure strong positions at the southern end of the Shipka Pass and at Plevna.

Fig. 5 illustrates the situation when the Turks under Osman Pacha were able to retain their positions at Plevna, and under other Turkish Generals, at Shipka and elsewhere. This time, which lasted several months, corresponds with the time occupied by a ship in the centre of a whirlwind. The Turks were in the calm between the two actions of the storm.

Fig. 6 indicates the relative positions, when by "turning movements" the storm struck the crescent on the side opposite to that of the first attack, the Turkish armies being all either taken prisoners or destroyed.

Fig. 7 illustrates the relative positions on Jan. 31st, 1878, when after the Sultan had received by telegram a message to this effect from Sulieman Pasha, "our power of further resistance is gone," the King of the North completed his whirlwind-like coming against him, the results of which will probably very shortly be seen.

Morrison, Feb. 15th, 1878.

SAMUEL DAVIES.

ANSWERS TO CORRESPONDENTS.

JUDGMENT AND A PART IN THE FIRST RESURRECTION.

ENQUIRER.—Rev. xx. 6 is not inconsistent

with the truth taught by Paul that "we must appear before the judgment seat of Christ that we may receive in *body* according to what we have done" (2 Cor. v. 10); and by Christ, that many in that day will

come forth to the resurrection of condemnation, and depart from his presence "with weeping and wailing and gnashing of teeth."—(Jno. v. 29; Matt. vii. 22; Luke xiii. 25-30.) The verse does not say "Blessed and holy is he that shall come forth from the grave at the coming of Christ," but "Blessed and holy is he that hath *part* (*μερος*, part, portion, lot or inheritance—see *Lexicon*) at that time." Many will come forth at that time who will have no "part" in the glory which it is the very object of the resurrection, ultimately considered, to introduce men to, and which John saw exhibited in the reigning body of the saints. Consequently, on such, the second death will have power; but on those who have "part" in it, the second death hath no power.

THE NON-RESIDENT SUBJECTS OF THE KINGDOM.

W.C.—The "non-resident subjects of the kingdom" spoken of by Dr. Thomas as being found in the military camps of Israel in the countries of the Gentiles, are the Jews employed in the work of subjugating the world to Christ, during "the war of the great day of God Almighty." They will not always be non-residents; when the war is over, and the world subject to their King, they will return to their portions allotted to them in the land of promise. The proof is to be found wherever there is a declaration that Israel is to be employed, as under the first Joshua, in breaking to pieces the kingdoms of the Gentiles, of which the following are specimens: Isaiah xli. 15; Jer. li. 20; Micah iv. 13; v. 8-9; Zech. ix. 13.

As to the meaning of Enoch and Elijah being translated, Paul says of Enoch (Heb. xi. 5) that "before his translation, he had this testimony that *he pleased God*"—a fact which we may also infer in the case of Elijah. It would follow that men can please God or otherwise by the course they pursue, and that when they please Him entirely, He is moved to exempt them from evil, except where, as in the case of Job and Jesus, there is a special object to be served by subjecting them to it undeservingly. We are not aware of any scriptural warrant for attaching a typical significance to the fact that one was translated before the flood and the other after.

SOLITARY WITNESSING.

W.M.—If you are alone, there can be no scriptural objection to your attending orthodox places of religious assembly for the sake of opportunity, otherwise unattainable, of calling attention to the testimony. It is what Paul did in the case of the orthodox Jewish synagogues. You will have to be careful, however, that your attendance does not glide into identification, and that your objects are not misconstrued. There is a little danger. As to distributing tracts among them, if the authorities permit of it, you could not do better; but if they object, it would be wrong, inasmuch as the place and the occasion may be regarded as their private property, which no man has a right to use without their consent. In that case, it would be a question whether attendance would be worth while. As to Matt. xix. 14, the explanation has been printed many times. Jesus commanded the children to be allowed to approach him, on the particular occasion recorded, as a matter of common kindness, and on the ground that of such, in their artless simplicity and faith, and not of consequential minded or purse-proud respectability, will the kingdom be composed.

THE SOCIAL INTERCOURSE OF BRETHREN.

J.K.—It is, doubtless, true that "brethren who live up to the truth," that is, in whom the word of Christ dwells richly in the love and obedience of it—cannot take pleasure in worldly society; but, on the contrary, will find comfort and help in the company of those of the like precious faith, whom, therefore, they will not shun, but be glad to see as often as convenient—not limiting their intercourse to assembly at the breaking of bread. Christ and the apostles are examples on the point, and Paul and the brethren wherever he journeyed; and common sense points in the same direction. On the other hand, the interest and profitableness of social intercourse depends entirely on those with whom you take part. All are not brethren that are called brethren; and in many cases, intercourse beginning in the name of the truth, becomes at last nothing better than the gossiping sociality of the Gentiles, in which time is frittered away and the

mind emasculated by chatter on the ephemeral nothings of the passing hour. You must not be unduly discouraged by an untoward experience in the matter. They are few in whom the word richly dwells. They were few in the apostolic age, and fewer in ours. Learn not to lean, except on God, approached in the word and in prayer; and apprehended in faith all the day long. If God give you comfort in the society of spiritual minds, be thankful, but do not lean on it; if He grieve you by its absence, remember that He doth not willingly afflict the children of men, but for their profit. Where they fear Him—that, therefore, it may be necessary for

you. It is only for a season, and that season a short one. Have principal recourse to the word. Social intercourse is sometimes to the reverse of true profit. We must learn to walk with God alone if need be.

[Mr. H. Heye's letter on the Christadelphian rule of fellowship, with remarks, is in the printer's hands, and was intended to appear this month, along with several other "answers" written for this number, but held over for want of space. All will appear next month if the Lord will.—
EDITOR.]

THE PROPOSAL TO CHEAPEN THE HYMN BOOK.

THE amount required for the purchase of the plates is nearly subscribed, either in promise or payment, at the time of this writing. More than one subscriber has directed that in the event of more being subscribed than is wanted, their contribution shall be appropriated towards supplying the poorer brethren with still further cheapened hymn books, as far as the overplus will reach. As others intend contributing who have not yet done so, there is, consequently, a prospect of there being a supply of hymn books for a short time at 1/-, for which, of course, only the poor will be expected to apply.

The new hymn books are all printed and at the binder's, with the exception of the last twelve pages. We are hoping to have them in supply within a fortnight of the appearance of the present number of the *Christadelphian*. As it is a new printer and a London binder that are doing the work (with the consent of the old printer who could not do them so cheaply), the promise of time may be expected to be kept.

We have had several valuable suggestions on the subject of re-issuing the Hymn Book; but there were insurmountable obstacles to most of them. The most obvious and practical suggestion was that by the brethren Andrew, of London, that the mistakes in the book should be corrected by having the pages re-cast in which they occur. The objection to this was that the book was already for the most part printed. If it be asked how came this to be the case, the answer is that the matter has been in plan and preparation for six months past, with a view to avoiding the inconvenience of having the Hymn Book out of supply for a considerable time. If it be asked why the matter was not spoken of six months ago, the answer is that at that time there were over 200 copies of the dear Hymn Book in stock, and as the contract with the printer for the purchase of the plates required that nothing should be done till these were sold, absolute secrecy was a necessity; for who would have bought a 6/6 book with the knowledge that by-and-bye, it would be reduced to 2/-? And yet if the 6/6 books had not been bought, the 2/- book would never have come. There were thus two points to aim at in the plot—1st, to have a

supply of cheap books ready against the exhaustion of the stock of dear ones, and 2nd, to say nothing about the cheap ones for fear of preventing the dear ones from being sold. This it is that led to the result stated, viz., that the suggestion of re-casting the plates came too late to be practicable.

We have, however, arranged for the next best thing in the circumstances, and that is, to have a complete list of all the errors inserted at the end of the book. From this list, it will be possible for each possessor of the book to make the corrections with ink in his own book. "But, how clumsy!" No doubt; but it is better than having the book as heretofore, without any guide to the errors. "How few will make the corrections!" True; but better the few than none, and all will have it in their power who may feel the inconvenience of the errors. But it may be said, "How awkward to have such an array of errata at the close of the book! how unbusinesslike! how foolish-looking!" This may be granted without admitting it as a serious drawback. The truth is in the ditch in all senses at present; and it is only in accordance with that fact that the book should lack the æsthetic finish of Satan's productions. Most of our performances are crutch-like at present, and we need not be ashamed of our crutches but thankful for them in our lameness. Of course, it would be better to have the book free from blemish, but if that cannot be, it is as well to put as good a face on the subject as possible, and to recognise that, even in its blemishes, there may be an advantage, in so far as they indicate the unhonourable place we occupy in the present evil world as the friends of the truth. The scorn of the alien is rather to be desired than feared. It is dangerous to have the good opinion of the devil.

The errors there are, after all, are, in relation to the bulk of the book, few and far between, though they appear numerous gathered together. They only offend the pink of culture. *They do not in the least practically interfere with the usefulness of the book as a means of harmonious singing.* In fact, the great majority of those who use it are unaware that the errors exist, and will be surprised to see what a number they make. Perhaps they will feel as if it would have been better had they remained in their ignorance, and that the book had been published as it was, without any list of errata at all.

The suggestion to have new hymns added and to have the numbering of the pages made correct throughout, by the removal of such arithmetical abortions as 43(A) and such like, is good in the abstract, but objectionable on the ground that it would make a difference between the new book and those now in use, which would be found very inconvenient in the giving out of hymns. The new books will correspond exactly with the old, except in the list of errata at the end of the new, and also in the suppression of the table on the last page of the old, showing the numbers of the hymns in the original *Christadelphian Hymn Book* without music. This last-mentioned book has now nearly gone out of use, and the cheapening of the music hymn book will remove the principal cause of desire for its reprinting. It is desirable to aim at the abolition of the necessity for giving out two numbers. Even if it should be considered desirable to have the original musicless hymn book reprinted, care could be taken to make the paging and numbering of the hymns correspond with the music book, so that, in giving out, the one number would serve for both.

Finally, it has been considered advisable to have a number of the new book extra well bound, to meet the views of those who wish a thoroughly durable book, even if they have to pay extra for it. Ordinary cloth will be 2/-; leather, 2/6; extra leather, 3/-; and, as already intimated, the poorer brethren, as long as the overplus of the £75 lasts, can have them at a reduction of 1/-

Hoping that we are near the end of all need for such poor arrangements, these facts are submitted in much love to all the brethren, and with

thanks for their prompt and liberal co-operation in the work, by their fellow-worker unto the kingdom of God,

THE EDITOR.

The Christadelphian.

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

APRIL, 1878.

SINCE last writing for this column, doubts have been raised as to the expediency of petitioning against conscription at the present time. These doubts are shared by a considerable number of the brethren—a sufficient number to make it wise to hesitate in a course that ought not to be taken without unanimity. The duty of brethren to refuse to bear arms is admitted; but the wisdom of taking action in the absence of any proposal to compel them to do so, is called in question. Brother J. J. Andrew of London, writes:—

“If ever this supposed danger should become a real one, I would suggest as a really practical step that we get up a deputation to the minister in charge of the measure, either by ourselves, or in conjunction with the Quakers, possibly Plymouth Brethren, and others likely to be imbued with the same anti-fighting principles. And then in order to bring the subject under the notice of a number of M.P.'s, let each ecclesia send a petition through the member representing its respective locality. To this should be added special prayer, individually and ecclesially, for the realisation of the desired exemption. To take any such action as this now is impossible; and yet if we are called upon to do anything at all, this is about the least we can do. It is because a mere petition is so totally ineffective from a practical point of view, especially before the danger is in sight, that we have not favoured the proposal. Moreover, I am unable to call to mind any scriptural precedent for taking steps to ward off an imaginary and only possible danger, though there are plenty of instances when God was appealed to *in the hour* of danger, in some which succour came at the last moment—

Daniel and Hezekiah to wit. On the other hand, may we not apply to it the principle, ‘Sufficient unto the day is the evil thereof;’ &c

The experience of the American brethren is no guide to us, because their case arose out of a civil war, of which we are not in danger, and in a country which had no military machinery of any note.”

Probably these remarks will be considered of sufficient weight to justify a re-consideration of the matter, at the least. Mr. Gladstone's consent to present the petition when signed does not necessitate our going on with it. He can easily be informed, if it is so decided, that it has been determined, on re-consideration, to postpone action till danger is actually threatened. Unless there be a decided opposition on the part of the majority to this course between now and the appearance of the next number of the *Christadelphian*, the petition will stand over. Meanwhile, the agitation of the matter, and the publication of the petition may not be without a certain value hereafter should action become necessary.

THE SIGNS OF THE TIMES.

THE RESULT OF THE WAR.

THE NEW SITUATION AND ITS DIFFICULTIES.

THE PROPOSED BRITISH ACQUISITION OF EGYPT.

THE HOLY LAND AND THE PROSPECT OF THE LORD'S APPEARING.

SO FAR as the purely Russo-Turkish phase of the latter-day turmoil is concerned, the war has ended in the signing of a treaty of peace between Russia and Turkey, which, however, wants the confirmation of a doubtful European Congress. The result of the

war to Turkey is thus summarised by the Constantinople correspondent of the *Daily Telegraph* :—"She finds herself stripped of the richest and most profitable of her provinces, attacked by Greece, troubled by a small insurrection in Syria, bewildered, bankrupt, well-nigh ruined. Her capital thronged with destitute, dying, refugees ; her customs about to be mortgaged to pay off an enormous war indemnity, which she is forced to pay by way of compensation to the aggressor for the trouble he has taken to destroy her ; her leaders suspected of treason ; and her soldiers in want of bread—what hope can present itself to the nation whose gallantry has just been the theme of every honest tongue."

The Russian gains during the war, so far as trophies go, are represented by the following list, compiled from the Russian military papers :—"Twenty-seven pachas, and 145,000 officers and men, comprising 12 pachas and 26,000 men captured in Asia, and 15 pachas and 117,000 men taken in Europe. More than 18,000 horses were captured in Armenia, and 24,000 in European Turkey. The number of guns taken in Europe amount to 606 ; in Asia, 662 ; the number of tents, 20,000 ; rifles of various systems, 180,000 ; small arms, yatagans, and pistolets belonging to the irregular cavalry, 200,000 ; silver-mounted pognards and sabres used by the Circassians, 13,000 ; besides stores of gunpowder and a stock of ready-made cartridges exceeding half a million pounds."

So far, this is very satisfactory to those who have desired the question of Jehovah's land to be raised by the overthrow and dismemberment of the power holding it. Turkey is overthrown, and this and other questions are coming to the front. The conditions of the treaty signed by Turkey have not yet been promulgated officially. They do not particularly concern the watchers of the signs of the times, except to notice that they are of a sort to keep Turkey in the ditch into which she has been thrown. Almost the whole of European Turkey is blotted out by the creation of a cluster of minor self-governing states, which will be virtually Russian ; and an extensive strip of Asiatic Turkey is added to Russia, comprising Batoum, Kars, Bayazid, and Ardahan. Then Turkey undertakes to pay a large sum

towards the Russian war expenses, which she cannot do without virtually mortgaging her remaining territories.

But it is not yet quite certain that the war will not be renewed, not exactly between Russia and Turkey, but in a new phase, with Russia and Turkey ranged as allies against England and possibly Austria. There is to be a Congress of the European powers to consider the treaty concluded between Russia and Turkey ; at least endeavours are being made to bring about such a Congress. If it is held, there is an extreme probability of disagreement ending in war. If it is not held, the disagreement that prevents the meeting will probably be sufficient to bring on hostilities. The cause of disagreement lies in the fact that the new treaty establishes a state of things inconsistent alike with the interests of England and those of Austria. Russia, retaining her military positions in Turkey till the Congress is over, declares that, while willing to consider European interests, she will defend the vital results of the war at the point of the sword, that is, that she will consent to no alterations that will tend to restore the power of the Turk. A peaceful patch-up may result from the pressure of circumstances. England cannot fight Russia alone, and then Austria is the only one power at all inclined to help her, but she is not to be depended on, as her interests are about as much on one side as on the other. Out of this may come a peaceable accommodation for a time. This peaceable interval has always been anticipated as probable and seemingly necessary—(See *Prophecy and the Eastern Question*, pp. 26, 38 ; also *Christadelphian*, May, 1877, page 232), that England might be established in Egypt and Syria, in the position in which the Russian descent on the mountains of Israel and the Lord's first appearance on the political scene find her. Such an interval may be reached if the Congress should abandon the idea of Turkish resuscitation, and accept and make the best of the situation as it now exists. There is an apparent disposition in this direction. The St. Petersburg correspondent of the *Daily News* refers to "news from foreign sources, announcing that Austria, as well as England, was preparing to maintain in the Congress that, as in the condition in which the Ottoman Empire is

placed by the treaty of peace with Russia, that empire really cannot exist, one of two things is necessary; either that Russia should considerably reduce her conditions, or that *the Ottoman Empire should be entirely swept away and replaced by a completely fresh state of things.*" In that case, says the correspondent, "the partition of Turkey is really the question that is to be brought before the Congress." As Russia has declared her determination to abide by her conditions, it is possible the second alternative indicated in the italic words above may be accepted as the basis of the settlement attempted by the Congress. This would be more in harmony with the desires and expectations created by the prophetic word.

THE PROPOSED ACQUISITION OF EGYPT BY ENGLAND.

One feature of this proposed "completely fresh state of things" is very distinctly looming, and that is the acquisition of Egypt by the British power. The proposal is fairly launched as a practical project of current diplomacy. It meets the newspaper reader in a variety of shapes. First, the moderate *Daily News*, which never discusses a matter while it is in the region of rumour, but waits till it becomes an officially recognised question, remarks:—

"Among the many questions which the Congress will have to consider must assuredly be the future condition of Egypt. We are not now speaking of Egypt as the philanthropist or the ambitious politician or the scholar might desire to do, but only of the country across which the Western world claims a right of way in permanence. Turkey cannot be relied on any more. She will not have the power to enforce what we may call a Western policy in this respect: she would, perhaps, not have the will even if she had the power. If Egypt should remain a vassal State of the Ottoman Empire, it can only be as some of the lesser Indian States, before the policy of Lord Dalhousie, were the nominal vassals of the King of Delhi, himself only a shadow, having on his head but the likeness of a kingly crown. In that case, or in any other, it will be necessary that the Powers more especially interested should endeavour to bring the Congress to sanction some arrangement for the security of the Suez Canal, and for giving Egypt a fair chance of prosperous development.

And again: "England is hampered by persistency in declarations suitable to a state of things which has passed away. Before long, and even now, it may be more important to her that the waterway through the Dardanelles, the Sea of Marmora, and the Bosphorus to the Black Sea should be open to her ships of war, than that the reverse route to the Mediterranean should be closed to the Imperial navy of Russia. This, however, is a question which may fairly be left to the deliberations of the Conference. Though a British interest, it is also a European interest, and the interests of the Mediterranean nations, and of the countries of whose commerce the Danube is the highway, are identical with ours. In substance we may say the same of Egypt. Instead of trying to keep some show of authority in Turkey, and being alarmed at the too complete independence promised to Bulgaria, it is our business to separate whatever in the Turkish Empire has life from the body of death to which diplomacy has tied it. The rupture of the bond which connects Egypt with Turkey, and possibly its deliverance from its present ruler, are English interests of a pressing character. But they are the interests also of all the Mediterranean nations which trade with the East. There is not the slightest likelihood that we should stand alone in enforcing them. The antagonist is more likely to be lacking than the ally if we keep within the bounds of a reasonable self-interest."

The Paris correspondent of the *Times* says: "It is also certain that all European statesmen now recognise the necessity of freeing Egypt from the double vassalage she would henceforth undergo, and that England, in effecting this, will encounter no refusal from any quarter provided she acts in accord with those Powers who acknowledge the necessity of common action."

The *Liverpool Mercury* has the following article on

"THE FUTURE OF EGYPT.

"It would certainly be an extraordinary political event if the ancient kingdom of Egypt should come into the hands of England with the assent of the Turkish Government, of the Khedive and people of Egypt, and of the whole of the nations of Europe, including France, Italy, Germany, Austria and Russia. Yet the idea of such a change is now beginning to be prevalent in the public mind both at home and abroad. Almost the only question is whether the English Parliament, Government, and the people would consider it consistent with their honour and with the

permanent interests of the British empire to accept such a transfer of allegiance. In Germany this seems to be the growing idea as to the new arrangement of the affairs of Europe and the East. We are told that it is affirmed that Germany (that is, Prince Bismark), after having smoothed away part of the difficulties which had arisen between Austria and Russia, is now trying to induce England to dispel all apprehensions of a conflict with Russia by occupying Egypt under any form she pleases. The reasons urged on England for taking this step are these—'It is impossible,' they say, 'to reinstate Turkey. No Christian power could do it or would venture to do it. It is, therefore, impossible to curtail the limits of Bulgaria proposed by Russia, for this would imply either restoring Turkish rule or substituting that of Austria. Now, as the latter will not go to war, England could not do so instead of her on the mere question of the Bulgarian boundary. The same may be said of Asia, for Armenia cannot revert to the Turks. The possession of Armenia by Russia may menace the Euphrates Valley and Syria. In that case it is impossible for England to leave Egypt and the Suez Canal in the hands of the Khedive as the vassal of a state no longer able to protect anybody. The Russian acquisition of Armenia, therefore, imposes on England the occupation and effective protection of Egypt. This course has but one inconvenience. Germany, Russia, and even Austria, would eagerly consent, which is certainly a great compliment to the Government of England. 'France, it is true, would be displeased, but only through prejudice; for she has no real interest there,' except in the Suez Canal, which owes its prosperity to the commerce of England, and would be greatly benefited by the introduction of a free English Government into Egypt. 'At this moment she would not lift a finger to prevent it. A year hence, moreover, France would perceive that she has no interest in Egypt,' except that above-named, 'and that it would be better for England to have it than the Khedive. It is to the advantage, therefore, of England and of the world, that England should assume the protectorate of Egypt, whose creditors, 'victims of the Khedive's bad faith' and extravagance, 'would not be the last to applaud such a resolution. England must in some way, by the virtual possession of Egypt, protect her highway to India, and thereby at the same time contribute to the conclusion of a durable peace, and one satisfactory to her.

"If we can obtain Egypt on honourable terms, and by a purchase which would satisfy both the Turkish Government and the Khedive, there can be no doubt that the transaction would be very beneficial to

England, to India, to Australia, and to all those vast regions, both in the East and the West, which are and will be in future connected with each other and with this country by the Suez Canal. We have been assured by perfectly disinterested witnesses, who have resided in Egypt for the last ten or twelve years, that the whole of the Egyptian people (with the exception, perhaps, of the Turkish office-holders) are extremely anxious that Egypt should be governed by England, and that they look to the accession of Queen Victoria, whose name is known and whose mild rule is appreciated, as their best hope of liberation from a tyranny which is scarcely endurable, and which leads to the continual waste both of property and human life upon the most contemptible objects. That the purchase and transfer of Egypt to England would be an immense advantage to the former cannot be doubted, and it certainly would be a great advantage to those vast interests by which this country is connected with the boundless regions of the East."

The *Daily News* Paris correspondent says:—

"I have reason to think that, should circumstances lead England to take possession of Egypt, France—so far from protesting—would rejoice. The Government of the Khedive is an abomination, and French statesmen feel that the exploration and development of Central Africa, which would add to the riches of the whole world, and benefit France proportionately, is a work which England alone can achieve."

The *Times* correspondent in the same city has the following:—

"The few lines you published yesterday relative to the proposed occupation of Egypt by England, have, as might be expected, given rise to much comment here. This question has been since the commencement of the Eastern crisis, one of those which, so to speak, float in the air, of which everybody has a presentment, and which nobody openly broaches. The impressions I communicated to you yesterday appear to have had the effect of bringing a subject into open discussion, which hitherto had been a matter of confidential surmises and mysterious rumours. I was, therefore, not surprised to find it discussed everywhere, but I was much struck by what I heard from a very enlightened and patriotic French statesman, whose opinions have already often surprised me by their practical character. 'We know perfectly well,' he said to me, 'that sooner or later England, if she does not wish to expose herself to the charge of the greatest imprudence, must take Egypt into her exclusive custody. We know that it is impossible for her to confide to any one the protection of practically her

sole route to India. We cannot think that she would leave the protection and security of that route to Egypt, who is protected by Turkey, who, in turn, will be protected by Russia; we can be under no illusion, therefore, on this head. Well, our conviction being that the thing is unavoidable, that England must take measures for the security of her highway to India, the sooner it happens the better for everybody, ourselves included. We have no real interests in Egypt, it is true; but we have prejudices which are sometimes more obstinate than interests. On the other hand, we know that England must act promptly unless she wishes to encounter greater difficulties. Well, not only do I think it would not prejudice the Franco-English understanding, but I believe it would make that understanding, not more probable, but more possible, and thereby give us an additional chance of peace with our neighbours. As soon as France thinks she sees in England a power desirous of Egypt, she will suspect her and believe her own interests threatened and betrayed, for there are people who even said we were betrayed when England bought the Khedive's shares; but when once they see Egypt taken and better governed, the lands which the Viceroy so criminally despoiled restored to the fellahs, Abyssinia protected against impotent ambition, and Egypt an honest country, France will be the first to rejoice at so fortunate a transformation, the first to profit by it, and the first to see that henceforth there is such a community of interests between her and England that their alliance will become more logical, more indispensable. This is why I wish the thing to be done and that speedily. It is said, indeed, that Germany will thereupon seize on I know not what; but everybody knows very well that if Germany has a mind for anything she will take it whether England occupies Egypt or not. Some people, it is said, wish Egypt to become independent; but I hope this will not happen for the Oriental who would remain at the head of an independent Egypt, would irremediably embroil England and France, in order to profit by their discord."

The subject is also discussed in letters in the *Times*, from influential men, such as Mr. Brassey, who says:—

"The question of a British protectorate for Egypt has been raised inevitably by the fall of the Suzerain of the Khedive. To occupy Egypt would be no advantage to this country. It is a contingency to be contemplated only because we cannot allow any other Power to bar the highway to the East."

Even "a Liberal M.P." writes:

"In his famous despatch of May 4th, Lord

Derby was categorical only in his words regarding Egypt. He emphatically declared that any hostile operation against Egypt could not be tolerated by this country; and in making this statement without any qualification, he distinctly took Egypt under an exclusive British protectorate, *ad hoc*, wholly and entirely irrespective of all other European Powers.

If we do go, whether to a Conference or to a Congress, we go there, as regards Egypt, with this declaration as the distinct and clear expression of our determination not to allow hands to be laid by any one on Egypt.

"British protection has, therefore, been extended over her at a critical moment, and I am quite at a loss to see any grounds why England should at the present conjuncture recede from the declaration in question and complicate her position by introducing another Power into partnership.

"I am one who has not looked with satisfaction on the general line of action adopted by our Government. I regret that England did not act from an early stage in concert with the other Powers with the view of bringing pressure on the Porte. The Government, however, elected to take a line which necessarily isolated England. Let us not now commit the folly of foregoing whatever advantages may be consequent on such isolation. If it has left us somewhat out in the cold, it has still brought us to the threshold of the Congress free from entanglements. We are bound to no one. We have stood throughout the thick of the conflict in an isolated attitude—one apparently not understood by any party, hardly, I should say, even by ourselves always, but which, nevertheless, had this for it, that it was supposed to be taken up in sole reference to our own interests; and do not let us now abandon without rhyme or reason this position, to connect ourselves needlessly at the eleventh hour with interests we should be going out of our way to call in. It is absurd to think that the Porte in future will be the same Power it has been. The Sultan henceforth will be very much what Poniatowski was as King of Poland—a phantom monarch, the vassal of Russia executing the orders received from St. Petersburg. It is therefore essential in behalf of the interests which made Lord Derby so emphatically extend his protecting wing over Egypt that the ties of dependence which have hitherto bound the Khedive to the Sultan should be severed."

THE LAST ITEM OF THE PRE-ADVENTUAL PROGRAMME.

It is thus manifest that we are verging towards the next (and last) item of the pre-adventual programme of the latter days.

English occupation or protectorate of Egypt would involve a similar connection with Syria; for the object England seeks to realise in Egypt would not be attained without the restoration of the old connection between the pachalics of Syria and Egypt. That object is the placing of her Indian communications in a position of defence. Without an interposing territory between Russia and Egypt, that defence would not exist; and as this interposing territory is Syria, England in Egypt must include the Holy Land in her protectorate. In the present situation, it is a matter of political necessity which will work itself out in due time. The way seems preparing for it, in the disturbances which have broken out in Syria, as referred to in the following *Daily News* telegram:

"Reports that proceed from the Asiatic provinces indicate great probability of troubles and revolt. It is asserted here that a new Sultan, Hassen Haidar, has been proclaimed in Northern Syria, which is in revolt. The Government will have need of troops throughout Asia Minor and Syria to prevent the Empire falling in pieces."

The following article in the *Ormskirk Advertiser* indicates a preparation in another way:

"THE CLAIMANTS FOR PALESTINE IN THE COMING CONGRESS.

"The rapidly increasing influence of the Hebrew race in the countries of Europe is most remarkable. The wealth of Europe, to a considerable extent, may be said to be in their hands at the present time, and it is not difficult to perceive that their re-possession of Palestine, from which place for 1,800 years they have been banished, may be easier of accomplishment and a nearer event than many suppose. The Turkish power in the East is now a thing of the past, and we hear of steps being taken to give the Jewish nation the position to which they consider they possess a first claim. There are now 200,000 Hebrew Christians in Europe alone. One of these, a benefited clergyman in the diocese of Oxford, has addressed a letter to the Earl of Beaconsfield, Prince Bismarck, Prince Gortschakoff, Marshal MacMahon, and Count Andrassy, suggesting that their several governments should be instructed to bring before the Congress the claims of Hebrew Christians to the city of Jerusalem and the land of their forefathers. Referring to this, the writer says: 'We consider ourselves the legitimate claimants of the above-named

city and land. We long to enjoy our right to the cultivation of the myriads of acres of the waste places in that land. Let the great Christian Powers, now ruling by the providence of the King of kings and the Lord of lords, guarantee to us an autonomy, and we shall be ready to enter upon our inheritance, and take possession of it, either by allotment or by any other arrangement, according to circumstances, as the Ambassadors to the Conference may elaborate.'"

THE PROSPECT OF THE LORD'S RETURN.

Let England once take the Holy Land under her protection and the partial return of Israel will quickly follow as a matter of course. The Montefiore Scheme alone (which hangs on the nail, so to speak, cut and dried, waiting the settlement of the questions arising out of the war) would be sufficient to bring about that preliminary occupation of the land which takes place before the descent of the Russo-Gogian hosts to be smitten on the mountains of Israel; but there are other schemes, and, doubtless, the mere operation of British Imperial favour shining throughout the land would quicken other movements into life in the same direction. The completion of the survey of the Holy Land by the Palestine Exploration Society seems a providential preparation for such a time.

If it should be said that these slow prospects postpone our expectations of the Lord's return, it must be remembered that it is in the midst of these preparations that he arrives, and at what point of them is not revealed. He comes a considerable time before the destruction of Russian power in the Holy Land, though that is the first public manifestation of his presence in the world; because the saints are with him then, and their judgment precedes the display of power against Gog; but how long before, we cannot tell. It may be that the work of re-organising the national Israel and the work of setting the royal house thereof in order, may go on together, as hinted by Dr. Thomas in his chapter on Armageddon in *Eureka*, vol. iii. If so, the installment of England in Egypt and Syria will be of momentous import to all the saints. Even if it be not so, they cannot expect to have very long to wait after events have reached that point.

INTELLIGENCE.

BIRKENHEAD.—Brother Collens reports the immersion, on the 19th January last, of THOMAS R. ROBERTSON (15), son of brother R. D. Robertson; also that, on the 25th of the same month, THOMAS NATHANIEL PARKER (52), land agent, and ELIZABETH PARKER, his wife (uncle and aunt to sister Clara Parker), yielded a willing obedience to the requirements of the truth, since which time brother Parker has actively engaged himself in endeavouring to enlighten others by holding a class on Sunday afternoon, in the meeting room. There are thirty-four brothers and sisters in the ecclesia. Brother Collens adds:—"This intelligence should have been sent to you last month, but was delayed owing to a slight misunderstanding on my part."

BIRMINGHAM.—During the month, obedience has been rendered by the following: JOSIAH ERASMUS WALKER (46), manufacturer, formerly a member of the Church of England; SAMUEL SHEPPARD (36), farmer, formerly member of a body calling themselves simply "Christian;" and AGNES JANE CRADDOCK (29), wife of brother Craddock, formerly Baptist. Bro. Walker, though carrying on business in Birmingham, resides at Water Orton, about eight miles out of Birmingham; and brother Sheppard resides at Curdworth, where he occupies a farm within about a mile and a-half of brother Walker. It is an interesting feature of both cases, that though near neighbours, they were unacquainted till they came forward together to obey the truth, and then discovered that they had been, for some time, studying the truth together, unknown to each other. Brother Walker was churchwarden at Water Orton Church, bosom friend of the clergyman there, and an active promoter in everything that concerned the welfare of the church. For a long time he felt there was an absence of reality in the system of things he was supporting. He sighed for a genuine faith, but had almost resigned himself to the impossibility of finding such a thing on earth, when the truth was brought under his notice by a relative. His wife (sister in the flesh to sister Mander) was the first to embrace and obey it. Afterwards, his own eyes were thoroughly opened and his heart moved by the living power of the word believed. The clergyman of the church of which he was churchwarden was troubled at the change; but could do nothing to interfere with it. In his distress he visited Canon Wilkinson, of Birmingham, to ascertain if nothing could be done to stop the progress of this troublesome Christadelphian heresy, which had carried away his churchwarden. The Canon is reported to have said that

Christadelphianism could not be confuted, as it was, in the main, a scriptural thing, or something to that effect. Brother Walker and brother Sheppard were finally brought into contact and acquaintanceship through the instrumentality of brother Killick, Inland Revenue officer, of Coleshill, near Birmingham, in the same district. Brother Sheppard's attention was first arrested by the pamphlet, *Prophecy and the Eastern Question*, which brother Killick advertised for gratuitous gift on application, some time ago. All are much encouraged at these fruits of labour in the Lord.

In addition to the distribution of \$6,000 *Finger Posts* from door to door (before spoken of), all the clergy and ministers of the town and district have been presented with a complete set of twelve through the post. The second collection makes this kind of testimony possible. The results we leave: they are not our business. One thing is our business—to do our duty in causing the light to shine, for a candlestick is not lit to put under a bed but to give light in the house. What matter if the testimony is rejected? It will be our own salvation if not theirs. Noah preached but was not listened to. His preaching was a duty for all that, and he was saved and his house.

The second collection has been set apart for a few Sundays for the Hymn Book Reduction Fund till the sum of £20 shall have been raised. It has also been resolved to reduce the question nights from once a month to once a quarter.

The Sunday evenings during the month have been occupied as follows:—March 3rd, Mount Sinai.—(Brother Roberts.) March 10th, Mount Zion.—(Brother Roberts.) March 17th, Conquest of Syria.—(Bro. Roberts.) March 24th, Prophecy.—(Bro. Hadley.)

BRISTOL.—Brother Baker writes, "We have been gladdened during the past month with the prospect of a visit from brother Ashcroft; and, since his arrival and lectures, we have been delighted and cheered at such a signal triumph of the word of truth over error and superstition as has taken place in his case. It being his first visit (but we hope not the last, if the Master tarries), every effort was made to secure him listeners. To that end the streets were well placarded, and also 1,000 cards distributed around the places of meeting. Unavailing invitations were sent to about sixty of the most popular "revs.," inviting them to hear him. Brother Ashcroft arrived in Bristol from Taunton on February 28th, and took tea with the brethren and sisters. A few interested strangers were present, to whom bro. Ashcroft particularly addressed himself on the narrowness of the way. On March 1st he lectured on "The Christadelphians, Who are they?"

A true account of them. What they certainly are not, and what they really are. Their attitude towards the Sects of Christendom; What is it? And can they justify it? A sample of the arguments which induced me to join them." On Sunday morning and evening March 3rd, on Why I left the Ministry, &c., to very good audiences. The people appeared very interested at the earnest way in which the lecturer spoke. The occasion was used for distributing a good many of the "Finger Posts." Sunday, March 10th, Brother Chandler lectured on the great salvation to a fair audience.

CHELTHENHAM.—Brother Gale reports, "On January 5, we had the pleasure of immersing into the saving name Mr. B. COLLETT tailor, of Tally Ho, near Andoversford. On March 1st, Brother J. C. Phillips, of Tewkesbury, gave us a lecture on the Catacombs of Rome, and the lessons which may be drawn therefrom. On March 7th, Bro. Ashcroft lectured on The Christadelphians, who are they? &c. We had a few strangers at each lecture.

DERBY.—Brother Colebourn writes: "I have the pleasure to announce the following immersions, which took place here on the 8th ultimo, viz.:—EDWARD WELLS (39); his wife ANNE WELLS (35); and SARAH BURLEY (48). The obedience thus rendered by them is the outcome of patient and persistent searching into the word of truth during a period of eighteen months. Brother and sister Wells were formerly members of the Church of England, but having been convinced of the unscriptural nature of the doctrines held by that community, they have decided to renounce them and to embrace in their stead the pure Bible teaching of the things concerning the kingdom and the name. We thank our Father for this success, and take courage."

DUDLEY.—Brother Blount reports that during the month of January, Miss ALLEN (38), and MARIA SMITHERMAN (19), were united by immersion to the saving name, and now can rejoice in the hope of seeing him who has said "I will return." He further reports the removal of sister Harriet Clements to Newark and sister Lewis to London.

EDINBURGH.—Brother W. Grant writes:—"It is my pleasing duty to announce three cases of obedience to the faith, viz.: March 1st, ELSIE ANDREW (18), daughter of brother and sister Andrew; CATHERINE SMITH (16), daughter of brother and sister Smith; and on March 12th, CATHERINE DURIE (16), daughter of sister Durie, of Leith. Although young in years, they all made a very intelligent confession of their faith. They have had the advantage of having been trained up in the way they should go, and now they have manifested that they have no desire to depart from it, but to continue in it in a more honoured, more privileged, but more responsible aspect. On 24th February we had a visit from brother Robertson, of Glasgow, who ex-

horted at our meeting for the breaking of bread, and in the evening lectured on the subject aftermentioned. Our lectures since my last communication have been as follows:—January 20th, The life that now is, and that which is to come. 27th, The sufferings of Christ, and the glory that should follow. February 3rd, The present war: its place in relation to prophecy. 10th, The divine solution for present mis-government; 17th, The occupation of the redeemed in glory; 24th, The gospel an invitation to share the glories of Christ's reign. March 3rd, Paul's mission and its fruit. 10th, The evidence of Scripture showing that the righteous do not at death immediately pass into glory. 17th, The hell of the Bible not the hell of popular belief."

FROME.—Brother Hawkins reports a visit from brother Ashcroft, who lectured in the meeting room on Sunday, February 24th, and in the Temperance Hall on Monday the 25th inst. Subjects, The gospel of the first century contrasted with the gospel of the nineteenth century, and The ministry of the modern pulpit, its doctrine and practice. The attendance was as good as we could expect, but we must leave the results, believing, if we cast our bread upon the waters, we shall find it after many days. The brethren from Radstock and Bradford-on-Avon were present on the occasion."

GLASGOW.—Brother John Leask writes, "Since we last wrote you, we have the pleasure to announce the undernoted additions to our number. The first is that of bro. JOHN BRECKENRIDGE, who has thought fit to follow in the footsteps of his sister's wife in leaving the Stockwell Street (now Eglinton Street) meeting, and joining himself to ours, breaking bread with us for the first time on Sunday 27th January. The second is Brother Jarvie, from Aberdeen, but, being on the railway, may only be here for a short time. Other four have also been added from Montrose, viz., brother and sister Johnstone and brother and sister Lang, whose employment has brought them thither. I may here state that brother Maxwell has also had to remove from Montrose, and is now alone in Kinghorn, in Fife. His sister wife, however, will be with him shortly. The remaining five lectures, pertaining to the course of eight, alluded to in last communication, were duly delivered, and are as follows: January 20th, The kingdoms of this world in relation to the kingdom of God.—(Brother Robertson.) January 27th, The conditions on which God offers salvation to mankind.—(Brother McClelland.) February 3rd, The Christians of the nineteenth century ignorant of the gospel of the first.—(Brother James Nisbet.) February 10th, The earth the future and only abode promised in the Bible to the saints.—(Brother Thomas Nisbet.) And, on February 17th, Risen with Christ; what it is now, and what it shall be hereafter.—(Brother Robertson.) As also

hinted in last communication, the Sunday following these lectures was to be devoted to the answering of questions upon the subject delivered by Brother Charles Smith, of Edinbro', which questions had to be handed in writing not later than Sunday, 17th February. Quite a number of questions were asked, and, of course, of the usual character. They were very satisfactorily answered by brother Smith to a very good audience. We had a lively exhortation from brother Smith in the forenoon, which we hope was not given in vain. The other lectures up to date are:—March 3rd, What is man? Mortal or immortal?—(Brother James Nisbet.) March 10th, The Coming of the Lord.—(Brother Thomas Nisbet.)

GRANTOWN.—Brother James Grant writes: "WILLIAM ROBERTSON (47), brother in the flesh to brother James Robertson, of this place, was baptised into the name of Christ, in the Spey, at Grantown, on the 16th of February. He was, prior to his return to his native country from America, eight years ago, connected with the Baptists, with whose views, however, he did not feel quite satisfied, and since coming home he remained neutral until lately. He resides in Insch, where he is engaged as a crofter and shoemaker. He has no one there with whom to fellowship, but we hope the social vacancies of his isolation will be profitably filled up with the contemplative society of those dead, yet speaking, prophets and apostles, who are better than the best of mere worldly companions."

GREAT BRIDGE.—Brother Stanley writes: "I beg to submit to you for insertion in the *Christadelphian* a synopsis (which I know is all you can find space for) of our recent operations and their results. We have, after many efforts, obtained excellent accommodation for the promulgation of the truth, by securing, on lease, the Odd Fellows' Hall, Great Bridge, in which our services were inaugurated on Wednesday evening, January 23rd, by a lecture from brother Roberts, on The second appearing of Christ. Followed by another from brother Meakin on the following Sunday, January 27th, on The Promises made to the Fathers; our subsequent lecturers being, brothers Bishop, Shuttleworth, Carter, Meakin (two week-evening lectures), Taylor, and Shuttleworth, with a good attendance on each occasion. We have also sought to put ourselves in a proper ecclesial and working attitude by appointing managing, presiding, and examining brothers, and by making other arrangements, as we trust, for the best. Our number has been increased by the baptism, at Birmingham, on Thursday evening, March 7th, and reception to fellowship, on Sunday afternoon, March 10th, of ELIZABETH HOLLIER (44), formerly Wesleyan, and wife of brother Hollier. LYDIA ELIZABETH WHITE (34), formerly Wesleyan, wife of

brother White; and WILLIAM HENRY HARDY (16), pupil teacher, and son of brother Hardy, additions which have caused us much joy. I may also briefly add that we have commenced a Sunday morning school at the hall, for the reading and exposition of the Scriptures, and for the answering of questions on Biblical subjects. We have a very pleasing attendance of interested and inquiring youths, and adults, besides children. "Save now, I beseech thee, O Lord! O Lord; I beseech thee send now prosperity."

HALIFAX.—Brother Dyson writes:—"Since my last communication, the following lectures have been delivered. February 3, The teaching of the Old and New Testament concerning Jesus Christ, shown to be at variance with popular belief.—(Brother W. Thomas.) February 10, The future rulers of the world, who are they? their character and the nature of their rule.—(Brother J. Briggs.) February 17th, The way which they call heresy.—(Brother R. Smith.) February 24th, What is death? How did it enter the world, and when will it cease?—(Brother C. Frith.) Death has laid his hand on one of us—sister Holgate—who died on February 14th, after a short illness, and was interred on the following Saturday. She passed away in a lively hope, clearly and scripturally expressed, of a resurrection unto life at the appearing of the Lord. We now number fifty-eight. We continue to labour on in the good work of exhorting each other, and of holding forth the word of life, trusting that through our humble instrumentality others also will be saved."

HINCKLEY.—See Leicester.

JEDBURGH.—Brother Marr writes: "Bro. Alexander, of Stow, visited us here on the 2nd of February, and assisted HARRIET MARR, my wife, to put on the robe of righteousness, of God's providing, by immersing her in water, upon her profession of believing the gospel of the kingdom of God, and the things which concern the anointed Jesus."

LEEDS.—Brother W. H. Andrew writes:—"I have pleasure in reporting the obedience of Wm. GEORGE HAYES (26), husband of sister Hayes, pointsman, formerly neutral, who was immersed into the saving name on March 2nd; also that, on March 17th, sister GAUNT was received into fellowship. We look for further fruit of our labours, as there are some who, though still 'aliens from the commonwealth of Israel,' attend our lectures, and also the Bible class regularly, and are evidently deeply interested in the things concerning the kingdom and name. We get a much better attendance of brethren and sisters at the Bible class than we did at one time, owing to a change we have made in the mode of conducting it, which makes it more instructive and interesting."

LEAMINGTON.—By request of the brethren

at this place, brother Shuttleworth went over from Birmingham on Monday evening, March 11th, for the purpose of being present at a lecture to be delivered by Edward Hines, Esq., on "The identity of the British nation with lost Israel," with a view to putting questions at the close, in accordance with the advertised invitation of the lecturer. The lecture was delivered under the presidency of the Mayor, and was attended by a very large and respectable audience, who filled the building in every part, notwithstanding a charge of admission. When the lecture was concluded, there was no time for questions, and bro. Shuttleworth, instead of attempting to put any, invited Mr. Hines, in the presence of the audience, to publicly discuss the question with brother Roberts. Mr. Hines at first said it depended upon whether the gentleman proposed was competent, and what his surroundings were. He then excused himself, on the ground of his numerous lecturing engagements reaching some weeks ahead, amongst which he mentioned an appointment for Birmingham. He was then asked if he would debate the question at all when he came to Birmingham, or at any other convenient time. Mr. Hines replied again in an evasive manner, whereupon a gentleman in the audience, who had heard him in the afternoon challenging anyone in Leamington to impeach his position, and, not being satisfied with his non-acquiescence in the proposal to hold a public debate, offered to accompany bro. Shuttleworth to the vestry, and to see Mr. Hines privately. The two went, and succeeded in getting an interview. They did not succeed, however, in inducing Mr. Hines to consent. Mr. Hines said he was "not qualified" for debating; that it was not his forte; that God had not blessed him with gifts in that direction. So the matter ended. The brethren then considered how the opportunity could best be turned to account, so they made immediate arrangements for a reply to be given by brother Roberts on the following Monday, March 18th. The Mayor being previously engaged, the consent of the deputy-Mayor was obtained to take the chair, and a charge was fixed for admission, under an offer to give the entire proceeds, with expenses undeducted, to a local charity. Advertisements and posters were issued, and a large and highly respectable audience were thus brought together in the Public Hall, Leamington. The deputy-Mayor, Mr. Middleman, J.P., briefly introduced brother Roberts, who proceeded to discourse on the subject of the Ten Tribes. He spoke for nearly two hours, and obtained a very attentive hearing. He traced the history of Israel from the beginning, and quoted prophecies bearing on the question of the dispersion and history of the Ten Tribes to the present time. He showed the unscriptural character of the

distinctions insisted upon by Mr. Hine, and then took up Mr. Hine's "proofs" and "identifications" *seriatim*, so far as the time would admit, showing that they were no proofs or identifications at all, but the contrary, when understood with reference to the context in each case. He made use of a variety of arguments to show that Britain had no connection with Israel. He showed the true future in store for the Ten Tribes, according to the prophets, and pointed out the pernicious character of Mr. Hine's doctrine in obscuring the true doctrine of the kingdom of God. The deputy-Mayor, in awarding a vote of thanks, said he would have been much better pleased to have seen Mr. Hine on one side of the platform and Mr. Roberts on the other. Mr. Roberts replied that it was not his blame that it was not so, and explained the circumstances.

LEICESTER.—Brother Yardley reports:—"The brethren having determined to set apart an evening for the answering of questions, and brother Roberts being with us on the 17th inst., we embraced the opportunity of commencing this special work, knowing it had proved beneficial in other ecclesias. The result far exceeded our expectations, the central hall being filled with an interested audience." Brother Collyer writes:—"After the morning meeting, two of us went to Hinckley—brother Yardley and myself. The attendance at our meeting was not large, but a good few of earnest looking people gave the utmost attention to our reasons for becoming Christadelphians, and for believing in the gospel preached by Jesus and the apostles. May it please our Father in heaven to give repentance unto life to some of these sons and daughters of Adam in Hinckley. Next Sunday (d.v.) brother Weston joins me in the work at Hinckley."

LINCOLN.—The meetings organised here by the Nottingham brethren have been in due progress for the past several weeks, with encouraging results. Lectures have been delivered by brethren Ashcroft, Hodgkinson, Richards, Shuttleworth, Sulley and perhaps others. A steady and earnest audience has listened, and fruit begins to show itself. Several are reading and manifest deep interest in the great matters to which their attention has been called. The effort in its present phase, at all events, was brought to a close on March 13th, 14th and 15th, by two lectures and a question night by brother Roberts, of Birmingham. A brother and sister, getting to know of the Lincoln effort, through the *Christadelphian*, volunteered to propose this arrangement at their own expense. Brother Sulley, of Nottingham, presided at each meeting. The first lecture was on the subject of immortality, considered from a scriptural and a popular point of view. The second lecture was on the kingdom and

the signs of the times. On the third night, the meeting was thrown open to oral questions, subject to the following rules.—1.—All questions must relate to the subjects spoken of in the lectures. 2.—Only one question must be put at a time. 3.—The putter of the question must not occupy more than two minutes in putting it. 4.—No gentleman shall be at liberty to put more than three questions, unless there be no other person in the audience desirous of putting one. 5.—The meeting must close not later than ten. Under these rules, which were found to work well, the whole evening was occupied. Many questions were put and answered, more or less, to the satisfaction of the audience, with some exceptions. Almost every phase of the truth was touched by the questions. The audience (about 200) was deeply attentive and manifestly in earnest. Indeed, it has been a rare occurrence to have the truth so respectfully and earnestly considered as it was on this occasion. Several persons are aroused and anxiously investigating whether these things are so or not. One of them, **RICHARD WRIGHT** (45), chemist, originally an earnest sectarian, but for many years neutral on account of his inability to discover a foundation for confidence in sectarian theology, yielded obedience to the truth during the stay of brother Sulley and brother Roberts. He was immersed by the former, in the presence of the latter, on the 18th ult., at the public baths, after giving unexpectedly satisfactory evidence of his apprehension of the first principles of the oracles of God. He is the first fruits to the truth in Lincoln. There is a favourable prospect that he will shortly be joined by others, and that an ecclesia will be formed.

LONDON.—Brother Elliott writes: "I am glad to be in a position to record two additional cases of obedience to the gospel of Christ, in the persons of Mrs. G. F. **THIRTLE** and Miss **ROSE THIRTLE**, mother and sister of brother Thirtle, of this ecclesia; both of them having been immersed on Sunday evening, March 10th. Sisters Thirtle previously belonged to the Baptist denomination. I have likewise to notify the removal to London, of brother James Scarfe, from Dudley, who meets with us at Upper Street, and of sister Lewis also of Dudley, to Twickenham, near London, who will likewise meet with us when occasion permits. The lectures here for the month of March are as follow: March 3rd, The Gospel of the Kingdom of God as set forth in the Psalms.—(Brother A. Andrew.) March 10th, What shall we do that we may inherit Eternal Life?—(Bro. J. J. Andrew.) March 17th, The nations of the earth in the age to come—how and by whom will the governments be administered?—(Bro. Boshier.) March 24th, The healing of the nations: the nature of their disease and

mode of cure.—(Brother J. J. Andrew.) March 31st, The prophet like unto Moses.—(Brother K. Elliott.)"

MANCHESTER.—Brother W. Smith writes;—"It is with pleasure that we acquaint the brethren of the return to fellowship of all the brethren and sisters, with the exception of two, who went out from us last August. We broke bread together on Sunday afternoon, February 24th, and it is our hope and prayer that this re-union will be to the benefit of the truth in this city." [The division thus happily terminated was caused by the no-will theory which is now seen to be erroneous.—EDITOR.]

MONTROSE.—See Glasgow. The removals referred to have taken away to other places the few brethren and sisters who were in Montrose.

NEDDEKTON.—Brother Samuel Briggs reports:—"On Wednesday, March 6th, **ELIZABETH PRATT** (21), living at Morpeth, formerly Presbyterian, was assisted in putting on the glorious name by being baptized into the death of Jesus. She has been examining into the truth for some time past, and though she has had to encounter opposition from various quarters, she nobly resolved to walk in the path of obedience, after making an intelligent confession of "the faith." In another letter brother Briggs states that the closing of the pits, and the departure of the colliers to other places, will probably compel him to shut up his store, and remove to another place (probably to Leeds).

NOTTINGHAM.—Brother Kirkland writes:—"Since our last report, we have had two additions by obedience to the truth. **SORHIA JEFFRIES** (49), formerly Free Church Methodist, who was baptized into Christ, December 24th, 1877; and **HERBERT FIDLER** (19), the son of brother Fidler, who put on the saving name by immersion January 14th, 1878."

ORMSKIRK.—Brother Garside writes:—"I am still alone in Ormskirk, but, if anything, I think the sky is a little clearer. The course of events, together with the distribution of a few copies of "Eastern Question," &c., have awakened the interest of a few. But the fog is very dense, and the darkness intense, and it seems as if the Sun of Righteousness alone could dispel it. What an interesting article the leader in to-day's *Daily News* is, showing the utterly hopeless condition of that system of rottenness, the Ottoman Empire. Of course, you have read it; it is very encouraging."

PETERBOROUGH.—Brother Hodgkinson reports the immersion into the mystical body of Christ, on Sunday evening, March 3rd, 1878, at Peterborough, **MRS. ANN PYLLE** (30), of Yaxley, formerly Church of England.

SHEFFIELD.—Brother Boler reports another case of obedience to the one faith,

preached by Christ and the apostles. GEORGE ALBERT WILSON (38), formerly Church of England, electro and silver engraver, who became a constituent of the one body of Christ, on February 23rd, in putting on the sin-covering name of Jesus, the anointed of God, by immersion in water. Brother Wilson has been interested in the truth about eighteen months, during which time he has been a constant attendant at the Sunday evening lectures. The brethren have been cheered and strengthened by a visit from brother Ashcroft, on Sunday, February 17th. He met with them in the morning to remember our absent yet early expected Master. He gave a very strengthening and comforting exhortation. He also lectured twice that day, once in the Lower Albert, at 2.30 p.m., to a very respectable and attentive audience of about 200 people, the subject, The modern pulpit, &c. Brother Ashcroft gave them to understand in a very decided manner that he had not left the ministry without some very good scriptural reasons for doing so. The greatest satisfaction prevailed, and although it was Sunday, yet the audience gave applause by clapping their hands and stamping their feet, as soon as the lecture was finished. The second lecture took place in the brethren's meeting place, The People's College. It was nicely filled with most silent listeners, to hear brother Ashcroft tell, in an unmistakable manner, of things which are supposed to be in the Bible, but cannot be found there, and things there which religious people generally are not aware of. It was an excellent discourse, and the congregation was very much interested. On the following Sunday, February 24th, brother Collyer, of Leicester, lectured on the political character of the gospel of Christ. It was a very good lecture, and definite.—Brother Boler also records the death of brother Elias Hall, who suddenly fell asleep on Monday, March the 4th. He was in his garden only a few minutes before his death. Brother Hall was a sufferer from bronchitis, and on account of the great distance at which he lived from the ecclesia, he seldom had an opportunity of meeting at the table.—The lecturing for the past month, in addition to brother Ashcroft's and brother Collyer's, has been as follows:—March 3rd, Immortality (brother Skinner); March 10th, Hell (brother Boler.) Sister MARY ALLEN, of Whitting Moor, was immersed at Sheffield, February 9th. The address of brother and sister Smither is 319, London Road. Brethren have sometimes wanted to call on them, and could not find them out. They are at all times pleased to see a brother passing through, and to have him spend the night with them, if he prefer that to an hotel.

SHREWSBURY.—Brother Thomas Rees reports: "We are four now breaking bread

in Shrewsbury. On March 3rd, we were five, as brother Owen, of Bishop's Castle came to pass the Sunday with us. It was the first time we had the pleasure of meeting brother Owen, and we were well pleased with one another. I think where brethren are few in number and have to maintain a constant fight for the truth, there is much more love than where they are many and leave the fight of the faith to a few gifted brethren. A visit from a brother or sister is a matter of rejoicing. The next best thing is a letter, but the great fault of them is they are always too short, although some of them are three or four sheets, yet closely written. The event of each month is of course the coming to hand of the *Christadelphian*, which is looked for anxiously. When at last the treasure arrives, every line is eagerly coned, the news duly commented on and when it is all read, carefully put by for further service if need be. But the feeling is, how pleasant it would be to have it every week instead of every month."

SWANSEA.—Brother A. W. Goldie reports the immersion of JOHN REES, formerly Baptist, which was overlooked last month. He also writes: "We have had the pleasure of receiving back into fellowship, brother John Morgans, of Skewen, near Neath, who was immersed at Swansea about eleven years ago, but removed to Skewen some years since and was there captivated by the 'Free Life' theory. Further thought on the subject has shown him the erroneousness of that and some other doctrines taught by the 'Renunciators,' and the result was a letter from him regretting that he 'had left the old fold' and expressing a strong desire to have a re-union with us. He was received into fellowship on Sunday, Feb. 24th. We have also had a very interesting case of immersion in the person of SAMUEL BIRD (73), formerly Baptist, who though advanced in years seems to have few of the infirmities of age, except partial blindness, which prevents him reading by gaslight. Notwithstanding this deprivation, he seems very intelligent in the faith, and with bro. John Rees, who belonged to the same church, rejoices much that he has been delivered from the darkness and superstition of 'orthodoxy,' into the glorious liberty and light revealed to the children of the Anointed One."

TAUNTON.—Brother Veysey writes: "On Tuesday, Feb. 26th, brother Ashcroft gave his interesting lecture on The Doctrine of Salvation as taught by the Prophets, the Lord and the Apostles, &c., why I gave up 'Rev.' and its emoluments, at the Assembly Room. The company was not large but interested. On Wednesday, Feb. 27th, he delivered a second lecture at the Castle School Room, on Why I became a Christadelphian. May blessing result."

TEWKESBURY.—Brother E. M. Osborne writes :—“The brethren of this place have been strengthened by a second visit from brother Ashcroft, of Birkenhead, who lectured on Tuesday and Wednesday evenings, the 4th and 5th of March. Although the audiences were not so large as could have been wished, those present paid great attention to the truths advanced, which it is to be hoped may find an abiding place within their hearts. I am unable this time to report any further addition to our small number, but we have hopes of one or two who appear to be very much interested. We can but sow and water the seed of the kingdom, and God will give the increase. We find the addition of brother Phillips to our number a great acquisition, especially in the lecturing department. Brother Bosher, junr., on his usual journey, stayed with us on Sunday last, March 10th, and lectured in the evening.”

CANADA.

BURFORD.—Sister Mrs. Lloyd Jones writes :—“It is my painful duty to inform you of the death of my dear mother, Mrs. F. G. Millar, on the 14th of January, in the 66th year of her age, of inflammation on the lungs. She was only ill a few days. It is a sad blank to me, her only daughter. She and I, of all our relations, are the only believers. We have been in the truth fourteen years, and broke bread together every Sunday. Our homes are very near, and we rejoiced in the truth with one another. The *Christadelphian* was a great source of comfort to her. She always hailed its coming with joy. We read it together, and watched the signs of the time. The last number I received on the day of her funeral, and how I wept over it. The Sunday morning (on sister Jones's death at Birmingham) seemed expressly for me, it was so consoling. How different my feelings would be if I had not the blessed hope that the time is near when we shall meet again. I do not sorrow as those which have no hope.”

HAMILTON.—Brother Bolingbroke writes :—“Several of the ‘revs.’ are getting very shaky on the eternal torment question. Were it not for the ‘loaves and fishes’ I believe they would come out still more plainly. I do all I can at present (in the absence of a public hall) to advance the truth, by inducing many who hold influential positions in the world (not a few of the clergy included) to give these things a serious scriptural study by either loaning or giving copies of such works as I think most suitable. The few of us who have kept ourselves clean from heresy meet at my house every first day for communion and edification, awaiting a more favourable opportunity to proclaim the glad tidings of mercy and

redemption through Messiah, the Christ, should he delay his coming.”

NEW ZEALAND.

DUNEDIN.—Brother Holmes publishes a series of questions on the truth in the local papers, and then advertises the various *Christadelphian* publications as affording the answers, on which one of the papers remarks :—“Mr. Holmes, under the heading of ‘Bible questions for professing Christians,’ announces a number of religious works, well deserving the perusal of all who take an interest in the progress of religious thought and enlightenment.”

UNITED STATES.

WHITE PLAINS, MARYLAND.—Brother W. C. Shaw writes :—“Considerable excitement prevails here among the ‘revs’ and lay members of the apostacy since the truth was first planted in our community by the *Christadelphians*. They unanimously unite in anathematizing us as ‘infidels,’ ‘Sadducees,’ and ‘dangerous people.’ They sometimes call us ‘*Philadelphians*,’ by way of additional contempt, as if that word disparaged us beyond recall. Well, we are *Philadelphians*, and so may it be, for that word in the Greek (*φίλαδελφία*) only signifies brotherly love—which our Master has taught us to embrace.—(John xiii. 34.) We are undoubtedly ‘infidels’ in relation to their anti-scriptural notions, and ‘dangerous people to their system of hired ‘divines.’ But why are we so frequently and impiously called Sadducees? This remains a difficulty yet for me to solve. Indeed, were we to deny ‘the resurrection (*Ἐξ ἀναστάσει των νεκρων*)’ from out of the dead ones,” as Paul taught, and openly avow any disbelief in ‘angels,’ or even ‘spirits’ in their proper sense, we would then be obnoxious to the charge. But, seeing that all these things are believed, and largely maintained by us in written and oral dissertations, the reason for their slanderous assault upon the ‘truth,’ cannot be otherwise than, because *Christadelphians* deny the transmigration of supposed ‘immortal ghosts’ or hobgoblins to their fabled ‘Elysian fields.’—Notwithstanding, there may yet be a change for the better. All that we can do at present is to sow the ‘good seed’ amongst them, and wait patiently for the result. Several weeks since there was a ‘confirmation service,’ held in one of our ‘Protestant Episcopal churches,’ under the superintendence of the Bishop of Maryland, and knowing that he is a good scholar, well versed in the original languages, I felt anxious to propound to him a query on the dogma of ‘inherent immor-

tality,' which he presumes every human entity involves. Accordingly, I appeared before him, and initiated myself as an illiterate mortal, and then proceeded to speak as follows:—'Dr., Did God breathe an immortal soul into the first man, Adam?' Answer. 'He did.'—'Is it expressed in that passage?' Answer. 'It is.'—'By what words?' Answer. 'By breath of life.'—'Well, Dr., are not the original words *neshemet chayim*?' Answer. 'Well, yes.'—'Applied several times to beasts that perish?' Pauses. 'Remember, Dr.,' continued I, 'this inevitable fact confounds me, in reference to 'human immortality,' which I kindly ask you to solve. 'My dear sir,' said he, 'some of these things would better not be solved' (as if to say, they would endanger our passage to the 'Elysian fields.'). 'Again, Dr., does it not read, 'living soul,' from the Heb. *Nephesh chayiah*?' Answer. 'Certainly it does.'—'Well, are not the very same words attributed nine times to the lower order of creation?' 'Oh!' he amazingly exclaimed, 'I perceive that you are one of those wise men I have been informed of, who find out more than other people.' 'That is not the question, Dr., I introduced myself as an 'illiterate mortal,' and you promised to answer what I had to say. Now, tell me, am I right or wrong?' Refrains, but asks 'if man has no 'immortal soul,' where did he come from?' To this illogical interrogatory, nothing was more scriptural than to say, in reply, 'out of the ground.' 'Well, who made him?' 'Not your fancied 'Trinity of Gods,' I answered, 'but a multitude of them.—Elohim—by command and power of Ail—the Most High God.' 'Well, I do not wish to argue with you,' were his concluding words, and walked off. Now the reader of this intelligence must bear in mind that the writer is totally ignorant of the Hebrew Scriptures, save a very limited number of critical annotations from *Elpis Israel*, and other works of Dr. Thomas, which served as a foundation to the above said argument in defence of that Bible doctrine so amply set forth by our brother, who now 'sleeps in Jesus.' The 'Bishop' is a man of great intellectual ability; but had he been able to answer my queries effectually, he would unquestionably have done so. Let the 'orthodox' reader examine his creed, and place it in juxtaposition to the word of God, and if he find no reason to expel it for ever from his bosom it is because he loves and cherishes 'darkness rather than light.' To my unconverted Methodist friends, whom I found sufficient reason to abandon, I here exhort to pause no longer, but follow my example, and be convinced of the sweetness of Bible

'truth.' Only four months ago I myself was on the sinking raft afar out on the ocean of darkness, 'tossed to and fro by every wind of doctrine.' But thanks be to my heavenly Father, a wandering spark of light found its way to the lantern of my heart, which reflected vividly into the hearts of three other weary souls, who, with myself, were guided to the 'ark' of safety, and put on the name of eternal life. We meet every 'first day' to commemorate the death of our dear Lord, whom we wait patiently to see. ~~Errata~~ Errata: In last number (January), intelligence from White Plains, on line 16, for 'Shaw' please read 'south'; and, on line 23, supply 'not.'"

RIVERSIDE (Iowa).—Brother T. Williams reports that MISS CHARLOTTE SANDFORD was immersed into the saving name on Sunday morning, January 28th. She is a native of Rochester, N.Y., but is at present residing at Washington, Iowa. "About six months ago, our attention was attracted by the appearance in the *Christadelphian* of a letter from Washington, signed M. W. Owens. On our next trip there (which is the county seat of Washington County and about eighteen miles from here) sister Williams and I called at brother Owens' place. On meeting him, we introduced ourselves by showing the *Christadelphian*, the sight of which, without any explanation, was almost sufficient for a warm introduction. We had been at brother Owens' for portraits, twice before, but had not the slightest idea he was a brother. We had but a short conversation before we were convinced he was one of the right stamp. We remained over night and had an agreeable talk on the truth, in company with sister Sandford, who at that time manifested considerable interest; and it was evident that, by the aid of brother Owens, she had had the right kind of an introduction to the truth. From that time she has made it a matter of deep study, having read *Elpis Israel* and *Twelve Lectures* twice, and through the first and second volumes of *Eureka*. On the Saturday previous to the immersion, brother and sister Boyd and sister W. and I went to Washington, and remained there till Sunday evening. Sister Sandford has very poor health and is physically very weak, so a large tub was provided in brother Owens' portrait gallery, which is an upper room. After the immersion, we broke bread together and received sister Sandford into fellowship by a hearty shake hands all round, and singing 'The Lord bless thee.' After the meeting was over, we returned home with hearts full of joy that one had been added to the faithful in this far-off land."

The Christadelphian.

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

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

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Vol. XV.

ISRAEL'S RESTORATION AND "THE REGENERATION" SPOKEN OF BY JESUS.

BY DR. THOMAS.

THERE are three things to be approved by the faithful in the truth, which are good, better, and best. Opposition to the gospel of the kingdom is good, belief of it is better, and obedience to it, best. If men will not believe and obey it, the next best thing they can do for the truth, is to oppose it with all their might and main. This is good; not for themselves, indeed, but for the dissemination of the truth. Lucifer match paste is incendiary and destructive; but left alone it is neither. Is it not so also with the truth? Leave the truth alone; bring it not forth from its magazine; let there be no agitation about it, and the truth will be as innocuous, as peaceable, and harmless, as a lamb—no one would be converted by it; and no man's crotchets would be endangered nor disturbed.

We rejoice, then, when the adversaries of David's throne and kingdom make war upon them. We hope they will give them no rest. Let them bring all their "men of learning," all their "good shaped heads" and "good voices," let them array all their "powers," tacts, and talents, against them—"The virgin, the daughter of Zion, despises them, and laughs them to scorn; the daughter of Jerusalem shakes her head at them;" and the merest stripling of David's house will hook their nostrils and bridle their lips, and turn them back whither they came.—(Isai. xxxvii. 22, 29.) Collision causes the truth to shine with a brightness destructive of the enemy. Let them oppose, it is good; their

opposition is the rage of an infant against a rock; the demonstration is attractive, proving they are troubled by what they cannot subdue.

Abstractly *παλιγγενεσια*, rendered "regeneration," signifies a producing again—a meaning which implies that the thing or things so produced existed in some state previously to reproduction. In Matt. xix. 28, the word is used in reference to thrones, tribes, glory, ruling, and rulers; which are the elements of a kingdom. It is therefore used there in a political sense, and implied when so used by "the king of the Jews," that those things did not then organically exist, but that they should be thereafter reproduced. The kingdom of the twelve tribes had existed in the Holy Land, the only country where it can exist; but when Jesus spoke the words, the Holy Land was a province of the Little Horn of the Goat—the power that afterwards destroyed Jerusalem and the Temple. From the days of John the Baptist's proclamation to the present time, Jehovah and his king's land has continued to be a province of the Little House. "We have no king but Cæsar," was the public avowal of a fact attested by all history to this day. Cæsar has been *de facto* though not *de jure*, king of the Jews ever since. The Sultan is for the present the representative of the Goat's Little Horn. Could a kingdom be set up in the Palestinian province of his empire, under a proclamation that M. Rothschild was king of the Jews, and not Abdul Medjid, against the Sultan's will enforced by the Pasha of Jerusalem? Neither could a kingdom be established there under the old Sultan Tiberius Cæsar, in the presence of his Pasha Pontius Pilate, under a proclamation that Jesus, and not Tiberius, was king of the Jews. Not only was Cæsar's pasha ready to suppress all such treasonable attempts, but the Jews themselves and their rulers, were determined to uphold the Gentile government against any movement in the name of the hated Nazarene.

No, the kingdom of the Twelve Tribes did not exist when their *de jure*

but not *de facto*, king Jesus spoke the words; nor has it in any sense existed there since. To affirm the contrary is preposterous. Some say it was set up because the apostles assembled together in Jerusalem on the Day of Pentecost. They might as well affirm that the United States was set up in Great Britain, because the American ambassador and his fellow-citizens met at the London Tavern to celebrate the Fourth of July. It would require something more to set up the Union there, than to celebrate American independence, and to hold meetings to preach its principles, and to make proselytes to universal liberty and equality. So long as Queen Victoria ruled the land, with the army and people on her side, there could be no setting up of Presidentialism without treason against her person and authority. A kingdom or republic is something more than an abstraction, or unorganized elements. Two hostile kingdoms cannot co-exist in the same capital; much less possible is it for Cæsar and Messiah to reign together over Jerusalem; and to speak of the apostles reigning in or over that city, where, at the will of Cæsar's vassals they were cast into prison, and finally expelled, is too absurd for serious confutation.

The throne of David, and the thrones of David's house, the glory of Jehovah, the twelve tribes, and their twelve ruling princes, all existed in Jerusalem and the Holy Land in the days of David and Solomon. Seeing then, that they did not exist when the greater than Solomon was there, nor since, it follows that reproduction in relation to what Jesus and his apostles were interested in, imports the restoration of those things to their appropriate place. This is what the apostles themselves understood was to be accomplished "in the regeneration;" for, after Jesus had been discoursing to them about the kingdom some forty days subsequent to his resurrection, they inquired of him, "Wilt thou at this time restore the kingdom of Israel?" This question shows that they did not consider that

Israel possessed a, or the kingdom; therefore, they wished to know if he would not then re-produce it. How do the opponents of the truth evade the force of this? Oh, nothing more easy! "The apostles were ignorant, and did not know what they were talking about!" They had not studied at some orthodox school of Gentilism; and were, consequently, too carnal, too Jewish, in their notions of the kingdom. Then we must study Gentile theology to understand the words of Jesus and his apostles! Reader, is this your conviction? If it be, then burn your Bible, and cast the *Herald* into the bottomless abyss; you have no use for either.

In the re-production of the kingdom of the Twelve Tribes, the territory, the nation, and the capital, will all be the same—the Holy Land, the Twelve Tribes, and Jerusalem. The government will be monarchical "as in the days of old." This will not be changed. The persons by whom the government will be administered will be different. Instead of David, succeeded by Solomon, succeeded by Rehoboam, it will be "Jesus of Nazareth, the king of the Jews" succeeded by no one; and instead of the princes of David succeeded by the princes of Solomon, &c., it will be the apostles and brethren of Jesus, the immortal princes of the house of Bethlehem, succeeded by none: for "The kingdom shall not be left to other people," as in former years—(Dan. ii. 44.) None, who have not previously been the subject of "a change of heart"—"renewed by knowledge after the image of God"—can have any part in that kingdom. This will exclude all unbelievers, for "they are alienated from the life of God through the ignorance that is in them." They despise "the word of the kingdom;" and it is written, that "Whoso despiseth the word shall be destroyed"—(Prov. xiii. 13.) Without knowledge, there is no righteousness—"Sanctify them through Thy truth; thy word is truth." Ignorance of this truth is a barrier against sanctification by it. The truth must be

known to be believed; and without faith, or belief of the gospel of the kingdom, it is impossible to please God; and he that pleaseth not God is not righteous; and "the unrighteous shall not inherit the kingdom of God."

There is a difference between the subjects of a kingdom and the heirs of a kingdom. The latter are they who are to rule over the kingdom, and to possess the glory and honour of it for ever; the former, the nation which is to obey their statutes and ordinances. Believers are not the subjects of the kingdom. They rank higher than this. They are to rule. They are joint heirs of all things promised to their Elder Brother—the Joseph of the family. If the opponents of the truth understood this, they would not prate about a kingdom being set up in Jerusalem or Pentecost. The apostles and their brethren were all joint heirs, and rulers of the kingdom elect. This is irrefutable; where then, were their subjects? Let them answer this if they can.

The subjects of the kingdom are the generations of the ages—those generations of the Twelve Tribes contemporary with the reign of Jesus on his father David's throne in Jerusalem: the descendants of the old clothes men of Chatham Street, New York, and of Rag Fair, in London; and of the down-trodden and despised outcasts of Israel in all the Ghettos of Rome, Constantinople, and other sinks of Gentile abomination and iniquity. These outcasts, however degraded, are not lower in the social scale than the Egyptian bondsmen from whom sprang the generation that conquered Canaan, and were the terror and admiration of the Orient under David and Solomon. The first generation that shall be resettled in the Holy Land by Jesus will be brought into the righteousness prepared of God for its justification. "Their sins and iniquities will I remember no more," says Jehovah, and "they shall be all righteous;" a righteous nation, whose shepherds shall be after Jehovah's heart, and shall feed them with knowledge and understanding.—(Jer. iii. 15.)

There was no "change of government" effected in Jerusalem on Pentecost. All the Jews that resided or sojourned in that city, whether Nazarenes or not, continued to obey the laws. The Roman Government was not changed; and the municipal and the ecclesiastical customs were observed as usual, and for nearly forty years after. All that the Christian Hebrews did was to cease from asking righteousness by works of law. A Christian in Britain abstains from seeking salvation through state-church, or dissenting institutions; nevertheless, he pays tithes, and taxes, and is careful not to violate the law. It was so with the Pentecostian Christians—they continued to render unto Cæsar what belonged to him, and to God the things that were his.

The great event of the Day of Pentecost was, the proclamation for the first time of repentance and remission of sins in the name of Jesus as the Messiah, to all those who believed the gospel of the kingdom, and recognised his claims to its throne. All such were baptized, and became a society in Jerusalem; not a kingdom, but suffering tribulation in hope of receiving one.

The opponents of the truth amuse themselves with ill-timed levity about "David's wooden throne," as if a wooden throne, once sat on by David, was the precise article to be restored for Jesus to sit upon. "Throne is used for that magnificent seat whereon sovereign princes usually sit to receive the homage of their subjects, or to give audience to ambassadors; where they appear with pomp and ceremony, and from whence they dispense justice." The Scripture describes the throne of Solomon as the finest and richest throne in the world. Thus it is written in 1 Kings x. 18: "Solomon made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and

on the other upon the six steps—there was not the like made in any kingdom.

This description shows that "throne" is a word representative of something occupying less space than "from Dan to Beersheba." It is true that "throne" is also put for sovereign power and dignity, it being the symbol of royalty and regal authority—"Only on the throne," said Pharaoh to Joseph, "will I be greater than thou." It is not pretended that Jesus is to sit upon the identical piece of palace furniture made by David's cabinet maker, or Solomon's goldsmith. No; *θρονοι*, thrones, from *θραω*, thrao, to sit, signifies an elevated seat with a footstool; and the city that contains such a seat occupied by a king, is also styled in Scripture a throne—the container being put for the contained. Hence, as Zion and Jerusalem were the dwelling place and seat of David and his dominion when he ruled the Twelve Tribes as king for Jehovah, they are styled "the throne of Jehovah," and "the throne of David.—(Jer. iii. 16.) To restore the throne of David, therefore, is to set up a royalty in the Holy Land, with the regal authority located in Jerusalem. But this is not all. To constitute the throne of the monarchy David's throne, the Twelve Tribes of Israel must be planted in the land, and the person occupying the throne must be a son of David. A royalty in the Holy Land with British or French for the subjects, and a Gentile reigning over them on Mount Zion would not be David's throne, though the regal authority were seated in Jerusalem. It is the regal authority in David's house, executing judgment and justice in the Holy Land from Jerusalem, as its palatial residence, that is David's throne—the regal authority enthroned, or seated there, and exercised by himself or a descendant. We look for the re-establishment of such a throne as this in Jerusalem, when we speak of the restoration of David's throne; without regard to the cabinet or upholstery work of the material seat, be it of wood, ivory, or gold. The

Messiah, as his father Solomon, will exercise his own wisdom and taste in the matter; it is enough for us to believe the testimony.

The Ten Tribes of Israel were not lost to the apostles. The apostles knew where they were when they addressed the 3,000 on Pentecost. Everyone else knows who believes the Bible, as well as they. "Jehovah was angry with Israel, and removed them out of His sight; there was none left but the tribes of Judah only"—(2 Kings xviii. 18.) "So was Israel carried away out of their own land to Assyria unto this day"—(ver. 23): and "they were placed in Halah, and in Habor by the river of Gozan, and in the cities of the Medes"—(ver. xvii. 6.) "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely of a year and a half: and the same region is called Arzareth. Then dwelt they there until the latter time. And now when they shall begin to come, the Highest shall stay the springs of the stream again—(see Isaiah xi. 15, 16), that they may go through"—(2 Esdras xiii. 40, 47.)

Josephus also, who was contemporary with the apostles, in his speech to the factions, persuading them to surrender to Titus, told them that it was useless to hold out, expecting succour from the Ten Tribes, as the Parthians lay between them and the Holy Land; who would not permit them to march through their country, if they desired so to do. The apostles knew that the Ten Tribes were in a far distant land beyond Parthia. But this is nothing to some. They can have ten apostles sitting upon thrones in Jerusalem, ruling ten tribes of their nation in Arzareth (supposed to be

Affghanistan) without having the least power to make their will known, or to enforce a simple decree. Nothing is too hard for Gentile credulity—it can give evidence to any absurdity; but for the testimony of God it has no faith.

We deny that the apostles have yet ruled the Ten Tribes in any sense; but, with full assurance of faith and hope, we believe, that Messiah will bring them back to the Holy Land, and "settle them there after their old estates;" and that then, and not till then, will the apostles rule them according to the promise.

An opponent says, that "Those who talk about the restoration of the tribes of Israel had better talk about the restoration of their own lost senses!" Of course, he that utters this does not believe in their restoration. It is, therefore, very certain that he does not believe the gospel of the kingdom; for no restoration no kingdom; and no kingdom no salvation for Jews nor Gentiles. Then we have lost our senses, and are new cases for that lunatic asylum where the Jews placed Jesus—(Jno. x. 20) and Festus the apostle Paul—(Acts xxvi. 24.) As we have said, we assuredly believe that all the tribes will be restored to the land covenanted to Abraham and his seed; and that not a single straggler will be left behind. Now hear, oh ye pious infidels, so wise in your own conceit, what a madman of ancient times testifies concerning Israel's return:—

"Thus saith Jehovah Elohim: behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock on the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel

shall their fold be: there shall they be in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. . . . And I will bring that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment"—(Ezek. xxiv. 11.)

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be to them for Elohim, and my servant David, a prince among them. . . . And they shall no more be a prey to the nations, neither bear the shame of the nations any more. . . . for I will take them from among the nations, and gather them out of all countries, and will bring them into their own land. . . . And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all. . . . And David, my servant, shall be king over them. . . . and shall be their prince for ever"—(Vers. 23, 24, 28, 29; xxxvi. 24; xxxvii. 22, 24, 25.)

Any honest, unsophisticated mind, reading this can understand it. Such a one can see that it relates to Israel's future, and to that only; for the testimony declares, that Israelites shall no more be a prey to the nations, and bear these nations' reproaches and ill-treatment no more: but they do now endure them all, and are now a prey; therefore, the word being true, it follows that the testimony concerns the future.

Yes, and not a single straggler shall be left in a foreign land, however indisposed he may now be to return to Palestine. Hear this, ye Gentiles, who make the word of God of none effect by your nonsensical traditions, what that glorious old "madman," as ye call those who believe his doctrine, says in regard to this:—

"And it shall come to pass," says Moses, "when all these things are come upon thee, the blessing and the

curse which I have set before thee, and thou shalt call them to mind among all the nations whither I Shall Be thine Elohim hath driven thee, and shall return unto I Shall Be thy Elohim, and shall obey His voice according to all that I command you this day, thou and thy children with all thy heart: that then I Shall Be thine Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the people, whither I Shall Be thine Elohim hath scattered thee.

"If any of thine be driven out unto the outermost parts of heaven, from thence will I Shall Be thy Elohim gather thee, and from thence will He fetch thee; and I Shall Be thine Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers."—(Deut. xxx. 1, 5.)

The doctrine of the restoration of the Twelve Tribes was also inculcated by the "Prophet like unto Moses," who said to his contemporaries what is equally applicable to ours, "If ye believe not Moses' writings how can ye believe my words?" In his prophecy on Mount Olivet, he said, "The Son of Man (the I Shall Be thine Elohim of Moses) shall send His messengers with a great sound of a trumpet, and they shall gather together his chosen (people) from the four winds, from the outmost heavens even to their extremities."—(Matt. xxiv. 21.)

Such is the concurrent testimony of Ezekiel, Moses, Isaiah, Jesus, Paul, &c., all speaking by one and the same Spirit. Had they lost their senses? Only think of it, reader, the blind leaders of the blind in general charging the Holy Spirit in effect with having lost His senses!! We know not how much nearer men can come in these times to the "sin against the Holy Spirit" than this. Happy, happy, is he who believes the simple truth; yea, thrice happy is he who is stigmatized as a lunatic by such blind guides. "Christians!"—call them Christians and ministers of Christ

who deny the work the Father hath appointed him to do! "To bring back Jacob to Him; to raise up His tribes, and to restore the desolation of Israel; to establish the land, and cause to possess the desolate estates"—(Isai. xl.; ix. 5, 6, 8): deny this, and how can any one pretend to understand, believe, and teach the truth as it is taught in Christ Jesus?

But, say the rejectors of Israel's restoration, John the Baptist says, "Repent, for the kingdom of heaven is at hand," taught, that "the kingdom was at hand, and indeed come to hand." They tell us the kingdom was set up on the day of Pentecost, and that it had come to hand seven years before, that is, when John began to preach. Now, we would like to know how the kingdom was come, and not come at one and the same time? If the kingdom had come to hand when John began to preach, and was not set up till the day of Pentecost, seven years after, where was the kingdom during that seven years? By "kingdom" they understand "reign," according to the teaching of George Campbell, of Aberdeen; but, will they just think for themselves, and tell us where the reign was that had "come to hand," but was not administered till after seven years?

Leaving them to their dilemma, we proceed to remark, that the translation of John the Baptizer's words into Greek by him who prepared the first version of Matthew in that tongue, is, *ἤγγικε ἡ βασιλεία των ουρανων*, *engike he basileia ton ouranon*. It is well known, that the English version does not render this correctly. The French has it, "*Le royaume des cieux est proche*"—the kingdom of the heavens is near. The Spanish renders it, "*Se ha acercado el reino de los cielos*"—"the kingdom of the heavens has acceded." In the Italian, "*Il regno de' cieli è vicino*"—"the kingdom of the heavens is near." And the German, "*Das himmelreich ist nahe herbey gekommen*"—"the heaven-kingdom is near by here to come."

None of these versions accurately

express the meaning of the Greek. The difficulty in their case has been with the words *βασιλεία* and *ἤγγικε*. The former they have rendered kingdom in their several languages, as the nominative to the verb *ἤγγικε*; which they could not render according to its proper tense, which is the perfect, not being able to see in what sense John the Baptizer could say "it has approached." If they had rightly comprehended *βασιλεία* the difficulty would have been removed; we shall therefore show what we conceive to be its import, that we may escape from the entanglement.

Etymologically then, *basileia* is a substantive derived from the neuter plural of the adjective *βασιλειος*, which signifies royal, regal, or anything pertaining to a *βασιλειος*, *basileus*, or king. In its radical sense, therefore, *basileia* signifies what pertains to a king. Hence, a kingly territory, regal authority, majesty, royalty, the title and honour of king, royal power or dignity, &c., may all be expressed by *basileia*. But, which of these senses are we to adopt in interpreting the words of John? That must be determined by the context. Now the context shows that John the Baptizer was alluding, not to the reign, nor to the territory, nor to the power; but to the person to whom the title and honour of king belonged—"The Lord." The quotation from Isaiah which immediately follows proves this. Turn, reader, to Matt. iii. 1, 3, and Isai. xl. 3. Matthew tells us that John came preaching in the wilderness of Judea, saying, "Repent, ye, for the *basileia* of the heavens *engike*." He then quotes Isaiah, showing that John and what he preached, were the fulfilment of one of his prophecies, "For this (John) is he," says Matthew, "who was spoken of by the prophet Isaiah, saying, The voice of one crying (or preaching) in the wilderness." What did he preach? Matthew has told us; but what saith Isaiah? Hear him—"Prepare ye the way of Jehovah, make straight in the desert a highway for our Elohim,"

and then adds, "the **כבוד**, *kevod yehovah*, the majesty of Jehovah, shall be revealed.

This "Majesty of Jehovah" was the *basileia ton ouranon* John proclaimed as having approached. John was "Jehovah's messenger sent before the face of Jehovah's Majesty, to prepare the way of His Majesty before him."—(Mark i. 2.) "Thou, child," said Zacharias to John, "shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." The messengers sent from Jerusalem to John asked him, "Why baptizeth thou if thou be neither the Christ, Elijah, nor the Prophet?" John replied, "I baptize with water; but there standeth one among you whom you know not: He it is, who coming after me is preferred before me . . . for he was before me. And I knew him not: but that he (the Majesty of Jehovah) should be made manifest (or revealed) to Israel, therefore am I come baptizing in water."—(John i. 25, 31.) "I knew him not; but he that sent me to baptize in water, the same said to me, upon whom thou shalt see the spirit descending and remaining on him, the same is he who baptizeth with the Holy Spirit. And I saw, and bare record that Jesus is the Son of God."—(v. 32, 34.)

From this testimony we learn

1. That the *kevod yehovah* and the *basileia ton ouranon* are the same; and that they refer to a person;

2. That this royal person had come, and was living in the midst of his nation; but that neither John nor any of his contemporaries, were able to identify him;

3. That John knew Jesus, because he was his cousin: but did not know that his cousin, according to the flesh, was the Majesty of Jehovah and Israel's Elohim;

4. That his Divine Majesty, the King of Israel, was to be revealed to Israel by a notable and unmistakable sign from heaven;

5. That this sign was the descent of the Spirit upon him in the form of a dove, and remaining;

6. That said sign rested upon Jesus, and with the voice accompanying it, proved him to be the Majesty of Jehovah; and,

7. That John's proclamation "the *Basileia* hath approached," was made during his *incognito*; that is, before his manifestation at his baptism.

In Mark the phrase *basileia ton ouranon* is converted into *basileia ton theon*, "kingdom of God." In his dissertation upon this phrase, Dr. George Campbell considers "the heavens" as a metonymy for "God," who is in Scripture, sometimes by periphrasis, denominated he that dwelleth in heaven." In support of this, he quotes from Daniel, where it is written, "Thy kingdom shall be sure unto thee after that thou shalt have known that the heavens do rule." The prophet had said in the preceding verse, "seven times shall pass over thee, till thou knowest that the Most High ruleth in the kingdom of men." Thus he who is denominated "the Most High" in one verse, is termed "the heavens" in the following.

I have no objection to this view of the matter, *βασιλεία* standing for "Majesty;" and *των ουρανων* of the heavens, for "of Jehovah." The verb *ηγγικε* should be rendered with its appropriate sign of the perfect, and then the sentence will be complete—"The Majesty of the Heavens," or "The Majesty of Jehovah has approached."

In his preaching, John made this the reason why those who heard him should "repent."—"Repent ye;" said he, "because His Divine Majesty is in the midst of you; and about to be revealed through my baptism. This was a very cogent and intelligent reason why they should prepare themselves by righteousness. The King of Israel, who was then about speedily to appear from the water of the Jordan, was a king who would "fulfil all righteousness;" it was therefore fitting that at his manifestation he should find a people having the knowledge of salvation by the remission of their sins, whom he could recognise as his associates. This people he found in

John's disciples, from whom he selected his apostles; because, unlike the Pharisees and lawyers, they honoured God in yielding obedience to the proclamation of John.—(Luke vii. 29, 30.)

Let us not be misunderstood. We give the foregoing exegesis, as applicable to the words of John the Baptizer, of Jesus, and of his apostles, in their proclamation of repentance; and not as an interpretation of ἡ βασιλεία τῶν οὐρανῶν wherever they occur. *Basileia* has more significations than one; but which of its several is to be used in a

particular place, must be determined by the context.

But here we must dismiss the subject for the present, in hope that our Campbellite and other sectarian friends will be able to discern the truth of the matter; and in so doing be delivered from their embarrassing speculations about a kingdom being at hand at a time when no such intimation was ever given; but on the contrary the very opposite was diligently enforced. Jesus spoke a parable to discourage so untimely an expectation.—(Luke xix. 11.) No kingdom till his return.—*Herald*, 1856.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 181.

THE NATURAL AND THE SPIRITUAL.

THE natural is that which is on the surface, and therefore palpable to the physical senses; while the spiritual is the "hidden wisdom," which remains concealed to the mere natural observer, but which discloses its character and whereabouts to those whose senses are exercised by reason of use, and who also in this exercise, are seeking purely to know the mind of the Spirit, that so they may both walk themselves, and help others to walk in trembling acquiescence to all its precepts.

The crucifixion. The natural elements in this transaction are the cross, the sponge, the vinegar, the soldiers, the thorns, the spear, the priests, the multitude, the malice, and the Mount of Calvary. The spiritual features consist of the Divine side to this picture, in which it was part of the Father's purpose to subject His Son to this humiliating experience as a test and proof of his love and obedience; and that so also on the ground of this the covenant-sacrifice, a foundation might be laid whereby sin and death should ultimately be abolished; and whereupon meanwhile believers of the gospel could be asked to die to sin, and to walk in

newness of life and hope.

The breaking of bread. The natural parts of this appointment are the upper room, the bread, the wine, the cup and the twelve disciples. The spiritual side consists of the confirmed covenant, the death unto sin, and the opening up of a way of forgiveness and eternal life through the slain lamb, and the institution of a means whereby believers might perpetuate the memory and teaching of the Lord's death till he return.

The fall in the wilderness. The natural in this narrative consists of the Israelites, their murmurings, their carcasses, the forty years in the desert. The spiritual phase of the incident is comprised in the lesson which Paul draws from the event, and the application he gives it in relation to the called by the gospel, viz., that they should be warned by what happened to Israel after the flesh, lest they fall from their privileges and prospects, after the same example of unbelief; and so also come short of the rest that yet remains for the faithful.

The natural features of this occurrence are the ark, the flood, the dove, the Mount of Ararat, Noah and the drowning world. The spiritual lessons are first—that Noah's salvation in the ark was the reward of his own faith and righteousness; second—the destruction of the world was a signal exhibition of divine retribution upon a

state of universal ungodliness; and third—it is a constant warning to all future generations of the consequence of corrupting God's way upon earth; and fourthly, it is the like figure whereby even baptism doth now save us.

The fall of Siloam's tower. The natural parts of this event are the tower and the unfortunate people upon whom it fell. The spiritual is the lesson that Jesus sought to convey, namely, that it is not to be supposed that the people involved in this calamity were sinners above all others on the face of the earth; and, further, that if the generation of Jews, contemporary with the mission of Christ and the apostles, did not repent, that they should all likewise perish.

The destruction of Sodom. The natural things in this judgment are the fire and brimstone, the overthrown cities, the ungodly inhabitants, the desolated country, the pillar of salt and the escape to Zoar. The spiritual is the teaching which it yields: that the Lord knoweth how both to deliver the righteous from peril and to reserve the unjust to the day of judgment; and again, that no one putting his hand to the plough and looking back is fit for the kingdom of God.

The gainsaying of Korah. The natural in this case comprises Korah and his company, their envious and reproachful attitude towards Moses, the censers, the fire and the earthquake. The spiritual lesson deducible from these facts is that God is holy, that His appointments may not be called in question or tampered with; and that insubordination and lawless courses are an heinous offence in the eyes of Eternal Wisdom.

The destruction of Jerusalem. The natural and literal, in this event, consists of the city, the temple, the Roman army, the obstinate Jews, the Council of Josephus, the number of people within the walls, and the various ways by which they came at their death, with numerous other incidents of the reign. The spiritual aspects of the overthrow include the facts,—1st, that it had been the subject of prediction by Moses, the prophets, and Jesus; 2nd, that it was consequent upon iniquity; and 3rd, that it was conducted from behind the veil by the Prince and Just One whom they had crucified, but who being risen from the dead had now sent forth the armies of his wrath, to destroy his murderers, and burn up their city according to his promise.—(Matt. xxii. 7.)

The fall of Babylon, &c. The natural,

in relation to fallen kingdoms, comprises the greatness of the city, the thickness of the walls, the size and structure of the gates, the manner and instrumentality by which the overthrow was effected, and many other minor things peculiar to each case. The spiritual, in relation to such events, is constituted principally of the fact that it is God that has been at work, staining the pride of human glory, punishing men for their covetousness, rebuking them for their idolatry, chastising them for their hostile attitude towards Israel and the saints, and causing to cease out of the earth their brutish disregard of the operations of His hands.

REFERENCE TABLE No. 182.

BETTER AND WORSE.

Better to be of an humble spirit with the lowly than to divide the spoil with the strong.—(Prov. xvi. 19.)

Better is a dry morsel and quietness therewith, than an house full of sacrifices and strife.—(Prov. xvii. 1.)

Better is a little, with the fear of the Lord, than great treasures and trouble therewith.—(Prov. xv. 16.)

Better is a neighbour, who is near, than a brother who is afar off.—(Prov. xxviii. 10.)

How much better is it to get wisdom than gold; and understanding rather than silver.—(Prov. xvi. 16.)

Better is a poor and wise child than an old and foolish king.—(Ecc. iv. 13.)

Better is the poor that walketh in his uprightness, than he that is perverse in his ways though he be rich.—(Prov. xxviii. 6.)

Open rebuke is better than secret love.—(Prov. xxviii. 5.)

Sorrow is better than laughter, for by the sadness of the countenance the heart is made better.—(Ecc. vii. 3.)

Better to go to the house of mourning than the house of feasting.—(Ecc. vii. 2.)

A good name is better than precious ointment.—(Ecc. vii. 1.)

Better to suffer for well-doing than evil-doing.—(1 Pet. iii. 17.)

Better to hear the rebuke of the wise, than to hear the song of fools.—(Ecc. vii. 5.)

A day in the Lord's courts is better than a thousand in the tents of wickedness.—(Ps. lxxxiv. 10.)

Better to trust in the Lord than to put

confidence in man.—(Psalm cxviii. 8.)

Better to enter into life lame or maimed, than having both hands and both feet to be cast into *avonian* fire.—(Matt. xviii. 8.)

Better not to have known the way of righteousness, than after having known it, to turn from the holy commandment.—(2 Pet. ii. 21.)

REFERENCE TABLET NO. 183.

SPRAY FROM THE WATER OF LIFE.

The Kingdom of Christ will be a resurrection-kingdom (Rev. xi. 15-18), having for its supreme potentate a resurrected heir to the throne—(Acts ii. 30), and for its House of Lords a multitude of resurrected princes, priests, and prophets—(Rev. v. 9, 10; xx. 4, 6), and for its "home rule" a politically-resurrected nation (Ezek. xxxvii.), and for its empire a socially and religiously regenerated world (Psalm lxxii), and for its capital a physically-resurrected city.—(Jer. xxx. 18; Zech. ii. 12; Isaiah lx. 4.)

Christ had none of the failings of Moses, who spake unadvisedly with his lips; nor any of the imperfections of David, who sinned in the matter of Uriah; nor any of the weakness of Solomon, who relapsed into idolatry; nor any of the mistaken zeal of James and John, who would have commanded fire from heaven; nor any of the rashness of Peter, who cut off the ear of the high priest's servant; nor any of the shortcomings of Noah, who was overcome of wine; nor any of the impotence of Eli, who restrained not his sons; nor any of the faithlessness of Zecharias, who could scarce believe the angel; nor any of the feebleness of Job, who uttered "that which he understood not;" nor any of the faintheartedness of Jonah, who fled from the presence of the Lord; but Christ combined the faith of Abraham, the zeal of Elijah, the holiness of Enoch, the meekness of Moses, the purity of Daniel, the affection of David, the love of Jonathan, the wisdom of Solomon, the sympathies of Jeremiah, the courage of Gideon, the tenderness of Joseph, the humble fortitude of Habakkuk and the whole mind of God.

The slanderer and the backbiter are true specimens of the scriptural devil.

Man doeth what he can, but God what He will.—(Dan. iv. 35.)

One of the evidences that Christ rose from the dead consists of the fact that for a period of forty days after his resurrection he was seen at various intervals by Peter, then by "The Twelve." After that he was seen of above five hundred brethren at once—(of whom the greater part are referred to by Paul as still living witnesses a quarter of a century after the event). After that, he was seen of James, then of all the apostles; following that he was seen standing at the right hand of God by Stephen the Deacon; and last of all he was seen of Paul also, to whom he appeared from heaven.—(1 Cor. xv. 5, 8; Acts i. 3. vii. 56; Luke xxiv. 36; John xx. 19.)

The spiritual gifts of skill and understanding, by which the materials of the Mosaic tabernacle were prepared, and the like gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, and interpretation of tongues, given for the upholding of the house of Christ in the first century, were the "earnest" or "first-fruits of the Spirit," which in the final state shall be shared equally and more gloriously by all the accepted sons of God, who will then be equal to the angels.

"The Epistle of Christ." Christ did not personally write with ink any of the various letters sent to the ecclesias of the first century; but in a larger and more important sense he wrote them all; the apostles being but his amanuenses by the spirit: indeed, every ecclesia which thereby was brought into fraternal acquiescence to his will, became themselves a living epistle, and an enlightening transcript of his mind in faith and practice.

"Roots of Bitterness."—The law worketh wrath; worldly sorrow worketh death; lust bringeth forth sin; sin bringeth forth death; the fear of man bringeth a snare; hatred stirreth up strife; from pride comes the shame; and from the wicked cometh forth contempt.

There are two deaths spoken of in the Scriptures: the occurrence of the first does not preclude the possibility of resurrection where enlightened responsibility exists: but in the event of the "second death," the oblivion to which the subject is consigned is final, and without redemption.—(Rev. xx. 14.)

There are two hells spoken of in the Bible: one concurrent with the termination of this present life, and the other synonymous with the "second death." The first is defined by the Hebrew term *sheol* and the Greek term *hades*, both

meaning the grave: the other is expressed by the Hebrew name *Gehenna*. The former is the hell to which all go when they die, both good and bad, and therefore the hell to which Christ went; this is a hell from which there is the possibility of resurrection: but *Gehenna* is the future hell, or lake of fire, to be created by the poured out judgments of God, and into which the resurrected unjust will be cast, to die and rise no more for ever.—(Matt. v. 22; Rev. xix. 20.)

There are two resurrections taught in the New Testament: one at the beginning of the millennium, and the other at its close. The first comprehends all in whose cases their resurrection responsibility has been created this side the coming of Christ: the other rising has reference to those who may die during the subsequent thousand years of Christ's reign. From the earlier resurrection Christ will obtain the first fruits: while from the latter he will receive the harvest or whole heritage donated by the Father to the Son, who, from that time forward and for ever, will constitute the "all" in whom the Deity will dwell with unveiled glory.—(Rev. xx.; 1 Cor. xv. 23-28.)

There are three comings of Christ spoken of in the New Testament: the first is the one announced by John the Baptist; the second is the one referred to by himself in his Mount Olivet prophecy, and in his parable of the marriage feast, wherein he intimates his superintending presence when the city of his murderers should be given over to desolation, and the temple burned with fire: the third, which is also his second visible appearing, is coincident with the termination of Jerusalem's downtreading, and the expiry of Gentile times.—(Matt. xxii. 7; xxiv. 27, 30.)

There is one event to the righteous, to the wicked, to the good, to the clean, to the unclean, to him who sacrificeth, to him who sacrificeth not, to him who sweareth, and to him who feareth — death.—(Ecc. ix. 2.)

There is no work, no device, no knowledge, no wisdom — in the grave.—(Ecc. ix. 10.)

The race is not to the swift, nor to the strong, nor to the wise, nor to men of understanding, nor to men of skill —; but the wise and their works are in the hand of God.—(Ecc. ix. 1, 11.)

The idols, which are the works of men's hands, they speak not, see not, hear not, smell not, handle not, work not: but Jehovah, who planted the ear and formed

the eye, and who by His spirit hath given man understanding, He speaks, and sees, and hears, and smells, and feels, and moves where he will, and is in need of nothing, seeing He giveth to all life and breath and all things.—(Ps. cxv. 5 7; xciv. 8-10; Isa. xxix. 16; Acts xvii. 24-29; Job xxxii. 8.)

"The dead," "the grave," "destruction," "the dark," and "the land of forgetfulness," are so many expressions used by David in one paragraph, as synonymous with the state into which men relapse when they depart this life.—(Psalm lxxxvii. 10-12.)

David exhorted men to trust in the Lord, rest in the Lord, delight in the Lord, wait upon the Lord and to cast their burden upon the Lord.—(Psalm xxxvii.)

David defines those who shall enter into the kingdom as the meek, the just, the poor, the upright, the righteous, the saints and the perfect; and those who shall not inherit the earth as the workers of iniquity, the wicked, evil-doers, transgressors and enemies.—(Psalm xxxvii.)

David assigns work for the truth to the hands, feet, eyes, mouth and the heart.—(Psalm xv.)

When Jesus sent forth the twelve to preach the gospel, he commanded them to take no scrip, no bread, no gold, no silver, no brass, no second coat, no second staff, and no change of shoes.

REFERENCE TABLET No. 184.

THE PRECEPTS OF MEN.

The proverb which says "God helps those who help themselves," would be more in accordance with Scripture if it were changed to "God helps those who help others."—(Prov. xix. 17; Phil. ii. 4.)

Reliance upon God is a more divine idea than what is commonly called "self-reliance."—(Psalm cxviii. 8, 9; Prov. iii. 5.)

The saying that "cleanliness is next to godliness," would be more scripturally correct if it read, "cleanliness is a part of godliness."—(2 Cor. vii. 1.)

The saying that "he that runs may read" is a corruption of a divine statement, expressive of a very different idea, viz., "that he may run that readeth it."—(i.e., the vision: Hab. ii. 2.)

The precept which says, "Everyone for himself and God for us all," would better read, "everyone for another and God

glorified by all."—(1 Cor. x. 24, 31.)

The proverb, "give the devil his due," would be better substituted by James's injunction, "resist the devil and he will flee from you."

The proverb "idleness is the root of all evil" would go deeper down, and, therefore be nearer the truth, if it said with the apostle that money (which is the synonym for covetousness) is that root instead of idleness, which is but a form of covetousness.

Christ exhibited a higher form of wisdom than is expressed by the worldly-wise proverb, "a bird in the hand is worth two in the bush." He said "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

The teaching of the following religious precept is subversive of the first principles of divine truth, viz.: "For modes of faith and forms which men devise, let graceless bigots fight; his can't be wrong whose life is in the right." Whilst eschewing any modes of faith devised by men; it is still true that a right life is dependent upon a right faith, and where this is absent, there will uniformly be found to be absent, a right life too; for faith in the revealed purpose of God is the eye which directs a man's steps, without which all is stumbling darkness. The first work to be wrought out upon a man is expressed by the words "Let there be light," and the second is like unto it, viz., "This is the way, walk ye in it."—(Heb. xi. 6; Ep. iv. 18; Proverbs iv. 19; Psalms c. 16, 17.)

REFERENCE TABLET No. 185.

STATISTICS.

The Old Testament is quoted in the New, or otherwise referred to directly or indirectly, nearly one thousand times.

From the beginning of the second century, to the end of the seventeenth, above thirty false claimants to the Messiahship arose.

Within a very few centuries from the time the apostles were removed from the scene of their labours, there arose no fewer than about one hundred and thirty sects; their names in alphabetic order use up nearly every letter of the alphabet.

The eagle carries its young ones upon its wings; this explains the beautiful words of Jehovah to Israel, saying, "I bare you on eagles' wings and brought you unto myself."—(Ex. xix. 4.)

The little word "till," as used by Paul, when speaking of Christ's reign (1 Cor. xv. 25.) covers a period of one thousand years; and the same word used by Christ in his Mount Olivet prophecy (Luke xxi. 24) spreads over a length of time equal to two millenniums.

The phrase "to-day," first used by David, and afterwards by Paul, is co-extensive with the twenty-eight generations which intervened.—(Heb. iii. 7-15.)

The children of Israel murmured as many times in the wilderness as there were tribes: three times before they reached Sinai and nine times after.

Jerusalem has undergone more sieges than any city in the world.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 95.

"Exhort one another daily."—PAUL.

WE are all aware that the object of these meetings for the breaking of bread is to bring Christ to remembrance; and we, doubtless, realise in our experience of them how entirely they are adapted to the purpose in view. Christ is brought vividly before us every time we surround the table, and our memories are refreshed and our purpose strengthened with regard

to that future purpose of divine love which centres in him. But there are different ways in which this memory of Christ can be contemplated. The contemplation that will be acceptable to Christ himself is the one we must aim at, and that contemplation is one which embraces all sides of him, so to speak. We must not think of him merely as an

historical character; we must realise him as a present loving personage, exalted in glory at the Father's right hand as a priest over the house of God, and cognisant of all his brethren by the Spirit to which he now stands in the same relation of omniscience and omnipotence as the Father. We must not think of him merely as the coming vanquisher of Gentile power and the ruler of universal man in the age of blessing; we must recal him as the Lamb of God who sojourned among men in sorrow and dishonour 1,800 years ago, and who obediently submitted to the cruel death in which it pleased God to offer up the condemned nature of Adam which he wore, as a sacrifice through which the contrite-hearted amongst the sinful sons of men might approach Him in reconciliation and worship. We must think of him not only as the immortaliser of our bodies but as the judge of our actions at his coming; not only as a merciful and faithful high priest, but as the inflictor of vengeance in flaming fire on all the disobedient; not only as the loving and forgiving friend but as the zealous teacher, the denouncer of unrighteousness, the insistor on holiness, the exactor of our utmost affection and repudiator of the present evil world and all who belong to it. We must remember him not only as brother but as Lord; not only as the seed of David but as the Word made flesh. In a word, we must open our minds to **THE TRUTH**, of which he is the personal incorporation.

In doing this, there is one thing we will not fail to do. We will remember the God and Father of our Lord Jesus Christ, from whom the whole system of truth derives its meaning, and apart from whom it would have no reason or existence. As no man can come to the Father but by Christ, so no man can scripturally come to Christ who does not discern the Father in him. Jesus gave, as the reason of his enemies rejecting him, that they had not

known the Father. He said if God had been their Father they would have loved him whom the Father had sanctified and sent into the world, saying further, "I and my Father are one." He said to his disciples: "If ye had known me ye should have known my Father also; and added, to Philip's great surprise, "from henceforth ye know Him and have seen Him . . . He that hath seen me hath seen the Father." One of the most conspicuous features of Christ's teaching on earth was the prominence which he gave to the Father's relation to all he said and did. He expressly said, "I am come in my Father's name;" and describing, in his prayer to the Father the work he had accomplished on the earth, he said, "I have declared Thy name to the men whom Thou hast given me."

In remembering Christ, then, in the breaking of bread, we do not remember him as he desires to be remembered, unless we remember him as the manifestation of the Father's glory, the exhibitor of the Father's mind, the exerciser of the Father's power, the Father come nigh to us in him—"God in Christ reconciling the world to Himself." The Father, indeed, is the glory of Christ. Apart from Him, there would have been no Christ, who though a Son who learned obedience by the things that he suffered, is yet the Father in manifestation; for though he said, "The works that I do, I do not of myself," he also said, "The Father who is in me, He doeth the works." To remember Christ, then, is to remember the Father also who dwelt in him and made him what he was. To remember a mere man is not to remember Christ; and to remember a son without a will of his own is not to remember him. To remember him scripturally is to remember him as he is presented in his discourses to his disciples, in which, while exhibiting himself as the voluntary subject of the Father, he expressed surprise that he should have

been so long with his disciples without them knowing that in looking upon him they looked upon the Father manifest in His Son.

We have every reason to rejoice in this aspect of the memories that circle round the table of the Lord. Jesus brings the Father very near to us in the words he spoke to his disciples about him—near I mean as regards the Father's attitude or disposition towards us. We are liable to think of the Father as a distant and unapproachable majesty. He is, doubtless, this, apart from Christ; but we are liable to continue to think of him in this way even in connection with Christ. Christ dissipates all such thoughts by the words addressed to his disciples in the last conversation he had with them in the flesh. He said, "I say not unto you that I will pray the Father for you, for *the Father Himself loveth you because ye have loved me, and have believed that I came out from God.*" He makes our connection with the Father's love even more intimate and practically obvious in the following words: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him. . . . At that day ye shall know that I am in my Father and ye in me and I in you." To detach Christ from the Father is, therefore, an impossibility, and to see Christ without seeing the Father is not to see the Christ of the Scriptures but another Jesus than the one Paul preached.

It is most comforting to dwell upon this association of the Father with Jesus. It is the association to which Paul gives such fervid emphasis when he says that "Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord." This is, in fact, the great revelation concerning God which shines through the whole course of Scripture. It was proclaimed even at Sinai

that Jehovah is "merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." The fact was illustrated in all the history of Israel's transgressions which David thus summarises: "Their heart was not right with Him, neither were they steadfast in His covenant; but He being full of compassion, forgave their iniquity and destroyed them not; yea, many a time turned He His anger away and did not stir up all His wrath; for He remembered they were but flesh, a wind that passeth away and cometh not again." The Psalms of David, which are to us the voice of God, abound with comforting declarations on this subject. This may be taken as a specimen of all: "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will He keep His anger for ever. He hath not dealt with us after our sins nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is His mercy toward them that fear Him."

The goodness of God is the sublimest fact in the universe. Let us open our hearts to the fulness of the consolation. We may rob ourselves of the comfort through sheer thoughtlessness and lay ourselves open to the sharp rebuke implied in Christ's words to Peter: "O ye of little faith, wherefore didst thou doubt?" It may be said, we forget because we do not see; but why do we not see? Is it not because we allow ourselves to become blind with a blindness that is curable? Paul, addressing the idolatrous priests and people at Lystra, while allowing that God had "suffered all nations to walk in their own ways," adds, "Nevertheless, He left not himself without witness, in that He did good and gave them rain from heaven and fruitful seasons, filling their hearts with joy and gladness." According to this, Paul expected ordinary intelligence

to be able to see evidence of God's goodness in the beneficent appointments of nature. There is no doubt that in this Paul was in the right. Although there is much that seems terrible in the operations of nature, it must be apparent to the shallowest reflection that there is a weighty preponderance of that which is manifestly good, and that the principal afflictions of the human race come from their own unloving actions one to another. Even that which is evil in nature is found closely allied with the accomplishment of good, such as the purification of earth and air, effected by the tempests of winter. Taking nature in its totality, beneficence is distinctly visible on its face, and therefore a contriver of good.

Now, if Paul expected unenlightened men, in the pre-apostolic age, to discern evidence of God's existence and goodness in the beneficent aspects of nature, what would He not expect of our generation with so many more materials for conviction? If it could be said that God left not Himself without witness when He gave the rain from heaven and fruitful seasons, what may we not say when He has given the fulfilment of His word in so many forms before our eyes? Have we not the Jews in our midst, dispersed in all the countries, after centuries of tumult and confusion, as declared by the prophets? Are they not "His witnesses"—witnesses that He is God—as God Himself has said?—(Isa. xliii. 10-13.) Could any human discernment have foreseen that a scattered and persecuted race would continue to exist when the mighty nations of antiquity should have passed away? Would not a merely human discernment, speculating on probability, have surmised that the Jews in dispersion, especially harbouring, as they did, a desire for conformity to the Gentile nations, would, in course of time, have become absorbed and lost in the surrounding populations among whom they

mixed so constantly in business and otherwise? Yet there they are, a distinct people among all peoples, circumcising their children, worshipping the God of Abraham in their synagogues, observing the feasts of Moses, so far as they can be observed in a strange land, and looking forward, the bulk of them, to the day of promised restoration. Are they not witnesses for God and helpers to our faith?

And what of the Gentiles? Has God given us no witnesses in them? Have we not in their history the evidence of a sure word of prophecy—quite apart from the events which are so powerfully stimulating our hopes in this time of the end? Have events for ages not run in the groove marked out for them in the "things revealed unto Daniel," and in the vision signified to His servant John. Can we forget the four great empires, each with the characteristic details corresponding to the symbolism of the prophecy? Can we shut our eyes to the chequered career of the fourth kingdom upon earth, with its horn-subdivisions and barbarian clay admixture from the north; and its papal horn with eyes, lording it over all? Can we forget the city reigning over the Roman kings which hath made the inhabitants of the earth, for ages, drunk, in a spiritual intoxication of false doctrine, false spirit, false precept and institutions, and with whom the kings of the earth have lived deliciously? What human foresight could have disclosed these things which have come to pass? Where is the man, in our age—an age supposed to excel all previous times in discernment and penetration—where is the man who can tell us a single day ahead what shall come to pass among the nations of the earth? We know he is not to be found. What is the conclusion? Hath not God given us "witness" of Himself in the accomplished history of the Gentiles?

And what shall we say of Christ? No man can obliterate this living footprint of

God on earth. Whatever explanation men may try to give of him (and learned men have vainly exerted their profoundest ingenuities to bring him within the category of common men), they cannot deny him as a fact of history. He has left his mark too deep for that. His name is in all the archives and political documents of the civilized world for ages past. Only men who doze in a moral and intellectual torpor, engrossed with the affairs of their private lives, can be insensible to the mass of incontestable, palpable facts that tell us that Jesus of Nazareth appeared upon the stage of history 1,800 years ago, and astonished the world by "works which none other men did," and words "such as never man spake." Gaze at his picture as it shows itself to us in authenticated records of the past. Is it not natural for us to unite in the question put by his neighbours: "Whence hath this man this wisdom and these mighty works?" And is it not equally natural for us to say with Nicodemus who visited Jesus by night: "We know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him?" Verily if God left not Himself without witness, in giving us rain from heaven and fruitful seasons, He has almost forced Himself into our presence in the gift of His beloved Son, the true and faithful witness, who came not in his own but in his Father's name, glorifying Him on the earth and finishing the work which He gave him to do.

Finally, what can a man say about the want of evidence who possesses the Bible? Anything said by such a man in this direction must be said because he is unacquainted with the treasure in his hands. The existence of the Bible itself becomes at last an all-sufficient witness for God, even without the external testimony at which I have glanced. The Bible cannot be accounted for on any theory that supposes a merely human

authorship. This, the strongest witness for God, is the last perhaps to be felt in its fulness of force on account of the slowness of the process which leads to its apprehension, viz., the complete acquaintance with the Bible to be acquired only in the daily reading of it for years, and the corresponding acquaintance with the ways and thoughts of man obtained by experience. When, however, this witness is fully apprehended, faith is established on a rock nothing can move.

What is the sum and substance of the whole matter? What but that which Paul declares, that we have a strong consolation who have fled for refuge to the hope set before us? The consolation arises from the fact that in breaking bread and drinking wine, as we do from Sunday morning to Sunday morning, in obedience to the commandments of Christ, we bring not only Christ to memory but his Father and our Father—the Creator of heaven and earth, who fainteth not, neither is weary, and there is no searching of His understanding; and with whom there is no variableness nor shadow of a turning. We can say with Moses and Israel when they came out of Egypt: "The Lord is my strength and song, He is become my salvation. He is my God and I will prepare Him an habitation; my father's God, and I will exalt him." We can shout with David: "The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation and my high tower." Shall we not therefore be able rejoicingly to say "I will not fear what man can do unto me?" Yea, and we shall, like David, commune with our own hearts and soliloquize with a delight unknown to the poetry of the heathen: "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth

with good things, so that thy youth is renewed like the eagle's." Rising with a stronger flight, we shall emerge from soliloquy and ascend boldly to the throne with words which, acceptable at the mouth of the man after God's own heart, will not be rejected at our hands if we approach with contrite spirits, clean hands and a pure heart: "I will extol

thee, my God O King, and I will bless Thy name for ever. Every day will I bless Thee and I will praise Thy name for ever and ever. Great is the Lord and greatly to be praised: His greatness is unsearchable. I will speak of the glorious honour of Thy Majesty and of Thy wondrous works."

EDITOR.

FREEMASONRY, ODDFELLOWSHIP & BROTHERHOOD IN CHRIST.

DEAR BROTHER ROBERTS.—I beg to address you, and through you, such of the brethren in Birmingham as may still be holding to Freemasonry, as referred to in last *Christadelphian*, in the short paragraph on that subject. I know not whether you yourself have been a member of the Masonic Order, or whether you have come under the bond of the mystic tie. I regret that brethren anywhere should experience any difficulty in deciding what is their duty as to Freemasonry in the presence of the truth. I was initiated into Freemasonry in 1843. I have filled the office of Junior and Senior Warden and Master for years in a Blue Lodge. I took the Royal Arch degrees in 1844-5, and held the office of Third Principal in a Chapter at the time. I removed to this county of Bruce—then a forest wilderness—in 1852. Some years afterwards, as settlers became more numerous, I started the first Blue Lodge ever opened in this extreme north-west peninsula of Ontario and gave it its name—'The Northern Light.' I was excessively fond of Freemasonry. I studied its mysteries and antiquities deeply, more so than any ninety-nine out of every hundred I ever met with. I have often consumed the 'midnight oil' over these studies. I spent much time and money on Masonic books, regalia and other matters during my Masonic career. I have seen noble deeds of charity performed through the instrumentality of Masonry, and I have known of strong bonds of friendship having been formed under its influence. I was Master of 'Northern Light' lodge, in this county, when I was baptised in 1859. Although the matter had often occurred to me before, I then felt constrained to decide upon my course as to

Masonry. Living some distance from the village where the lodge met, I was not expected to be present at every meeting, and so had more time to study and consider the matters thoroughly, before I came in contact with the members, and ultimately came to the conclusion clearly and without a shade of doubt, that I must then, in the new and interesting position and relation in which I stood, let go, give up and renounce for ever all connection with Freemasonry.

Perhaps there may, at first, have existed, on my part slight and momentary pangs of regret, but when I considered my position as a baptised believer, privileged in the mercy and goodness of God to know so much of His mind and will, His plan and purpose and scheme of salvation, and to grasp by the hand the tangible glorious realities of the age to come, involved in the one hope of the gospel, what could Freemasonry be or signify to me? I remember well the Sunday I decided on my course in regard to Masonry, walking to meeting in company with a young married sister of great intelligence and perception in the truth. I explained to her, as far as I could, the difficulty in which I was placed—between the truth on the one hand and Freemasonry on the other. She said: 'Brother —, if you have the least doubt—if you consider that by remaining in that Order you will have to say or do anything inconsistent or at variance with the truth, don't hesitate a moment as to what is your duty. Your duty, clearly, in such a case is to terminate your connection with the Order at once and withdraw from it.' She has long since gone to rest, but her earnestness decided me there and then,

and next day I wrote out my letter resigning my position in the lodge, and withdrawing from Freemasonry for ever. And in taking that step I felt that I got rid of a load that had oppressed me for some time previously. Brethren in the Truth, who may be members of the Order, know well that in all the prayers, invocations, hymns, and lectures, and even in the burial service, the natural immortality of the soul, and the departure of the deceased to the Grand Lodge above, are sanctioned, recognised, and taught. The intelligent Master Mason must see that this was not always the case—that the dogma of inherent immortality must have been engrafted on the teachings of the Order in comparatively modern times. The solemn teaching of the third degree recognises only death and resurrection. There is no indication of an intermediate state in any part of the symbolism of this degree. They also know that while an external adoration is paid to the Great Architect of the Universe, there is no word or hint of a mediator or intercessor between God and man. The reference to the Lion of the tribe of Judah, is never explained as having any relation to resurrection, or to Him who is the resurrection and the life. Any one enlightened in the truth cannot fail to see that the prayers offered up in the lodge-room cannot be acceptable, but otherwise, to Jehovah, seeing that we can only offer acceptable sacrifice to Him through Christ Jesus.

As in Blue Masonry, we have much interesting information and matter relating to the building of Solomon's Temple, so in Royal Arch Masonry, its ritual, lectures, and external mechanism carry us back to much that was interesting in the history and worship of Israel, as well as in reference to the calamities that befel that people. It carries us back to the burning bush—the deliverance from Egypt—the sojourning in the wilderness—the pillar of cloud and fire—the camp—the tabernacle, with its golden candlestick, table, and shew bread—the sanctuary—the veil—the holy of holies, which had the golden censer—and the ark of the covenant, containing the golden pot that had manna—Aaron's rod that budded—and the tables of the covenant, and over it the cherubim of glory. It guides us to the settlement of the tribes in the land—the selection of the capital city: Jerusalem as a city compactly built together—the establishment of the

national worship—the destruction of the first temple, its rebuilding by men of renown, and perhaps light is thrown upon certain incidents of great interest therewith connected. But it leaves us there enveloped in the gloom of thick darkness among the ruins, without a ray of light or a gleam of hope respecting the future, to grope our way as best we may. The captivity of Babylon, and the return therefrom, are set forth; but no sure, clear, penetrating beam of light or hope from the sacred oracles is shed across our path, calculated to enlighten our minds in reference to a future restoration of Israel, with its concomitant events, all of much greater importance to Israel and the nations—events more glorious, more prolific in the world-wide results, than anything that has gone before. No word of the setting up of David's throne or rebuilding of his tabernacle—the building of the Ezekiel temple by the man whose name is the Branch—and the establishment at Jerusalem of a system of worship for all nations. The Royal Arch Mason is familiarised with the names of many men of renown in Israel—representative men as we know, but their representative character is not set forth; not a word or a whisper is heard in reference to God's purpose concerning Israel—with Israel, by, through, and for Israel and the nations. Not a word of Israel's lawful king, Jesus-Messiah, Prince Royal of Israel, Son of David, Son of God, Saviour of men. Not a word concerning Israel as God's kingdom in the past, His kingdom in the future, or the harvest of mercy, goodness and truth, peace, prosperity, and joy that will accrue to the nations through the re-establishment of this kingdom under Christ, the Father and apostles of Israel, and the immortalised saints of all ages, nations, kindreds, and tongues. But why need I enlarge? Every bro. in the truth, who knows anything of Masonry, knows that, while the Apostle Paul styles all those things that Royal Arch Masonry makes so much of as being to the Jew only the shadows of good things to come—to the Royal Arch Mason they are not even so much as that, because, as expounded to him, they are not invested with any future reference or meaning. They are to him absolutely of less value than the dry bone on a dish which, at Passover time, the Jew gazes upon in the room and stead of their own Messiah, the true Paschal Lamb.

In the mercy and good providence of

God we have been taught, through an understanding of the truth, what are the glorious 'good things to come'—the substantialities which centre and converge in Jesus-Messiah. Of what possible use to us can the shrivelled husks of Masonry, Blue or Arch, be? And why should we spend valuable time, so much needed in working out our salvation, and in making our calling and election sure—why should we spend one moment upon such vapid, unmeaning mummeries? Because, however interesting the study of Masonry may be to the man who is ignorant of the truth, to the man who knows the truth, and who realises its true import, its claims, its duties, its privileges, its promises, and its glorious hope, what else than mere mummery can Freemasonry be?

But besides all this, although to the man ignorant of the truth, there may exist a fancied beauty and an interest in the allegorising system and teachings of Freemasonry, which itself is said to be 'a beautiful system of morality, veiled in allegory and illustrated by symbols,' yet we who understand the truth know, and have to deplore the dreadful havoc which the allegorising principle has effected upon the Word of God.

I have only known one man professedly in the truth who persisted in holding on to Masonry, and the result has been fatal to his faith and his standing in the truth. In his discourse, which I heard many years ago, he allegorised everything, literal and figurative, in prophecy, precept, and doctrine; and so far as my own knowledge and observation and experience extend, I consider that, were there no other objection to a believer in the truth continuing in Freemasonry than this one objection, it should be quite sufficient for him to withdraw. In short I cannot see how any one, who has come to a knowledge of the truth, and who has put on Christ in baptism, can conscientiously remain a single day in fellowship

with Freemasonry; and if not with Freemasonry, then most certainly not in connection with any other secret order, which are only more or less caricatures of Masonry. I am quite sure that any brother in the truth who will calmly consider the whole matter in the light of the obligations and responsibilities under which the truth believed and obeyed places us, cannot fail to arrive at the same conclusion. I could say much more, and use stronger language, but surely there can be no need. And I would much rather that brethren would study the matter and decide for themselves in the light of the truth, as I and many others have had to do. This is my desire and my object in submitting to you and through you, to such brothers as you may depute to read this letter, my own case, my own experience, and my own actions. There was a time when no man could have made me believe that ever I would have given up or withdrawn from Freemasonry. But the power of the truth, and a scriptural sense of my duty and obligation to that truth, and of its claims and demands upon me, very soon decided my course. And we should do what the truth demands, or yield up what the truth requires, even though it involve the parting with a right hand or a right eye.

I hope that you and the brethren concerned may pardon the length and imperfections of this communication, which I only thought of this morning, and must mail to-night, besides attending to office duties, and that what I have set forth may tend to help all to arrive at correct and scriptural conclusions in the premises. The real truth is that I cannot consider any brother in the truth who holds on to Masonry; he cannot really understand what his position is, or what the truth demands of him. He might just as well think of continuing a member of a Roman Catholic or Protestant Church (?) and be a Christadelphian at the same time."

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WHAT THE CHRISTADELPHIANS ARE NOT.

Being the substance of a Lecture delivered by BROTHER ASHCROFT.

FIRST of all, *they are not a new sect.* They claim to have originated a good while before the numerous ecclesiastical systems which now exist took their rise. It is calculated that there

are over 140 religious sects in this country, and as they all more or less eschew one another, and teach irreconcilable doctrine, the conclusion is inevitable that they cannot constitute

that ONE BODY, which is so conspicuous in apostolic discourse. Concerning matters of doctrine, the apostles would never hear of any division of opinion, and, when their counsel was acted upon, that man was soon withdrawn from who "erred concerning the truth." It is simply impossible to look abroad upon the ecclesiastical world and imagine them in sympathy and co-operation with such a state of things. Any person, however, who will show the Christadelphians wherein in doctrine or practice they differ from those who followed Paul's instructions in the first century, will do them as much service as do the clergy who occasionally try to preach them down. The word "Christadelphian" serves to identify the bearer of it with a movement that stinks in the nostrils of that portion of the religious world which happens to know some little about it. It marks him off most effectually from those communities which style themselves "brethren," "Christian brethren," and the like; and with whom he has nothing in common, so far as faith and hope are concerned. The designation gives him an acknowledged connection with operations, that, in some neighbourhoods, have harassed and tormented "the clergy" more than anything they ever encountered in their lives; and all because the shot and shell have come from behind the impregnable battery of God's truth. Become a Christadelphian, and well armed with the panoply in which they are wont to clothe themselves for fight, and old friends will take good care you do not converse too much with them on Bible themes. They will always be in a hurry, and have somewhere else to go when they favour you with a visit, which will not be so frequently the case as of yore. In particular you will have an opportunity of noting that time has latterly become much more precious in the estimation of the minister whose services you have ventured to dispense with. He will use his watch oftener in your presence than he was wont to do. If your relations in the flesh

are devout people, they will probably lament your course most bitterly; but they will hardly exhibit their regret by making an attempt to show you from open Bible the error of your ways as they conceive it to be.

From a worldly point of view the prospect is certainly not very attractive. Loss of friends, and patronage, and reputation, besides the abandonment of many forms of fleshly indulgence which are permitted to an ordinary disciple of the sects, but which are incompatible with the position of one who is called to work out his own salvation with fear and trembling, and which certainly cannot be done "in the name of the Lord Jesus"—(Colossians iii. 17), or "to the glory of God"—(1 Cor. x. 31)—these are the things which a man must be prepared to encounter when he makes up his mind to join "the sect everywhere spoken against." On that very day he begins what, if he abide faithful, he will find a hard struggle. For, immortality is not a heritage that a man gets possession of, because his great grandfather held it before him; but it is to be sought for by patient continuance in well-doing—(Rom. ii. 7) an exploit to which very few are equal.

We claim, then, for this brotherhood a New Testament origin. Before the apostles were removed by death, they foretold the complete corruption by fables of the system of truth which they had delivered. They were not jubilant (as are religious people in these days) concerning the success of their endeavours. Their expectations were nothing akin to those of modern "divines." There were no meetings in those days for mutual congratulation respecting the immediate outlook of evangelistic enterprise. Instead of a world getting better and better beneath the transforming influence of the word of truth, there was the assurance that "evil men and seducers should wax worse and worse, both deceiving and being deceived." The "mystery of iniquity," whose development had already begun in Paul's day, was to continue until Christ returned from the

heavens to "consume it with the Spirit of His mouth, and to destroy it with the brightness of His coming."

"Show me a penny. Whose image and superscription hath it?" Victoria, by the grace of Deity, Queen of Britain. F.D. What means the latter? And whence came the title? A schoolboy remembers that Pope Leo X. bestowed this designation (Defender of the Faith) on King Henry the VIII. And what sort of a faith had Henry been defending? He had published a Latin treatise on "the seven sacraments," in confutation of Luther. There is something very significant in the fact that our Queen boasts a title that was conferred by the Pope of Rome on one of her predecessors. Nothing is more certain than that the broad outlines of that "faith," of which these two monarchs stand forth as the "defenders," are substantially unchanged. They both belong to the same doctrinal line of things. Beginning at "the immortality of the soul," it would be easy to produce a long list of beliefs which are common both to the Pope of Rome and the Archbishop of Canterbury, and the presidents of the various Methodist conferences, and the moderator of the different Presbyterian synods, and the chairman of the Baptist and Congregational Unions—down, indeed, to the humblest Plymouth brother, or Quaker in the land. Sir Christopher Wren's epitaph in the Cathedral, at London, which was built according to his plans, might well be used concerning the Papacy:—*SI MONUMENTUM QUÆRIS, CIRCUMSPICE*—if a monument you seek, look around! And don't confine your gaze to buildings of the pronounced Papal type, but extend your survey until it shall include every church and chapel in the land: for there is a heap of doctrine set forth by Rome which is endorsed and upheld by Protestants all the world over. The study of the Bible is begun upon a false assumption—the assumption that men are immortal, whereas observation, universal experience, reason (the moment you begin to exercise it), and the words of

God—like point the other way. This error displaces everything, and entirely prevents men from accepting the remainder of the testimony of God. One lie begets another, and so the race of falsehoods has increased and multiplied, and will continue until the time comes of which the Prophet Jeremiah has spoken—"The Gentiles shall come unto Thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit."—(Jer. xvi. 19.)

But we infer from a few testimonies that some will be living at the time of Christ's return from heaven, who shall maintain the truth as originally proclaimed by the apostles, and be, as were they, watchful expectants of his approach to carry forward to its completion the work he began on the earth eighteen and a-half centuries ago. Speaking of the class he represented, Paul says—1 Cor. xv. 51: "We shall not all sleep." And in (1 Thess. iv. 15), he writes concerning those who would be alike and remain unto the coming of the Lord. Jesus probably referred to the same class when he said—(John xi. 26)—"Who-soever liveth and believeth in me shall never die."

The question arises here—How is this class to be brought into existence in view of the fact that the great apostasy which the apostles predicted has actually overshadowed the nations with its wings of darkness and death? How was the long-buried truth, as announced by them, to be exhumed from its sepulchre? Who was sufficient for this thing? It needed a man the like of whom is not to be met with in the streets any day. The labour required was much of the pick-axe sort—necessarily iconoclastic to start with, and would inevitably take the form of opposition to all existing sects and churches. Generally, when a new denomination is formed, it is merely distinguished by some novelty in the way of government, or administration, and retains all the fundamental dogmas of the community from which it emerged. And in those

few cases wherein there has been a partial apprehension of some elements of the truth, the attitude taken has not been one of uncompromising hostility to all the other religious bodies. Fidelity to the long-lost faith of the Apostles, required that some one should be bold and confident enough of the truth to affirm it against a world of scoffers. A man indeed was needed whom cavillers and dishonest men in general might hate with perfect hatred, and who could make them gnash their teeth in the perspiring impotence of their mortification and rage.

The requisite qualities have been found in combination, and have been selected for the great work by the disposers of all things. There has been such a man, about whom sufficient, that is, calumnious and bitter things have been said. And the result of what he did by his tongue and pen, or rather the result of the Divine testimony which he exhibited, has been the creation of a people who believe, and can prove themselves to be the 19th century representatives of the New Testament sect everywhere spoken against. These people invite fair and diligent comparison of what they teach with the Scriptures of truth. They are the last people in the world to suffer themselves to be blindly led by any man. They have looked into these things with shrewd and searching gaze, determined not to be imposed upon. And in some cases it would have been greatly to their temporal advantage, if they could have proved these conclusions scriptural and false.

Nor are the Christadelphians *misanthropic*. This word is a compound of a Saxon prefix "used in the composition of words to denote error, or something wrong," and of a Greek substantive which signifies "man." As generally understood "misanthropy" indicates that the "error or something wrong," lies in the breast of the individual who regards his fellows with disapprobation or aversion. In this sense the Christadelphians entirely repudiate the term as

applicable to themselves. It should be remembered too that the Scriptures speak of certain human creatures as "dogs" and "swine," and make a liberal use of the term "beast" in describing such as are without understanding. In the fellowship of such, the friends of Christ can find no delight. He himself said, "I pray not for the world," "The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil." His brethren have no greater joy at present than that which is generated by the companionship of their kind in the things of the Spirit of God. Their gratification does not arise from fellowship with animalized human beings, or men "who mind earthly things." If for this they be called "misanthropic," they reply that the "error or something wrong" is not on their side.

Neither are the Christadelphians *uncharitable*. They do not consider it an uncharitable thing to affirm that the Scriptures afford no ground for the hope that God will release from the grave those who die in ignorance of that gospel which is declared to be His power unto salvation unto every one that believeth (Rom. i. 16) : or to say that He will not bestow at death what He has never promised to bestow at any time: or to declare, in the language of the apostle (Heb. xi. 6), that "without faith it is impossible to please God." The charity of apostolic discourse is the only kind we need to care about, and the first thing that ought to strike us, as we read the 13th chapter of Paul's first letter to the Corinthians, is, that the words were not addressed to all mankind, but to a company of men and women, who had come into fellowship in consequence of their agreement on certain important matters of faith and practice—a community entirely distinct and separate from any other in the whole city of Corinth wherein they dwell. In Acts xviii. 8, it is recorded that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptised."

These words define the limits within which Paul's 'charity' is to be exercised. Men must be able to show that they are in the same relation to his testimony as that in which these people at Corinth stood, before they can legitimately appropriate anything he said to the Corinthians under the head of charity. The obedient believers of the gospel in their day were never exhorted to be charitable towards men of the world who were ignorant or unbelieving of the testimony of God. This was not possible for that charity which "rejoiceth in the truth." They were to have fervent charity *among themselves*.—(1 Pet. iv. 8.) Special counsel, addressed to a special class, is hardly applicable outside that class. When men have believed and obeyed the gospel which Paul preached at Corinth, then, and not before, may the question of charity be raised. The charity which Paul wrote about so strongly, believed all the things which God has spoken—which a great many who talk loudly about charity do not. The charity of Pauline discourse hoped for all the things which God had promised, concerning which the would-be charitable folk of the present day indulge an attitude of scornful incredulity. When charity is made a question between one Christadelphian and another, its consideration should be willingly and devoutly approached; but the subject has no real concern for worldly men, and is entirely outside the narrow circle of their conceptions and interests. It would be pleasanter far to the feelings of the natural man if the Christadelphians were able to say Peace! Peace! instead of being compelled to use "the sword of the Spirit, which is the word of God." But this would be rejoicing in iniquity, and therefore inconsistent with that charity which is so much talked about, and so little understood.

Quite a number of charges under the general head of "heresy" are brought against the Christadelphians, all originating in profound ignorance of the exact nature of their beliefs, or a culpable negligence in the investigation of the same, or a perverse disposition

to distort and misrepresent their testimony. They have again and again had occasion to declare themselves not *Unitarians*. None of them would be invited to occupy a Unitarian pulpit a second time. They are honouring Christ, and expecting too much from him for that. They believe that God was in him reconciling the world unto Himself. They believe that he is risen from the dead, and become the first fruits of them that slept. They regard him as now partaker of the divine nature; and they hope for his return from heaven for the purpose of conferring immortality upon his people, and ruling the world in righteousness.

The Christadelphians, moreover, are not *materialists*, in the sense their adversaries intend by the use of this scholastic term. They have nothing but denunciation for that dark system of negation which professes to deny a personal Deity, and to declare it a thing incredible that the dead should be caused to stand again. To insinuate that the Christadelphian beliefs are of this complexion, is to convey a lying suggestion, and that it should ever have found eager currency only shows how utterly debased and lost to all sense of honour and verity the human heart may become. The materialism of the Christadelphians is the materialism of the Bible and every-day observation and common sense. If it be materialism to say as do the Scriptures, that man was formed from the dust of the ground, and that Jesus will change the vile bodies of his saints at his appearing, and make them like unto his glorious body—if it be materialism to believe that God is a real person, dwelling in real heavens, and in real though unapproachable light—if it be materialism to believe in the existence of real angels, such as those whose feet Abraham washed without discovering that they were parts of an incorruptible organisation—if it be materialism to believe that Jesus, after his resurrection, did eat and drink with his disciples, and allow himself to be handled that they might be fully convinced he was real, and not the airy phantom they had thought—if all this

oe materialism, then materialism is a good thing, certainly much better than any system of pleasing shadows and sublime unrealities.

And finally, the Christadelphians are not *millenarians*, in the sense of being identified with such as, outside themselves, are thus designated. They believe, however, in the revealed truth that Christ will reign a thousand years. But Millenarianism is not sure where, nor how, nor with whom. It has no idea that the Tabernacle of David, which has fallen down, will be built again. It is ignorant of the promises made unto the fathers. The hope of Israel forms no part of its expectation and desire. Many a Millenarian believes he will ascend into the heavens as soon as the breath leaves the body. The word is, in fact, synonymous with all manner of doctrinal foolishness, and to use it in description of the Christadelphians is simply to repeat a behaviour to which they have become too accustomed to be astonished at it, and to make them the subjects of a misrepresentation which they are enabled to accept as unavoidable in the present hopeless condition of the so-called Christian world.

The attitude of the Christadelphians towards the sects of Christendom is

not one of toleration—no, not for an hour. In stepping aside from them, they do but fulfil the Apostolic law which requires them to “avoid”—to “have no company with”—to “turn away from”—to “come out from among;” such as make void the word of God by their traditions. They prefer to be on the side of Paul, rather than be guided by a spurious charity which would undo the whole results of his abundant labours. It is not their expectation that the faith of the Apostles will gain very many adherents in times like these. They labour unto Christ, and not unto men (or money), and are surprised when they succeed in begetting a spirit of enquiry and comparison of God’s neglected word with the transcendent foolishness that is commonly set forth in its name. The present writer has reason to rejoice and give thanks, that in the mercy of God, he ever found this perfect solution of the many great questions to which modern sectarianism is dumb. He would never have done so of his own accord, and the Bible would have remained as much a mystery to him, as it is to the thousands who try to scan its pages through the stone wall of clerical interpretation. R. ASHCROFT.

Birkenhead.

THE CHRISTADELPHIANS AND THE SIGNS OF THE TIMES.

A NEWSPAPER SKETCH.

THE *Dundee Evening News*, in a column devoted to the “Local Pulpit,” has the following article on “The Christadelphians:”—

“Though this religious body’s name may not be so generally known in the Christian world, yet, undoubtedly, many of their beliefs have spread themselves far and wide. One rather noticeable feature in this sect is that it is spread in small communities throughout Scotland, England, Ireland, America and the Colonies, keeping up intercourse with each other; and though the majority of their members are comparatively poor, vigorous exertions are by them put forth in order to diffuse their views. They have no ordained minister, but all, to the best of their abilities, work

in the cause gratuitously. They profess to take the Scriptures alone as their standard of faith. None are allowed to join themselves to this community without a thorough knowledge and appreciation of the things they set forth; and, no doubt, the Scripture study and search necessary to enable converts so to do, may have a considerable tendency in restricting the growth of their meetings.

“The word ‘Christadelphian’ is taken from the Greek, and means ‘Brethren of Christ,’ and herein we have one of their doctrines hinted at—viz., that Jesus Christ was the son promised to Abraham, in whom all the Father of the Faithful’s hopes were centred; and the one referred to as the ‘Prophet like unto Moses,’ who

should be raised up from the 'midst of his brethren.'

"The following may be taken as an epitome of their faith:—One God, the Eternal Father, dwelling in heaven, in light of glory inconceivable. One universal irradiant Spirit, by which the Father fills all and knows all, and when He wills performs all. One Lord Jesus Christ, Son of God, begotten by the Spirit, of the Virgin Mary, filled therewith at his baptism, put to death for sin, raised from the death for righteousness, and exalted to the heavens as a mediator between God and man. Man, a creature of the ground, under sentence of death because of sin, which is his great enemy—the devil. Deliverance from death by resurrection and bodily glorification at the coming of Christ, and inheritance of the kingdom of God, offered to all men on condition—(1) Of believing the glad tidings of Christ's accomplishments at his first appearing, and of his coming manifestation in the earth as King of Israel and Ruler of the whole earth at the setting up of the kingdom of God; (2) of being immersed in water for a union with His name; and (3) of continuing in well-doing to the end of this probationary career.

"The founder of this body was the late John Thomas, M.D., who was born in London in 1805, and who, after emigrating to America, returned and died in England in 1871. His father was a pastor among the Independents, and he himself obtained his diploma, and realised tolerable success in the metropolis as a medical practitioner. That he was an able linguist his works bear testimony; and he is considered an authority, especially in the Greek and Hebrew languages. During his stay in America, he was successively editor of the following periodicals:—*The Apostolic Advocate*, *The Investigator*, *The Herald of the Future Age*, and *The Herald of the Kingdom*.

"Dr. Thomas came on a visit to Britain in 1848—that memorable year in which all Europe was in a state of excitement because of the political events transpiring—and lectured on the signs of the times in reference to prophecy to thousands of people in various towns in England and Scotland. He says himself in his preface to *Elpis Israel* (which work he wrote in 1849 on account of a public request made to him in Edinburgh and Glasgow, that what he had spoken should be printed), 'in order that the reader may be able to acquit him of being a trader in religion;'

that 'he has left his home, 4,000 miles in the south-west; that he has travelled twice through Britain, delivered 170 addresses to the people, sat up early and late conversing with them on the things of the kingdom, and written this work that he may leave a testimony behind him, and as yet has received no more than four shillings over his travelling expenses.'

"The subject matter of *Elpis Israel* is national, not sectarian, and treats of a nation and of its civil and ecclesiastical institutions in a past and future age. The meaning of the title is 'Israel's Hope;' and the idea, it would appear, is taken from Paul's words to the chief men of the Jews at Rome, that for the 'hope of Israel he was bound with a chain.' The work professes to be 'an Exposition of the Kingdom of God, with reference to the Time of the End and Age to Come.' The prophecies of Daniel and John, as well as the minor prophets are commented upon, quotations made from various historians in order to prove the fulfilment of certain prophetic events, and statements made as to what must happen in the near future.

"Among the many deductions and conclusions drawn by the writer from the prophetic word—which begin with Nebuchadnezzar's dream and his dominion, and terminate with the setting up of a kingdom with Jesus Christ at its head—the most interesting, at the present time, undoubtedly are the allusions to Turkey and Russia.

"The writer, in another portion of this work, says—'The eleventh chapter of Daniel is fulfilled as far as the first colon of the 40th verse. The things which remain to be fulfilled are briefly outlined in the remaining part of the chapter. The King of Egypt (Mehemet Ali established himself as King of the South, having Egypt and Syria under his sceptre), in 1838,' pushed at the Little Horn (Constantinople.) He was, however, prevented doing more through the intervention of Britain, Russia, Prussia, and Austria, who forced him to surrender Syria, including Palestine, as well as return to the Sultan the Turkish fleet, which had revolted to him during the war. "The next event of the prophecy is an attack upon the Little Horn by the King of the North, as it is written:—'And the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;' that is, the Russian-Assyrian Autocrat shall attack Constantinople by sea

and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that, when it is made, the allies of the Sultan will be off their guard; that is, by the autocrat's assurances of peace and moderation for which they will give him credit. Constantinople will be left unprotected, and it will fall into his hands before they come to the rescue.' Again, he says: 'When the Bear pushes for Constantinople, it is not unlikely that the British Unicorn will make extensive seizures of the islands in the Mediterranean as an antagonistic compensation for the continental territory acquired by the Autocrat in European Turkey. Britain is bound to maintain a maritime ascendancy in the Mediterranean, not because she has any continental territory washed by its waters, but because of her vast interests in India, which would be greatly endangered by an uncontrolled military power in Anatolia and Egypt.'

"The British Government will unquestionably adopt all possible measures to circumvent the Autocrat. It will be her policy to prevent him from taking possession of Egypt and the Holy Land; for if he were to do this, he would intercept all communication between England and India by the Red Sea. Britain will therefore take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt.' The Autocrat, however, not content with planting the Greek Cross on the dome of St. Sophia, is at length tempted by the prosperity of Egypt and Judea to seize them for himself. He shall so far be successful, for 'he shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.' Judea will next feel the weight of his power, for 'He shall pitch his palatial tents in the glorious holy mountain.'

"It is at this point, when the Northern King shall have advanced into Palestine with his countless troops, and when the British forces from the South come forth to oppose him, that Jesus Christ appears on the scene. Quoting from the Book of Daniel, it is shown that the Messiah is represented in Nebuchadnezzar's dream by 'a stone cut out of the mountain without hands,' which smites the image the Chaldean King saw on the feet, and causes it to crumble to pieces. The 'stone itself be-

coming a great mountain and filling the whole earth,' is interpreted by Daniel himself thus:—'In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever;' which agrees with the interpretation of Daniel's own dream (found in the 7th chapter) 'the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.' Again, in the Revelations, the song of the redeemed has reference to a kingdom to be established on the earth. It is stated that they sang a new song, saying, 'Thou (the Lamb) wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' The author of *Elpis Israel* has left behind him a number of other works, the most considerable of which is entitled *Eureka*, an exposition of the Book of Revelations, consisting of three volumes (2,114 pages).

On such portions of Scripture as the above, Christadelphians base their belief in a future kingdom to be established on this earth, contending that the Prophets predict the return of the Jews to Palestine; that the Twelve Apostles, in order to prove the truthfulness of Jesus' words to them, must yet 'sit on twelve thrones judging (or ruling) the twelve tribes of Israel; that, if Jesus was not an impostor, 'the meek shall inherit the earth' (the reverse being the case from time immemorial); that righteousness will yet 'cover the earth as the waters cover the sea;' and that the time is speedily approaching when 'men shall beat their swords into ploughshares and their spears into pruning-hooks, and shall study war no more'—all most unnatural events, judging from present appearances. They emphatically deny that the material globe shall be burned up, but that, on the contrary, the Edenic curse shall be removed, 'the earth yield its increase,' and pain and death become a thing of the past.

"The most peculiar contention, perhaps, of the Christadelphians is that the Bible opposes the generally accepted notion of man's inherent immortality. They have, at various times, offered—through newspaper advertisements—sums of money as a

reward to any who could point out Scripture passages proving indisputably the doctrine of the immortality of the soul. They insist that the resurrection taught by Jesus and his apostles can have no force if man is a never-dying being; that the Scriptures teach eternal life to be the gift of God, and which will be bestowed only on those who diligently seek Him; that the early believers' hope was the coming again of their Lord from the heavens; and that nowhere are they informed that at death they will ascend to where Christ at the present time is.

"The foregoing appears to be the most noticeable features in the Christadelphians' beliefs, although there are other points not unworthy the attention of those whose duty it is to study Biblical doctrines.

"The body in Dundee—a very small number—assemble in the Cutlers' Hall, Murraygate. The largest of their congregations is found in Birmingham, which consists of about 500. A monthly magazine, named the *Christadelphian*, is issued from this place, and its editor's name has frequently been advertised in connection with religious debates, one of the most recent being a six nights' discussion between himself and Bradlaugh.

"We append the following, from *The Life of Dr. Thomas*, by Robert Roberts, of Birmingham, which is, admittedly, rather curious:—'The doctor's political prognostication, based on prophecy, have been too signally realised to admit of the supposition that he was radically mistaken in his

chronological scheme. He predicted the failure of the Hungarian revolt (*Herald of the Kingdom*, vol. i., p. 98); the uprising of Napoleon III., without mentioning his name (*Herald of the Future Age*, vol. iv., p. 48); the political and war-developing ascendancy of France under him for a series of years (*Herald of the Kingdom*, vol. ii., p. 37; vol. iii., p. 16); his interference in the affairs of Italy (*Herald of the Future Age*, vol. iii., p. 262); his expulsion of the Austrians from that country (*Herald of the Future Age*, vol. v., p. 205); the war between Austria and Italy, resulting in Austria losing her hold on Italy (*Herald of the Future Age*, vol. iii., p. 262); the dismemberment of the Austrian Empire by France (*ibid.*, p. 263); the downfall of the French Empire (*Herald of the Kingdom*, vol. iii., p. 17); the co-existence of the Pope and King of Italy in Rome (*Herald of the Future Age*, vol. iii. p. 288); and a number of other things, such as the efforts of Egypt for independence, the attempt of Russia on Turkey in 1854, &c. He died full of expectancy, while Europe was in the throes of the Franco-German war, which has opened the way for Russian success in the East, and brought the Eastern Question to the front of European politics, according to his anticipations. There remains but the capture of Constantinople by Russia, the seizure of Egypt by Britain and the colonization of Palestine by the Jews under British Protectorate, to complete the verification of a programme already wonderfully realised by the events of the last twenty-three years."

COMING EVENTS IN SYRIA AND EGYPT.

THE London correspondent of the *Western Daily Mercury* is told that the idea of a Jewish kingdom in Asia is being actively discussed and canvassed as one of the things not unlikely to grow out of a reorganisation of the Turkish Empire. The Jews do, undoubtedly, covet Syria, and already we hear the premonitory growlings of a storm that is brewing in the mountains of Lebanon, which may end in Europe taking from Turkey the whole of her south-western provinces in Asia, and handing them over for the foundation of a Hebrew kingdom.—*South Wales Daily News*.

The Egyptian Question, which has been

long looming in the distance, now becomes distinctly visible. It is so near to us that we cannot avoid asking what we shall do with it. Prudent Englishmen will be always anxious to guard their country against rash adventure, and England, above all countries, is interested in discouraging rapine and spoliation; but we can no longer believe that it is possible for us to keep altogether aloof from Egypt. The country has passed, although in an unostentatious way, under our partial control, and no one can pretend to say what the limits of that control will be.—*Saturday Review*.

THE BIBLE TRUE;

OR,

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EXHUMED ASSYRIAN ARCHIVES AND THE BIBLE.

The Liverpool Free Library and Museum have just acquired possession of a series of tablets obtained from the ruins in the neighbourhood of Babylon, consisting mostly of documents of a commercial nature, which have been buried for ages in the debris of Babylonian greatness. The *Liverpool Courier* has some remarks on the subject, from which we extract the following:

"The discoveries in the region of cuneiform decipherment during the last few years, have done much to bring to our knowledge the life, religion and history of the people of Assyria and Babylonia. By means of the numerous Assyrian historical inscriptions we are enabled to trace, in almost one continuous line, the history of the Ninevite monarchs from the thirteenth to the seventh century, B.C. (1300—625). Documents dealing with almost every phase of the life of this great people have now been discovered, and a large number of them read, and their contents made known. By means of the religious hymns and prayers,

and of the tablets of laws and law cases, we gain an insight into the religious, moral and social condition of the Assyrians. The numerous texts of the historical events, such as the cylinders and the mural tablets, enable us to trace the conquests and the triumphs of the kings of Assur. The numerous commercial documents discovered at Nineveh (Koyunjik) and at Kalakh (Nimroud) enable us to see that there was a great and flourishing market at Nineveh for all the commodities of the traders of Western Asia. The commerce of Nineveh referred to in the Scripture (Ez. xxvii. 23-24), show that there was trade between Assyria and Phœnicia; and the numerous Phœnician legends on the edges of commercial tablets show that the Tyrians and Sidonians were great frequenters of the marts of Nineveh. The commerce of Nineveh was regulated by fixed and inviolable laws of trade and exchange, which governed the sale and purchase of land, of houses, and of various materials, including slaves.

From the oblivion of a Mesopotamian sand heap it has happened that the Arabs have rescued the records, deeds and documents of one of the greatest commercial firms of ancient Babylon, by a study of which we are brought into

contact with the civilisation and the transactions which prevailed so many long centuries ago.

In the early part of the reign of Esarhaddon, the son of Sennacherib, King of Assyria, there flourished at Babylon a commercial house called the Egibi firm—that is, their clan name was the Egibi. These people, whose varied business was carried on with successive changes of principals and partners, through several reigns, have left most interesting records of their negotiations, some of which will be found to be illustrated in the series just appropriated by the Liverpool Museum. It would be of little interest to attempt to follow all these tablets in detail, for the description of them without their presence in illustration would be tedious and monotonous. It is almost sufficient to say that they throw vivid light upon the civic and financial forms and operations of the immediate subjects of Nebuchadnezzar, Evil-Merodach, Nabonidus and others.

The reign of Nabonidus lasted for seventeen years, ending in B.C. 539, and was one of the greatest commercial reigns in the Babylonian period. By far the greater number of tablets of the Egibi firm are dated in this reign, which was terminated by the capture of Babylon by Cyrus, King of Persia. Nabonidus associated with himself in the throne of Babylon his son, *Bel-sour-azar* (Bel protects the king), the Belshazzar of Daniel, who is mentioned in one of his father's inscriptions, at present in the British Museum.

Of the reign of Cyrus there are two representative tablets in the Liverpool collection, the first of which is a very interesting document, being a receipt for 3,700 puzur from the plantation, which is probably to be rendered by the generic term of *gathered fruits*. The second tablet of this reign is dated in the month Tammuz, the fourth month, on the 16th day of the month, in the third year of Cyrus, 'King of Babylon and Nations.' This is a loan of three manas of silver by a person named Iddina Merodach, son of Basa, son of Nur-sin, a member of a younger branch of the Egibi house, whose name often appears as witness to contracts.

The reign of Cyrus lasted nine years, terminating in B.C. 530; and on his death, Cambyses, his son, came to the throne. Of the reign of Cambyses there are in the Liverpool collection three tablets. The

first of these is a large one in moderate preservation, which bears date in the month Tammuz, on the 27th day, in the second year of Cambyses. This tablet is registered at Babylon, and is a title-deed to some land in that city, which was sold before the great gate of the temple of Zamama, in Babylon. This temple-gate was the usual place for commercial transactions, especially for those relating to land. To this document are appended the names of six persons as witnesses; and on the top and bottom edges of the tablet are six thumb-nail marks, as attestation to the deed, from which we see that the expression 'given under the thumb' was a legal phrase even in those days."

THE UNCERTAINTIES OF MODERN SCIENCE.

(Continued from page 553, Vol. XIV.)

"Next, the existence and nature of ether is a third subject on which there rests a still greater obscurity. If it really exists, the knowledge of matter and ether must plainly be the two pillars on which the science of physics must rest. But doubts are greater, and the conflicts of opinion still more various than before.

And first, does this ether exist? Such is the general opinion of physical students, and for myself, I have no doubt of its truth. But the dissentients are not few. M. Comte denounces the theory as an equal illusion with the vortices of Descartes; Mr. Lewes, his disciple, shares the same view. Mr. Mill, in his *Logic*, inclines to the same side. The hypothesis, he says, is not without an analogy to that of Descartes, only that 'it is not entirely cut off from the possibility of direct evidence in its favour.' He has the strange idea that there can be some evidence of an hypothesis, besides that of accounting for the phenomena it has to explain. Mr. Justice Grove, in his 'Correlation and Continuity,' holds strongly to the negative view. But the idea that the immensely diluted and attenuated matter of the planetary spaces can have the intense elasticity implied by the speed of

light seems to me wholly incredible.

Next, if ether exists, is it of one kind only, or more than one? By way of compensation to the last opinion, some theorists affirm that there are two kinds of ether, one called electric, the other luminous. Others go further. The authors of the *Unseen Universe* seem disposed to suggest a series of ethers, more and more subtle, of which the second may have nearly the same relation to the first which the first bears to common matter. This is very like a reproduction of the *æons* and genealogies of the early Gnostics in a physical and material form.

Again, is the ether continuous, or discontinuous and atomic? Professor Challis holds strongly the former, but Newton, Young, Fresnel, Airy, Cauchy, Stokes, and most other physical philosophers, the latter view.

Is this ether attractive or self-repulsive? The latter, the usual opinion, seems to me essential to a just conception of its nature. But Professor Bayma, in his *Molecular Physics*, maintains that it must be attractive. And Sir Geo. Airey, in private, once told me that, in his opinion, the phenomena of light required the notion of attractive or contractile forces, and stretched strings rather than repulsive force-centres, though this must imply some kind of fastening or attachment to walls of the universe.

Again, what is the relation between ether and common matter? Newton suggests that ether is denser outside of solids, and less dense within them. This would imply that they exert on each other a repulsive power. But Mosotti, Norton and most other modern theorists make the mutual action attractive, so that it would be denser within bodies and at their surface, than in free space.

Once more, if the ether is self-repulsive and intensely elastic, how is elasticity maintained? Must it not

diffuse itself into empty space? Or are we to conceive of the universe bounded by a solid wall, able to resist an almost infinite pressure? Sir John Herschel has remarked: 'Under no conception but that of a solid can an elastic and expansible medium be self-contained. If free to expand it would require a bounding envelope of sufficient strength to resist its outward pressure. To evade this by supposing it infinite in extent is to meet the difficulty by words without ideas, and to take refuge in a negation of that which constitutes the difficulty.'

Thus, from Newton to the present day, all these various doctrines about ether have been held by men of eminence: that there is no such ether distinct from matter; that there are two kinds or many, each rarer than the one before it, or one kind alone; that it is a solid and fluid, attractive and repulsive, a continuous plenum, or made up of discontinuous atoms; that these are solid and finite, or points and force-centres only; that it is attracted by matter, that it is repelled by it, and that it is neither attracted nor repelled, but merely is shut out from the space this occupies; that it is finite in extent and that it is infinite, a repulsive variety of material substance, or a bridge between the visible worlds and an unseen universe.

Physical science, with regard to the nature of matter and ether, its two constituent elements, is thus in its merest childhood. It has yet to decide which is true out of a dozen or score of rival theories. Its teachers, then, and still more its disciples, will do wisely to assume a far more modest tone in dealing with moral and religious questions than has been their practice of late years. It is ridiculous for those to declaim on the diversity of religious creeds, and the controversies and strifes of theologians, who can hardly agree in laying a single stone in the foundations of their own philosophical system."

(To be continued.)

The Christadelphian.

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

MAY, 1878.

THE newspapers tell of a Frenchman who has just been sentenced to imprisonment for refusing to submit to the conscription for military service in that country. If conscription comes into force in Great Britain, this would probably be the result of the refusal of the brethren to serve. It is, however, by no means certain that conscription will be resorted to in this country. Many think it impossible for a variety of reasons. Even amongst the reigning (Tory) party, many are of the opinion that it is inapplicable to a society so complex and so accustomed to freedom as the people of the British Islands, and that any attempt to apply it would be attended with revolution. It is a general view that in case of need, a sufficiency of soldiers would be found, by the ordinary process of enlistment, especially with such a prevalent want of work, if a special supply of men were called for by proclamation. If this view is sustained by experience, there will, of course, be no danger to be apprehended. It must be remembered, however, that feelings and circumstances change wonderfully in the presence of natural peril; and that measures that would be pronounced inadmissible at the present time would be freely supported by public opinion.

While universal conscription as it exists on the Continent is very unlikely to be resorted to in England, it is not impossible that a partial conscription by ballot may become law in case of more soldiers being wanted than can be obtained by voluntary enlistment. In that case, the brethren would share the general liability to be drawn, and be exposed, therefore to the consequences of refusal. Exemption if it could be had would be a protection from those consequences. We agree with those who think there is little likelihood of obtaining it. The brethren are not unanimous in petitioning for it at the present time. Brother Hodgkinson thinks we ought to do so on the ground that we should not have the chance of a hearing

when the cry "to arms!" goes out. Brother Alexander (apparently of the same mind) would have an objection to writing with Quakers and others in an application for exemption at that time, and would prefer that we should then commit ourselves to God and accept whatever lot He may appoint for us with the confidence that even imprisonment for refusal may be from His hand as a closing trial before deliverance.

Brother Charles Smith, Edinburgh, says: "I think the wording of the petition excellent; but the only good it may effect, will be to bring us and the truth a little more into notice, which as regards the truth, is of some importance. As to ourselves we need have no fear. The earth has helped the woman, and will help her if need be, and we need not distress ourselves about the morrow. As our Lord has said, "the morrow shall take thought for the things of itself." Conscription in this country, would bring about a dreadful state of things, and if it should take place before the Lord come, it will be of the troubles of Jacob, from which he shall be delivered.

Our own view would be in favour of petitioning both now and at the time as well; and we should do this entirely in the spirit of brother Alexander's suggestion. The taking of every lawful measure of protection is not inconsistent with the attitude of perfect submission to whatever experience God may send. Our taking of these measures are often and may always be His means of sending it. It is one of the Spirit's maxims that "the prudent man foreseeth the evil, but the simple pass on and are punished. The "evil" in this case is sufficiently probable to suggest the foresight. Asking exemption could not be wrong on any ground. It might raise a laugh: but it would only be the laugh of fools which we enjoy already; and it might lay the foundation of a subsequent hearing, while, if it led to nothing, it would at least be a profession of our subjection to Christ, which is always useful. But the asking to be free from obligation must be unanimous, which at present it cannot be. Of course there is nothing to prevent those who feel strongly in favour of a present petition from going on with it, but their action would be impaired by the dissent of the others.

ANSWERS TO CORRESPONDENTS.

BAPTISM AND THE ADAMIC CONDEMNATION.

G.A.B. (C).—Legally, a man is freed from the Adamic condemnation at the time he obeys the truth and receives the remission of sins; but actually, its physical effects remain till "this mortal" (that is, this Adamic condemned nature) is swallowed up in the life that Christ will bestow upon his brethren at his coming. Those whom Christ at that time does not approve are delivered up to death again because of their sins and not because of Adam. Although reconciled in Christ, we remain under the physical effect of Adam's sentence till we are "changed in the twinkling of an eye, at the last trump." The case is parallel with what takes place between two nations at war who arrive at terms of peace. As soon as the treaty is signed, they are legally at peace, yet the effects of the war are not at once ended, for the forces of the one remain in the territories of the other until the ratification of the treaty and the arrival of the date fixed for evacuation. Peace between God and the disobedient is signed, so to speak, when the believing sinner submits to the righteousness of God in being baptized into the death of His Son; but war measures are not entirely withdrawn until the reconciliation is ratified at the judgment seat of Christ. For further remarks, see the *Christadelphian*, July, 1874, page 337, "Condemnation and Mortality."

RUSSIA AND HER ALLIES IN THE FINAL MOVEMENT.

J.Y.—Although Dan. xi. 40 to the end refers to the same matter as Ezek. xxxviii.-ix, the latter refers to a smaller section of the matter (in a more ample manner) than the former. Daniel gives us not only the invasion of the Holy Land, but the military events that precede and lead up to it, whereas Ezekiel's prophecy is confined to the invasion and its result. Daniel shows us the overthrow of Turkey by the King of the North, preliminary to his entry into "the glorious land," while Ezekiel starts with Turkey overthrown, and the anti-

Tarshish Confederacy formed under the latter-day guardianship of Gog of the land of Magog. This will account for Gomer, Togarmah, and Persia, as yet standing aloof. They will enter into the final combination for which the Russian conquest of Turkey is a preparation. How long it will take to develop this combination there is no information, except such as is involved in the intimation that the whole series of events transpire consecutively, "at the time of the end." The time cannot be long. It is wise to wait patiently and watch. Things are turning a corner at the present moment, and may not tarry in their progress to the next and final phase. We must see England in Egypt and the Holy Land; her establishment there may be succeeded by an interval of peace, during which the Jews "brought back from the sword," settle themselves in the unwall'd villages, under the shadow of Britain. The next movement of Russia against England, which, in view of all things, must be an early movement, will find Gomer and Togarmah and Persia at her steps. They will sweep down upon Syria like a storm, and carry all before them till the Lord goes forth to fight against them, as in the day of battle. But, of course, it is well understood by all having knowledge of the testimony, that the Lord arrives to awake his sleeping brethren and set his house in order by judgment before things reach this pass, and that, therefore, his arrival on the earth may be an event of any day. It may, indeed, take place in the interval of peace for which we have been looking, and which may or may not set in. It may, therefore, occur in a day when some may not be looking for him. As to Gog "turning back," Dr. Thomas says something about it in an article appearing in the last number.

"ELOHIM" AND THE ANGELS.

O.I.T.F.—*Phanerosis* is the work of Dr. Thomas, and not ours. It pretty well exhausts the subject of God, as revealed in the Scriptures. When you have thoroughly grasped it, your difficulties will disappear. You are under a misapprehension when you say that it teaches that "the Hebrew term *Elohim* does not imply the Deity, but an inferior angelic power created by Him."

What it teaches is, that while the term in question involves the Deity, it comprehends the angelic media of the Deity's manifestation, which cannot be contradicted in view of Paul's translation of *Elohim*, by *αγγελοι* in Heb. i. 6, and in view of the fact that an Angel said to Moses, "I am the *Elohim* of thy father, &c."—(Ex. iii. 6); and that Jacob, seeing an angel, said, "I have seen *Elohim* face to face."—(Gen. xxxii. 30; Hos. xii. 4.) The term is a plural one, and literally translated means powers, or powerful ones. It is, therefore, an appropriate designation of the angels of His power. It is truly used as the name of the Eternal Creator in many places throughout the Scriptures. But this presents no difficulty, if we understand that the name is so applied to express the fact that the angels (through whom mankind first made the acquaintance of the Creator) were, in their plurality but the expression of His One Eternal Power and Godhead, and that all powers of every sort were in and of Him. *Elohim* was a name acknowledged by the Creator with reference to the mode of His manifestation, past and future; and perhaps with reference to the relation of all powers to Him. It does not express plurality in His own being. The idea of plurality is carefully excluded by the express declaration of His unity, and the use of a singular verb in the definition of His acts.

THE CHRISTADELPHIANS AND THEIR ATTITUDE.

CADISHEAD, near Warrington,
February, 1878.

My dear Sir.—In the important matter of preparation for acceptance and welcome by the Coming One, contrasted with honour, emolument, fame, or elevation in the present age, are too insignificant for consideration. It is just that every one interested should have his or her hearing in or by the Church; or, if objection be made to such claim, or such wording, I ask, are not recognised instructors bound to give ear to inquiry, candid doubts, and reasonable objections to this and that, which a seeker for the great salvation may hold, harbour, or desire? Christadelphians claim to be the *ecclesia* (but the less Greek the better), ex-

clusively the Church; and with this high claim they are bound to be consistent. If one, who is bent on overcoming, sees not on certain points as ye see, and is willing, yea, desirous to be set right by evidence from the "law and testimony," if proved wrong, then, sir, let such an one be fairly met and treated.

Candidly, brother Roberts (though you will not say brother to me), I confess that, in respect to resurrection and judgment, you seem to have the argument. I cannot understand Paul's declarations to the Roman and Corinthian churches in any way but as you set forth. But ye Christadelphians refuse communion with baptised believers who honestly view the point differently. Did the Romans and Corinthians understand the matter of resurrection at first, *i.e.*, when they first heard the word and believed, as fully as they afterwards did? Whatever others may say, I say, no. If the Romans did, the Corinthians did not, for the apostle shows them a mystery—"Behold, a secret I disclose to you," &c. (Diaglott, 1 Cor. xv. 51.) Here Paul tells them more concerning resurrection and translation than they before knew; but ere this letter was written, the Corinthians were a church, and broke bread, and ate and drank wine together. They believed in the resurrection when they received the Gospel—they learned more afterwards. You test where Paul tested not. Again, concerning Satan, you have no warrant for denying communion with an honest believer, who, taking the obvious import of words, cannot conscientiously accord with you in declaring that there is no personal devil. You may greatly err in your exclusiveness.

Much as I think of the writings of Dr. Thomas—in mighty presentation of Bible truth I view no modern man his equal—I have learned to take no man for a guide. The doctor has erred—he lacked in understanding when he wrote about the Crimean war—this time has sufficiently proved, and when he says that any "other dust" will answer for the dust of the saints in the resurrection, he says what I believe not. Do you believe his *ipse dixit* here?—In hope of the kingdom, yours truly,

H. HEYES.

REMARKS.

The foregoing is an interesting communication. It is apparently the utterance of a clear-headed, honest, and independent man, and therefore to be received and treated respectfully. Nevertheless, it calls for demur on the several points discussed.

The statement that the Christadelphians claim to be "the ecclesia" ("church" is no less Greek, though of longer standing in English usage, and ecclesia is more convenient in consequence of the prostitution of the word "church") may be allowed to pass, if understood in the right way. As individuals, or as a human organisation, they make no pretence whatever to a divine appointment or standing. Their contention is that the truth of the gospel calls the believers of it from out of the world to be the servants of Christ, and that all who yield to the call become the called by virtue of their belief and obedience, and candidates for the favour of Christ at his coming. They claim to know and believe this truth. They do not claim "authority;" they do not attach any virtue to their organisation, except the advantages of edification to come from peace and order to its members. They do not set themselves up as an official body. They are merely an aggregation of men and women believing the truth of God, and striving to walk in the obedience of His commandments, hoping in the mercy of God for that eternal life which He has predicated on such a course. They have no ecclesiastical pretensions or desire for ecclesiastical recognition. If others believe in the same truth and walk in the same obedience, they are glad of and claim their company under the law of Christ. If any demur to the truth, or decline from that obedience, they withdraw from their company under the same law, not as a judicial act towards the withdrawn from, but as a washing of their own hands of complicity with evil. Thus, they rest everything on the truth, and nothing on their individual or corporate prerogative. The departure of the truth will be the departure of the ecclesia, even if the individuals remain in company one with another. The truth with them makes or unmakes: the organisation is an accident of the truth merely, and not its governor or even official medium. Understood thus, the Christadelphians admit that they claim to be the

ecclesia, a claim, however, in which they admit all to participate who can prove that they are walking in the belief and obedience of the truth.

Friend Heyes, however, cannot claim to be heard among them unless he is of them. The brethren of Christ, while exhorted to give to every man that asketh them a reason of the hope that is within them, are not called upon to give a hearing to error, if error it be, merely because the errorist (if he be errorist) thinks he is otherwise. Scriptural precept and common prudence rather counsel a contrary attitude.—(Prov. xix. 27; 1 Tim. vi. 3-5.) However, what may not be yielded to claim, as a right, may be conceded to request. Friend Heyes seems in earnest and deserves to be heard.

He thinks, then, that Christadelphians err in refusing identification with those who are wrong on resurrection and judgment. He thinks the Christadelphians are right in their views on the subject itself, but wrong in their attitude toward those who are in error upon it. The very suggestion has a dubious appearance about it. Did not the fact that men will rise to judgment—that they must appear before the judgment seat of Christ to receive in body according to what they have done, whether good or bad (2 Cor. v. 10)—constitute a part of the apostolic testimony concerning Christ? Was it not one of the features of the truth which the apostles were in particular commanded to teach and to testify? (Acts x. 42)—one of the first principles of the oracles of God? (Heb. vi. 1)—and part of Paul's gospel?—(Rom. ii. 16). If so—and friend Heyes tacitly admits it—why should we compromise it by receiving people who do not believe it? Friend Heyes suggests, because they "honestly view the point differently." If this is a good reason, why should it be confined to the subject of resurrection and judgment? Are there no other subjects on which people can "honestly view the point differently?" There is in fact no element of the truth upon which "baptised believers," so called, cannot be found who "honestly view the point differently." And if an honest rejection of the truth is to be winked at on one point, why not on all, and where then would be "the church of the living God, the pillar and ground of the truth?"

"But," inquires friend Heyes, "did the Romans and Corinthians understand the matter of resurrection at first, *i.e.*, when they first heard the word and believed, as fully as they afterwards did?" Let us suppose, for the sake of argument, they did not. It would not help the position for which friend Heyes is contending. In that case the issue would be between understanding the matter *a little* and understanding the matter *much*, which is a very different issue from believing a thing, and not believing it at all. Friend Heyes is advocating the reception among the Christadelphians of people who "honestly view the point differently;" and not of those who understand it a little. But friend Heyes is sure the Corinthians did not understand the matter fully at their baptism, whatever the Romans may have done. The ground of his certainty is not very solid. He finds Paul declaring to them a mystery—a secret, from which he infers they did not understand the subject of resurrection and judgment fully before. It all depends upon what the secret was about. If the secret referred to resurrection and judgment, the inference is justified—not otherwise. What is the secret? "We shall not all sleep, &c." This is a point connected with the subject of resurrection and judgment, but it is no essential part of the subject itself. It was a point on which nothing was known, because not revealed, prior to Paul's declaration. Jesus had said something about it—(Jno. xi. 26), but his words were not recorded till long after Paul wrote to the Corinthians, and, therefore, it was a secret to them whether any of the brethren would be alive at the coming of Christ, or whether, if alive, they would have to die in order to take part with the dead in the resurrection, which was the great hope of the gospel. Paul's telling them this secret does not prove that they did not before understand that which was part of Paul's gospel, *viz.*, that the dead would come forth to judgment at the coming of Christ. True it is "that ere this letter was written the Corinthians were a church, and broke bread and ate and drank together," but it is also true that, in becoming a church, they believed the gospel Paul preached, part of which, by his own testimony—(Rom. ii. 16)—was the doctrine of judgment in the day of Christ. Their

ignorance of the point affecting the living contemporary with the arrival of the day did not affect their knowledge of the greater question. But what, if even it could be proved they were ignorant of the greater subject? That would not prove it was to be disregarded in the basis of our fellowship. Some of them denied the resurrection altogether. Some had not the knowledge of God.—(1 Cor. xv. 12, 34.) Shall we, therefore, say these are immaterial points in a believer's knowledge? The apostle's recommendation concerning men refusing subjection to the truth, when he happened to speak on this point, was that the brethren should withdraw from them.—(Rom. xvi. 17; Titus, iii. 10; 2 Thes. iii. 14; 2 Jno. 9, 10.) The conclusion is obvious. We do not "test where Paul tested not," if Paul recognised the truth as the basis of fellowship. The question of fellowship is governed by the question of what the truth and its requirements are. Where these are mutually recognised, fellowship ensues as a natural result. It would be in every sense an unsafe thing to compromise first principles for the sake of friendship that ought not to commence till these principles are mutually endorsed.

These considerations bear on the other question referred to by friend Hayes. "Satan" is an element of the scriptural system of truth. It is a something to be repudiated by believers.—(Matt. xvi. 23); a something over which, in another form, believers hope to obtain the mastery when God shall bruise Satan under their feet.—(Rom. xvi. 20.) As the devil, he is the father of the children of the present world, to which Christ's brethren do not belong (Jno. xv. 19). To compass his destruction, Christ took part in Abraham's flesh and blood, and suffered death therein.—(Heb. ii. 14.) To destroy his works the Son of God was manifested.—(1 Jno. iii. 8.) How can it remain an open question among believers what this devil and satan is, which has so intimate a relation to their moral attitude and their doctrinal perceptions, and their personal hopes? To say that an understanding of who the devil is is not necessary in the basis of fellowship is equivalent to say that it is not necessary to understand for what purpose Christ died. Friend Heyes would shrink from putting the proposition in this form, and yet this is what it amounts to.

Friend Heyes is right in refusing to take any man for his guide, but if Dr. Thomas was "mighty" in the presentation of Bible truth, as friend Heyes puts it, then divergence from him might be divergence from Bible truth. At all events, following Bible truth presented by Dr. Thomas is not following Dr. Thomas, who advanced nothing on his individual credit, but laboured exclusively to make the teaching of the oracles of God apparent.

If the Dr. "has erred," it is not in the two cases cited by friend Heyes. So far from "lacking understanding when he wrote about the Crimea war," it was because of his understanding that he was able to prognosticate the war in *Elpis Israel* before it occurred, and to identify it as part and parcel of that political and military transformation which should develop the Russian ascendancy at the time of the end. The Dr. doubtless hoped for and expected a quicker development of this ascendancy than has taken place; but seeing there was no revelation as to the time it would take to develop, the slowness of it is no proof of error. The fact of its having taken place at all, in the face of the human improbabilities of the case, is a strong proof in the opposite direction of error.

His teaching that any dust will do in the reconstruction of the dead is only in harmony with the fact of daily experience, that any flour and mutton will do to keep us going. If any flour will supply the material of continuous identity, any dust will suffice for the basis of its reproduction, for identity does not lie in the particular atoms of our being, but in the use made of any atoms by the dominant electrical laws of the organization. If it require the very atoms we have called our own during life, we are confronted with the spectacle of the cart loads of food we have used in the process of life—365 dinners per annum, not to speak of other meals. When friend Heyes has thought as much, and as deeply, about the subject as Dr. Thomas, he will see that the statement that any dust will do is not the *ipse dixit* of any man, but the conclusion arising from palpable present facts.

A little more reflection may dissipate the uncertainties of friend Heyes' present mood, and lead him to boldly accept a position which cannot in true reason be impugned,

and which already, it seems, commends itself so much to his judgment in some respects. That it may be so will be the hope and the prayer of all brethren, prompted by the earnestness, honesty, and independence manifest in his epistle.

THE SIGNS OF THE TIMES.

(Continued from page 225, present number.)

"It is telegraphed from Calcutta that the Indian Government has received orders to despatch to Malta eight regiments, two field batteries, and four companies of sappers and miners. There is no question here of their being ordered to hold themselves in readiness in case their services should be required. They have orders to leave at once. Of course they are not required for the defences of Malta or Gibraltar. The garrisons there have been raised to their full strength some weeks ago. They are wanted to form a part of that expedition which was the chief cause of Lord Derby's resignation, and which some days ago I said we should hear of as soon as Parliament had risen. Would Mr. Foster and Mr. Fawcett have been quite so complacent on Tuesday, if they could have foreseen that, within twelve hours of the adjournment, this news would be made known? Scarcely, seeing that even the by-no-means bellicose *Globe* declares that 'it would be difficult to exaggerate the importance of it.' It is the first time that we have employed Asiatic troops out of Asia, and it appears that we can spare 7,000 troops from India at a time when, according to recent accounts, a good deal of dissatisfaction exists there."

Parliament has been adjourned for three weeks, for the Easter holidays, during which Lord Beaconsfield will be at liberty to do as he likes, without embarrassing questions. The *Daily News* remarks "The interval can hardly fail to be momentous. It is scarcely possible that the tension of the present crisis can much longer be sustained. To us it seems all but certain that before Parliament comes together again the main question will be decided one way or the other." It can scarcely be doubted that this decision will be war. Some think the situation is not ripe for it, because the Jews are not yet in their land. But it must be remembered that the Jews are not likely to

get there till the shadow of English protectorate is over the land, and something must happen to establish that protectorate. Nothing is more likely to do this than an actual collision between Russia and England, which will not only dispel English scruples about laying hands on Turkish territory, but (in the event of Turkey siding with Russia) will compel England to seize Syria and Egypt in self-protection. Thus God guides affairs without men knowing.

THE SIGNS OF THE TIMES.

NEW DIFFICULTIES, AGITATIONS,
AND ALARMS.

ABANDONMENT OF THE PEACE
CONGRESS.

IMPENDING WAR BETWEEN BRITAIN
AND RUSSIA.

CALLING OUT OF THE RESERVES AND
SUMMONING TROOPS FROM INDIA.

The past month was expected to be one of settlement and consolidation in the direction of peace. On the contrary, it has been one of new difficulties, agitations, and alarms. At the present moment the world stands on the brink of a more gigantic struggle than that which has ended by laying Turkey in the dust. As the Constantinople correspondent of the *Daily News* remarks:—"The first gun may be fired at any moment which will set Europe and Asia aflame from the Bosphorus to the Rhine, from the Balkans to Hindu Kush. . . . We are only too surely drifting into war. It is impossible to predict what course events take when the first gun is fired, or foresee the Russian plan of action. If Russia succeeds in conciliating Austria, the Russian troops here will undoubtedly seize the Bosphorous; and, although the English Admiral Hornby can, of course, push the

fleet into the Black Sea, and thereby cut off Russian water communication, I doubt his ability to keep the Bosphorous open. The British fleet would probably be shut up in the Black Sea."

As indicated in these remarks, the new complications relate to Russia and England, and the war threatening to arise out of them would be a war between these two powers. The Turks would like to be neutral in such a struggle; but they cannot be, and it is not yet positively known which course they will take. The *Daily News'* correspondent remarks on the subject as follows:—"The Turks are in a most difficult position. I doubt whether they will be able to adopt a policy of neutrality merely. They will be obliged to take sides, and become the ally of one or other of the belligerents. Now, if they side with England, the Russians would, of course, attack instantly, before English troops could come to their assistance, with a result which can hardly be doubtful, I mean the complete destruction of the army, and the loss of Constantinople. The Turks have no fortifications, and the Russians of course will not allow them to construct any so long as the present state of things lasts. If, on the contrary, the Turks side with Russia, the English could seize nearly the whole of Asia Minor. What are the poor Turks to do?"

Whence arises this sudden danger?—this unexpected ruffling of the waters?—this complete destruction of all the peaceful anticipations that were all but general a month ago? It is due to the attitude of the British Government, and this attitude is due to the ruling spirit in it,—the Jew whose nationality is silvered over with the aristocratic title Beaconsfield, whom God in his Providence has placed there "for such a time as this." This man perceived that the treaty wrung from prostrate Turkey by Russia was a virtual annihilation of the Turkish power, and a virtual establishment of Russia in her place, in a position in which, in course of time, she would possess great offensive power against England in a future struggle for empire. His views are exhibited in the last document issued by England's Foreign Minister. From this

document, the following extract will illustrate these views :—

“The most important consequences to which the Treaty (between Russia and Turkey) practically leads, are those which result from its action as a whole upon the nations of South-Eastern Europe. By the articles erecting the New Bulgaria, a strong Slav State will be created under the auspices and control of Russia, possessing important harbours upon the shores of the Black Sea and the Archipelago, and conferring upon that Power a preponderating influence over both political and commercial relations in those seas. It will be so constituted as to merge in the dominant Slav majority a considerable mass of population which is Greek in race and sympathy, and which views with alarm the prospect of absorption into a community alien to it, not only in nationality, but in political tendency and in religious allegiance. The provisions by which this new State is to be subjected to a ruler whom Russia will practically choose, its administration framed by a Russian commissary, and the first working of its institutions commenced under the control of a Russian army, sufficiently indicate the political system of which in future it is to form a part. Stipulations are added which will extend this influence even beyond the boundaries of the New Bulgaria. The provision, in itself highly commendable, of improved institutions for the populations of Thessaly and Epirus is accompanied by a condition that the law by which they are to be secured, shall be framed under the supervision of the Russian Government. The general effect of this portion of the Treaty will be to increase the power of the Russian Empire in the countries and on the shores where a Greek population predominates, not only to the prejudice of that nation, but also of every country having interests in the east of the Mediterranean Sea. The territorial severance from Constantinople of the Greek, Albanian and Slavonic provinces which are still left under the Government of the Porte, will cause their administration to be attended with constant difficulty and even embarrassment; and will not only deprive the Porte of the political strength which might have arisen from their possession, but will expose the inhabitants to a serious risk of anarchy. By the other portions of the Treaty, analogous results are arrived at upon other frontiers of the Ottoman Empire. The compulsory alienation of Bessarabia from Roumania, the extension of Bulgaria to the shores of the Black Sea, which are principally inhabited by Mussulmans and Greeks, and the acquisition of the important harbour of Batoum, will make the will of the Russian Government dominant over all the vicinity of the Black Sea. The ac-

quisition of the strongholds of Armenia will place the population of that province under the immediate influence of the power which holds them, while the extensive European trade which now passes from Trebizond to Persia will, in consequence of the cessions in Kurdistan, be liable to be arrested at the pleasure of the Russian Government by the prohibitory barriers of the commercial system. Provision is made for an indemnity, of which the amount is obviously beyond the means of Turkey to discharge, even if the fact be left out of account that any surplus of its revenues is already hypothecated to other creditors. The mode of payment of this indemnity is left, in vague language, to ulterior negotiations between Russia and the Porte. Payment may be demanded immediately, or it may be left as an unredeemed and unredeemable obligation to weigh down the independence of the Porte for many years. Its discharge may be commuted into a yet larger cession of territory, or it may take the form of special engagements subordinating in all things the policy of Turkey to that of Russia. It is impossible not to recognise in this provision an instrument of formidable efficacy for the coercion of the Ottoman Government, if the necessity for employing it should arise.

“Objections may be urged individually against these various stipulations. Their combined effect is to depress almost to the point of entire subjection the political independence of the Government of Constantinople. The formal jurisdiction of that Government extends over geographical positions which must, under all circumstances, be of the deepest interest to Great Britain. It is in the power of the Ottoman Government to close or to open the Straits which form the natural highway of nations between the *Ægean* Sea and the *Euxine*. Its dominion is recognised at the head of the Persian Gulf, on the shores of the Levant, and in the immediate neighbourhood of the Suez Canal. It cannot be otherwise than a matter of extreme solicitude to this country, that the Government to which this jurisdiction belongs should be so closely pressed by the political outposts of a greatly superior Power, that its independent action, and even existence, is almost impossible.”

Entertaining these views, Earl Beaconsfield, by his minister, insisted that the whole treaty should be placed before the proposed Congress for thorough examination, point by point, with a view to alteration wherever it was found to conflict with the interests of other powers. Russia consented to the whole Treaty being brought forward, and said she should allow all the Powers perfect liberty to say what they liked about it, but she reserved to herself

the liberty of saying on what points she would refuse her consent to any alteration. This answer was tardy in coming, and was given in very polite and roundabout language, but this was the substance of it when it came.

Upon receiving this answer, the idea of a Congress was abandoned, and the British Government decided to call out the military reserves, and to push forward preparations for war in general. This decision was accompanied by the resignation of the Foreign Minister, Lord Derby, who had been regarded by all parties as the one peace minister in the Cabinet. His withdrawal from the Cabinet did more than anything to alarm public feeling. He afterwards explained his reasons for withdrawal in the House of Lords. He said it was not the calling-out of the reserves that had led to resignation, but the resolution of Government to take a step which he was not at liberty to divulge. In the course of his speech, he said many things of special interest as coming from the lips of a man acquainted with the actual situation in all their official details. The following are a few extracts:—

“I think this is a time when the whole situation may fairly be reviewed. I want to know what the emergency is and what has created it. I can only interpret in one manner the announcement which has been made—that the government consider that negotiations either have been or very shortly will be broken off, and that immediate war is an event which may, at least, be looked forward to as probable. In that point of view this proceeding appears to me at least premature. It is not a fact that we have exhausted diplomatic efforts. I may be told that the negotiations for holding a Congress have come to a dead lock. I do not know that that would be in itself a thing to be regretted. With the single exception of Austria, no power seems very anxious that a Congress should be held. Russia objected to it in the first instance; Germany came into it with some reluctance and France did not disguise her aversion to it, giving the characteristic reason that she would appear in a very different position from that which she occupied in 1856.

“I regret both the steps which have just been taken by the Government. They have put forward a series of objections to the Treaty of San Stefano. If they had merely communicated these to the other Governments, that would, I think, have been perfectly reasonable and right; but when they have published them to the country, and

when, in addition to that, we are proceeding to arm in such a manner as to indicate an expectation on their part of immediate war, only one conclusion can be drawn; everybody will say—I do not affirm that it is the case—that the English Government demand that the Treaty of San Stefano shall be torn up, and that the army will support their demand.

So far as military measures are concerned, I own I do not see what reason there is on the English side for haste. Assuming that we should be unable to settle the question peaceably, and should in the end be involved in war, who would lose most by delay? Russia has an enormous army to keep up, and she should be compelled to maintain it under very difficult circumstances. In a military point of view we should be able to choose our own time. The seas are ours. No Russian man-of-war would be likely to be seen in them if once war broke out; and no English dependency could even be threatened by a Russian army. I do not understand, therefore, what reason there is for placing our land forces in a position to commence hostilities. A war must be in the main a naval war. My noble friend has suggested that if the Russian army could once get across a narrow strip of sea, it might march all through Syria, and might threaten the security of India. Well, that is an apprehension which is, I think, entertained for the first time. We have, in discussing these matters, hitherto supposed that at the worst we could sufficiently defend India, and I do not see how a Russian army could penetrate through such a vast extent of country before it met with a British force to check its advance.

There are, my lords, three questions which, sooner or later, will have to be considered—What are your means of fighting, who are your allies, and what you have to fight for. The first of those questions is one which I do not care to answer. The only thing which I see plainly is that, as between England and Russia, no other Power interfering, war might go on for a very long time without vitally injuring either side. You may easily bring Russia to a state of bankruptcy, but the chief result of that would be that you would injure a considerable number of English bondholders. It would not stop the war, for I do not recollect the case of any war being stopped for want of money. However poor Russia may be, and no doubt she is poor, she will always find money and food, and when those things are supplied in unlimited abundance, and where there is such a martial spirit among the people, defensive fighting would still go on for a long time. Again, we may blockade Russian ports and keep out Russian corn from this country, but in that case the loss would not be entirely on one side. Further, in these days of railroads the power of blockade is, except in certain cases, very limited

and imperfect. Russia has for her neighbour the friendly Power of Germany, and all that you could accomplish by means of the most stringent blockade would be to cause Russian commerce to make a considerable detour. A war between these two countries without England having an ally would be like one of those duels between German students which used to be fought with swords the blades of which had only one or two inches left bare at the end, the result being that there were a few gashes or perhaps a nose cut off or an eye destroyed, without the infliction of any vital injury. If all our Reserves were called out, our whole military forces would not suffice. The Russian army was not half as great as it is when Napoleon I. invaded it with 500,000 men. At first, no doubt, war would be popular in this country, but the feeling might soon change, because people might not see such immediate results as they expected. We all remember the disappointment which was felt during the Crimean war, and perhaps another war will prove long and indecisive. Next comes the question, who would be our allies. That is a question of which I have had abundant means of forming a judgment, and I can at least tell you one thing, that we should not have an ally in Germany. In Germany, so far as the Government is concerned, the feeling from the beginning of these transactions, as appears from the documents laid before Parliament, has been one of warm and undisguised sympathy with Russia. We have every reason to suppose that as regards a large proportion of the German people this is not their feeling; but Germany is such a military oligarchy that you could not expect from her more than a neutrality, which I cannot even call a benevolent neutrality. From Germany I pass to France. What is the line that has been taken by the French Government? That is a question I can answer without the slightest hesitation, not by any private or exclusive information; but judging from what we all know to be the feeling of that country, there is not a single French politician of any party who would accept the responsibility of another Crimean war. As far as I am able to judge, the Crimean War never was popular in France. We know that that war, however useful and beneficent in its results, was made by the late Emperor of the French to accomplish certain objects. He stood at that time in a peculiar position. I do not think I exaggerate when I say he had a difficulty in getting respectable men about him. That little transaction on the boulevards was recent, and was not yet forgotten. At that time the French Court was composed of not very respectable agents of the coup d'état. Under these circumstances it was quite possible for the Emperor of the French to sacrifice 100,000 French lives in order to secure the prestige which

he expected would accrue to him, and which did accrue to him, from an alliance with this country. But that régime has collapsed, as every reasonable man knew sooner or later it must collapse, and I repeat what I said—that France, in constant fear, reasonable or unreasonable, of some fresh attack on the part of Germany, will not join in any war against Russia. From France I pass to Italy. There, no doubt, the circumstances are extremely different, but the result, I am afraid, is the same. Having joined in 1854 in the most gallant and spirited manner with the allies, Sardinia was just then in a position when the spirit of adventure was rife. But Italy is now content. Italy has her internal organization to complete, and her finances to restore, and I am sure my friends in the Government will confirm me when I say that neither they nor any other Power can entertain a hope of a common understanding leading to military action on the part of Italy. There remains, no doubt, one of the Great Powers. There remains Austria, and I fully admit that, if you are to look anywhere with any chance of success for a Continental ally, Vienna is the quarter to which you may look, but I think it is fairly open to doubt whether you can rely much on Austrian co-operation. Without disclosing anything that is not before us, I say only what is known to everybody, when I assert that Austria cannot take the bold policy of coming to a rupture with Russia unless previously assured of the support or the neutrality of Germany. There are so many different races in Austria that a single unsuccessful campaign might very possibly break up the empire. . . . Under those conditions I am compelled to ask if, as so many people believe and expect, we are, I will not say drifting, but rushing into a war. What are we going for? What is to be the result of the war? I know, at least, what it will not do. There is one class of politicians who, I believe, are numerous in this country, who are equally sure of disappointment whatever happens. That is those who profess admiration for the Turk. You might have kept that empire alive if you thought it desirable, but you cannot restore it. You cannot bring the Turkish Empire back. My noble friend at the Foreign Office would be the last person to wish to do it. England would not allow it, and all Europe would prevent it. We chose to stand neutral when we knew that there could be nothing but one end to the war between Russia and Turkey. If you did not expect such an ending, then what did you expect? The truth is, that among the advisers from the beginning to the end none knew their own minds. If I had to address the English people, I would venture to ask them how they could expect to have a foreign policy when within the last eighteen months the great majority of them were found asking

for things which were deliberately contradictory one to the other. You will not obtain the greater part of your object if you go to war. You will not destroy Russian influence, or substitute English influence for it, because Russian influence in that country, which is now to be called Bulgaria, is paramount. Whatever was gained in the event of war, unless you gained your whole object, would have to be done again twenty or twenty-five years hence. We thought the work was done in 1856, and we know how far that expectation has been carried out. I should rejoice if, by peaceful and diplomatic means, the desires which you wish could be obtained; but I must say that I want something more than any argument which has yet been adduced to convince me that war is necessary in the circumstances most likely to arise. Unless such a war is absolutely forced upon us, it will be a war undertaken without a clear, definite object, with a divided country, and probably without an ally."

Earl Beaconsfield, on the same occasion, made a speech which is even more important as expounding the views and objects of the man, who, at the present time, is virtually the ruler of Britain. He said:

"In the first place, my lords, the Treaty of San Stefano entirely abrogates and abolishes what is called Turkey, in Europe—the dominion of the Ottoman Empire in Europe. It creates, in the first place, a large State which, under the name of Bulgaria, is inhabited by many races who are not Bulgarians. It reaches to the shores of the Black Sea; it seizes upon the ports of that sea; it extends to the coasts of the Ægean, and it appropriates the ports of that coast. It provides for the government of this New Bulgaria by a prince who is to be selected by Russia; its administration is to be organised and supervised by a commissary of Russia; and this new State is to be garrisoned, I say, for an indefinite period of years, but certainly for two years, by Russian troops. But, my lords, it is not merely this vast district—this vast extent of country—which is taken from the Porte, and in which the government of Russia is substituted for that of Turkey; but by provisions and stipulations in the treaty, the distant provinces of Greece, of Epirus and Thessaly, and Bosnia are almost entirely cut off from Turkey, and are invested with privileges, that is to say new laws, which are to be devised and supervised by Russia; so that it may be fairly said that the whole of the dominions in Europe of the Ottoman Porte are taken from it, and for its power and administration those of Russia are substituted. My lords, the case is not different in Asia. The arrangements with regard to Asia would convert the Black Sea almost as much into a Russian

lake as the Caspian. It is the subjugation of Turkey, it is the leaving of this great position in the hands of a Power so enfeebled and so subjected to Russia, that we must at once protest against an arrangement which virtually and practically in the long run must place the command of that fine situation and its natural advantages in the hands of Russia and Russia alone. My lords, the country in which these events are occurring, is a country that has always been subject to strange and startling vicissitudes. In the East there is but one step between collapse and convulsion. It was impossible to say what might occur. Had not the British fleet been ordered into these waters, your chief highway between Europe and Asia might have been shut against you. Your commercial road from Trebizond to Persia might have been stopped. We know very well—if it is not in the memory of this generation, it is in the memory of many men sitting in your lordships' House—that an army from the East advanced through Syria almost without firing a shot, and filled Constantinople with the utmost terror. Why should not a Russian army have marched through Asia and have held Egypt and the Suez Canal in the same state of trepidation as Constantinople and the Bosphorus were thirty or forty years ago? I do say that this is a question that comes home to every man's bosom. I cannot understand, I cannot conceive myself, that in the position in which this country now finds itself, when an enormous revolution through the Treaty of San Stefano is sanctioned by Europe, when an immense revolution in the Mediterranean portion of the world has taken place, a revolution which involves the consideration of one of the most important interests of this country—I may say even the freedom of Europe—I say I cannot conceive that any person who feels a sense of responsibility in the conduct of affairs, could for a moment pretend that when all are armed England should alone be disarmed."

The London correspondent of the *Liverpool Mercury* says:—"The most serious symptom of the present political fever is that our Government has suddenly (in Lord Salisbury's despatch) raised points of objection which, while Lord Derby was in office, were considered quite unexceptionable. For instance, there is the cession of Batoum, and the territorial annexation in Armenia, a matter which Lord Derby and Mr. Cross have always declared to be beyond the range of British interests, but which Lord Salisbury—speaking, I presume, in the name of the whole cabinet, and therefore of Mr. Cross—now declares to be contrary to British interests. As Mr. Gibson Bowles, one of

the most furious of the anti-Russians, points out, if Lord Salisbury says that this and that point are opposed to British interests, he means that England will not concede them. If that be so, a conflict is inevitable. The very pacific Constantinople correspondent of the *Daily News*, who always takes the most cheerful view of things, distinctly warns us of this. He says 'As regards Batoum and the Armenian fortresses, if Lord Salisbury is seriously opposing their acquisition by Russia, then the result can only be war. Russia will not yield to England on this point, because she would regard it as a breach of faith for England to oppose this acquisition, England having first said that she did not regard it as in any way touching her interests.' And who can deny that it would be a breach of faith? The anti-Russians seem to suppose that because the Foreign Minister has been changed, our whole foreign policy may be changed. They loudly boast that, having rid themselves of Lord Derby, they are free to revert to what they are pleased to call the traditions of Lord Palmerston, and to fight Russia for the possession of Armenia and to restore the Ottoman empire within to old limits. This it is which, if I am not very much mistaken, England will be called upon to do before many weeks have passed.

"That Lord Beaconsfield means war, or else such a humiliation of Russia as would be almost fatal to her, I do not see how there can be any doubt. The warlike preparations continue and develop every day, and everything will soon be ready for that expedition at which Lord Derby hinted on Monday

night, and which was the real cause of his resignation. Of course, the Russian Government is fully aware of all that is going on, and is preparing accordingly. Prince Gortschakoff and his master have no shadow of doubt that the British minister means war, and for war they too are preparing. If they had any doubt before, it must be removed now by the reception of the Russian Chancellor's circular."

The London correspondent of the *South Wales Daily News* says:—

"How grave the emergency is—how far we have travelled in the direction of war we can easily measure by comparing our present position with that which we occupied this day three months, when Parliament was opened. On that day not a vote of money was asked, much less had the reserves been called out. Yet now we find ourselves with six millions voted, and the greater part of it spent, and men summoned from their industrial occupations, in all parts of the kingdom, and compelled to report themselves this week at headquarters. We find, too, the Russians virtually commanding Constantinople, our ironclads within an hour or two of them, and the Muscovite troops on the point of executing a *coup de main* in Roumania, which, if perpetrated, would almost infallibly bring about a conflict. It is an ultra-ministerial journal, the *Daily Telegraph*, which speaks even to-day of 'great and imminent peril at Constantinople and along the Bosphorus.'"

(Concluded on page 229.)

INTELLIGENCE.

BEDFORD.—A public door has recently been opened for the truth in this place, through the co-operation of brother and sister Shelton, who reside here, and who were immersed last year, and the London ecclesia. As the first effort, seven lectures have been delivered, three by bro. Ashcroft, on the 27th, 28th, and 29th March; four on Sunday evenings, by brothers J. J. Andrew, F. Hodgkinson, A. Andrew, and R. Elliott, on March 31 and April 7, 14, and 21, respectively. Up to the date of writing (April 14th), the lectures, though not being attended by such large audiences as were desired and expected, have been fairly at-

tended, the hearers being very attentive, and a good deal of interest has been aroused. As with those to whom Paul spoke at Rome, (Acts xxviii. 24), "some believed the things which were spoken, and some believed not," but the lectures have brought to the surface some who already believed part of the truth, such as the mortality of man and the kingdom, and they and others have expressed their pleasure at having had these things brought to their notice. The brethren will therefore be encouraged to further efforts. It is proposed, however, to wait a little before having further lectures, and probably they will be resumed in the summer or autumn,

when brother and sister Shelton hope it will be possible to continue them through the winter (if the Lord does not come before.) In the meantime brother Shelton will hold a Scripture meeting in his house on Sunday evenings, and several have promised to attend. On the occasion of bro. Andrew's visit (accompanied by brother Thirtle, of London), on the 14th April, two who have been looking into the truth some time, took the opportunity to make the "good confession," and were to be immersed during that week. Particulars will be announced next month.

BIRKENHEAD.—Bro. Collens writes :— "Since the date of my last letter to you the ecclesia at Birkenhead has obtained the lease of a very comfortable upper room in Price Street, in which we think we shall be enabled to carry on our work with greater likelihood of success, and certainly with a larger amount of comfort to ourselves and those who come from time to time to address us. We were much inconvenienced latterly in the room we occupied for the last twelve months in the Queen's Hall, by the noise from two or more 'religious' services which were held at the same time and in the same building as our meeting, an annoyance we shall now be entirely free from, as no portion of our new premises is occupied on Sunday. We have been encouraged by the addition of four brethren to our ecclesia, after having given satisfactory evidence of their acquaintance with the first principles of the oracles of Deity, viz., on the 6th instant, —**GEORGE SMITH** (37), labourer, nominally belonging to the Church of England, but unable to agree with its doctrines; **WILLIAM SPENCE** (40), labourer, who belonged to no religious denomination; and **EDWARD WILKINSON** (24), mariner, brought up as a Baptist; and on the 13th instant, **CHARLES TUCKER** (25), stoker, neutral, for whom our hearty desire is that, with us, they may so run that they may obtain the prize of the high calling of God in Christ Jesus."

BIRMINGHAM.—During the month obedience has been rendered to the truth by the following persons :—**ELIZABETH HORTON** (18), daughter of sister Meakin; **HENRIETTA DANDO** (23), formerly Independent; **CORNELIUS COLLINS** (26), tailor, formerly Independent; **SAMUEL COOK**, fitter, formerly Wesleyan; **MARK BLACK** (19), labourer, formerly Church of England; **MARY ANN ALLEN** (29), domestic servant, formerly Wesleyan; **JOHN DANDO** (32), labourer, neutral; **ELIJAH BENJAMIN LOWE** (25), manufacturer, neutral; **FANNY STEPHENS** (18), domestic servant; **ANN COLLINS** (29), wife of brother C. Collins. The meeting for the consideration of the duty of brethren in relation to Oddfellowship is fixed for Tuesday, April 30.

Taking advantage of a public holiday, a

number of the brethren and sisters spent "Good Friday" together in the open air at Sutton, eight miles from Birmingham. It was not a "pic-nic" party, as some call it—a name that carries the idea of jollity with it. It was a day's fellowship; a day's open-air intercourse, in which the things of the spirit formed the prominent feature in the daily reading together, on the hill side, singing, and prayer. In the evening, there was the usual tea-meeting in the Athenaeum, when a variety of addresses were delivered pertaining to the high calling and its blessed hope.

The Sunday evenings of the month have been occupied as follow: March 31st, Question night.—(Bro. Shuttleworth.) April 7th, Restoration of All Things.—(Bro. Shuttleworth.) April 14th, After the Storm, or the division of the land under Joshua as a type of that which will take place under Christ.—(Bro. Roberts.) April 21st, The Penitent Form.—(Bro. Young.) April 28th, Israel's Judges Past and Future.—(Bro. Roberts.)

BLACKPOOL.—Brother Greenhalgh writes :— "Sister Greenhalgh and I have been working zealously for the last eighteen months, without any apparent results, but at last our united efforts have been crowned with success. We baptized on the 18th of March Miss **RUTH KERSHAW** (35), Miss **MARTHA ANN KERSHAW** (33), into the true Christadelphian faith. They formerly belonged to the Church of England. We have also two others who have asked to become baptized, and many others also who are interested.

P.S.—We have to announce the obedience of other two, after witnessing a good confession to the "things concerning the kingdom of God and the name of Jesus Christ," on March 30th, viz., Mrs. **TEELE** (62), and Mrs. **ANN ONLEY** (43). They were formerly Church of England. They all desired to be baptized in the open sea in preference to the baths, because they thought it more in harmony with the practice of the apostles. (No doubt. Jesus was baptized in an open river; the Ethiopian eunuch in an open water, and many others; but others must have been baptized in baths, such as the Philippian jailor at midnight in his own house (Acts xvi. 33), and the 3,000 on the Day of Pentecost. From this, as well as from other considerations that might be mentioned, it follows that the place of the water is of no consequence. Water sufficient to immerse the whole person in burial with Christ is all that is essential, whether it be in a bath, pond, river or sea.—EDITOR.) We willingly complied with their request. They were better bodily and rejoicing in the Lord in bringing them out of gross darkness into his marvellous light. Hitherto we have met at our house, but hope, through

the help of God, as the number increases, to be able to select a suitable room for proclaiming the true gospel. We meet at our house on Sunday morning for breaking of bread, and in the evening for exhortation and speaking of the gospel."

BRISTOL.—Brother Baker writes: "I am pleased in being able to announce that **ARTHUR NUTT** (32), formerly neutral, was, on March 17th added to the number (we trust) of those who will be saved. Like most people he has been a long time in deciding to be buried with Christ in baptism. For the first time since we have been an ecclesia, brother Roberts paid us a visit, and gave two lectures on the 10th and 11th, on the Eastern Question. We were all very pleased to hear him, and no doubt strengthened by his coming amongst us. We should like to have had more of his company, but we are not forgetful of the fact, that a visit from him was not for his or our 'pleasure;' the pleasureable part is yet to come. Other lectures are as follow: March 24th, The Kingdom of God. March 31st, Absent from the Body present with the Lord. April 7th, The Devil of the first two Centuries. April 14th, Popular Errors on the Lord's Day and the Sabbath Day.

CHELTHENHAM.—Brother Gale writes: I regret to inform you that we have sustained the loss, by death, of sister Mary Anna Fursey. Brother Veysey, of Taunton, writing brother Otter on the 26th ult., says: "Our sister M. A. F. fell in sleep last night at 7 p.m. She was previously peaceful, sure that God did best, and wished her Father would put her soon to sleep." We sorrow, but not as those who have no hope, believing that those who "sleep in Jesus will God bring with Him."

Brother Gale encloses a novel and striking form of advertisement to the public. It consists of a small printed announcement of lecture, folded up and enclosed in a coloured envelope, on the outside of which (envelope) is printed the address of the meeting-place and hour of meeting, with an invitation to attend, with this request at the top underlined: "Please read the enclosed." We mention it as a good idea, which it may advantage others to know.

CREWE.—Brother Booth writes: "Our labours have again been blessed, and we rejoice in the addition of two more to the family of God; their names are **MARY JANE TIERNEY** (21), formerly Wesleyan, and **EMILY EDWARDS** (24), formerly member of the Church of England. This makes our number nineteen. Truly the Lord hath blessed the work. We still keep the truth before the people, although the attendance is not so good as at the first. The lecturers have been brethren Dunn, Waite, Thrtle and Booth, who have set forth the glad tidings to attentive and appreciative audiences."

DALKEITH.—Brother Stokes writes:—"Since our last communication to the *Christadelphian*, a further effort has been put forth to make known the way of life by brethren from Edinburgh, as follows:—Feb. 10th, To the Law and to the Testimony: The Bible, the whole Bible, and nothing but the Bible —(Bro. T. H. Vernon.) Feb. 19th, The present immortality of the soul, a Fable.—(Brother D. H. Smith.) Feb. 24th, The Devil of the Bible compared with the Devil of popular belief.—(Brother Vernon.) March 3rd, The Hell of the Bible compared with the Hell of the Clergy.—(Brother Vernon.) March 10th, Earth, not Heaven, the future abode of the Saints.—(Brother W. Grant.) March 17th, The Jailor's question answered, What must I do to be saved? On Friday, March 29th, Brother Roberts, of Birmingham, lectured in the Foresters' Hall, to fully one hundred strangers, his subject being The Kingdom of God and the Signs of the Times, considered with reference to the state of things now existing in the world. These lectures have answered to a considerable extent the question which has been propounded in this locality, viz: 'Who are the Christadelphians, and what do they believe?'"

EDINBURGH.—Brother W. Grant writes:—"We have been cheered and strengthened by a visit from, and the delivery of a course of four lectures, by brother Roberts, of Birmingham, extending from 24th to 31st March inclusive. The lectures, variously worded, were on The War Crisis. We secured the large hall of the Literary Institute, capable of accommodating upwards of one thousand. On Sunday, 24th, the weather was very stormy, but, notwithstanding, with advertising, bill distributing, &c., we succeeded in drawing an audience of some six or seven hundred. On the following Tuesday (26th) the weather was still unpropitious, but we had about four hundred. On Thursday (28th) the weather was more favourable; with this, and an attractive subject, we had fully a larger attendance than at the preceding lecture. We anticipated a large audience at the last lecture, Sunday 31st; our expectations were more than realized, the hall being filled to overflowing. There would be fully twelve hundred persons present. All throughout the lectures marked attention was paid to the lecturer, but how few will give earnest heed to the things spoken!—only a few of the good and honest heart, at the most. We must wait for the result; but although there should be none we rejoice in having had an opportunity of giving a testimony regarding the purposes of the Most High to the citizens of "Modern Athens," whether they will hear or whether they will forbear. Reports of the lectures, the first excepted, appeared in the *Daily Review* and *Evening News*. Brother Roberts gave us two stirring, comforting, and edifying

exhortations, ROBERT FAIR, jun. (23), baker, residing in Leith, and WILLIAM SMITH (15), brother in the flesh to our sisters Jessie and Cecilia Smith, have put on the name of Jesus Christ for the remission of sins, the former on 23rd March, and the latter on 9th April. Our lectures for April are as follow:—7th, The Refuge from the Coming Storm; 14th, The Lord's Prayer, what does it teach? 21st, Life only in Christ; 28th, the Age to Come; a Universal King; Cessation of War; all nations blessed."

GREAT YARMOUTH.—Brother J. W. Diboll, jun., writes:—"I am happy to say that on Feb. 1st, we baptised Mrs. MARY LOUISA ROLFE, formerly Church of England, and on the 10th April, FREDERICK OSCAR ROLFE, her son (15). *Twelve Lectures* was the instrument providentially employed in awakening sister Rolfe's interest in the truth, which she is now zealously engaged in introducing to her friends, with what result remains to be seen. More than one are deeply interested. (The foregoing intimation, it seems, has been several times sent and overlooked. We cannot explain the circumstance except on the ground of human infirmity, which sometimes frustrates the best intentions. We take pains to separate intelligence communications from the mass of letters that come to the office, but occasionally one gets overlooked. It is strange, however, that one should be sent and overlooked for three successive months. We can only assure Brother Diboll, and every one concerned that there was not the least particle of design in the circumstance).

HALIFAX.—Bro. Dyson writes:—"Since my last communication, the following lectures have been delivered. Sunday evening, March 3rd, Words of Mercy for Perishing Sinners.—(Bro. R. Dyson.) March 10th, Who are the Righteous? What is their Reward? And when will it be bestowed? (Bro. M. S. Goggins.) March 17th, What are the Promises of God? Which are Yea and Amen in Christ Jesus?—(Bro. R. Dyson.) March 24th, Souls, what are they? Where do they come from? And to where do they go?—(Bro. W. Thomas.) March 31st, Heaven and Hell. Will anyone go to the former? And who are they that have gone, and will go to the latter?—(Bro. J. Briggs.) Several much interested, whom we hope to see ranked among us before long. We have lost another of our number by death—Bro. James McCartney, who, after a long and very painful illness, fell asleep in Jesus on March 20th, and was interred on the following Saturday."

LONDON.—Bro. Elliott writes: "It is with feelings of gratitude towards our heavenly Father that I forward particulars of the following immersions which have taken place since the dispatch of my last items of intelligence from this ecclesia, viz., March 31st, GEORGE HOWARD, who hitherto had

held a neutral position in regard to things religious; April 10th, MISS GRACE ELIZABETH ABBOTT, who had been a member of the Church of England; and on April 14th, MISS MARY JANE BELSTEN, who, although previously a member of the English Church, has latterly been meeting with the Wesleyans, and MISS CLARA HARRIETT ABBOTT, who likewise was previously a member of the Church of England. The sisters Abbott are, I believe, related by marriage to sister Jackson, of Grantham. Sister Belsten, who first heard of the truth at Bristol, took advantage of a visit here to be immersed, and will, it is expected, shortly return to Bristol. Probably you will hear from bro. Shelton full particulars of the recent lectures delivered at Bedford; however, perhaps I may just say a word in reference to them. The first three lectures were delivered by brother Asheroft on the 27th, 28th, and 29th March, to, if not large, certainly attentive, audiences, and I understand a good deal of interest has been manifested in the place. This effort is being followed by a series of Sunday evening lectures, some of which are being delivered by brethren from London, the second of the series having been kindly undertaken by brother Hodgkinson. I believe this is the first attempt at a public proclamation of the truth at Bedford, and we shall watch for the result in hopeful anticipation of much good. The lectures at 69, Upper Street, Islington, for the month of April, are as follows:—April 7th, 'The Mark of the Beast'—(Rev. xiii. 17)—'What is it?'—(Brother Boshier.) April 14th, The Sufferings of Christ and the Glory that should follow.—(Bro. J. J. Andrew.) April 21st, The Restitution of All Things. What does this mean?—(Bro. W. Owlser.) April 28th, The Future Appearing of Jesus Christ. first to Believers, and afterwards to the World. The Importance to all of considering their individual position in relation to that Event. Transpiring Events indicative of its Nearness.—(Bro. A. Andrew.)

MANCHESTER.—Bro. W. Smith writes:—"The ecclesia in Manchester has been greatly cheered this month, one having come out from the surrounding darkness into the glorious light of truth, namely, MISS KATE NEWLANDS, who put on the covering name on Saturday, April 6th, and is now with us waiting the speedy return of our Lord. We have also had added to our number brother and sister Warner, from Leicester. Several strangers attending our lectures are deeply interested in the truth. Curiously enough, they have mostly been brought thus far through private effort. I am becoming more and more convinced that brethren who have not the power of lecturing have a wide field of labour within their reach, in the way of conversing with all and sundry whom they think will listen to them, and likewise to those who attend the lectures, a matter

which, I think, is too much neglected."

NOTTINGHAM.—Bro. Kirkland writes:—"I have pleasure in reporting the obedience of **HANNAH RICHARDS** (17), daughter of brother and sister Richards, who, after giving evidence of an intelligent belief of the truth, put on Christ by immersion March 27th. It is also my painful duty to report the death of our sister **Naomi Mabbott** (wife of Bro. Mabbott), which occurred after a short illness. Our sister fell asleep in Jesus March 23rd. We have sorrow, but our hope is strengthened as we look forward to the day (not very far off) when the Lord Jesus, in whom our dearest hopes centre, shall return, and the dead in Christ shall be raised, and, together with those who remain, be caught away to meet him. And then if he shall say, 'Well done' to us, there will be no more sorrow or pain, and no more death. Bro. Mabbott wishes to convey his thanks to the brethren for the kind expressions of sympathy he has received from them. We have just had our annual meeting, and it will be interesting to the brethren to know that, after allowing for loss of three by removal, and one by death (referred to above), we still number 59. I am requested to say the meetings at Lincoln were organised by the brethren at Grantham, and not Nottingham, as reported (no doubt by mistake) in the last number of *Christadelphian*. [The Editor must take the blame of the mistake—not an unnatural one considering how much the Nottingham brethren have had to wit it.]

PETERBOROUGH.—Brother Royce writes: I have to report the obedience of **WILLIAM FOGARTY** (29), on March 12th, formerly neutral; and **WILLIAM DUDLEY** (63), on March 17th, for 21 years a Primitive Methodist. The latter has now found out at the eleventh hour, by the grace of God, that the Methodist method of covering sin is only a fig-leaf invention, leaving the sinner still shame-stricken and guilty before God. He has now provided himself with a seamless garment of righteousness provided by God. Brother Grocock removed to Leicester last month, and now meets with the ecclesia there. Bro. Ashcroft delivered two lectures here on Sunday, March 31st, which were moderately well attended. If nothing further results, it is a testimony against those who are outside the covenant.

RDINGS.—Brother Vernon has delivered a series of lectures on Sundays and Wednesdays, in Mather's School-room, the subjects being—the Nature of Man, the Resurrection, the Gospel, Christ, his Second Appearing, and the Way of Salvation. He says—"The lectures and tracts seemingly have turned this place upside down. A number have taken to reading their Bibles, as we can see by the questions they put, the answering of which did not conclude till ten o'clock last night."

SHEFFIELD.—Brother Boler reports the obedience of **ARTHUR GRAHAM** (20), brass turner and fitter, son of brother and sister Graham; and **GILBERT HENRY GOULD** (39), coal miner, formerly Congregationalist. Bro. Gould resides at Gleadless, a village situated about three miles from Sheffield, and being desirous that others should know of the good things of the truth, opened his house for the proclamation of the truth. Bro. Boler also mentions a visit from bro. James Mulholland, of Glasgow, who gave two homely and encouraging exhortations, and also an excellent lecture on the Great King that is coming to rule the World in Righteousness. Brother and sister Unwin and sister Wray have withdrawn. The lecturing since our last report has been as follows:—March 17th, The Promises (Bro. Graham); March 24th, Immortality (Bro. Skinner); March 31st, The Falling of the Stars from Heaven (Bro. Boler); April 7th, The Rightful Owners (Bro. Graham).

STOCKPORT.—Brother G. Waite reports the obedience of **SAMUEL BAYLY** (29), formerly neutral. He was united in the saving name by baptism, on Sunday, April 7.

STOW.—Brother Alexander reports the obedience of **ANDREW SCOTT** (21), who was baptized on the 24th of March. He has met with hard treatment from his friends for the truth's sake, but he had counted the cost well before-hand. He gave up Good Templarism, and smoking, and other things which young men like him generally indulge in. We wish there had been room for brother Alexander's remarks against smoking.

SWANSEA.—The brethren here now occupy two places,—the old *Christadelphian* meeting room in lower Oxford-street, and a room in the Agricultural Hall. They are in fellowship together though meeting in two rooms. This peculiar form of things is the result of circumstances which need not be detailed. Brother A. W. Goldie reports the removal to Oxford-street. Brother Randles reports the obedience of **HENRY MORSE** and **SAMUEL W. RICHARDS**, both formerly neutral. They were immersed into the saving name, on Sunday, Feb. 24th, after an intelligent confession of the faith. Brother Randles adds:—"This makes 18 added to our number since our connection with the Agricultural Hall, and present appearances are very encouraging. I enclose bill of the last course of lectures, which were well attended, the last one especially, and the interest was so great, that a repetition of the subject (Daniel's Vision) is requested."

AUSTRALIA.

MELBOURNE.—Mention is made from this place of the formation of an ecclesia meeting in the Temperance Hall, Emerald Hill. It

is said to consist of thirteen brethren and sisters, with prospects of additions. Lectures are given every Sunday night. Why are they "independent of brother Kitchen?" The body of Christ is one. True it is difficult to discern who are of it in this age of chaos.

C A N A D A .

WALKERTON.—Bro. Gunn writes: In the fall of 1875, bro. Drake, of Guelph, at the village of Tara, in the north part of this county (Bruce), baptised HENRY N. M. RICHARDS, trader, and Mrs. BENNETT, his daughter, widow, formerly Methodists; also ALEXANDER DALGARNO, farmer, and Mrs. DALGARNO, his wife, formerly Presbyterians. Occasional lectures have been delivered at Tara and Allanford, a few miles distant.—On the 1st June, 1877, bro. Peter Campbell, of the township of Bruce, at the village of Kincardine, in this county, baptised Mrs. MARGARET H. RIGGIN, wife of bro. Rigglin, brickmaker, formerly Baptist. Bro. Rigglin was baptised at Doon some years ago.—On Sunday, June 24th, 1877, at "The Bend" in the river Sangear, Walkerton, brother Dr. Ussher baptised JOHN McCARTER (23), brickmaker, son of bro. Alex. McCarter, formerly Presbyterian, and MIRIAM ADAMSON (16), milliner, daughter of bro. Adamson, brought up in contact with the truth.—On July 22nd, 1877, bro. Ussher, of this place, accompanied by bro. Adamson, delivered two lectures in Allanford, and baptised CHARLES LOCKE, of Tara, watchmaker (49), formerly Methodist; so you see that, although not much in the shape of results appears in any one place, yet the good seed of the Word is being scattered abroad and taking root here and there, let us hope for the production of much fruit, and in the case of each recipient ending in life eternal." [To bro. Gunn. The copies of *Prophecy and the Eastern Question* have been duly mailed to the addresses supplied. I heartily join your good wishes as to results.—R.R.]

NEW ZEALAND.

DUNEDIN.—Brother W. W. Holmes announces the death of sister Jane Colder, Forberry-road, Caversham, at the advanced age of 71. She had only a short illness of a few days. She was a firm believer in the Gospel of the kingdom and name, and in joyful expectation and patiently hoping to see the coming of the Lord before going down to *sheol*. She generally visited us once a month. She has left a large family of married sons and daughters, also grand-

children, but not one of them in the truth. She bore much persecution and trials from them on account of the truth. She was one of the first to lay hold of the truth here, and was a great lover of the Doctor and his works. Brother Holmes also mentions the sudden death of the husband of sister Smith, who has been a great adversary to the truth and its friends, and a great obstacle to sister Smith.

UNITED STATES.

HARVARD (Ill.)—Bro. J. Wood writes:—"At the request of bro. Benjamin Sneath, residing in Jefferson, Stephenson County, 76 miles south-west of Harvard, I went to his place to assist him in the pleasant work of inducting into the Christ three members of his family, and also a young lady, a school teacher boarding in his house, which took place on Saturday, March 23rd. The names of the obedient ones are as follow:—Mrs. MARY STRICKLER (26), a married daughter of brother and sister Sneath, wife of Mr. Fred. Strickler, residing in Lanark, Carroll County, 11 miles from her parents' house, formerly Adventist; Miss MARIA SNEATH (21), and Miss MARTHA SNEATH (17), daughters of brother and sister Sneath, residing at home, and never having before been connected with any religious system. This was a period of rejoicing for our brother and sister Sneath, these two added to other daughters already in the faith, making five of his children walking in the truth. Also Miss SUSIE BROWN (19), residence, Freeport, Stephenson County. She had come a stranger in those parts, in the hilly country, near Plum River, having obtained the appointment of teacher in the district school. Accident seemed to open brother Sneath's door to take her in to board. Becoming an inmate of his family, she came within the reach of the word, and embraced it."

OMEGA (Ky.)—The following communication comes from this place:—"I write to inform the brethren scattered abroad that, during four years of worry and diligent and persistent research and reflection, by the indulgence of the Disposer of events, the writer has at last arrived at a solid basis, having been able, by the help from works of Dr. Thomas and the *Christadelphian*, to steer clear of those oft-recurring crotchets which so materially retard the learner, viz., nominalism, mere-manism, amalgamation and substitution, and come to see the Father in the obedience rendered in action and precept of the Son, as mediatorial testator of the Abrahamic covenant, and therefore a federal representative for those who come to God through him."—W. G. BURD.

The Christadelphian.

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

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

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Vol. XV.

DR. THOMAS AND THE CHARGE OF ILLIBERALITY.

AN editorial contemporary of Dr. Thomas's, caricaturing the result of Dr. Thomas's scriptural studies, said that "after many years of labour, he had manufactured an iron bedstead, altogether too narrow and short for a man to sleep on." This editor whom we shall call Dr. Jeff, speaking of Dr. Thomas as Ishmael, further said "Ishmael has made out a hobby on which he intends to ride as the leader of a new and exclusive sect." He said he presumed his intentions are honest; but that Ishmael's zeal for the discovery of something new and diverse from the sentiments of all Christendom had carried him into a system of theological ultraisms. "Ishmael had discovered it was not enough that a man shall believe in the Lord Jesus Christ as the Messiah, the Son of God, and keep his commandments as a condition of salvation or fellowship—but he must believe in the kingdom, understand all the details of its future organization, the place of its location, citizens, subjects, administration, &c., before he can be called a Christian. He must, in a word, be perfect in knowledge, a graduate before he enters the school of Christ. Upon Ishmael's principles there is no room for improvement in a knowledge of the gospel from and after immersion."

The Dr. under the name of "Elpis," replies with characteristic vigour: "However much Dr. Jeff may have read Ishmael's writings, he has evidently read them to very little purpose. There is no one acquainted with those writings better than I am, as you also know; and I testify for Ishmael, that Dr. Jeff does not state the matter correctly.

"Ishmael shows the people what Jews and Gentiles believed and practised in apostolic times; and exhorts them to go and do likewise. He contrasts the apostolic teaching with the "sentiments of all Christendom;" and shows that they are totally different, and mutually destructive of each other; and that through the doctrine and institutions of Christendom, there is no salvation. This is the head and front of his offending. He takes his stand in the primeval time, regardless of all fellowships but that which comes from "walking in the light, as God is in the light."—(1 Jno. iii. 7.) It matters not to him by whom he is repudiated, or by whom denounced. His course is onward, and no man can interrupt it. Truth has no terrors for him, and appear before him in what form she may, she is always welcome. Thirteen years ago, he was like his friend Dr. Jeff, groping for the wall. At length he reached it, and crawling along, found the door at last, which flew open, and he entered in; leaving the dark and wretched prison of the dead in trespasses and sins to those who prefer society in bondage to the glorious liberty wherewith the truth emancipates her own. He "intrudes" upon none; going only where he is invited. When he writes, he pens what he believes is true; when he speaks, he speaks the same: some rejoice in what they learn, and become obedient; others repudiate it, and stir up a dust to blind the people lest their own nakedness appear. Dr. Jeff's friend, Ishmael Procrustes, is before the public as a teacher and expounder of the Scriptures. All they need of him is that he conscientiously show them the truth set forth in the Scriptures; and all he wants of them is, that they understand, believe and obey it. If they want a man to echo "the sentiments of all Christendom;" to preach to them the Gentilism of "the schools;" to chant lullabies of peace and safety, when he knows that destruction is at the door; to sear their consciences with smooth things; to establish them in a false

peace by teaching salvation by dipping, irrespective of "the faith;" if they want a man to do one, or any, or all of these villanies, Ishmael Procrustes is not the tool for them to work with. Liberal gossellers and sectarian sophists may stigmatise him by what epithets they please. Hard names break no bones. My friend asks no quarter from priests, editors, doctors or people. If he is to be subdued into silence, it is not by hue and cry; but by heavy and mortal strokes of the Spirit's sword, which is the Word of God, prophetically, apostolically, historically and logically applied. In the expression of these sentiments, it is to be hoped that he will not be misunderstood. The severity of an expression is in proportion to its truth and the sensitiveness of the conscience of the sinner. I have heard Ishmael say that the many hard things published against him only excite in him commiseration and a smile. They pass him by as the idle wind which he regards not. He endeavours to be faithful to the truth and to maintain a conscience void of offence; and then, says he, "let come what will." It is the wounded only that shriek upon the battlefield. Dr. Jeff is afraid of things "new and diverse from the sentiments of all Christendom." As to "Christendom," is that a pure and holy thing, enlightened by the Word, that we should be particular to hold nothing new to it, or diverse from its sentiments? *Res na verba quæso.* "Christendom" is a mere name, not a reality, signifying Christ's dominion. Where is Christ's dominion? It is not that thing called "Christendom." The true Christendom will appear in the age to come; the Christendom of to-day belongs to "the devil and his angels." For this and its sentiments so revered by Dr. Jeff, his friend Ishmael has no respect. Aiming to be a scribe, instructed for the kingdom of the heavens, he bringeth forth out of his treasure things new and old (Matt. xiii. 52); nor is he at all solicitous whether they harmonize with the sentiments of all Christen-

dom or not. Christendom and its gods are sold under sin; and the doctrine and works of sin they approve. No independent mind and ingenuous student of the Word can join conclusions with it. Its wisdom is mere foolishness and its sentiments perverse. Things are not to be disputed because they are new. New things have made this generation rich; and yet newer things will bring great blessedness to men. The doctrine of Peter was new to all the world on Pentecost.

There are senses in which infallibility may be properly affirmed of men. But human infallibility has been brought into disrepute by His Roman Holiness assuming it as one of his attributes. To get rid of his assumption, his enemies have roundly affirmed, that the human mind cannot be infallibly right on any point. This, however, is more specious than true. Without the ability to decide without fail or error, which is infallibility, no man could please God; for the faith he recognises is "the *hypostasis* of things hoped for; the *elenchos* of things unseen"—styled by Paul, "the full assurance of faith," and "the full assurance of hope." There is no doubt in "full assurance." Two and two make four. That is infallibly true; and he knows it is infallible, and speaks with an air of infallibility on this point. Those who have knowledge enough to perceive that two and two make four, admit the infallibility of him that affirms it: but if they are ignorant, they either refuse to admit it, or admit it upon authority. Those who assent to the Pope's infallibility, receive it upon authority as a thing they know nothing about. Ishmael pretends to no such infallibility as this; nor does Ishmael expect Dr. J. to admit his infallibility upon any point of faith, as he has yet to learn (having had no personal acquaintance with him for thirteen years) whether the doctor has attained to the demonstration in gospel science that two and two make four infallibly. Ishmael expects his friends to hold on to "their reason-

ings, researches, and conclusions," until they get knowledge to let them go. He expects no one to receive his teaching because he himself has full assurance of its truth. He believes, and therefore he speaks; he speaks confidently of the gospel, because he has confidence in the word; and is certain that that word is as logically and demonstrably true, as that two and two make four.

He denies that such an abomination can be found in the word as the doctrine that a man may be to-day an immersed anxious-bench proselyte of the all-Christendom sentiments ordinarily enunciated from Gentile pulpits, notoriously ignorant of Moses and the prophets; and to-morrow repudiate it all as a Campbellite, and reduce his creed to the latter clause of Matthew xvi. 16; and Acts ii. 38; and the third day, turn around upon Campbellism for its contempt of the Old Testament, and embrace Millerism, which makes the word of God of none effect by its monstrous and absurd traditions; and on the fourth day, renounce Millerism as an impiety and receive into his bosom with fraternal hug, sprinkled semi-Methodistic Storrmism, and on the fifth day, begin to question them all in favour of Carnal Judaism, as some style the restoration of the Jews, and Christ's reign over them in Palestine, on David's throne; and on the sixth day, admit that Carnal Judaism is the gospel; but a gospel, however, requiring no distinct obedience; but liberally tolerant of the anxious-bench, or Gentilistic dipping, which it fellowships as obedience to itself, when the proselyte was as ignorant of it as a horse! These six days' works of a professor makes up the Christianity of multitudes; by virtue of which they pass current for liberal Christians of pan-Christendom sentimentality. We need not ask of such a definition of their faith in relation to their dipping. Words, with such a totality before us are but air; we take a comprehensive view of the practice from the dipping to the present hour, and the "Christian"

from head to foot, stands out in bold relief. Now Ishmael maintains that a "Christian" of such a type, is not the antitype of the Ethiopian, the Thyatiran seller of purple, and the Philippian jailer. An immersed pan-Christendom sentimentalist is not the disciple, true believer, or Christian of the New Testament. If such a Gentile would become a Bible-Christian, he must cease from the works of his six days' mystification. Let him enter on a seventh day, resting from his pan-Christian sentiments by "believing the things concerning the kingdom of God and the name of Jesus Christ," and being baptized thereon as the Samaritans were (Acts viii. 12); that in due time he may enter into the rest of the seventh period, which God has arranged for the nations, when in Abraham and his seed, they shall become His peoples and be blessed.

It is not so much the things taught by Ishmael in the abstract, that excites their zeal; but it is the application of the principles he advocates as a sort of touchstone to the foundation of their Christianity, that torments them. If Ishmael would admit the scripturality of their position, they would not have a word to say against him. It is the old issue between the flesh and spirit revived — obedience. It is easy enough for men to get along together in religious peace and fellowship upon the principle of the "liberal spirit" so congenial to the flesh. Let us agree that we are all good Christians; don't call that in question for a moment; and then advocate what you please that is not very unpopularly opposed to "the sentiments of all Christendom," and all will be well.

This is what Ishmael calls a fellowship of iniquity; and however profitable in a pecuniary and honorary sense it might be to him, I have often heard him say, that he would rather sink into social nothingness than be found co-labouring with it. He will not consent to stultify himself by admitting that men are justified by the "one faith," and by contrarious systems, called "faith," which ignore it. He has devised no new terms of Christian fellowship; all he undertakes to do, is to show what was believed and practised by those whom the apostles enlightened and made Christians; and as he has "full assurance of faith" for himself (not for others) that he understood their teaching, (or two and two make four in Scripture as well as in numbers,) he contends earnestly for it, as all the faithful are commanded to do— (Jude 3.) Let God be true, though every man thereby be made a liar. What has the "little flock" to whom it is the Father's good pleasure to give the kingdom, to do with "the sentiments of all Christendom?" All they need care to know is, what is the truth? and what does that truth require to be done? If this be ascertained, a fig for Christendom and its sentiments, one and all, if not in harmony with it. When the spirit made men Christians through apostolic teachers, and they were well made, "they continued steadfastly in the apostles' doctrine;" unlike Ishmael's denunciators, Dr. Jeff, Elder Critonius and others, chopping and changing about as divers winds of doctrine happened to take their sails aback! When will men learn to do justice to "the truth, though the heavens fall?"

FREEMASONRY, ODDFELLOWSHIP AND BROTHERHOOD IN CHRIST.

AN ARGUMENT ON THE SUBJECT.

REFERRING to the letter appearing under this head last month, the name of the writer (brother W. Gunn, of Walkerton, Ontario, Canada) was withheld because he had not at that time assented to its publication. The letter was apparently intended as a private communication to Birmingham, and consequently could not be used as the writer's communication without his sanction. Its contents, however, were of general interest and value; and the advantage of these was secured by an anonymous publication, which at the same time reserved the private rights in the case. Bro. Gunn has since, of his own accord, given the necessary permission.

The subject treated in it has recently received considerable attention—particularly in Birmingham. It came up for consideration there, through an application for re-admission on the part of a brother who, in the interval of his separation from the brethren (since the Renunciationist schism), had become, not only a member of the Oddfellowship fraternity, but an official in one of the lodges, and who defended that position as a position compatible with brotherhood in Christ. The managing brethren declined to accede to his request in such circumstances. In due course, their decision came under the review of the ecclesia at their regular quarterly meeting; and on that occasion, it transpired that several brethren, to whom it had never occurred to doubt the propriety of their position, were members of similar organizations. It was consequently decided, after a little discussion to suspend the decision of the managing brethren, until a special meeting should consider the question. A special meeting took place a few weeks afterwards, when it was decided to adjourn the matter still further, for an unspecified time till the brethren

generally should have had time to consider a question new to many of them. This unspecified time was abruptly and prematurely terminated by a resolution at the next quarterly meeting, promoted by those affected by the question, and carried, that a meeting for the consideration of the question should take place within a month. Accordingly, it was fixed to take place on Tuesday, April 30.

The following letters had meanwhile been written:

DAILY POST OFFICE, *April 29th*, 1878.

DEAR BROTHER ROBERTS.—I shall not be able to be at the meeting to-morrow, on oddfellowship. Perhaps not to be regretted. Those who are personally associated with the "order," seem to be anxious to get an expression of opinion. I should have preferred to have left the matter open in the hope that everyone interested, would sooner or later set themselves right under the discipline of the truth. Under the circumstances, however, would it not be well for you to propose a decisive resolution, condemnatory of fellowship with anything except the truth. Were I present I would support such a motion which seems to be the only one possible.

In hope of the time when all difficulties will be of the past, I remain, yours truly,

JOSEPH J. HADLEY.

18, GOLDSCHMIDT STREET, STOCKPORT
ROAD, MANCHESTER.

28th April, 1878.

DEAR BROTHER ROBERTS.—I am glad to hear that the subject of "Freemasonry," "Oddfellowship," &c., is about to undergo discussion as to its consistency with professed fellowship with Christ. With a view to assisting with information, I send you a small book I have by me connected with Freemasonry. I was not aware till I received this present month's *Christadelphian* that the meeting was coming on so soon, or I should probably have sent you many particulars from works which I have tried to borrow, but have hitherto been unsuccessful. I am glad you have received evidence from my "Brother Mason" abroad. I allude to the letter in the last issue of

your periodical—evidence which is valuable when considering the length of his contact with that order. My connection with it when the truth found me was comparatively short to his, but the conclusion I came to respecting it was the same. I gave it you, you will remember, in the *Christadelphian* for March, 1875, p. 140. I might supplement my remarks, perhaps, by saying I more than ever am of opinion that "Benefit" societies are not compatible with union with Christ. It is true that Freemasonry is not professedly a "Benefit" society (in the acceptance of the term as used by Oddfellows, Foresters, &c.), and that one is not supposed to join with "mercenary motives." Nevertheless, it is difficult for a logical mind to reconcile this profession. In the case of Foresters, Oddfellows, &c., there can be no quibble of this sort. These institutions are certainly "arms of flesh," and it is with much regret that I know those who profess to trust only in the one God do use these fleshly supports. I have been pained by such an expression as this: "What would brother So-and-So have done in his late illness had it not been for his connexion with the Foresters?" "He who owns the cattle on a thousand hills," to my mind, is practically set down by them as not to be trusted for daily bread of a temporal character. I trust you will arrive at a satisfactory solution of this question, and if I can be of any service, command me.

With love, yours very faithfully,
C. W. CLARK.

31, FLINT STREET, LEICESTER,
29th April, 1878.

DEAR BROTHER ROBERTS.—In view of the meeting that is to take place to-morrow, I have thought it would not be out of place to write you a few thoughts and show you my own position in regard to the subject to be brought forward. I am glad the meeting is to take place, and hope the matter will be so decided as to set at rest the minds of all concerned. Because, to my mind, the arguments used to uphold connection with the clubs savour of expediency. But I, for one, want to know whether continuing to pay money into a club, conducted by men of the world, who style themselves "Oddfellows," would imperil my recognition by Christ, at his appearing and kingdom and constitute a flaw in my title deed to the inheritance of the saints in light: because, if so, although I have paid a great deal of money into such a club (and that is all I have to do with it, that I may receive benefit in sickness, &c.) and should, in case of withdrawing from it receive nothing, I should consider myself mad to continue my

connection with it. I trust the meeting will be guided by the mind of Christ and his apostles, so far as can be applied to a modern institution, in the absence of any living infallible guide whom they could consult. In hope of having the approval of the Anointed One at his (as I think speedy) appearing,

I remain, yours sincerely and fraternally,
WILLIAM COLE.

April 29th, 1878.

DEAR BROTHER ROBERTS.—I see you intend discussing the propriety of brethren being connected with Free Masonry. I have no sympathy with that institution; but I fear there is some misunderstanding in connecting the word Oddfellowship with that of Free Masonry. I find that many of the brethren belong to the order of Oddfellowship, which, to my mind, is only a sick benefit society, in which a number of persons, by paying, say 1s4d. per month, provide in case of sickness for their families, by being able to receive, say 10s. per week during sickness, or in case of death the widow receives £10 to inter or bury the deceased. Almost without an exception, the truth finds persons in these societies. Are they to separate themselves from such societies? So long as they continue to send their contributions regularly, they remain entitled to all the benefits of the same. They can do this without taking any part in their formalities in opening the room, or in conducting their business, which are really simple and nothing at all akin to Free Masonry. Oddfellowship is a term given to a fraternity, although I am not prepared to discuss how far this term can be maintained. There is what is termed the Bolton United Order of Oddfellows, then there is the Manchester Unity; I should presume the two Orders will have upwards of 30,000 persons.

Brother Roberts, the point at issue seems to me to be this: can brethren who have allied themselves to Christ remain in connection with such a society as Freemasonry? No! but I think such societies as I have just described, are different. Members are not compelled to take any part in their meetings, and it is only doing good to all men as opportunity offereth. Suppose the person contributing never being sick; all the better. I am quite sure that we are commanded to come out from the world and be separate; and if both these societies be wrong, we have no right to belong to them. But in that case, we have no right to insure against death, for the society I have mentioned is really nothing more than an Insurance Company. If we must not insure then I fear a great many of both brethren and sisters have a great deal to do yet, and

the brethren, perhaps, will be called upon in some localities to contribute largely towards defraying the expenses of burying poor brethren, when a few pence per week would have made the necessary arrangement, in contributing to an Insurance Company or Benefit Society.

Then we might carry it still further, and say, that brethren have no right to contribute to Trade Unions, in which case, we shall have brethren out of work in every town and village, for if they do not contribute to these, they are kept out of employ by the Unionists.

I think so long as brethren can remain connected with these benefit societies, without being compelled to take part in any of their meetings, I don't see any real harm. I have been connected with a society of this sort for upwards of twelve years, and only been in the room twice since I became related to Christ, and the last time five years since; yet I am in receipt of all the benefits of the same by sending my contribution. On my father (also a member) lately coming into the truth, I told him to withdraw himself from office, he being secretary of the same. He has done so, and now he sends his money by some friend or neighbour, and still remains a member.

There are some objections, I know, to these societies. They are generally holden at some public house or beershop, and for brethren to attend these places of meeting, is liable, I fear, to be a stumbling stone to them. I cannot agree with brethren going to these rendezvous, and spending two or three hours every meeting-night. It savours too much of serving God and the world. But is there any objection to membership merely, when a brother never goes near the place, but only sends his subscription?

Brother Roberts, if you think I am wrong, I will gladly forego even this, if you will show me why I should give it up, for I am exceedingly anxious to be found worthy of eternal life at the appearing of Christ.

Yours patiently waiting for Him,
* * * * *

363, S. WELLINGTON-ST., GLASGOW,

April 28th, 1878.

DEAR BROTHER ROBERTS.—I write to you at this time for the purpose of putting before you a view of the case to be discussed on Tuesday first, that may not be apparent to any not personally connected with the societies to be spoken of. I have been a member of a Friendly Society, called the "Ancient Order of Foresters' Friendly Society," for some years. My reason for joining this society was purely a money matter, viz., that I might, by paying a certain sum weekly (8d.), receive a certain

benefit, viz., 18s. per week if sick for a period of six months, with medical attendance and medicine; after six months the scale of benefits during sickness are reduced—and also £10 at the death of a member, and £7 at the death of a member's wife. Now what I would wish the brethren to consider in this discussion, is this: in what sense is it wrong for me to take advantage of this method of making a provision for those who are dependent on me for support during a possible period of sickness? Is it not much the same as having one's life insured, or putting money in a saving's bank—both of which institutions are certainly of the world? and if all these are wrong, would it not be well for the brethren to make the evil so apparent to those, who, like me, may require to give up our connection with these institutions in order that we may walk worthily in this life?

I hope you will excuse me for writing to you on this subject, but I am anxious to have any information that can lighten up the way in these days of darkness.

I remain your brother in the hope of life

ROBERT WALLACE.

THE POSITION AND DUTY OF BRETHREN IN THE MATTER.

The meeting was duly held on the day appointed. At the previous meeting, arguments were used which, though not now repeated, formed part of the discussion. Brother Roberts moved the following resolution:—

"That it is unlawful for a brother of Christ to be a member in any society of unjustified men constituting a brotherhood, or whose objects either rival or oppose the principles of the brotherhood established by Christ himself of which he is the head. That Freemasonry, Oddfellowship and kindred institutions are rivals in so far as they propose friendship and mutual care as the objects of association: and that they are opponents in so far as they use forms and names of honour one to another which Christ forbids, and exclude and discourage faith in God which Christ enjoins. That, therefore, we cannot entertain the application for admission to our fellowship of——, who is not only a member but an official in such an organization. That, on the contrary, we confirm the suspended decision of the managing brethren."—(See next page.)

"That we wish, at the same time, to leave every brother, as a steward responsible to the judgment-seat of Christ, free to make such private arrangements as he sees fit in regard either to the husbanding of the substance God has given him, or the insuring himself against probable contingency, such as want of work, sickness, &c., requiring only that he do not make himself part of any organization incompatible with the brotherhood to which he belongs in Christ."

In supporting this resolution, brother Roberts presented the following considerations (here amplified): Christ, by the hands of the apostles, visited the Gentiles 1,800 years ago with the object of developing for himself a brotherhood, whose foundation, during their probation in the mortal state, should be the belief in and love of God and of Christ, his Son; hope in His promises; obedience to His commandments and confidence in His care, in all things pertaining both to the life that now is and that which is to come. On this foundation, the brotherhood established was for friendship and mutual care of one another, which was made a matter of "command." The brotherhood so established was holy to the Lord. The members of it, if they came up to the standard of their profession, were "not of the world." Jesus, the head of the body, told them "Ye are not of the world even as I am not of the world." They were forbidden to cultivate friendship with the world, on pain of alienation from the friendship of Christ. The language on this head was precise and vigorous: "Know ye not that the friendship of the world is enmity with God?" "whosoever will be a friend of the world, is the enemy of God."—(Jas. iv. 4.) "Ye cannot serve God and Mammon" (Luke xvi. 13). "Be not unequally yoked with unbelievers . . . come out from among them, and be ye separate." (2 Cor. vi. 14, 17.) Some would limit this distinction to separateness of eccle-

siastical fellowship; that is, while insisting on a brother having nothing to do with the religious exercises of the alien, they would suffer such an one to identify himself as closely as he liked with their pleasures, their friendships, their business schemes, and occupations and aims in life in general. Such an interpretation of the mind of Christ does violence to the facts of the case, and the manifest intention of the separateness enjoined. Let us take the case of Christ himself, for instance: in telling his disciples not to be of this world, he said, "I am not of the world." These words could not mean that he was not in ecclesiastical fellowship with those whom he here styles "the world." That world was the world of the Jews, and with them he was in ecclesiastical fellowship; for he was subject to the law, and took part in all its exercises and feasts, and ecclesiastically identified himself with the Jews, as in his conversation with the woman at the well of Samaria, saying, "ye (Samaritans) worship ye know not what: we (Jews) know what we worship, for salvation is of the Jews" (Matt. iv. 22): furthermore saying to the people, "The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you to observe, that observe and do, but do not ye after their works."—(Matt. xxiii. 1-2-.)

In what sense, then, though ecclesiastically in fellowship with them, was he not of them, but separate from them? The sense manifest in all his discourses, is brought to a focus in the following statement: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father . . . Ye are of your father, the devil, and the lusts of your father ye will do."—(John viii. 38, 44.) The difference was a difference of doing. Hence, the burden of his practical exhortations to his disciples, was: "Be not as the hypocrites (the Scribes and Pharisees) are: do not as they do." This

not doing as they did, became an offence, and a ground of hatred, as it does in all circumstances. "If ye were of the world," said Jesus to them, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—(John xv. 19.) He said, on another occasion, "me the world hateth, because I testify of it that *the works thereof are evil*"—(John vii. 7). This is why friendship with the world is a declared impossibility on the part of the sons of God. There can be no friendship where there is no concurrence and approbation. For a man, therefore, to cultivate or to have the friendship of the world, is a proof either that he approves their ungodly principles or that he fails to "reprove" them (Eph. v. 11), either of which is unfaithfulness. A man may enjoy the good opinion of the respectable sinnership of the age by such a course; but it is dearly bought. Jesus says, "Woe unto you when all men speak well of you." Modern sentiment reverses this saying. For a man to have no enemies is considered a good indication, and that fact is generally stated as an eulogy of the person concerned. It is impossible for a man who is faithful to divine principles to be in this apparently happy state. His faithfulness will infallibly create enemies. Jesus is an example; he was surrounded and embarrassed by them during his life, and overpowered by them in his death. We cannot expect to excel him. "The whole world lieth in wickedness," as John testifies (1 John v. 19.); and if a man, in such a world, upholds the divine standard, he does it at the expense of general friendship and good opinion. John defines the point, "All that is in the world,—*the lust of the flesh, the lust of the eye, and the pride of life* is not of the Father."—(John ii. 16.) But of the saints, he says, "We are of God;" and Paul exhorts them, "Be followers of God, as dear children;"

"as he that hath called you is holy, so be ye holy, *in all manner of conversation.*" And Peter: "Let the time past of our lives suffice us to have wrought the will of the Gentiles." "We are his workmanship," says Paul, "created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them . . . in whom ye are also builded together for an habitation of God through the Spirit."—(Eph. ii. 10-22.) To be not of the world, is, therefore, something altogether more thorough than a mere separation of ecclesiastical fellowship. It is to be of a different spirit from the world, of a different mood, of different aim, of different affection, of a different joy, and of a different line of action. Jesus draws the contrast between the two, in many ways. On the one side we have, "BLESSED are ye that are poor, that hunger, now, that weep now, whom men shall hate and separate from their company." And on the other hand, "WOE UNTO you that are rich, that are full, that laugh, and of whom men shall speak well."—(Luke vi. 20-26.) Then we have the distinction thus indicated: "Seek not what ye shall eat or what ye shall drink, neither be ye of doubtful mind, for *all these things do the nations of the world seek after, and YOUR FATHER KNOWETH THAT YE HAVE NEED OF THESE THINGS.* But rather seek ye the kingdom of God, and *all these things shall be added unto you.*"—(Luke xii. 29-31.)

Those who would limit the separateness of the saints to ecclesiastical relations merely, furthermore overlook the practical object aimed at in that separateness. That object is stated by Paul to be to "*purify UNTO HIMSELF* a peculiar people, zealous of good works." Now, the people gathered out, cannot attain to this purification if they remain in association and alliance with those whose affections and principles appertain altogether to the present evil world.

If they are on terms of friendship and co-operation with these, how can they obey the command, "Seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."—(Col. iii. 1-2.) Where a man's friends are—where a man's treasure is, there will his heart be also. So Christ said and such we know to be true. For this reason, he forbids us to lay up treasure, and for a similar reason, we are to make no friendship with the world. What is in danger of stealing our hearts, is in danger of stealing that which God wants. Therefore we are commanded to withdraw from this danger.

It is not the first time in the history of divine operations in the earth that His people have been enjoined to keep themselves aloof from those who know not God. Thus God commanded Israel by Moses: "Thou shalt make no covenant with them—the nations of Canaan—nor show mercy unto them, neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following ME, that they may serve other gods, so will the anger of the Lord be kindled against you and will destroy you suddenly."—(Deut. vii. 3-4.) The influence of one man upon another is a fact of very practical bearing in this matter. It is recognised by Solomon in these words: "He that walketh with wise men shall be wise, but the companion of fools shall fall." The saints stand related to this fact and the duty arising out of it. In their present probation, they are no less but more than Israel after the flesh, "an holy nation, a peculiar people." Their business is to "shew forth the praises of Him who hath called them out of darkness into His marvellous light."—(1 Pet. ii. 9.) In

this their Gentile neighbours can have no sympathy, but contrariwise, and such society has, therefore, the wrong influence. The saints are said to have been, "in time past, not a people, but now the people of God"—(*Ib.*)—to have been "as sheep gone astray, but now returned unto the shepherd and bishop of their souls."—(*Ib.*) What is their position in this capacity? It is defined in the same chapter (verse 11): "Dearly beloved, I beseech you *as strangers and pilgrims*, abstain from fleshly lusts (lust of the eye, lust of the flesh and the pride of life) which war against the soul." Again, he says (iv. 2), "We should no longer live the rest of our time in the flesh to the lusts of men but to the will of God." As regards the brethren among themselves, Paul tells them to, on the one hand, imitate those who walked according to apostolic example (Phil. iii. 17), and to be followers of those who set the example of faith and patience (Heb. vi. 12); while on the other, they were to turn away from those who with a form of godliness, were lovers of pleasure more than lovers of God.—(2 Tim. iii. 4-5.) As regards those that were without, he says plainly: "Be not ye partakers with them; for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light. See that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil."—(Eph. v. 7, 16.) "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."—(2 Cor. vi. 17.) "Be not partakers of other men's sins."—(1 Tim. v. 22.) "Deny ungodliness and worldly lusts. Live soberly, righteously and godly, looking for that blessed hope."—(Tit. iii. 11.)

How forcibly are these exhortations expressed in the Psalms, "Blessed is the

man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night."—(Psa. i.) Again, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers, and will not sit with the wicked."—(Psa. xxvi. 4, 5.) And again, "I AM A COMPANION OF ALL THEM THAT FEAR THEE, AND OF THEM THAT KEEP THY PRECEPTS."—(Psa. cxix. 63.) When we remember that David was "*a man after God's own heart,*" we apprehend the value of these sayings as furnishing a guide to us in our endeavour to attain and maintain an acceptable attitude before God, whose view of our action is our sole rule.

Now, when we turn from the contemplation of these things, to look at "Freemasonry, Oddfellowship, and kindred institutions," the most natural effect produced, is the impulse to exclaim with Paul: "What communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" For what are these institutions, viewed apart from all questions of detail, in which many objections might be found? Are they not leagues of friendship devised by man, and founded on the principles of the flesh? Are they not universally composed of men of the world, who are unenlightened in the purpose of God and unsubject to His will? This cannot be contradicted, and on this simple ground alone, a brother of Christ can form no part of the compact, for to do so would be to contravene the first requirement of the household of Christ—that the sons of God are not to be in relations of friendship with the world. "Freemasonry, Oddfellowship, and kindred institutions," are, as brother Andrew has styled them, "Devil's contrivances." They are the attempts of unjustified and

disobedient man, to rival God's own appointment in Christ for friendship and well-being. They are the arrangements of men without God, by which they aim to secure love, peace, and protection, on their own principles, having no faith in Him, (though professing a belief in His existence,) and no recognition of His commandments, which in many cases they expressly set aside. They are the corporate illustration of the truth of Christ's statement, that "after all these things, (what shall we eat, what shall we drink, and wherewithal shall we be clothed?) do the Gentiles seek," after which things he tells his disciples they are to "seek not." They are, in fact, the world's ecclesia; the world's brotherhood; the world's scheme for securing peace and security without God and Christ. Consequently, for a man who has named the name of Christ, to continue in such a fellowship, is an impossibility, unless he be of those who have need to be taught which be the first principles of the oracles of God.

"Granted," say some brethren, "but may we not pay in our contributions, without taking part in the working of the system?" The answer must be obvious. If it is wrong to belong to the system, it must be wrong to pay contributions which makes you part of the system; for by paying contributions, a man is a member—"a fellow," one of "the brethren,"—and morally identified with all that appertains to the society; consequently, though he may stay at home, he is responsible for what transpires in the lodge room—for all the foolish talk and ribald songs, and drinking and smoking, by which "miserable sinners" seek to beguile the tedium of their unholy lives. He is responsible for all that is involved in the rules, and for all the "mastering," and "worshipful grand-mastering," and all the other flesh-pleasing elements of the institutions, which are in direct opposition to the laws of Christ, who

forbids his disciples to call any man master, and disparages the receiving honour one of another. In short, contribution makes a man a part of the "friendship," or "order," and if the man is a disciple, it puts him in a position inconsistent with his acceptance of a place in the "order" of God.

But are we to make no provision for contingent wants? Are we to spend all we have to-day without reference to the wants of to-morrow? Are we to have no reciprocal dealings with fellow men?

These questions introduce a totally different topic, and one that should be kept entirely distinct from the question of membership in "Freemasonry, Oddfellowship and kindred institutions." The mixing of them has interfered with clear perception on the part of some and caused embarrassment in the taking of a clear decision. Doing a thing and the way of doing it are two separate points. A brother may possess, but may not possess wrongfully. He may earn money, but not illegitimately. The question whether he may make a provision and whether he may make it by becoming a brother and friend of the world organised into an "order," are two separate questions, and keeping them separate will disentangle the question of some of its difficulties. The second of the two has been discussed in the foregoing. The first now claims attention.

Some propose to settle it very summarily, by saying that faith in God dispenses with all need for precaution of any kind; that provision for sickness, want of work, &c., are inconsistent with faith, and that in fact money in the bank and investments of capital in every shape and form are in the same category; that we ought absolutely to spend all and let to-morrow bring its own provision. This view will not be sustained by those who read and reflect

closely. It is not the teaching of the holy oracles, though isolated sentences might seem to sanction it. God promises to give, and we are to have faith in His promise and to be without anxiety, especially that kind of anxiety that interferes with the doing of our present duty of giving through fear of future want. But God gives in His own way; part of the way consists of our dutiful co-operation.

God blessed Abraham, who became rich and prosperous; but the blessing consisted in overseeing, protecting, supplementing and working with Abraham's wise arrangements, whether in husbandry or war, which comprehended the use of 318 trained servants. God fulfilled to Jacob the promise that he would be with him and supply his wants; but the means employed was Jacob's wise use of the opportunities God brought within his reach. God was with Joseph, but Joseph was a faithful steward and adopted the measures that led to the blessing. God brought Israel out of Egypt, but they had to perform their part in equipping, marching, &c. He subdued Canaan before them, but it was by means of their armies used as His instrument. He gave them their enemies' lands, but only the land that they actually trod with the soles of their feet was theirs. He was with David and exalted him to be head of his people; but study David's life, and see how willingly and skilfully and faithfully he executed his part of the process that led to the throne.

The same principle will be found throughout. It is expressed in the phrase not exactly applied in this connection: "workers together with God." If we do our part, God will guide our efforts through to that degree of success which He may see fit to allow. If God second not a man's efforts, they will fail. "Except the Lord build the city, they labour in vain that build it."

On the other hand, the Lord in building the city makes use of those who willingly build. God's method towards man is that of co-operation, though He can and does work otherwise when need calls for it, as in the resurrection. Now this method is observed in the matter under consideration. He promises to "add" to us the things which He knows we need, concerning which we are forbidden to be anxious; but the mode of the "adding" does not take the shape of bringing food to our door every morning as the milkman brings his daily supply of milk. He commands us to "labour, working with our hands, the thing that is good, that we may have to give to them that need" (Eph. iv. 28); to be not slothful in business (Rom. xii. 11); to provide things honestly in the sight of men (Rom. xii. 17). If any man with mistaken theories of "faith" refuses to work, Paul, the teacher of us Gentiles, says he is not to eat. "We hear," he says, "that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ (and, therefore, it is vain for anyone to attempt to draw a distinction between the teaching of Christ and the teaching of Paul in the matter), that with quietness they work and eat their own bread."—(2 Thess. iii. 11.) He sets himself as an example in the matter. "We behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day that we might not be chargeable to any of you, not because we have not the power, but to make ourselves an ensample unto you to follow us; for even when we were with you, this we commanded you that if any would not work neither should he eat."—(*Ib.*, verses 7-10.) He further declares that "if any man provide not for his own, especially for those of his

own house, he hath denied the faith and is worse than an infidel."—(1 Tim. v. 8.)

It is, therefore, evident that those would err who would so construe the rule of faith as to exclude individual effort for the possession of what we need. They would, in fact, exclude the very means appointed by God to ensure the blessing. It may be said this view of the matter leaves no scope for faith; that the labour of a saint, in such a case, differs, in no sense, from that of a sinner; but such a criticism would be superficial. A saint trusts to God for the means and opportunities of providing daily wants, prepared faithfully to do his part, and to accept the results realised as the bounty of God; whereas a sinner has no such view; exercises no faith; and is a stranger to thanksgiving. The difference between the two ways of regarding the matter is well illustrated in the words of Moses to Israel: "Beware . . . lest thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God FOR IT IS HE THAT GIVETH THEE POWER TO GET WEALTH."—(Deut. viii. 17.) God can give or withhold the power and opportunity, and a man's surroundings shall all the while seem perfectly natural and apparently accidental. The way of man is not in himself. There is unbounded scope for the action of faith; for "it is not in man that walketh to direct his steps."—(Jer. x. 23.) "Commit thy way unto the Lord and He shall direct thy steps."—(Prov. iii. 6.) But this directing of the steps is effected in a way that not only does not interfere with but calls forth the performance of our individual part. There is no room for sloth or idleness in the divine ways of dealing with men. On the other hand, the success or failure of human effort depends on the divine co-operation or obstruction. Consequently, while a man is doing his best, there is a boundless

margin in all his works for the operation of faith.

He is to labour, then, for the food and raiment which God has promised, and yet accepts them from the hand of God, for the power and opportunity to labour are His gift, and so are the results of the labour when put forth.

The next question is, is he, according to the theory in question, to use at once all that he receives, and reserve nothing against the need of to-morrow? The answer to this depends on the sense in which we speak of the need of to-morrow. If it be a remote to-morrow, which will bring its own supplies, and bear its own evils, we are positively to dismiss all care and provision on the subject. Jesus speaks expressly on this point. To-morrow, in this sense, will take thought for the things of itself. Caring for to-morrow, which may never come, will interfere with to-day, which is ours, with its duties. But the morrow in a more limited sense is part of to-day; and necessary provision for it was exemplified by the Lord himself in the recognition of a treasurer (dishonoured, it is true, by the officership of Judas), who bare what was put therein, and out of which it was customary to purchase provisions (John iv. 8; also xiii. 29); also by the order at the miracle of the loaves, to "gather up the fragments that remain that nothing be lost." The lesson is taught by the form in which God's bounty comes in nature. There is a harvest at the end of the year. This has to serve for the whole year round. It therefore has to be taken care of and wisely used. If it is consumed or squandered in the week of its ingathering, there will be no supply for the rest of the year, and man must perish. Hence provision by caretaking is a duty, and the neglect of it would be a sin. But suppose a farmer should be so much afraid of lack in years to come as to hoard the present year's supply, or deal it out with pinching hand, with-

holding supplies from those to whom it is his duty to give, then there would be sin in the opposite direction. This case illustrates all cases. If a man knows he will be out of work a certain part of the year, or is liable to be so at any part of the year, he is not acting inconsistently with the law of faith in providing for it by the means at present in his hand. So with sickness: it is like having an umbrella in the house in dry weather; we know it will rain sometime, and it is only adapting ourselves to God's own arrangement, to be ready for a known contingency.

As to how you will use your present means of providing for probable contingency, there is no law, except that we are not to do anything inconsistent with our profession. You may save something of what you can spare, and keep it by you; or you may prefer to give it to another to keep for you, as in the case of a bank; or you may think it a better plan to put it out in a sick society—that is, to give it, in a small definite amount, to the present use of others, under an agreement that when you need it, its use will come to you again. "Freemasonry, oddfellowship, and kindred societies," embody this last-mentioned feature, and if this were their only feature, there would be less difficulty about the question of duty in relation to them; but they embody other principles and features which are inconsistent with the position of a brother of Christ. There are societies, however, that are not brotherhoods, and whose relation to those who contract with them is limited to mere finance. A transfer from the brotherhoods of friendship to these mere sick societies would simplify the position of those brethren of Christ who feel called upon to make provision for the uncertainties of their position. Insurance stands somewhat in the same position. Such arrangements may all be said to be questions determinable by degrees of

faith. He may make a present provision for future need in faith, in the same way as if he be a tiller of the land, he parts with a present supply of corn and potatoes as seed for the needed crop of the future. All depends on the spirit in which it is done and on whether his doing it is consistent or inconsistent with the performance of his present duties. Of this no man must be another's judge. We are all responsible for the stewardship of our affairs, and will have to give account when we get through. There are degrees of faith; and the principle enunciated by Jesus holds good: "according to your faith, so be it unto you." There are also degrees of liberality to God in such things as we have; and on this point we shall all at last experience the truth of the words of Paul: "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." A believer in the Lord Jesus will always, in all his practical arrangements, recognise the fact stated by Paul: "God is able to make all things abound toward you; that ye, always having all sufficiency in all things may abound to every good work."—(2 Cor. ix. 8.)

We may, in closing, consider another point, viz., the question of riches, on which some, and those poor, of course, are disposed to hold very democratic doctrines. Paul lays it down, as a general rule for the guidance of the saints in their temporal endeavours, to be content with the attainment of food and raiment, adding that "they that will be rich fall into temptation, and a snare, and many foolish and hurtful lusts, which drown men in perdition and destruction." (1 Tim. vi. 9). There can be no question of the wisdom of his advice, or, as to the truth of his statement as to the tendency of riches which experience and other parts of the Scriptures confirm. But advice of this description is a very different affair from the law that some poor friends would

lay down: that there ought to be no rich in Christ, but that all brethren with substance ought to follow the example set in Acts iv. 34: "As many as were possessors of lands and houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Those who quote this in support of the view that we ought to have "all things common," forget one or two points. The case of what happened at Jerusalem, in the opening of the apostolic age, is recorded as a matter of fact and not as a matter of precept. There is no command that this course should be taken by brethren in ordinary circumstances. It was a course suited to the exigencies of the times. A public law had decreed that all who confessed that Jesus was the Christ, should be put out of the synagogue—which was equivalent to modern outlawry, by which a man becomes disqualified for the holding of property: what more effectual proceeding could be taken by a multitude of disciples in such circumstances than to turn their property into money, and hand it to the apostles? It was not a matter of compulsion: for in the case of Ananias Peter expressly says his property and the disposal of the proceeds were "in his own power." It was a matter of wise arrangement in a great public exigency; and there were inspired apostles to whom all deferred and who could therefore work out a measure which in ordinary hands would be impracticable. That it was not intended, as a rule, for believers in general, is shown by the recognition of the existence of a rich class among the brethren, such as where Paul says "Charge them that are rich, &c."—(1 Tim. vi. 18.) The rich have a special responsibility, and will be judged by a higher measure than the poor; for "to whom much is given, of them will much be required;" but it is not for man to judge them, and still less is it for poor

brethren to wish rich brethren to their own level. It is lawful to be rich, though dangerous; and it is God and not man who shall require an account of their stewardship in the day of Christ.

We do not pretend to report the discussion, but merely to rehearse the

grounds on which the resolution submitted was commended and adopted. The remarks made for this purpose also contain an answer, more or less to the points raised in the letters quoted at the commencement of the article.

Birmingham, 8th May, 1878.

A DAY ALONE.

COMPELLED by circumstances to be separated from the brethren on a certain first day, I set about considering how best I might spend the time. I have been asked to record the result for the benefit of those similarly situated. I have consented to do so with the idea that it may be useful to them in helping them to make use of their solitude in a way that will be edifying, instead of simply enduring it as a weariness.

Remembering the words of Isaiah, "If thou shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob"—I thought the best plan would be to devote some part of the day to the worship of the God of heaven, and to endeavouring to gain instruction from His holy oracles. The effort was successful, quite beyond my anticipations. I have reason to remember with thankfulness that day alone.

First of all, I opened the "meeting" with thanksgiving for mercies received; for the privilege of living in an age and country when the truth was known, and when we were permitted to advocate it without molestation; for the signs of the times indicating the return of Christ, and shewing the sure foundation on which we rest; for the existence of brethren of like precious faith; for food and raiment and shelter; and for His universal goodness to the children

of men. After this, I read two of the portions of Scripture allotted for the day in the *Bible Companion*, and then took bread and wine to commemorate the death of Jesus Anointed. I next received a beautiful and comforting exhortation by reading the "Sunday Morning" in the *March Christadelphian*. It gave me a true picture of the world in which we live and of the duties which devolve upon us as being in the world but not of it. I thus had the advantage of the presence, in a certain sense, of a brother who was absent.

After reading this exhortation, not being able, all things considered, to sing, I read one of the songs of Zion which happened to be set down for the day's reading, in the *Bible Companion*. I do not think it possible, with pen and paper, to convey an idea of the feelings with which I fulfilled the command, "Do this in remembrance of me," for the first time, alone. All extraneous distractions removed, I felt face to face with our beloved Elder Brother; and though I could not hear his voice, or look upon him with my eyes, I knew he was conscious of all I felt, and of all I said. Isolated from the brethren, suffering from bodily afflictions, "lover and friend put far from me," I felt I could breathe forth my most inmost yearnings. I prayed that God's purpose might be accomplished in the earth, whatever should befall me. I felt I could lay myself at his feet, and become one of those "written in the earth," if he so required it. Though to be put away

from his favour, and the sweet companionship of those whose "lips are like lilies, dropping sweet-smelling myrrh," would be terrible punishment indeed. Still, I could say, "O Lord, thy will be done. If to rot for ever will glorify thee, who am I to say thee nay? But thou, O Lord, hast no pleasure in the death even of the wicked; thou wilt have mercy, and not forsake those who trust in thee. I will look toward Thy holy temple. Surely, I will lift up mine eyes to Thee, from whence cometh help. Take me by the hand, and lead me into still waters. And yet, O Lord, why should I escape, while others are lost? Mine enemies are still estranged. Save them, and let Thy servant sink into the dust. O beautiful thought! But Thou, O Lord, knowest I am but flesh, and that I am not equal to that sacrifice. Nevertheless, I would I were accursed for their sake; but it is the spirit which is willing, and the flesh is weak. O God, when shall I come before Thee? When shall I see Thy face, and be satisfied with Thy goodness? Send Thy son, O God, and save us." Thus, I concluded an altogether profitable meeting with prayer.

In the evening I had a clear, comforting, and instructive lecture from our sleeping brother, Dr. Thomas, who, through the pages of *Eureka*, brought to my mind much that is in the Prophets and Apostles. After all, "a man is never less alone, than when alone in the company of Jesus Christ, the Apostles and Prophets," a saying which is, I believe, attributed to the Doctor. I felt the truth of it thoroughly. I spent my "day alone" with great profit, and I feel sure, some of our brethren, who are isolated, might spend their lonely first-days in the same way. They would realize a blessing in approaching unto the Father in the way appointed, even though lacking the "two or three," with whom they would prefer to meet. Was Abraham's sacrifice the less acceptable because he was alone? If ten can break bread, and be "members of the one body," other ten being in some far-off city; then

one can break bread, as a member of the one body, though temporarily separated from the other nineteen.

Just one word on the other side of the question. I know there are dangers connected with the act. There is a danger of preferring to worship God alone—the danger typically foreshadowed under the law: "Whatsoever man there be of the house of Israel that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation to offer it unto the Lord, even that man shall be cut off from among his people.—(Lev. xvii. 8, 9.) It was a crime for Israel to sacrifice on every high hill. Paul tells us these things are ensamples to us and written for our admonition. Moreover, he tells us to break bread together in "one place."—(1 Cor. xi. 20; xiv. 23), *i.e.*, the one place appointed by the brethren. And, doubtless, he intended there should be one meeting in Ephesus, and every other city where brethren might dwell. They were "to preserve the unity of the Spirit in the bond of peace" (Eph. iv. 3); to "be of one mind" (1 Peter iii. 8); "to strive together for the faith of the gospel."—(Phil. i. 27; iii. 17; Col. ii. 2.) No brother or sister ought, by breaking bread alone, to break this command and be found offering their sacrifices not "at the door of the tabernacle," but on some high hill of their imagination, which is so prone to exalt itself above the knowledge of God. It is certainly our duty to meet with the brethren when circumstances permit, but when we have no control over these circumstances—when we are compelled to be alone—shall we not be doing an acceptable thing to God by remembering His Son in the breaking of bread and drinking of wine on any first day of the week?

Trusting these words may serve some good purpose in the work of the truth, and in hope of the kingdom and glory which is to be revealed at the appearing of Christ,

I am, your fellow-labourer—

A BROTHER IN CHRIST.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 96.

“*Exhort one another daily.*”—PAUL.

In one of the Psalms it is written, “Thou wilt guide me by Thy counsel and afterwards receive me to glory.” These words are comprehensive words. They may be used by every saint of God, whenever and wheresoever living and dwelling. They cover and define the position of every heir of salvation. They express accurately his present relation to God and all the hopes growing out of it. It is true of all of them, without exception, in whatever age or nation, that they are guided during their mortal probation, by the Divine counsel, and will afterwards, at the appointed time, be received in one joyful company into that glory, honour and immortality which God hath in store for those who please Him—to be manifested at the second appearing of the Lord Jesus Christ.

Let us ponder its import with regard to the present time. Let us realise some of its applications to our present ways; for this will be for our profit, and thus shall we fulfil in ourselves the saying of Paul, that the Scripture given by inspiration, which is profitable for instruction in righteousness, has been given, “that the man of God may be perfect, *thoroughly furnished unto all good works*”—not partially furnished, in a half-and-half, mild, smattering way, but thoroughly furnished, wealthily furnished, heartily furnished, efficiently furnished, zealously furnished, —even to the point of having the word of Christ dwelling in us *richly*, with that intensity of appreciation expressed in the words, “my soul breaketh for the longing it hath at all times unto thy testimonies.” And furnished unto *all* good works,—not one or two; not like those who perform one set of duties and

neglect others: who attend lectures but absent themselves from the breaking of bread; who like to argue about first principles but disrelish exhortation to holiness and prayer: who get up public meetings but forget the ministration of the saints: who like discussion but have no taste for worship: who are interested in the signs of the times, but dull on the law of Christ: who take an interest in the stranger, but forget love to the brethren: who zealously invoke the law and the testimony, but neglect the daily reading of the Scriptures: who teach doctrine, but pass over mercy and the love of God: who are diligent in business, but do not serve the Lord; who cherish theory, but fail in practice; who are alive to correctness of belief, but dead to holiness of life; who contend for the faith, but neglect the works without which faith is dead; who promise liberty to others, while they themselves are servants of corruption. On the other hand, the man of God, furnished unto all good works, will not be found in opposite extremes. He will not exalt “charity” over the gospel: he will not preach “love” where the word of God is corrupted; he will not advocate peace where there is not purity; he will not hold up almsgiving as the way of salvation; he will not inculcate union and friendship with the world on the plea of loving our neighbours as ourselves. For everything there is a time and a place; and the study of the word will teach us the when and the where. There is a right division of the word of truth and a handling of the word of God deceitfully. The man of God, thoroughly furnished unto all good works, will

discern instinctively the one and the other, and be enabled to give its right place to every part of the word of the testimony.

How, then, are the heirs of salvation guided by the counsel of God in the days of their sojourn in the present evil world? Timothy is an example, to whom Paul declares that "from a child thou hast known the Holy Scriptures *which are able to make thee wise unto salvation.*" Paul's parting benediction to the brethren at Ephesus contains the same answer: "I commend you to God and *the word of His grace which is able to build you up* and to give you an inheritance among all them that are sanctified." David gives the same idea plainly in the words we all know: "Thy word is a light unto my feet and a lamp unto my path." Finally Christ affirms it in those words of petition concerning his disciples: "Sanctify them through Thy truth: Thy word is truth."

We live in an age when it is particularly necessary to recognise and insist upon this truth, that the counsel by which God now guides His people whom He shall afterwards receive to glory, is contained in the book written by holy men of old who spake as they were moved by the Holy Spirit. On all hands, there is a tendency to glorify the human mind as containing wisdom sufficient for guidance in spiritual things. We are asked to look into ourselves for light. It is taught that a degree of inspiration appertains to all men. We are asked to cultivate our faculties as the surest mode of obtaining a safe direction in the highest affairs of human well-being. This style of doctrine usually goes along with a disparagement of the Bible. The preachers of it say that the Bible was very good in its day; that in fact, we owe a great deal to it, but that we have outgrown it; that we have attained to further light, that our progress has made it obsolete, and that it is no more suited to the spiritual need of man now than ancient treatises are useful

to modern students of chemistry. This is a dangerous doctrine, because it is pleasant falsehood.

Repulsive lies are innocuous: it is those that come with good words and fair speeches that expose us to mortal peril. It is flattering to be told we are wise; and that even the "good old book" (as modern pagans patronisingly phrase it) is a long way in our rear. The falsehood is double. It is not true that we have wisdom in us; and it is not true that the Bible has lost an atom of its transcendent value to poor perishing man. Folly and not wisdom is the native evolution of our minds. Knowledge of all sorts has to be put in, and we have to keep putting it in for it to stay. Paul was more accurate as a matter of mental philosophy, when he said "In me (that is in my flesh) dwelleth no good thing," than the stilted writers of our day, who, in a cloud of picturesque talk, glorify humanity as a good and a noble thing. Their dissertations are mostly beautiful gammon. Novels are the order of the day in more senses than one. Truth is too plain and too stern for an emasculated generation of pleasure hunters. But truth is beautiful for all that, and a tree of life and a spring of everlasting pleasure, as her faithful friends will realise when He who is the truth will come, and gird himself and make them sit down to meat and serve them. The Bible is our light and our life as much to-day as when fresh from the hands of its Author. If possible, it is more so, for those who received "the lively oracles" were under the power of what they had "seen and heard" in the course of the delivery of them, while we are wholly indebted to what we read in them. As we value our life, let us stand with indomitable resolution against all doctrines that would either flatter our spiritual dignity or detract from the authority or importance of the Scriptures in the least particle. The day will come when that

which is written will be manifest to all men, namely: "He that despiseth the Word shall be destroyed:" and "their root shall be as rottenness and their blossom shall go up as dust, who cast away the law of the Lord of Hosts and despise the word of the Holy One of Israel." "Woe unto them that call evil good, and good evil: that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter; that are wise in their own eyes and prudent in their own sight."

There is another class, more numerous, perhaps, among our immediate neighbours at all events, and whose doctrine in another direction is equally dangerous. I mean those who are so glib in the use of Paul's words in a sense totally different from that in which Paul used them: "The letter killeth but the Spirit giveth life." This class say the Bible is all very well in its place, but that what we have to look to is the indwelling and abiding presence of that Spirit of Truth which Christ promised to His disciples, and which he said would guide them into all truth. Doubtless it would be a great privilege, the value and comfort of which it would be impossible to exaggerate, if we had with us, as he was with the apostles, "the Comforter, the Spirit of Truth, whom the world cannot receive," and who would "shew us things to come." But even if we had, the Spirit as a living intelligent presence with us, would not discredit or disparage what that same Spirit had caused to be "written for our learning." We should at least, even in that case, hold the Scriptures in the same estimation as the apostles who, though they had the Spirit, appealed to them in their reasonings about Christ, and who though recognising the gifts of the Spirit as among the brethren, commended the brethren to the written Word as the means of their comfort and sanctification. But what shall we say in the actual situation of things in our

day? Shall we pretend to have the presence of the Spirit when it hath not pleased God to vouchsafe the glorious privilege in this closing term of the dark and godless times of the Gentiles? Could we have His presence in our midst and be ignorant of the fact? Is it not the part of truth and wisdom to recognise our poverty-stricken condition, and cling with all the more determination to the Holy Oracles as our only hope? Are we not invited to drink at these living waters? Is it not the fact that salvation is predicated on faith in Christ and obedience to his commandments, and not on the enjoyment of the special privilege of the Spirit's supernatural presence and guidance?

I can imagine a rejoicing enemy of the orthodox type seizing hold of these admissions, and using them against our profession and in favour of the surrounding systems. "See," he might say, "you admit the Spirit of God is not with you; you condemn yourselves. He is with us. He visits our meetings, waters our operations, strengthens our hearts, converts our hearers, helps our prayers, and gives a blessing to our cause." But assertion is not proof. We must "try the spirits whether they are of God."—(1 John iv. 1.) I can only say that if it were true that the Spirit of God was working with the popular systems, I for one should instantly and gladly cease my opposition to them, and seek to condone that opposition, so far as the past is concerned, by humbly asking admission to one of the meanest branches of their operations. But what do we find? First, we find that all these systems equally profess to have the Spirit, and yet differ one from another in their interpretation of the Lord's will in important particulars. Here, at once, is conclusive evidence that they cannot all be guided by one Spirit; because if they were, they would "all speak the same thing and be perfectly joined together in the same mind and in the same judg-

ment" of divine matters as all the apostles and prophets were. What next do we find? Why, that one and all of them reject with scorn the teaching of the apostles and prophets concerning the kingdom of God and concerning the great doctrine of eternal life. If this is true (and no one really acquainted with the Scriptures will doubt its truth), what escape is there for any of them from the conclusion to which God commands us to come, in saying, "If any speak not according to this word, it is because *there is no light in them.*"?

There is a spirit, doubtless, at work among the religious bodies around us: a spirit which they "feel." I have felt it myself: a spirit which they sometimes see. I have often seen it myself in bright electric spark before the eye. But it is not the Spirit of God in the primary sense. It is the spirit of man—the life-energy of the blood condensed and applied by a specific action of the mind: a process which is effectual in an assembly in proportion to the number of persons contributing to the supply of the nervous fluid, and in proportion to the harmony of the surrounding conditions, such as sitting on the floor, no drafts, no disturbance of the attention by people coming in, &c. Singing greatly helps it, because by the act of singing, the nervous system is stimulated and vital electricity more abundantly given off. Even the Spiritualists find the value of singing in this respect in another and a little darker branch of the same class of misunderstood phenomena. This "spirit," may be accurately defined as "the spirit of the flesh," because it is given off by the flesh in functional excitation. The Spirit of God is in complete contrast to it; for the Spirit of God comes direct, as on the day of Pentecost, like "a mighty rushing wind," independent of all conditions; and when it comes, it causes a man to think and speak in harmony with the Spirit's already recorded utterances. It comes not

in our day, for the simple reason that we are living in the days of Israel's down-treading, when all things Gentile are in the ascendant, and when it has pleased God to appoint that there shall be a famine of hearing His words.—(Amos viii. 11-12; Micah iii. 6).

It is wise, therefore, though disagreeable, to repudiate the popular claim to the possession and guidance of the Holy Spirit. It is a false claim and a mischievous one. It leads people to look in the wrong direction. It leads them to attach great importance to the changeful moods and tempers of the human mind, which are as useless for spiritual guidance as the flicker of sheet lightning is to the mariner nearing land at night. On the other hand, it leads them practically to make light of and neglect the Bible, which is the only safe and sure guide, like the lighthouse on the dangerous coast, sending its beams athwart the darkness, for the guidance of the approaching ships. In fact, the result of the popular error on this point cannot better be described than in the language of the prophet, concerning Israel's departure from the living God. "They have forsaken the fountains of living waters, and hewed themselves out cisterns that can hold no water." They neglect the true counsel by which God guides His people in the Scriptures of truth, and run after human thoughts, feelings and sentiments which lead away from that counsel. Be it ours to hold fast by the true light which God has placed in the world to lead us from the paths of darkness.

To some it may appear unsuitable to apply the words, "Thou wilt guide me by Thy counsel," to the passive relation of things implied in the mere possession of a book that has come from God. It may appear to them that these words require a more active and direct guidance than this. The answer is, the guidance in the case of David, who wrote the words in question, was more direct than in our case. He could say what we

cannot say: "The Spirit of God spake by me and his word was on my tongue." It could be recorded of him as it cannot be of us, referring to his anointing by Samuel, "The Spirit of God rested upon him from that day and forward." The "counsel" or advice and direction would, in consequence of this be, in his case, more direct and personal than in our day of drought, when "there is no answer from God." But even in his case, this directness of guidance did not displace from his supreme regards the written guidance which had been vouchsafed to others before his day. On the contrary, David valued and extolled very highly the written testimonies. The Psalms abound with this appreciation. He says in Psalm xix. 10: "More to be desired are they (the law, statutes and judgments of the Lord), than gold, yea, much fine gold; sweeter also than honey and the honey-comb. Moreover, *by them is Thy servant warned*, and in keeping of them is great reward." His description of the blessed man in the very first Psalm is of one "whose delight is in the law of the Lord, and in his law doth he meditate day and night." The cxix. Psalm is one long panegyric of the written Word.

But even if we had not this exemplification of David's devoted appreciation of the law and the testimony, as a lamp and a light and a guidance—that is, supposing David's guidance had been altogether direct and personal by the Spirit (which it was not), and, therefore, out of the category of our experience, we should still be in a position to apply his words to ourselves. We should still be able to say, if diligent students of the Holy Oracles, "Thou wilt guide me by Thy counsel." For, when the counsel communicated to David and other servants of God is reduced to writing, does it not then become the property of all who possess the writing? and if we obey it, are we not guided by it? And are we not, in that

case, guided by God who gave the counsel? Unquestionably. We shall realise the force of this if we think what our position would have been in the absence of the Scriptures. We should have been totally in the dark, cut off from all knowledge of God, and, therefore, from all prayer and hope and righteousness. Not knowing His will, we could not have done it. We should have been sunk in deep night, "alienated from the life of God through ignorance in us, because of the blindness of our hearts."—(Eph. iv. 18.) With the Scriptures in our hands, it is entirely different. We may, if we suffer ourselves, be guided by His counsel, and, afterwards, received to glory, and this guidance and reception will be all of God.

But some will think "Surely there is more guidance than this. Surely God does not leave us to the Bible merely. Surely God is not indifferent to those who strive to know His will, and to realise its power in themselves, and to do it. Surely He helps them." The thought is not unscriptural. On the contrary, it is the teaching of the word that if we draw nigh to God, He will draw nigh to us; that if we choose the things wherein He delights—and those things are all embodied in the Bible—He will have His eye upon us and regard our way; that if we commit our way to Him, He will direct our steps; that if we are broken and contrite in heart and tremble at His word. He will look to us and help our infirmities, and succour us in temptation, and supply our needs, and chasten us in our errors, and forgive our sins, and strengthen us in the way of righteousness, and make all things work together for our good. But all this is dependent on our waiting on the word in daily reading and meditation, He hath magnified His word above all His name. He has appointed it as the means of our sanctification, the place of our meeting with Him. Honouring the word we honour Him. Despising the word we

despise Him; and it is written, "Him that honoureth me, I will honour; but he that

despiseth me, shall be lightly esteemed."

EDITOR.

SCIENCE, IMMORTAL-SOULISM AND THE BLESSED HOPE.

The following are a few extracts from an article appearing in the *Liverpool Mercury*, by Dr. Drysdale. The article is specially interesting, not only as a scientific man's opinion of the untruthfulness of immortal soulism, on which modern theology is based, but as a scientific man's recognition of the possibility of the resurrection to immortality promised in the gospel, which some shallower scientific minds deny:

"The Roman Catholic revival of the Platonist doctrine of the natural immortality of the mind is inconsistent with the facts of science. It fails, therefore, to account for the continuity of individual life in a subsequent state of existence as a natural process. One would think, then, that believers would give it up without difficulty, and trust to the infinite possibilities in the hand of the Almighty for bringing about the resurrection of the identical being of each of us according to promise. But it is not so, and here as elsewhere people become so wedded to inherited ideas that they are ready to peril faith in Scripture by pledging the latter in favour of an hypothesis which seems to them to be the only way of securing identity; and they even use rationalistic arguments against any other. Now, rationalising is a dangerous support, and may easily pierce the hand of him that leans thereon. There is not one of the mysteries to which you bow in the creed which may not be disproved or made ridiculous by the sceptic, if you permit him to deal with them on material grounds or as other than above human reason. Why, then, when science declares the mind common to us, and the animal to be a mere function of a perishing organism, while still a future life is promised, should you suddenly become so parsimonious of Divine interference? The persistent identity of the materials of the body is long since given up, even by those possessing no more than a popular knowledge of chemistry; and yet nobody finds any difficulty in recog-

nising bodily identity in this life, or in the promise of an identity in the spiritual body of St. Paul. Whether the immortal soul is the same as that spiritual corporeity or not, no one who really believes the Scriptures will find any difficulty in the responsible restoration of an *individuality and character which was determined by a mind merely functional* in this life, as well as by deeds executed with perishing muscles. Science cannot, indeed, disprove most of the theories of the immortal soul, for it cannot prove its existence; but it can show that the hypothesis of the substantial and necessarily immortal nature of mind involves a fundamental absurdity.

"In a review of my pamphlet in the *Quarterly Journal of Science*, we find the following passage:—'Now, we are certainly not prepared to say that Dr. Drysdale's views in this respect are not here and there open to criticism, but they involve, at least, no fundamental absurdity; and it will be worth carefully considering whether they do not open out the only possible way of escape from the difficulties we encounter whenever—as none of us can help at times attempting—we would rise from the details of research to first principles.' The doctrine of the necessary immortality of the mind has its fundamental absurdity in the fact of the existence of mind in all essentials in the lower animals, in which it is not immortal. . . . The only thing that each of us is absolutely certain of is our own conscious sensations. That other men also feel, we conclude with far more certainty from their gestures and other expressions of emotion than from their articulate speech. The same energetic expressions of feeling teach us the same in respect to the mental emotions of the animals; and not all the sophisms of Descartes will persuade us that their mental emotions are not intrinsically the same in their essential nature as our own. From this and more extended observations of the habits and actions of animals we arrive at the knowledge that they exhibit love, friendship, courage, ambition, anger, jealousy, hatred, fear, joy, and grief, and among the intellectual faculties the possi-

bility of education of all the higher animals shows an intelligence similar in nature to that of man; and they display the possession of judgment, comparison, discrimination, memory and recollection, attention, abstraction, and even imagination. In short, they possess all the qualities essential to mind, as mind, though lower in degree and with some of the higher faculties merely rudimentary, if not wanting. More than that, in every one of the senses man is excelled in intensity by some animal, and in many of the passions and emotions, all of these implying consciousness, the distinguishing attribute of mind. Whatever, therefore, of substantiality and the need of an indivisible essence over and above matters belongs to mind, belongs also to the mind of the lower animals. Beyond that, again, as already said, they possess the ego. Hence it follows, that all animals which possess self-consciousness and individuality, even to the lowest degree, must leave a ghost or spirit to survive them for ever and ever. Moreover, as the ovum or germ of all sentient creatures contains the complete potentiality of their individuality both of body and mind, all ova or germs of such must also have immortal ghosts; and, as on an average, above a thousand germs perish for one which comes to maturity, the number of such ghosts must be multiplied in that ratio, which are being added incessantly to that limbo wherein such ghosts are treasured up to all eternity. The climax of absurdity is reached when we reflect that all this stultifies the whole purpose of an intelligent creation, for the vast majority of sentient animals exist in this world, for the purpose of eating or being eaten by each other; so what can be the possible use of treasuring up there mere ghosts? . . . Pages, or even volumes, might be filled with facts from comparative anatomy and physiology, from embryology, from experiments, from observations in health and disease, and other sources, forming, when rightly understood, overwhelming proof that the mental operations common to man and animals involve similar changes in the material substratum. It is impossible by mere reference to a few text books on physiology, or to the well-known imperfections of the morbid anatomy of the brain as yet, either to appreciate or refute the evidence which shows a causal connection between brain changes and mental operations. Consequently, the vast majority of biologists will not agree

with the theory which makes these same mental actions depend, in the one case, on a perishable organism, and, in the other, on an immortal spirit; so, if you wish them to accept the dogma of future life, you must not encumber it with a human speculation like that. Again, a very large part of our desires, affections and motives and volitions are mental states inseparably bound up with the material and transitory conditions of our present state of existence, as we recognise by common observation; and the same is expressly confirmed by the authority on which alone we believe in future life at all. As far as your consciousness tells us—the infallible guide according to Mr. Picton—these all belong equally with the highest faculties to the unity, indivisibility and personality of the individual, which together, we are assured, constitute the proofs that the mind is a single indivisible entity, or soul, or spirit. How, then, can parts of this indivisible entity survive and other parts perish? Then, if even all those incongruities are swallowed, we have still in full force the inconceivability of any spiritual substance acting on matter at all, and ‘using the brain and nerves as its instruments’—a process which people vaguely talk of without attaching any precise idea to their words.

“For these reasons we are, I think, compelled to conclude that the hypothesis which makes the natural mind of man the function of an immortal spirit supernaturally given to him alone of all animals, is not only devoid of proof but involves a fundamental absurdity. Are we, therefore, also compelled to admit that science demonstrates the impossibility of a future individual, responsible life being given to man in any way whatever? . . . All speculations are vain and fruitless, and in the end all difficulties must be overridden by faith in the divine promises and in omnipotence to fulfil them. This is all to which I consider we are justified in committing ourselves, although I have made some observations on a few of the speculations into which men will venture even concerning matters of which one element at least is totally beyond the scope of the human mind. For this, be it observed, is the important point in the above, that when we are dealing with matters outside of science we are not called upon to explain. We may frankly say we do not know. Those who believe in a responsible future life on supernatural information alone, will find no difficulty

in believing it whether they understand the process or not. It is only those who fancy they can understand and explain natural life and mind by the operation of a superadded individual spirit, that find inconsistency in the belief in an immortal spirit responsible for, but not the same as the mind. For, after all, the inconsistency is with their own fanciful theories of natural things, and not with the unknown and incomprehensible nature of spiritual beings.

“Even in respect to the mind, which is, at least to a certain extent, accessible to scientific investigation, almost every one of the words in use is vague or ambiguous, and bears witness to the confusion which reigns in the popular notions on this most difficult and intricate of all objects of study. Says Maudsley, ‘there is hardly a single term which does not imply a theory, and a theory which is mostly either inadequate or false; understanding, will, idea, mind, are all terms which involve psychological theories, and cannot be easily divested of them. Indeed, it is not possible to write a sentence concerning our highest mental functions in terms of psychology without implying, if the word have any meaning at all, entities which are merely objectified abstractions.’ Just apply this to our commonest modes of speech, and see where we are landed when we interpret scriptural expressions respecting the soul by uncritical popular speech or notions. When we say my hand, or my foot, that is intelligible, as the personality may be presumed to lie in the mind; when we say my body, as a whole, we may still attribute the personality to the mind, even if a function of some parts; but when we say my mind, who speaks? If even then you say that an indivisible immortal essence beyond that is the personality, how is it when we say my soul? Who then speaks? . . . In the hands of metaphysical theologians the difficulties

are pushed to the highest pitch. According to Delitsch, ‘The soul is the external aspect of the spirit, and the spirit the internal aspect of the soul; and the most internal nature of man is his ego, which is distinct from spirit, soul and body.’ When Lewes and Bain speak of mind as one side of that of which neutral action is the other, they are laughed at as unintelligible, besides being reviled as materialists; but surely our theologian carries off the palm for unintelligibility! No doubt there may be a real distinction indicated by the above terms; but if we lay aside all preconceived notions, shall we not see that they may be mere objectified abstractions, and, except the body, no real entities at all?

“All that is real in the distinctions above made may be much better conceived as the working of a complex functional mind than by what is really little better than the personification of our own abstractions, thus adding elements of a confusion impossible to unravel. In like manner, it would be easy, were it not superfluous, to show that almost all the current modes of speech respecting the mind and soul are either necessarily figurative and metaphorical—often still betraying their origin in exploded theories, as when we speak of the heart or bowels, to indicate passion or emotion—or they arise from that invincible tendency of the human mind to personify its abstractions. Hence we must distrust all interpretations of Scripture which appeal to the popular use of the words spirit, soul, and the like. Nevertheless, we all know practically what such expressions mean, although they are not couched in scientific terms; and it would not be desirable, even were it practicable to alter them for more precise terms; for mental science is still very incomplete, and its very terms are constantly changing.”

ANCIENT DEMONOLOGY.

THE sacred writers make frequent allusions to the idolatrous and polytheistic worship of the ancient heathen, who having “changed the truth of God into a lie,” acknowledged gods many and lords many, and bowed down to images,” made like to corruptible man, and to birds and

four-footed beasts and creeping things, and thereby worshipped and served the creature more than the Creator.” They deified almost every object in nature, animate and inanimate, and many a country had as great a variety of gods as Egypt, whose rod of divinities has been described

in the words of the poet :—

"The wildest images, unheard of, strange,
That ever puzzled antiquarian brains:
Genii with heads of birds, hawks, ibis,
drakes,
Of lions, foxes, cats, fish, frogs and snakes,
Bulls, rams and monkeys; hippopotami
With knife in paw, suspended from the sky;
Gods germinating men and men turned gods,
Seated in honour with gilt crooks and rods;
Vast Scarabai, globes by hands upheld
From chaos, springing 'mid an endless field
Of forms grotesque, the sphinx, the croco-
dile
And other reptiles from the slime of Nile."

As the worship of these false gods was celebrated with a very lascivious and oftentimes cruel ritual, the influence upon their worshippers was, consequently, of a very debasing character, and the records of history verify the truth of the apostolic assertion, that their licentiousness was such that it is positively "a shame to speak of those things which were done by them in secret." The gods of the heathen were "demons," and the idols were erected as their visible representatives. These "demons" were, as is now generally acknowledged, supposed to be the disembodied ghosts of the dead, who having shuffled off their mortal coil, had passed into the shadowy land and been promoted to honour and glory by the prince of the demons. As they existed nowhere but in the vain imaginations of superstitious men, they are appropriately styled by the sacred penmen, who speak of them according to their true character and not according to the conceptions formed of them by their votaries, "vanities" (Jer. x. 15), and "nothing in the world."—(1 Cor. viii. 4.) Paul condenses all Scripture declarations on the subject in the statement "Though there be gods many and lords many, to us there is but one God, the Father."—(1 Cor. viii. 5, 6.) Their worship is described as "the worship of the dead" (Ps. cvi. 28), and Moses by the command of God required every Israelite, when he appeared to make his offering of first fruits, to solemnly declare that he had not taken any portion to make an offering to the dead.—(Deut. xxvi. 14), i.e., had not offered any at the shrine of the heathen gods; offerings to them being frequently made of the produce of the ground. The utter powerlessness of these heathen deities is repeatedly asserted by the sacred writers, and the superiority of Israel's God is as strenuously maintained. Jeho-

vah is alone "the living God."—(Deut. v. 26; Josh. iii. 10; 1 Sam. xvii. 26; 2 Kings xix. 4; Jer. x. 10; Dan. vi. 26.) The First Cause and Creator of all things.—(Psalm viii. 3; Isaiah xl. 21-26; xlv. 24; xlv. 5-7-12; Jer. x. 12, 27; v. 51, 15; Acts xiv. 15; xvii. 23-24.) The author of good and evil.—(Isaiah xlv. 7; Micah i. 12.) The declarer of events not yet accomplished.—(Isaiah xlv. 7; xlv. 21; xli. 9-10, &c., &c.) The character of the false gods is described in the emphatic words: "They are vanity and the work of errors, and the molten image is falsehood."—(Jer. x. 14-15.) When God brought Israel out of Egypt with "a high hand and an outstretched arm," and consecrated the nation "to be a special people unto Himself above all nations that are on the face of the earth (Deut. vii. 6), He stringently prohibited them from forsaking His worship for that of the gods of either Egypt or the land of Canaan, and the most fearful curses were threatened; if they violated the command, they should be rooted out of the "good land," which from being a land flowing with milk and honey, should become so desolate as to be a cause to astonishment. So that "Even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they (the Jews) have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt. For they went and served other gods and worshipped them—gods whom they knew not and whom He had not given unto them; and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book; and the Lord rooted them out of their land in anger, and in wrath and in great indignation, and cast them into another land as it is THIS DAY."—(Deut. xxix. 24-28.) Israel was perverse and the curses of their covenant-keeping God have come upon them, so that to-day, as they have been for ages past, they are "an astonishment, a proverb and a byword among all nations whither the Lord" has driven them—(Deut. xxviii. 37.) As the gods which were the cause of Israel's apostacy, and to whose allurements they yielded, are frequently referred to in the sacred text, some acquaintance with their history and the rites with which their worship was celebrated is necessary for a proper understanding of the Word of God, and it is proposed, in order that we may

know the certainty of the words of truth, to deal very briefly with some of the leading features in the history of these gods, after which perverse and stiff-necked Israel went a-whoring. Scarcely had the echoes of the song of triumph, which celebrated their deliverance by God from the thralldom of Egypt, died away, before "they forgot His works and waited not for His counsel; but they made a calf in Horeb and worshipped the molten image; thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt."—(Psalm cvi. 13, 19-21.) Stephen, in commenting upon this blot in his nation's history, says, "in their hearts they turned back again unto Egypt," and the "outward and visible sign" of this was the manufacture of the idol to which they offered sacrifice, thereby imitating the bestial worship of the Egyptians, to which allusion has been already made. For Aaron in his weakness made a representation of Osiris, the chief god of that people, which was worshipped under the form of a bull. Prideaux says, "they kept a bull in the temple of Osiris, which they worshipped in his stead. At Heliopolis he was called Unevis; at Memphis, Apis. The marks of Apis were these: His body was to be all black, excepting a square spot of white on his forehead. He was also to have the figure of an eagle some say, of an half moon say others, on his back; a double tuft of hair on his tail, and a scarabaeus or knot under his tongue."—(Prid. Conn., vol. i, p. 241, ed. 10.) The fourth plague which God inflicted upon the land of Egypt, was directed against the supremacy of Apis. On account of the worship of Jehovah requiring the slaughter of oxen, &c., Moses refused to sacrifice to God in the land, assigning as a reason, "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God: so shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us?"—(Exod. ix. 26.) It may be supposed by some, that the foregoing militates against the idea that the Egyptians held in reverence as divinities the ghosts of dead men. This objection will be removed, however, when it is remembered that Egypt was the birthplace of the doctrine of the immortality of the soul, upon which the superstructure of demonology was reared, and that the transmigration of souls was

one of the principal of the "vain imaginations" by which they turned "the truth of God into a lie;" and, consequently, they worshipped animals, as incarnations of human souls, which had returned from the land of shades and taken possession of various forms, according as they had been sentenced by the judge of the dead. At the time of penning this, the writer has before him a woodcut, representing an Egyptian Judgment Scene, in which Osiris, the Judge of the Dead, is seated, holding his sceptre; before him are the scales of justice, in which the actions of a soul standing in his presence have been weighed, and like Belshazzar, he has been "tried in the balances, and found wanting;" he is condemned by the judge, and sentenced to return to earth in the form of a pig. He is removed from the presence of the god, and placed in a boat, under the charge of two dog-faced baboons. The pig being regarded by the Egyptians as unclean and hateful, the punishment awarded to the soul was of a very ignominious character. So contaminating and loathsome was the pig esteemed, that if any person accidentally touched one, he was required to plunge instantly into water, dressed as he was, for the purpose of purification. Swines' flesh was avoided by the Egyptians, and the Children of Israel were, by the enactments of the Mosaic law, forbidden to eat it. It may, however, be mentioned, that among some of the nations of antiquity, pigs were offered in sacrifice to their gods; hence the reference in Isa lxx. 4, implies that the eating of swines' flesh was condemned by Jehovah, not merely as a breach of the Mosaic law, but as an act of religious apostasy, and the observance of heathen rites.

The worshipping of the golden calf by Israel, was the first of a long series of apostatisings from God, but it brought its own dire punishment. The slaughter of three thousand men by the zealous sons of Levi, as executioners of the justice of "the living God," upon the worshippers of "the dead," and the subsequent death of Aaron upon the lonely heights of Mount Hor, vindicated the majesty of justice of the Most High, who hath declared "I am God, there is none beside me," and "my glory will I not give to graven images."

J. S. DIXON.

Manchester.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

WE have many questions in reserve for answer. With fewer matters to attend to we could deal with them all as they come in, month by month; but in the actual circumstances of the case, they accumulate and lie over a much longer time than we care to think about. If a categorical answer were sufficient, we could easily keep abreast of all queries; but not having authority, we are obliged to give the reasons for all answers given; and this is often a laborious process with which other duties interfere. Reasonable correspondents will have patience. Industrious ones, abreast of the times, will have no need, for there is scarcely a question can be proposed but what has been the subject of answer in some form or other for the last twenty years. Unreasonable querists will chafe and speak evil: in their case, delay will not be hurtful, while their unfriendly sayings give occasion for that patience which tribulation develops.

TYRE AND THE SHIPS OF "TARSHISH."

J.C.—Isaiah xxiii. deals, as you perceive, with "the burden of Tyre." Tyre, in the days of the prophet, was the maritime emporium of the nations—the point to which the ancient world's trade by sea converged, as it now does to London. In consequence of her wealth and prosperity, she became proud (see Ezek. xxviii. 1-10); therefore, her destruction was decreed, and is here foretold: "The Lord hath given a commandment against the merchant-city to destroy the stronghold thereof."—(verse 11.) So much is plain to every one. Perhaps your difficulty is in connection with "the ships of Tarshish." Perhaps you say, if the ships of Tarshish are the mercantile navy and war ships of Great Britain, why should they "howl" (verses 1 & 14) because of the desolation of Tyre ages ago? The answer is that the "ships of Tarshish" are not the modern ships of Britain, except in prophecies that deal with events pertaining to the modern era. The "ships of Tarshish," in the days of Tyre, would be the ships employed to carry the metallic products of the British Islands to the markets of Tyre.—(Ezek. xxvii. 12.) These ships would find their occupation gone when Tyre was destroyed; for their cargoes of "silver, iron, lead and tin" would be without purchasers. Consequently, there was no lack of appropriateness in prefaceing the declaration of

the doom of Tyre by a summons to the ships of Tarshish to "howl." The "ships of Tarshish" of those days would, of course, be few in number as compared with the ships of Britain to-day, and their relation to the tin islands would be somewhat different. They would be owned or chartered principally by Phœnician merchants, either living in Tyre or settled in the Phœnician colony of Tartessus in Spain (modern Cadiz) at which the ships trading to the tin islands touched. In some cases, doubtless, they would be located in the southern coast of the tin (British) islands, from which the metals were exported. The ships employed would, therefore, be "the ships of Tarshish," in the sense of being engaged in the trade with Tarshish, just as the British ships employed in the Indian trade used to be called East-Indiamen. But in these latter days, the islands of Tarshish have become the seat of a great maritime power, so that the phrase, "the ships of Tarshish" has become more than ever appropriate.

"NEW JERUSALEM."

W.H.—That the "Holy City, New Jerusalem" (Rev. xxii. 2, 10; iii. 12) is a "spiritual body corporate," as maintained by Dr. Thomas, and not a literal structure of precious stones, is evident from the intimation of the angel to John, that in shewing him the "New Jerusalem," he was about to shew him "the Bride, the Lamb's wife."—(Rev. xxi. 9.) The "Bride, the Lamb's wife," as everyone acquainted with the apostolic writings must know, is the complete and perfected community of men and women, developed for Christ from Jew and Gentile, and styled the ecclesia, or in current ecclesiastical nomenclature, the church. Any doubt entertained by anyone on this point will be dispelled by a perusal of the following passages: Rev. xix. 7, 8; xiv. 11, 4; Eph. v. 25-32; 2 Cor. xi. 2. "The Bride, the Lamb's wife," being a community of living persons, it follows that the resplendent architecture exhibited to John as "the Bride, the Lamb's wife," was but the apocalyptic symbol of this community in its glorified and corporate completion. Rev. iii. 12 is proof of this: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God, even New Jerusalem which cometh down out of heaven from God." This is a promise, in the language of symbol, that the victor will be made a constituent of the glorious New Jerusalem community, which is to constitute the divine rulership of the world in the age to come. Surely no one is so simple as to imagine that the accepted are to be petri-

fied into stationary material pillars, like Lot's wife, or that they are to have the alphabetic characters of a literal name chiselled or branded on their material persons? There is no difficulty in the subject, except such as comes from a literal reading of that which is symbolic. As to the New Jerusalem "coming down from God out of heaven," the meaning is evident in view of the fact that the glorious community springs into being at the return of Christ, as the result of the power or energy of heaven that comes with or in him, and of which he is the personal incorporation. Every saint will be the embodiment of the Spirit which comes from heaven with Christ; for apart from this Spirit, which "changes their vile bodies," there would be no glorified saints. Consequently, the whole community of them, when developed, will be a manifestation from heaven, in contrast to powers or persons of the earth and in the earth. Considering the whole community in the figure of a city, it is, therefore, a matter of symbolic propriety to say it comes down from God out of heaven.

EGYPT PAST AND FUTURE.

J.C.—Isaiah xix. relates to the land of Egypt in two phases of its history—one past, the other future. The observance of this distinction will simplify the understanding of the chapter. The existence of the distinction will be self-evident to any intelligent reader on a careful perusal. There is first "the burden of Egypt" (verse 1)—setting forth the downfall of the kingdom. This was written at a time when Egypt was great and prosperous. It sets forth "what the Lord of Hosts had purposed upon (or against) Egypt" (verse 12), which was to be brought about by sowing division among them (verse 2), and giving them over to the dominion of a cruel invader (verse 4), under whom Egypt should degenerate into a condition of political nonentity (verse 15): all of which came to pass in due course as common history attests. The process of downfall began with the successful invasion of Nebuchadnezzar (Jer. xlvi. 13-26), and was made finally effectual in the conflicts of the Antiochian and Seleucidian sections of the Greek monarchy, detailed in Dan. xi; and in the usurpations of Rome and the ravages of the Saracenic hordes centuries later. Egypt became "the basest among the kingdoms," as predicted in Ezek. xxix. 14-15, and has continued in that position to the present day. But there is a future of blessedness in store for Egypt. This is spoken of in the second part of the chapter: "The Egyptians shall know the Lord in that day and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it.

they shall return even to the Lord and He shall be entreated of them and shall heal them." This subjection of Egypt to the God of Israel does not, however, take place till Israel itself is established as "a blessing in the midst of the land."—(verse 24.) Consequently, we need not look for it till the appearance of Christ, who is to "build again the tabernacle of David that is fallen." Egypt will be one of the "many nations which will be joined unto the Lord in that day."—(Zech. ii. 11.) Assyria, also, the historic oppressor of Israel, will be in fraternal confederacy with Egypt, interchanging visits—through the Holy Land, not as in ancient times for purposes of mutual hostility and mutual invasion, but for purposes of concord and worship. Instead of being sworn antagonists to each other and the two great representative enemies of Israel, they will be enrolled with Israel in the enlightened brotherhood and service of Messiah's reign: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands and Israel mine inheritance."

JESUS AND THE EATING OF THE PASSOVER.

J.B.—True it is that after eating the passover with his disciples, Jesus went out to the Mount of Olives. But he did not in this become a transgressor of the law, for although it is written in Ex. xii. 22, "None of you shall go out at the door of his house till the morning," this was not part of the directions for the observance of the passover after Israel should be settled in the land, but an institution peculiar to the circumstances of the night of their deliverance from Egypt. You will see this if you consider the reason given for the commandment not to go out: "*For the Lord will pass through to smite the Egyptians,*" &c.—(verse 23.) You do not find Israel commanded to stay in their houses on the night of the passover after they should enter the land. On the contrary, they were commanded to leave their houses and sacrifice and eat the passover only at the place which should be chosen out of all the tribes of Israel for that purpose: e.g., "Thou mayest not sacrifice the passover *within any of thy gates* which the Lord thy God giveth thee, but at the place which the Lord thy God shall choose to place His name in, there shalt thou sacrifice the passover at even, or the going down of the sun, at the season that thou comest forth out of Egypt. And

thou shalt roast and eat it at the place which the Lord thy God shall choose, and thou shalt turn in the morning and go into thy tents." Jesus fulfilled this command in repairing to Jerusalem to eat the passover with his disciples—not inside the door of his house, but in the place which Jehovah had chosen to place His name there, after the eating of which he was at liberty to do what he did. Neither can we imagine that he transgressed the law in the omission of "the bitter herbs" required to be eaten with the lamb. "Ritter herbs" are not mentioned; but then their use was so much a matter of course as to be understood as comprehended in the general statement that they ate the passover, just as in our case, the cup is understood when we speak only of the breaking of bread. So with the use of wine at the passover: this was not forbidden; and where there is no law, there is no transgression. Christ's participation of wine on the occasion was a recognition of the common practice of the Jews. Accessories appear to have been allowed that were not incompatible with the ordinance itself, such as the "sop," which you also mention. Jesus, no doubt, partook of the passover the day before the nation at large, but it was, none the less, the passover of the law, which was to be observed "between the evenings," as shewn by Dr. Thomas, in the article recently published. Jesus ate the passover at the earliest time allowed by the law, and the nation at the latest. The result was that Christ both partook of the typical passover and became himself the antitypical passover in being crucified at the very time that Israel as a nation were observing the typical ordinance. The suggestion that it is the breaking of bread that is meant when it is stated that Jesus ate the passover, is untenable. The breaking of bread is never called the Christian or "Christadelphian passover." It is Christ who is "our passover," as Paul declares (1 Cor. v. 7) the breaking of bread is a mere memorial of him. The only other passover is the Mosaic type of which he is the antitype, and of the type he undoubtedly partook as it was meet he should, being a Jew, "made under the law."

CHILDREN IN RELATION TO THE RESURRECTION.

Sister Love Children Greatly.—Brother Sojourner, I wish to unburden my feelings on a subject that is near to my heart,

Abrahamie Sojourner.—On the subject of children, I presume?

L.C.G.—On the subject of "holy children."

Sojourner.—I am afraid we have little acquaintance with holy children.

L.C.G.—Paul speaks of them: "else were your children unclean, but now are they holy."

Sojourner.—Yes, but Paul was not speaking of character there, but of their relation to the law of legitimacy.

L.C.G.—I think there was more in it than that, and I want to try and shew you.

Sojourner.—Well, I shall be glad to be shewn whatever is true on the subject; for that only I desire to know.

L.C.G.—I think I will best shew you, by asking a few questions.

Sojourner.—Well?

L.C.G.—Are we who have been baptised into Christ, Gentiles or Jews?

Sojourner.—We are Jews by adoption.

L.C.G.—Do we hold relation to the covenants made with the fathers?

Sojourner.—We have nothing to do with the covenant of circumcision.

L.C.G.—Are we Abraham's seed and heirs, according to the promise?

Sojourner.—Yes, we are no longer strangers from the covenants of promise.

L.C.G.—Well, are we not really Jews? I don't mean natural born Jews, but adopted Jews? Are we not really grafted into the good olive tree?

Sojourner.—No doubt we are.

L.C.G.—If so, do we not partake of the root and fatness of the good olive tree, as much as if we had been born natural branches?

Sojourner.—If we are accepted, no doubt it will be so.

L.C.G.—But are we not *now* the people of God? You remember what Peter says: "which in time past were not a people, but are now the people of God?"—(1 Peter ii. 9, 10.)

Sojourner.—Doubtless, those who will be finally adopted, in the redemption of their body from corruption (Rom. viii. 23), *are* now the people of God.

L.C.G.—If so, are their children unclean, or are they holy?

Sojourner.—You must make your meaning plain there.

L.C.G.—It is Paul that uses those words.

Sojourner.—Yes, but in what sense?

L.C.G.—The sense seems plain.

Sojourner.—No doubt, and if your sense is Paul's sense, I will be able to answer.

L.C.G.—What do you understand Paul's sense to be?

Sojourner.—Well, if you will look at the context (1 Cor. vii. 14), you will find that Paul is speaking on the subject of believing husbands or wives having unbelieving partners. The question he is discussing, is whether they should remain with their unbelieving partners, or separate. His advice is that they should remain, and one reason he gives is that if they separate, their children would become legally unclean, whereas, by remaining together, the child-

ren were holy, not as to character, but as to status in the eye of the law.

L.C.G..—Oh, but there must be more in it than that. Do you mean to say that if, as commanded, you bring up your little ones in "the nurture and admonition of the Lord," they too, when they arrive at the years of maturity, will not become spiritual as well as natural Israel?

Sojourner.—I am very far from denying such a thing. I believe that children brought up as Paul enjoins, will grow up to ways of wisdom, and in due course become fellow-heirs of the same hope with their parents, but this will not be because they are the children of believing parents, but because they come within the operation of the same rule of faith and obedience that has constituted their parents partakers of the hope.

L.C.G..—But I mean something more than I have expressed. Suppose your children die while they are yet children, what then?

Sojourner.—Well, they die before they become related to the covenants of promise.

L.C.G..—Do you mean there is no hope for them?

Sojourner.—The ground of hope revealed for the sinners of Adam's race, is faith in Christ, and obedience to His commandments. I do not see any other. If I did, I should rejoice to believe.

L.C.G..—I see a ground of hope in the statement that they are "holy." What is holy, God cannot forget or neglect or cast away.

Sojourner.—You are inaccurate there. Moses said to Israel "Thou art an holy people unto the Lord thy God," yet the prophet Hosea said, "My God shall cast them away, because they did not hearken unto Him." Here is a case of God casting away that which was holy.

L.C.G..—That is taking it nationally. I am speaking of its individual application.

Sojourner.—Surely you would not say the children of believers as such are holy as to character. They may become so by the power of the truth, but that is not owing to their natural connection with their parents.

L.C.G..—They would not know the truth but for that.

Sojourner.—Granted; but the result effected is the result of the truth and not their natural relation.

L.C.G..—The natural relation helps.

Sojourner.—In so far as it may bring them into intimate contact with spiritual influence in cases where there are earnestly believing parents, no doubt it is so; but again, the result is a spiritual result and not a natural result.

L.C.G..—Well, I must take it another way. You know what is written in Jeremiah concerning Rachel weeping for her children, "Thus saith the Lord, refrain thy voice from weeping and thine eyes from

tears, for thy work shall be rewarded for they (thy children) shall come again from the land of the enemy. There is hope in thine end that thy children shall come again to their own border."—(Jeremiah xxxi. 15-18.) Now I take this in connection with Christ's great love for children and I ask what can the prophecy mean except that at his coming there will be resurrected mortal children?

Sojourner.—You must seek the meaning in the context. You will there see (Jer. xxxi. 10-12) that it is the scattering of Israel that is in contemplation and that restoration is introduced as the remedy. It is because of this "coming again from the land of the enemy" that the national Rachel is exhorted to refrain her weeping.

L.C.G..—But is there no other meaning for the land of the enemy? Paul speaks of death as "the last enemy," and the domain of this last enemy is spoken of in Job x. 21, as "a land of darkness, as darkness itself, and the shadow of death without any order, and where light is as darkness." May we not speak of the grave, therefore, as "the land of the enemy?"

Sojourner.—In the abstract, there could be no objection to such a description of the grave; but the question is, was it the grave that was meant when Jeremiah used those words? You know they have another and more obvious meaning, that is, the literal meaning—the land of Israel's adversaries; and if Jeremiah meant them in this sense, his use of them can prove nothing for another sense that may be appropriate in the abstract.

L.C.G..—But what did our Saviour's great love for children mean? Did his blessing and his words go for nought—those words so oft repeated: "Of such is the kingdom of God?"

Sojourner.—You are not correct about the words being "oft-repeated." They only occur once in any of the single narratives, and their recurrence in the four "gospels" only represent one use by Christ. However, let that pass.

L.C.G..—You will admit that one use would be as good as twenty.

Sojourner.—No doubt, as far as meaning goes, only you seemed to lay stress on their supposed frequency.

L.C.G..—I do not see any force in the words, even suppose they were only uttered once, if children have no place in the kingdom of God.

Sojourner.—The force is supplied by Jesus himself in the words he immediately added by way of explanation: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—(Luke xviii. 17.) On another occasion he said, that Except we "become as little children, we shall not enter into the kingdom of heaven."—(Matt. xvii. 3.) The

heirs of the kingdom will all be children in this sense. "In malice," said Paul, "*be ye children; but in understanding be men.*"—(1 Cor. xiv. 20.) Again, Jesus described his disciples as babes, "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."—(Luke x. 21.) You do not think Jesus meant to teach that the kingdom of God will be composed of baby boys and girls?

L.C.G.—I think he means they will have a place.

Sojourner.—But he says "of such is the kingdom." Now if he meant what you are contending for, the kingdom must be made up of them.

L.C.G.—I like the idea of our children having a place.

Sojourner.—It is not what we like that we must think of, but what is true. You know the things of the Spirit of God are opposed to the likes of nature on many points.

L.C.G.—Yes, but I think my like is according to truth in this case. "He took them up in his arms and blessed them."

Sojourner.—So he did. It is an interesting fact, and a valuable fact that the Lord's tenderness of heart extended even to children. It is valuable as illustrating to us that a character is incomplete, according to the Divine standard, that is austere and unsympathetic towards young and dependent forms of life. I rejoice in the fact in this sense, as supplying an element of our example which otherwise might have been overlooked. But you want to take it further. You want to make the fact teach a future blessedness for children who die to which the act had no relation.

L.C.G.—I want to take all the comfort there is in it. I think it must have meant more than temporal goodwill.

Sojourner.—We must abide by the law and the testimony.

L.C.G.—Excuse me, but I think I have the law and the testimony on my side. You are aware that Matthew applies that prophecy in Jeremiah to the babies that were slain by Herod at Bethlehem: "Then Herod when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Now this is what I want you to notice: "*Then was fulfilled that which was spoken by Jeremiah the prophet, saying—In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children would not be comforted, because they are not.*"—(Matt. ii. 16-18.) Now if one part of Jeremiah's prophecy applied to the Bethlehem babes, of course

the other part applies as well: "They shall come again from the land of the enemy. There is hope, in thine end, saith the Lord, that thy children shall come again to their own border." Therefore, I contend, they will be raised from the dead. I think you ought to allow the force of that.

Sojourner.—There is a seeming force in it.

L.C.G.—I am disappointed to hear you say "seeming."

Sojourner.—If its force were unquestionable, I should be glad to admit it.

L.C.G.—Where is it questionable?

Sojourner.—Well, its weakness lies here: Matthew does not say that the Bethlehem massacre was the thing primarily or at all contemplated in the prophecy of Jeremiah. What he says is merely that in the lamentation of the mothers of Bethlehem the words of Jeremiah were fulfilled, which was true, quite apart from the original purport of those words. The words of Jeremiah depicted a national calamity of a different order, but they had fulfilment in the events resulting from the barbarous action of Herod at Bethlehem, just as they would have a fulfilment every time such a calamity might befall; and Matthew does not quote the second part of the prophecy, the comforting part, which was national, and could have no application to the event he was recording. If it could be established that the words of Jeremiah primarily and exclusively related to the Bethlehem massacre, there would be ground for the argument in favour of the resurrection of the children; but the surrounding of the words of the prophet exclude such a contention. They plainly concern a national deliverance from dispersion.

L.C.G.—But might there not be a secondary application? I mean, not merely a possible suiting of the words to something that was not intended in the first utterance of the prophecy, but a second intended meaning, enclosed within the first, so to speak, and forming part of the prophecy?

Sojourner.—No doubt there are such cases—cases of a double application, such as "Out of Egypt have I called my Son"—applying both to Israel and Jesus; and Joel's prophecy, which Peter applies to Pentecost, but which plainly relates to the latter days in its fullness.

L.C.G.—Does not Matthew's application of Jeremiah's words to the baby-slaughter at Bethlehem suggest a similar doubleness in the words?

Sojourner.—Matthew does not apply the words about the children returning from the land of the enemy.

L.C.G.—But that is part of the prophecy; and if the first part applies, of course the second does.

Sojourner.—But you see the suggested

application is inconsistent with a first principle of revealed truth.

L.C.G.—I do not admit that. Christ raised some dead children when he was on earth. They were raised to mortal life; and my question is, Why should he not do so again?

Sojourner.—He could do it without doubt; he has the power.

L.C.G.—He will want mortal subjects for the kingdom, and who so likely to form such as the seed of the righteous—children brought up under his care and guidance,—children beloved for their fathers' sakes,—whom he will tend as a shepherd doth his flock? I rely on the fact that "Jesus Christ is the same yesterday, to-day, and for ever." He loved children when on earth, and blessed them, and raised some of them, and I feel confident we shall discover he has lost none of his sympathy by his 1,800 years' absence from earth.

Sojourner.—There is danger in giving too much scope to feeling in the case. We know that "without faith it is impossible to please God," and children are not capable of exercising faith.

L.C.G.—But they may become so, if "we bring them up in the nurture and admonition of the Lord."

Sojourner.—Doubtless, a good deal depends upon how we train them.

L.C.G.—I should like to see more hopeful views on this subject amongst brethren. I know that the way to life eternal is by the faith and obedience of the gospel, and by that only; but the kingdom of God will be a way to eternal life for all who are its mortal subjects if they are obedient, and if our children may be there as mortal subjects, we may think of them in hope. The brethren take too little interest in their children. If Christ were on earth, he would lay his hand in blessing upon them. How much greater is his mercy than his anger! His anger extends only to the third or fourth generation, but his mercy to the thousandth. —(Deut. vii. 9; Ex. xx. 5-6; Psa. ciii. 17; Rom. xi. 28.) Has he mercy on the fathers and will he not on the children? We ought, at least, to be equal to the mothers who pressed their children into his arms that they might obtain his

blessing. We are sadly lacking, I am afraid. Who among us teach our children that they are Israelites (after the flesh at all events), and heirs of the promises made of God unto the fathers? Who of us teach them that death shall not separate them from "the adoption?" but that they shall "come again from the land of the enemy" to renew their covenant with God? Who of us sufficiently remember the command: "Teach my words to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up, that thy days may be multiplied, and the days of thy children in the land which the Lord swore unto thy fathers to give them as the days of heaven upon earth?" Who of us think sufficiently of the words "Out of the mouths of babes and sucklings, thou hast perfected praise?"—words applied by Jesus to the children in Jerusalem, who shouted "Hosanna to the son of David?" I am afraid we are not sufficiently alive to our privileges, and that we give far too little attention to the children God has given to us. I have, therefore, sought this opportunity of pushing the subject on your attention, and though a woman, I hope you will give attention to my words.

Sojourner.—I admire the ardour and the pointedness with which you have discussed the question; and if I cannot adopt your positive views on the subject of resurrection, at all events I agree with you as to the duty of subjecting our children to a diligent instruction in the things of the Lord. If we do this, we may safely leave the future with the Lord. He can, if He sees fit, recall them from a premature grave. If such a thing come within the scope of His purpose, instruction in the truth will the more qualify them for such a privilege. At the same time, it is not for us to repose in a hope for which he has not given us a clear foundation. It is for us to accept, in all submission, the part he has allotted to us in this age of sin and death, seeking, in the way He has appointed, to save ourselves (and our children with us) from this un-toward generation, by learning and subjecting ourselves to His will in all things.

The Christadelphian.

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

JUNE, 1878.

THE following picture of the present state of things occurs in an address on behalf of

peace from the working men of Milan to the working men of England: "Labour is at present paralysed; commerce is on the decline; workmen are unemployed; misery is on the increase; and this deplorable state of things, far from ceasing, is aggravated tenfold by the threatened war between England and Russia. Should that war break out, who can forecast the doom that

awaits us?" Men's hearts are thus "failing them for fear and for looking after the things that are coming on the earth." The "doom" that "awaits" has been forecast in the oracles of Divine truth; but in the din of worldly strife, its voice is unheeded. The hour is at hand when this voice in another form will peal through the world in tones of thunder, and command the attention of affrighted mankind. Blessed are the people that understand the matter beforehand.

SWEAR NOT AT ALL.

The following appears in the *Birmingham Daily Post* :—

"WARWICKSHIRE QUARTER SESSIONS.—These Sessions were opened at the Shire Hall, Warwick, yesterday, before Mr. W. Dickens, chairman. Mr. George Cornell, gentleman, of Coleshill, was chosen chairman of the Grand Jury. Mr. Samuel Sheppard, farmer, of Curdworth, was called, but declined to be sworn. The Chairman enquired his reason. Mr. Sheppard replied that Jesus Christ commanded him to "swear not at all," and he intended to obey that command. The Chairman having enquired to what sect he belonged, the difficulty was overcome by Mr. Sheppard making an affirmation."

This is an illustration of the fact we stated a month or two ago, that the law has removed the difficulty of swearing by providing the alternative of affirmation, without which, the conscientious objector to a legal oath would often be exposed to great embarrassment. Even as it is, he is unpleasantly situated when summoned by the authorities either to give evidence, or act on a jury. It is the rule—almost the universal rule—to swear. It requires, therefore, considerable moral courage to declare before a court full of people, that you cannot do so, and the exercise of moral courage implies an act, that is the opposite of agreeable. However, the recognition of the will of Christ gives a man boldness to do even a disagreeable thing, aye, to lay down his life, if need be. Brother Sheppard exemplified this boldness, and the fact gives him something satisfactory to look back to in the day of Christ. The public out of court would not be aware from the report that the objector to take an oath in this case was a Christadelphian. The

reporter states the fact that the chairman "enquired what sect he belonged to," but draws a veil over the answer. It is the fate of the brethren of Christ to be ignored at the present time. It is not a cause of sorrow. One of them, about to emerge from the grave, where he has lain a long time, has written: "The world knoweth us not, because it knew him not." Of this same brother it is testified that he shall yet "prophesy again before many peoples and nations and tongues and kings." When this hour arrives, the brethren of Christ will occupy a very different position in the world's horizon.

A "TEN-TRIBE" BOASTER.

Mr. Hine, the agitator of the most foolish and hurtful theory of British identity with the lost tribes of Israel, has been boasting again in a manner inconsistent with his self-confessed attributes as an advocate, to say the least of it. Lecturing at Huddersfield, during the last month, he declared himself dogmatic on the subject of the identity, adding, "there was no one in the empire having the ability to come forth with one fatal objection to the English being Israel." Brag commends itself to British pugnacity, especially when put forth on the side of British consequence, and so it is written in the report that "applause" followed the declaration. But the declaration is an untruth. Not to speak of others, the editor of this paper is able to "come forth," not with one only, but with many fatal objections to Mr. Hine's theory. Nay, more, he has "come forth" with them, as the readers of last month's intelligence are aware; and Mr. Hine, who is so very dogmatic in the presence of audiences delighted to think they are Israelites in so cheap a manner, did not stand to the defence of his dogmatism. He ran away; and he did not run away very gracefully. He first pretended that he could and would fight anybody that had the temerity to attack his positions in debate; and that the only question he would care to consider would be the mettle of a proposed opponent: was he competent or not? This was before the audience; but when an opponent was privately pressed home upon him, then he admitted he was not fit for debate. If he had made the latter admission publicly, one might have conceived

a little respect for the man ; or even if he had afterwards refrained from boasting, it might have been possible to think favourably of him. But what can we think when he continues his public brag, after a self-confessed inability to do what his brag implies—that is, to defend in controversy the position he maintains? His theory has not a single sound reason to sustain it ; and we undertake in discussion to demolish his whole “300 marks of identity,” and to exhibit unanswerable reasons for maintaining that the British are not, never were, and cannot be the lost tribes of Israel.

JEWISH VIEWS ON THE PERSONALITY OF THE DEVIL.

The highest ecclesiastical court has virtually decided that a churchman may deny the personality of the devil as well as the eternity of punishment without ceasing to be a member of the church. We congratulate the church on this decision. Another trammel broken which hampered all progress. Another stumbling block removed out of the way of true morality. A stream of fresh air is thus let into the close, dingy prison in which human intellect lay fettered. We rejoice at it for the sake of humanity, for the sake of the future of mankind, for the sake of the destiny of the human race. For us the fact suffices that the church has broken down another partition wall separating Protestantism from Judaism. The intervening ground is getting narrower and narrower. Not that Judaism draws nigher. It neither can, nor has it any occasion for doing so. The approach is entirely that of Protestant Christianity. And this is as it ought to be. Truth is fixed on an immovable point. We can and dare not share its position. But error rests on quicksand. It is carried up and down, hither and thither, until it is thrown on the *terra firma* upon which truth rests.—*Jewish Chronicle*.

JEWISH OBJECTIONS TO THE ORTHODOX THEORY OF VICARIOUS ATONEMENT.

A Jew thus writes in a Jewish paper :—
“The Jew, through eighteen centuries of uninterrupted persecution, has refused to accept the monstrous doctrine that another

offered himself as a vicarious atonement or substitutional sacrifice for his sin. Such a theory is opposed to human reason from whatever point of view we regard it. Firstly, it is unjust ; secondly, it is selfish ; thirdly, it is aimless ; fourthly, it is absurd.

“1. It is unjust. In the eighteenth chapter of the Book of Ezekiel, we find a complete refutation of this theory of substitution. The whole burden of the prophet’s message is, “The soul that sinneth, it shall die.”

“When Moses interceded for the children of Israel, after they had sinned in setting up the golden calf, he prayed : “And now, if Thou wilt forgive them, well, and, if not, blot me out, I pray thee, from the book which Thou hast written.” Now Moses did not ask to be made a vicarious sacrifice for the children of Israel, but only to suffer with them ; and yet God replied : “Whosoever hath sinned, him will I blot out from my book.” The Christian view of atonement, therefore, does not accord with the principles of Divine justice, as embodied in the Old Testament.

“2. It is selfish. No man could accept of such an atonement for his sins without being guilty of the meanest selfishness. Even heaven itself would be dear at such a price, purchased by the agonies of a sinless man.

“3. It is aimless. What purpose does Divine punishment serve in the government of the world? Is it not in order to correct and improve us, so that through the tears evoked by His chastening rod, we may learn to see the errors of our ways and repent? Viewed in this light, Divine punishment loses its terrible aspect, and becomes a deed of mercy. Hence the Talmudical expression, “Love chastenings.” But this can only apply to punishments which are executed upon the evil-doer himself. But what purpose can they possibly serve, when they involve an innocent substitute?

“4. The absurdity of the theory. To punish the sins committed against Himself, God must needs punish Himself in the person of His own son! Could the human mind conceive anything more monstrously irrational?

“Now compare with this the simple beauty of the Jewish doctrine of the Atonement. God says, ‘I delight not in the death of the wicked, but that he should return from his ways and live.’ Can anything be simpler?

Can anything exhibit in a stronger light the all-encircling love of God, which yearns towards us as the heart of a father towards his children? And can anything be juster, however grievously the sinner may have gone astray? For in proportion to the enormity of his crime is the difficulty of his repentance? There is nothing unjust in this, but the most harmonious combination of justice and mercy."

So writes the Jewish scribe: and though a Jew is by no means a safe guide in spiritual things, there are some things in his argument worthy of the consideration of those who, by their doctrine of "free life," have attempted to re-foist on the brethren, in another form, the orthodox theory of substitutionary atonement. The Jew's remarks point to some of the thoughts that have always proved stumbling-blocks to thoughtful minds in the way of the common representations of the death of Christ.

THE DOCTRINE OF ETERNAL TORMENTS DISAPPEARING.

The London correspondent of the *Aberdeen Journal* writes:—"It will surprise if not shock strict Scotch Calvinists to hear that even the evangelical print, the *Christian World*, refuses any longer to believe in the dogma of eternal punishment. It speaks out boldly on the subject, remarking, among other things, that "in the bad old times, when human life was held to be of no account, and men were butchered by Governments, and the Church for every trifling delinquency, whether in creed or conduct; the infliction upon men, by their Heavenly Father of hellish pains for ever and ever, was a doctrine possible to be held; but now it is held to be simply and absolutely incredible by men whose intellects are not spell-bound by what they fancy to be authority that they dare not question. The honest and free mind refuses to libel God by affirming that an eternal hell of fire and brimstone is any part of the gospel of Christ."

An American paper writes:—"One of the most striking incidents connected with the holding of the late Methodist Conference at Bristol occurred during the conduct of

what is called the "enquiry into ministerial character." It seems that two or three young preachers had sent in their resignations, on the ground that they no longer believed in the doctrine of eternal punishment as taught in Wesley's Sermons and in his "Notes on the New Testament." Mr. Thomas Hughes thereupon asked whether it was wise in cases like these to push their discipline so far as to compel men of high conscience to resign their place in the Methodist ministry. He thought the Conference might hold their doctrinal views firmly, and yet refuse to push matters to such a point, to such fine distinctions, as to compel men to withdraw from them on the ground that their views did not precisely and fully harmonize with their Connexional standards. He submitted that question without at all committing himself to the views of these young men. He knew, he said, that there were many men in the body who had doubts on the doctrine referred to, who, for some reason—probably a lack of courage or talent—had not publicly declared their doubts."

At a recent meeting, a "Rev." G. A. Brown delivered a lecture against the immortality of the soul. After the lecture, we are told, discussion was invited, when, after others had spoken, the Rev. C. Stovell rose, and said he held the same conviction as Mr. Brown upon the destiny of the wicked; and he could say from knowledge that the lecturer had made a mistake in saying that the pulpit generally taught the doctrine of eternal torments. There were scarcely any who held this doctrine at the present day. He himself had long ceased to hold it, although he had not preached it, not thinking the time had arrived.

All this goes to show a gradual breaking away from the established doctrine, which, in so far as the doctrine is unscriptural, is a matter of congratulation. It is a question, however, if the truth will get the benefit of this emancipation from error. Doubtless, the abandonment of eternal torments clears the way of one powerful obstruction to its progress. On many, however, this abandonment of error merely confers liberty to neglect truth, and to make the best of the present evil world which they love. There can be no true reform on any scale of moment till the Lord appears to plead his

own cause, and regenerate the earth with judgment.

THE SIGNS OF THE TIMES.

PEACE OR WAR?

THE RUSSIANS IN CONSTANTINOPIE.

PRECARIOUS POSITION OF THE OTTOMAN EMPIRE.

EVENTS have not made much visible progress during the last month towards a definite issue. Diplomacy is busy, but its work is secret. It has entered on a new phase, but the world is not yet permitted to know the form or direction of things. The general features, however, are plain to all. The Congress having failed, there is an attempt at an understanding by direct negotiations between England and Russia. These have taken the form of a personal journey to St. Petersburg by the Russian ambassador at London, Count Schouvaloff, who, having obtained a knowledge of the alterations Earl Beaconsfield desires in the treaty of San Stefano, has been to lay them before the Russian Emperor, from whom he returns to let England know how far the Emperor is disposed to meet her views. All await the result with anxiety. The reports that ooze out are contradictory.

“Will it be peace or war?” This is the question upon which the whole world is in suspense. The uncertainty is shared by the believer in the prophetic word to a certain extent. There will, of course, be war between Russia and England in the final situation introducing Christ upon the scene: but will there be war now? If we say there may, some are ready to object that the situation is not ripe for it, since Israel are not in their land. The answer is that war now may lead to the return of Israel, since it would compel England

to seize the Holy Land, which would place her in a position to offer the Jews her protection. There has been war before now between Russia and England (e.g. the Crimean war) and this may be one more preparatory to the final issue. On the other hand, a peaceful settlement between England and Russia, on what is being talked of as “the basis of equivalents” (that is, a division of the Turkish spoils), may equally place England in her required position by establishing her in the peaceful possession of Egypt and Syria. This is what has always been expected as apparently necessary for the fitness of things; but details are not revealed, and in these minor expectations, there may always be error. We are in the happy position of being able to accept every turn of events as right and necessary, even if apparently otherwise, experience and faith combine to shew us that ends prophetically decreed are often reached by circuitous paths. Our principal business in the matter is to watch facts.

The facts of the hour are striking. They combine to exhibit Turkey in the last stage of mortal peril. They are well summarised thus by the *Daily News* correspondent:—

“Two armies facing each other. One victorious, well rested, after a brilliant march across the Balkans; the other, composed of soldiers who have been beaten in Europe or in Asia, or of absolutely raw recruits. Each facing the other, presumably at peace, but each believing that at four-and-twenty-hours’ notice it may be called upon to attack the other. Add to this that the town and suburbs are filled with refugees, and reeking with the germs of typhoid, typhus and small-pox, and you have the situation at the present moment in Constantinople. If war break out, Turkey will either be friendly to England or hostile. Neutral it is impossible for her to be. Each nation would naturally bid for the aid which the Turks could offer, and they would certainly join one side or the other. If Turkey should join Russia, the task before England will become much more serious, because there will probably be 100,000 more men to fight against. In such case, no doubt, after a successful campaign, England would have the satisfaction of getting rid of the Turks altogether. If, however, Turkey should join England, it is hardly likely that our Government would throw away the help Turkey could supply.

“Meantime, as the telegrams which come in from Europe seem to indicate that Lord Beaconsfield means war, the Turks arc

taking heart and are preparing to co-operate. They began the construction of earthworks about Constantinople, and, when the Russians remonstrated, ceased during the day but continued their efforts at night. Troops are drilling everywhere. Every kind of preparation is being made for a renewal of the war. Of course the Russians know well what is being done, since, the two nations being at peace, there is nothing to prevent Russian soldiers, either in or out of uniform, from visiting every inch of the country on the shores of the Bosphorus. It would be curious if they too were not massing troops and making other preparations against the eventuality of war.

“While the politicians of England, Russia and Turkey are endeavouring to find a solution of the Eastern Question, or at least a way out of the diplomatic difficulties which have arisen, both Russians and the inhabitants of the capital and the shores of Bosphorus, whether Turks, Bayahs, or foreigners, are suffering terribly from disease.”

THE RUSSIANS IN CONSTANTINOPLE.

The same correspondent further writes:—“The streets of Constantinople are crowded with Russians. The cafés and such places of amusement as Pera and Galata afford, are thronged every night with Russian officers, one-third of whom are perhaps in uniform, while the others are in private dress. . . . The Russian officers are uniformly quiet and orderly. At first the Turks stared with amazement at the sight of Russians in the streets of Stamboul, and at their gorgeous uniforms, for, notwithstanding the campaign, many of them look as if they had just stepped out of the shop of some military tailor. At first too, as they passed along, clanking their swords over the stony streets, they were followed by curious street boys and inquisitive eyes, but the novelty of their appearance has altogether passed away, and nobody now takes the trouble to look round after them. Before the Grand Duke arrived the Russians who entered the city were nearly all in private clothes. After his entry liberty seems to have been given to more of them to enter, and they come apparently as they like, in uniform

or not. When the Grand Duke had visited the Sultan, and had had his visit returned, he made a formal entry into the Russian Embaassy in Pera, which has since been regularly used as before the war. Over the gates of this building are two Russian eagles, which, during the war had remained carefully covered over in black canvas. The witty Greeks, however, observed that at no time had their claws been covered. As the Grand Duke entered at the gate these coverings were simultaneously taken off. Since then the embassy has begun to look like what it was before the outbreak of the war. Russian officers are everywhere: in the bazaars, in the streets, riding, walking and driving; crowding the music halls and the clubs, peering curiously into shop windows, at the mosques and the churches.”

PRECARIOUS POSITION OF THE OTTOMAN EMPIRE.

At a later date the same correspondent telegraphs:—“There is little doubt that the position of the Sultan is most precarious, and that but for the presence of the Russians near Constantinople he would be already overturned, and Murad or somebody else put in his place. . . .

“It is difficult to say what would be the attitude of the Russians in the face of a revolution and what they would do. Much would depend on the tendency of the revolution, but there can be little doubt there is an element of danger which may bring English and Russian arms into collision at any moment. At present English policy appears to be uppermost in the counsels of the Sultan, or it is believed so. There is even talk of Achmet Vefyk coming back again by the influence of Mr. Layard. He, it is well known, was furious at Achmet Vefyk's overthrow, which occurred during his absence at Ismid, although he had exacted a promise from the Sultan before starting that the change should not be made. It is also said that Server Pacha is to come in again and have another turn. At any rate Saçyk will not remain long. That seems to be certain.

“Between Mr. Layard pulling one way

and the Russians pulling the other, the Sultan is having a pleasant time of it. Yet Mr. Layard is labouring under the delusion that he is supporting the Turkish Empire. It is a pity General Ignatieff is not here to add his mite to the grotesque confusion of the situation. Besides all this, the Sultan has the satisfaction of knowing that the majority of the Pachas are against him as well as the late Ministers, if not some of the present; that the people are discontented and sullen; that they openly curse him and the Pachas and the harem, and that he could not stay on the throne one day without either Russian or English support. The moment will soon come when one or other will fail him. The Pachas are all ready to fly at each other's throats. Poor Osman, for instance, is completely down in the world. He is cursed on all hands by the Pachas who stayed in Constantinople during the war, for not making a better defence of Plevna. He is called a fool and an idiot. Some go so far as to hint at treason. There have been violent speeches at the Mosques against the tax on bread, which is at famine prices. With the Russians threatening the capital on one side and the English on the other, the Ottoman Empire may be considered in a bad way."

The same correspondent further writes in illustration of the impending decomposition of the Ottoman State: "The Cherif of Mecca (the official head of Mohammedanism) has issued an appeal to the faithful, saying that the Khalif (the Sultan) is in danger, and calling on them to fly to the rescue. The appeal is made throughout Arabia and Asia Minor; but as the Arabs especially are very much disaffected, and almost ready to rise against the Turks, it is not likely that this will produce much effect. There was, in fact, a small rising, as is well known, three months ago, and there is still a pretender waiting the opportunity to declare himself. On the other hand, English policy not only throws the Slavs into the arms of Russia, but the Armenians, seeing no probability of England interfering in their behalf are showing every disposition to turn to Russia. Proclamations have been issued in the Russian and Armenian languages, recounting the wrongs of the Armenians, and inciting

them to rise. They say they can live no longer under the Ottoman yoke, which has become intolerable. For twenty-five years they have been continually plundered and massacred by the Turks, with the connivance of the local authorities. This is the condition of things existing at the present moment—pillage, devastation, massacre, anarchy, in spite of the reiterated promises of the Porte, which is powerless to maintain order. The fact is the state of things the Armenians complain of exists all over the Empire. It is only worse, perhaps, in Armenia."

DIFFICULTIES BETWEEN RUSSIA AND TURKEY.

Apart from the question between England and Russia, difficulties have arisen between Russia and Turkey. According to the San Stefano Treaty, Turkey was to deliver up the fortresses of Shumla, Varna and Batoun. By the same agreement the Russian army was, by this time, to have evacuated Turkish territory. The Russians, however, say they cannot leave till it is decided whether there is to be war with England or not; and the Turks say they cannot give up the fortresses till the Russian army leaves. On this point the *Daily News* correspondent telegraphs:

"The only security the Russians have for the delivery of the fortresses is the occupation of Turkish territory. Until the Turks surrender them, the Russians cannot withdraw and deliver up the Buyuk-Tchekmedje lines and Adrianople. Russia was blamed for advancing so near to Constantinople, but the present position shows that she had no other way of forcing the Porte to surrender Shumla, Varna and Batoum but by threatening the Turkish capital. The Turks even now delay the surrender of these places, probably still hoping that by the assistance of England they will be enabled to keep them. Had the Russians stopped their forward movement, the Turks would have flatly refused to surrender them. The Russians would have been under the necessity of storming these places or starving them out. Evidently the only way to bring the Turks to terms was to threaten the capital;

but if the Russian army retired now, it would have no security for the evacuation of the fortresses, as the Turks would be

encouraged by England not to surrender them until the question of peace or war were decided!"

LORD BEACONSFIELD, THE JEWS AND THE ENIGMA OF THE WORLD.

BROTHER DIBOL, of Great Yarmouth, forwards us the following interesting article, cut from the *Norfolk News*, of May 11th. Primarily, it is intended as a contribution to the discussion of the question whether the Jews can be patriots. This question is of no practical moment to the believers of the truth; but the opinions expressed in the discussion of it are of great interest, as showing the wonderful coincidence between a man of the world's impressions concerning the Jews and their future, and the future declared in all the Scripture:—

“Amongst the many debateable questions which Lord Beaconsfield's strange career has given rise to, there is none more likely to be discussed with pertinacity and vehemence than that which some of our contemporaries are entertaining—‘*Can Jews be Patriots?*’ If the term ‘patriot’ is defined with strictness as having reference to a particular country and race, of course the Jews, belonging to another country and a distinct and separate race, cannot in that most strict sense be anywhere patriots. Their fatherland is Judea, their metropolis is Jerusalem, and they are still ‘the children of Israel.’ Scattered amongst all nations, they retain a marked individuality. They have a peculiar history; their mission is peculiar; and it may be anticipated that there is for them a destiny yet to be fulfilled. Their prophetic books, which tell us of many marvellous events, which in the process of the ages since Abraham's time have come to pass exactly as foretold, contain many predictions as yet unfulfilled and involved in mystery. It is reasonable to conclude that if half or more has come about as foreseen, the remainder will be evolved in due course; and the land, which lies waiting for occupants, will receive one day the people who have never been

able to find a real home in other countries—certainly have never been able to graft themselves on any other national stem so as to be absorbed in another race. This being so, the Jew must be regarded as belonging to a peculiar nation, and distinct from all nations. To say this, is not to depreciate the Jew. His history, notwithstanding its many lapses, is most illustrious. Whilst the Phœnician gave commerce to the world, and the Greek was distinguished for intellect and art above all nations, and the Romans for law, government and political administration, the Hebrew stands alone, more than pre-eminent in this—that to him were committed the divine oracles, and from Judea flowed forth the stream of religious life which will, one day, fertilise every land. This is the grandest mission of all. And on account of this, the Jews, even in their exile and dispersion, must be revered and honoured. They have a past full of interest and instruction, a present pregnant with an undefinable purpose, a future which will probably prove to be the consummation of history and an astounding climax of the divine communication to mankind. Possibly in the solved enigma of the Jew may be found the solution of the enigma of the world. We look into the face of a Jew with an interest that attaches to the features of no other race. It is this historical greatness, this significance for all time, which mark him out and make him something else than “one of us.” . . . The principal countries of Europe are largely influenced in their policy by representatives of this race—France, Germany, Russia and England, at this moment, look more or less for guidance to statesmen of Jewish birth. There is something in this which we cannot explain. In the unravelling of the

confused jumble of affairs, it may be that the Jew will have an active share, and that the East may be the pivot on which, for many years to come, the world's principal movements will turn. We are not unaware that this people may regard the Eastern question from their own point of view, and may be inclined this way or that, according as they have been kindly treated or otherwise by this government or by that; but in the main and in the end, the Jewish sympathies must be with the great cause of freedom, inasmuch as their future is, more or less, involved in that of all nations; and the future of all nations, we conceive, is involved more than is generally considered in the undisclosed destiny of the Jew. This is "the unknown quantity" in the great problem now slowly and painfully working out, and it is not a sign to be overlooked that the leading nation of the world, has for its leader one whom no one can decipher, but whose strongest instincts are unmistakably for his own race, and whose very romances converge on Jerusalem."

AFFAIRS IN SYRIA AND BRITISH OCCUPATION.

The following is an extract from a British consul-general stationed at Beyrout, in Syria. It is forwarded to the *Daily News* by a private friend. It shows a drift of events likely to result in British occupation—an idea which is beginning to be generally current:—

Beyrout, April 18th, 1878.

Matters are beginning to look very serious; but I trust that, instead of trying to knock her head against a stone wall, England will seriously think of taking Syria and Egypt. I think that after some years both might be of some value to us. There is no doubt about England's occupation being of great value to Syria.

The Turks seem to do things without any forethought, as is proved in the matter of the Circassian refugees. They are sending 50,000 of them, all armed to the teeth, and loaded with plunder, which they are openly

allowed to sell. They are being forwarded to the interior; but everywhere they go they are feared, and spread small-pox and other bad diseases. It is all very well while the proceeds of their plunder last. But what will they do when they have nothing left? Such men are not accustomed to agricultural pursuits, and if they were, no provision is made for them to form a colony. The result will be that they turn their attention to plunder, and will become the terror of all peaceably disposed people.

THE RESTORATION OF THE JEWS.

At a meeting of about 200 Nonconformist ministers, convened in London some weeks ago, to present an address to Mr. Gladstone on the Eastern Question, a "Rev." Tucker, in moving the address, said:—

"A distinguished canon of the Established Church had, in a meeting in the north of London, stated that he deemed it not improbable that the Jews would return to Palestine this summer (loud laughter), and he had even gone so far as to say that if they could but take Lord Beaconsfield as the Premier of their Government, Moltke as the Commander-in-Chief, Rothschild as the treasurer, and Sir Moses Montefiore as a Minister of State, all would be well. (Laughter.) He (Mr. Tucker) thought they should be quite ready to say, '*Bon voyage.*' Indeed, he thought the Jews should hardly wait till the summer: he wished they would go on the morrow. (Laughter.) The better the day the better the deed; the time of the Passover had witnessed an exodus before; his lordship had borrowed six millions, and now let him go. (Laughter.)"

This is a piece of banter, of course; but it is interesting as showing that the idea of the restoration of the Jews arising out of the present disturbances of the East, is coming into circulation. Ideas pave the way for events. The restoration of the Jews is a subject of jest at present—among those, too, who by their profession as ministers of God ought to know better. But shortly there will be a great change.

INTELLIGENCE.

BEDFORD.—Brother Shelton writes: "We are very pleased to send you word of the obedience of ARCHIBALD ABBOT (62), wood turner, formerly one of the Plymouth Brethren; also Miss FLORY SHELTON (30), formerly Wesleyan. We are now four in number and meet on the first day of the week for breaking bread. We shall be very pleased to see any brothers or sisters passing this way."

BIRKENHEAD.—Brother Collens reports: "On the 14th of April, brother Gee, from whom this ecclesia found it necessary to withdraw in the autumn of 1876, was re-admitted to fellowship. On the 8th instant, it was resolved to admit to our fellowship, without re-immersion, sister Margaret Jones, who has been for many years housekeeper to brother Croston, and who was baptized in Liverpool on the 29th of July last, her belief having been found, on examination, to be the One Faith. I have also to report the immersion, on the 11th instant, of FRANCIS MILNE (24), mariner, who was brought up as a Wesleyan. He became acquainted with the truth during a voyage with brother Lucas, of London, to and from Australia. We have had a very fair attendance of strangers at our Sunday evening lectures during the past month, the average number present being about 50."

BIRMINGHAM.—The following persons have rendered obedience to the truth, during the past month: ELIZABETH MAYHEW (33), formerly Church of England; EDWIN HILL (17), son of brother and sister Hill; JANE BERWICK (32), wife of brother Berwick; ARTHUR WILLIAM PENNINGTON (24), jeweller, formerly neutral.

The meeting on the subject of Oddfellowship, was duly held on Tuesday, April 30th. For the decision arrived at, the reasons relied upon for the decision, and the circumstances leading to the consideration of the question, the reader is referred to the article on "Freemasonry, Oddfellowship," &c. commencing on page 245 of the present number.

During the month, an ecclesia has been formed at Small Heath, one of the more remote suburbs of Birmingham, where Sunday evening lectures have been delivered

for some time past. The brethren and sisters constituting the new ecclesia are the following:—Brother and sister Brazier, bro. and sister John Carter, brother and sister A. E. Davis, brother and sister Heeley, brethren Hathaway, Markley, Locker and Mason, brother and sister J. Parsons, brother and sister Venn, sisters E. M. Venn, A. S. Venn and Macdowell, brother and sister A. Johnson, sister T. C. Taylor and brother and sister Barlow.—Total 24.

The Sunday evenings of the month have been occupied as follow: May 5th, Things Supposed.—(Bro. Ashcroft.) May 12th, Time and Eternity.—(Bro. Shuttleworth.) May 19th, The Birmingham Prophet (See *Dart* for April 27th). The *Dart* scoffing at prophecy. A common mistake; no prophet in Birmingham—would to God there were; but the Word of Israel's prophets a sure word of prophecy. What it foretels. The end certain. The sneer of the scoffer insane. (Bro. Roberts.) May 26th, Englishmen not Israelites.—(Bro. Roberts.)

BRIDGEND (Scotland).—Brother John Scott reports the obedience, on April 13th, of JOHN GLEN (21), brother in the flesh to brother R. Glen; also his wife, HELEN ANDREW (24); also, on April 17th, MARY SWANDLE (17), daughter of sister Scott by a former marriage.

BRIDGEND (Wales).—Brother Joseph Cooke reports the obedience of PHILIP PHILIPS (44), and his son-in-law, JOHN POTLSON (about 27), colliers, who put on Christ by immersion, May 5th. They walked from Porth, Rhondda Valley, a distance of about 15 miles, to be immersed. They were two prominent members of the Baptist denomination for many years, and their leaving that body has created no small stir. They have been enquiring into the truth these last three years, and after reading the life of Dr. Thomas, *Twelve Lectures*, and other books, became convinced of the erroneousness of their faith, and therefore identified themselves with the "sect every where spoken against."

EDINBURGH.—Brother W. Grant reports the introduction into Christ, on the 10th May, of J. G. STUART (32), at present following no particular calling. Brother Stuart had been dissatisfied with the religious teaching of the present day for a considerable time, but was unaware of the existence of a community, holding "the faith which was once delivered unto the saints," until his attention was arrested by brother Ashcroft's lectures, delivered in this city last September, since which time he has attended our Sunday evening lectures. Brother William Gordon, Aberdeen, has come to reside here.

Our lectures for May have been as follow: 5th, Is the Spirit, Soul, or Body the real Man? 12th, Paul's form of sound words, their meaning and purpose. 19th, The doctrine of the Millennium considered. 26th, Resurrection, ignored in the present day; its necessity before a future life can be obtained.

FROME.—Brother Hawkins reports: "On Tuesday, April the 9th, we were refreshed and strengthened by a visit from brother Roberts, of Birmingham, who gave a lecture upon the Eastern Crisis, to a crowded audience, including the brethren from Radstock. We are also numerically strengthened by the addition of brother and sister Oliver, of Bristol, who have removed to this town. The lectures during the month have been as follows: Sunday, April 14th, The Plan of Salvation as revealed in the Scriptures, not set forth from modern pulpits.—(Brother Chandler, of Bristol.) April 21st, Is Jesus Christ the Son of God, or God the Son?—(Brother Baker of Bristol.) May 5th, A Refuge from the Storm.—(Brother Sutton.) May 12th, The Glorious Gospel of the Kingdom of God."—(Brother Gillies, of Bristol.)

GLASGOW.—Brother Leask reports several additions to the ecclesia. First, JOHN CRUTHERS, miner, who was inducted into the saving name, on 31st March. The truth was brought under his notice by the Dalkeith Brethren, sometime ago, and latterly by brother Mitchell, who resides with him a short distance from Glasgow, both following the same occupation. Next MRS. HOWATSON, wife of brother James Howatson, Jr., of Glasgow. She was baptised on the 14th inst., in the presence of a number of brethren and sisters. Then JOHN MONAGHAN, blacksmith, residing in Greenock, has obeyed the truth. He first came in contact with the truth about nine months ago, through brother Blair of that place. Brother Leask adds: "There are now three brethren in Greenock, and I understand they have formed a meeting in brother Blair's house on the first day of the week, which will be beneficial to all concerned. We have succeeded in getting the Mitchell library (a large public library in this City), to accept a number of our publications, including *Twelve Lectures, Elpis Israel, Dr. Thomas's Life, &c.* Thursday, 4th April, was a holiday here, being what is called 'the fast day,' and, as is now customary with us, a social meeting took place in the evening, to which interested strangers were invited. About sixty sat down to tea and quite a pleasant evening was spent, addresses being delivered by the brethren, interspersed with psalms, hymns and spiritual songs. The lectures since I last communicated with you have been as follow: On 17th March by brother Robertson, subject, The Fergus Ferguson Libel; The

Doctrines of accusers and accused considered in the light of Scripture." I may state that Mr. Ferguson is a minister of the United Presbyterian order presently being accused and tried for heresy by his church Presbytery. His views being entirely the result of his own reasoning are, as all such reasoning must be, as much opposed to Scriptures as the doctrines of his accusers, only, being the great talk of the city, it was therefore attractive, and served as an opportunity of shewing what the Scriptures do teach concerning the various matters in dispute. On the 24th March, brother McClimont lectured on The next world and what we know of it. On the 31st March, brother J. Nisbet lectured, subject, The Intermediate State of Scripture; on April 7, by brother Thos. Nisbet, subject: A Reply to the 'Rev.' C. A. Makenzie on Infant Baptism. His position shewn to be untenable; the baptism of Scripture adult and not infant. As you will observe this is another 'Rev' gentleman who a short time ago delivered a sermon on the above subject, in Govan, near Glasgow, the greater part of which appeared in a weekly newspaper, issued from there, which was so much appreciated, that the demand for the newspaper necessitated its insertion for two weeks in succession. Of course his endeavour was to show that infant baptism was a right and proper thing. Notwithstanding this, however, we are sorry that very few attended to hear the reply. On the 14th April, brother Robertson lectured on A Time of War and a Time of Peace in relation to God's purpose with the earth. 21st April, The Teaching of the present day, concerning man and his destiny unscriptural.—(By brother Ritchie.) 28th April, The Gospel believed by Abraham and the necessity for our belief of the same.—(By brother J. Nisbet.) 12th May, Jerusalem, its past and future relation to the Kingdom of God.—(By brother Nisbet.) On Sunday, 5th May, we were much cheered by a visit from brother William Grant, of Edinbro., who in the forenoon delivered a very encouraging exhortation, and in the afternoon, a very telling lecture, entitled, The age to come, a universal king, cessation of war, all nations blessed. Brother Leask mentions that brethren J. Mulholland and T. C. Brown, are no longer meeting with the ecclesia through personal disagreements."

HALIFAX.—Brother Dyson reports: "Since my last communication, the following lectures have been delivered. April 7th, The Atonement—why was it Necessary? Of what did it consist? and who are the Subjects thereof? (Brother R. Smith). April 14th, "The Dying Thief—his Request to Christ—the Answer given by him (Christ) scripturally defined."—(Brother M. S. Goggins); April 21st, "Great and startling Events—the Re-appearance on the Earth of Jesus of

Nazareth—the Resurrection—the Judgment. Christ as a Man-of-War—Subjection of the powers that be—the Inauguration of a long Reign of Peace and Prosperity.—(Brother R. Dyson.) April 28th, Paul and the Corinthians; or 'Christ sent me not to Baptize, but to Preach the Gospel,' scripturally defined.—(Brother M. S. Goggins).

KEIGHLEY.—Brother Silverwood writes: "We have during the month had our small ecclesia increased, by the immersion, after their confession of the faith as taught by our Lord and His apostles, of HANNAH HOYLE (37), formerly Baptist; also ANN ELIZABETH HODGSON (17), bro. Greenwood's granddaughter. It is some time, dear brother, since you heard from us before, but we sincerely hope and trust that we may again, before long, be enabled to record the obedience of others who we think are interested."

LEEDS.—Brother W. H. Andrew writes: "I have pleasure in stating that two more have become Abraham's seed and heirs according to the promise. WILLIAM WRAY and his wife ELLEN WRAY, daughter of sister Wilson, both formerly neutral. We are also further strengthened by the removal from Nedderton, of bro. Briggs and his daughter, sister Maria Briggs. The former will be of great assistance in lecturing and exhorting. The subjects of lectures have been: April 7th, What must I do to be Saved? The question answered.—(Brother W. H. Andrew.) April 14th, The promises made of God unto the Fathers of Israel.—(Brother Hirst, of Huddersfield.) April 21st, The blood of Christ: what it can do and what it can not.—(Brother J. J. Andrew.) April 28th, Who are saints and how do they become such?—(Brother W. H. Andrew.) May 5th, The request of the penitent malefactor and Jesus Christ's reply.—(Brother Mitchell.) May 12th, Heaven and Hell: have any been to the former, and who have gone or will go to the latter?—(Brother Heywood, of Huddersfield.)

LONDON.—Brother Elliott reports: "We are further cheered and encouraged in our journey along that narrow and only way which leads to life eternal, by the company of two others, who have joined themselves to the few, who in the goodness of God, had already entered upon the road which is unfrequented by the multitude. The two in question are FRANCIS THOMAS, formerly an attendant at the Church of England, who was immersed on the 5th of May; also MR. JANNAWAY, the father of brethren Jannaway of this ecclesia, who was immersed on the 8th of the same month. I have likewise to notify the removal to London of sister Harriett Freeman, from Shipston-on-Stour. The lectures at 69, Upper Street, Islington, for the month of May, are as follow: May 5th, The sign of the Son of Man in Heaven.—(Brother Sulley, of

Nottingham.) May 12th, Our God is a Consuming Fire.—(Brother J. J. Andrew.) I find I have not the subjects of the remaining lectures at hand so am compelled to omit same.

MONTGOMERY.—Brother Richards speaks of a preacher who is reading *Eureka, Twelve Lectures, The Christadelphian* and other publications. The preacher says he would embrace the views presented if he could see them to be right, but so far from seeing them to be right, he pronounces them to be "bubbles." He has not ceased to oppose the truth since the Editor's lecture in Montgomery. He says: "In ten years time Christadelphianism will be a thing of the past. I told him," says brother Richards, "If he would continue reading, the scales would much more likely fall from his eyes, and then he would see the Bible as a new book, full of harmony and beauty, and the kingdom which he now called earthy, he would call heavenly and divine. He spent about three hours here with us on Thursday last. On the Sunday evening he preached from the words "Until the Ancient of Days came and judgment was given to the saints of the most high and the time came that the saints possessed the Kingdom." This, no doubt, was intended as a great gun fired at the Christadelphian doctrine; but what blindness and confusion in the teeth of the beautiful truths of the Scriptures. 'The Bible knows nothing,' says he, about Jesus Christ reigning in Jerusalem. This is only the product of the carnal mind. He says: 'Mr. Roberts is not consistent, for he lays down a programme of events which must necessarily take many years to accomplish before the kingdom is set up;' and then in reference to the *Hymn Book* and other things, says: 'If the kingdom do not supersede.' Perhaps brother Roberts will explain this." [There is nothing to explain except the preacher's mistake. The qualification to the *Hymn Book* and other enterprises is not "if the kingdom does not supersede," but "if the Lord delay His coming." The Lord will come a considerable time before the setting-up of the Kingdom. The setting-up of the kingdom is the work to be done after He comes, and in this work His brethren shall participate; but before they are invited to do so, they must appear before Him for judgment. For this work of individual judgment, to be exercised on a vast multitude (mostly composed of those now in their graves), He comes before the kingdom is established; and because it is not revealed how long the one event precedes the other, the coming of Christ may be an eventuality of any day, even if the rest of the programme "take many years to accomplish."—EDITOR.]

MUMBLES.—Brother W. H. Jones reports three additions to the number of those in this place, who have put on Christ in the

appointed way. On the 7th, MARY DAVIES, and on the 15th, her husband, WILLIAM DAVIES, and also CATHERINE WILLIAMS, daughter of brother M. Rees.

NOTTINGHAM.—Brother Kirkland reports: "During the month, brother John Boot and sister Boot (his wife), whom we left at the synagogue, carried away with the theory introduced by David Handley, have returned to fellowship with the brethren who have held fast the truth. After our division, our brother and sister B. with many others similarly deceived, were re-immersed, but in the mercy of God they have been enabled to see the error into which they had fallen, and for months past, have been in a very unhappy condition. They at length came forward and asked to be received into fellowship. Accordingly, as it is our rule in all such cases (and from which we never deviate), they were asked to meet the brethren for the purpose of ascertaining if anything existed to prevent such fellowship. After a very satisfactory interview, in which they gave clear evidence of their deliverance from Renunciationism, they expressed their sorrow for having been re-immersed, and rely only on their first immersion as the one baptism. I have also to report that sister Lucy Cheedle has removed from Mansfield to Nottingham, and has been added to our number. On Tuesday in Easter week, we had a social tea meeting, a goodly number of the brethren and sisters being present, also a few strangers. After tea the time was spent in thanksgiving, exhortation and singing. Many of the brethren said it was the most profitable meeting of the kind that had been held in connection with the truth here."

PETERBORO.—Brother Hodgkinson reports the immersion at Peterboro, on Sunday, April 14th, 1878, of SARAH LENTON (16), daughter of sister Lenton, of Yaxley; and at the same time, DAVID HAYWARD (33), mason, of Yaxley, formerly neutral.

RIDDINGS.—Brother Wragg reports the immersion into Christ, on May 5th, 1878, of JOSEPH SHORT (25), formerly neutral, who was convinced after hearing the lectures given by brother Vernon. Brother Vernon has been over from Edinburgh, giving six lectures as follow: March 31st, The Bible on the nature of man. April 3rd, The resurrection of the dead. April 7th, The Gospel of the Kingdom of God. April 10th, Christ a prophet, priest and king. April 14th, The second coming of Christ. April 17th, The refuge from the storm.

SKEWEN.—Brother John Morgan writes: "You have been made aware of my return from Renunciationism. I have had to pay the price of my folly in leaving the brethren at the first, but I did it conscientiously and now return in all good conscience, whatever may be said to the contrary. I have every reason to hope and believe that a good work

will be done in this place yet if we have time given us before the Lord come. We shall at all events try our best, doing it heartily and with simplicity and singleness to the Lord. I have been going to Swansea and fellowshipping the brethren there till Sunday, May 5, when four of us broke bread together for the first time, viz., in addition to myself, my wife, who has been in the truth with me from the beginning; sister Haddon, and sister Ware, immersed by me since I left the brethren, but who, though among the Renunciationists at that time, believed the simple truth concerning Christ." Brother Murgan proceeds to speak of meetings convened by placard, in "the Christadelphian Meeting Room, Tabernacle Row," a room built by himself at the back of his house. These meetings have been for the publication of the truth to strangers. Brother Davies, of Morriston, and brother R. Goldie, of Swansea, have lectured to considerable companies of people, and several are interested.

SWANSEA.—Brother Randles reports a continuance of interest in the meetings, at which the subjects have been as follow: Sunday, April 21st, The Jews: their dispersion and ingathering. April 28th, Heaven and Hell considered in the light of the Scriptures. May 5th, Death, its cause and cure. May 12th (by special desire), Nebuchadnezzar's Dream and Daniel's Vision, relating especially to the ten toes of the image. [To all parties: The question of the 13 is beneath the notice of earnest men. Sufficient that they were added.—EDITOR.]

WARRINGTON.—Brother Cyrus Roberts reports an addition of three to the ecclesia here, viz.: JOSEPH RICHARDSON (40), railway porter, and his wife ALICE RICHARDSON (41), formerly Wesleyans, and FRANCES MAUDE DUNN, daughter of brother and sister Dunn; also another addition by removal of brother William Townshend, from Birmingham, to Newton-le-Willows, a place about four miles from Warrington, from which he comes to break bread on Sundays. Against this, there is the loss of one by the removal of sister Mary Dunn, to London. Brother Roberts adds: "We still keep the truth before the public in the Masonic Hall; there are some that seem interested. Our lectures have been given principally by brother Dunn, assisted by yourself, brothers Ashcroft, Booth, Waite, Robertson, Hutton and Bellamy."

C A N A D A .

TORONTO.—Brother Weir reports the baptism of JAMES GODDARD, farmer (29), formerly Church of England, who after several years' investigation, perceived the necessity of becoming a member of Abraham's family in order to participate in Abraham's inherit-

ance. "Presumably you are aware that we have had brother Sintzenich, of Rochester, lecturing lately. The movement to bring him was originated at Guelph and Galt, where there has been considerable agitation since his last visit to the former place: we in Toronto simply co-operating. It is likely good will result, as there was a great commotion in both of the western towns, a Primitive Methodist minister having assailed them through the press. In view of his projected effort, we had an edition of 4000 of your pamphlet, *Kingdom of God*, printed, for which we should have asked your sanction, but as we hadn't time for that, we concluded that you would readily acquiesce in a scheme so visibly in the interest of the truth. [Certainly. We shall thank anybody anywhere to print and distribute what may be effectual for the dissemination of the pure word.—EDITOR.] We supplied them to the brethren at 2½d. each—about cost price. We are of opinion that more good is likely to be done by distributing the pamphlet gratis than by mere leaflets, as it contains a more comprehensive treatment of the subject than they: the most serious obstacle hitherto in Canada being its unavoidably high price. We also printed a second edition of *Prophecy and the Eastern Question*—2000 this time. With liberal advertising and other means of printing, we have disposed of nearly 1000, but the demand has rather quieted at present. We intend, if possible, to organise a library for the larger Christadelphian works, and if successful in our attempt, will require a supply of them from you soon. It is thought that money would purchase them if there was a systematic plan for keeping the books before them. We have changed our breaking of bread from evening to morning, on the first Sunday in each month, in order to accommodate our rural brethren, who find it impossible to meet with us regularly at night; and we intend giving a lecture specially adapted to the public on each of these nights, seeing that we can devote the time exclusively to that purpose. This is a very slender measure compared with the practice in Birmingham and many other places, but it is as much, some may think a little more, than we are equal to. I see there is some probability of your meeting Mr. Hine in debate. I hope you may, as his work is very popular here, and I am sure a pamphlet containing a debate between him and you would be purchased and read with avidity. I am sanguine that great things may be achieved by those who are not qualified for public speaking, bending their energies, physically and financially, to the dissemination of our literature to the extent to which our Father in heaven has endowed them. The endowments of many are far more liberal than they seem practically to admit. Let us work while it is day."

GUELPH.—Brother Evans writes: "I sent you some papers recently, from which perhaps you would observe that brother Sintzenich has been lecturing in the Town Hall for two nights to, in respect of numbers, good audiences. I think, what with lectures, letters to the press, distribution of books, &c., some little stir has been created, inasmuch as four of the clergy have thought it well to brace up the minds of their flocks on the immortality of the soul. Oh, that men would be honest to the Deity, His truth, and themselves! Should Gentile times be expended, I have hope that one or two may yet sever their connection with Adam and his doomed race, and join themselves to the 'Lord the Spirit,' and attain the world or age about to dawn, with the high office and imperishable honour to be revealed and enjoyed therein."

NEW ZEALAND.

DUNEDIN.—Bro. W. W. Holmes reports the immersion of MRS. JEPSON, on Friday, Feb. 8. She was formerly a Baptist. Her husband is studying the truth and likely soon to become obedient.

UNITED STATES.

ALBANY. (Ogn).—Brother A. Marshall reports the obedience of Mr. and Mrs. NORRIS, formerly Campbellite, and FANNY SKEEL, formerly Adventist. Bro. Marshall remarks that some others are on the road to the truth.—[He asks about judicial oaths and sitting on a jury. The question has been answered several times in the *Christadelphian*, but not to the satisfaction of brother Marshall, who is for refusing to serve as a jurymen at whatever consequences. Well, if a man cannot see his way clearly in such matters, a good rule of action is to act on the safe side. We are quite sure that no man will be condemned for refraining from any matter from a fear of breaking the law of God.—EDITOR.]

JONESBORO (Va.).—Brother W. C. Arvin writes: "We have a little band of brethren in this community (nine males, ten females), that meet together on the first day of the week, at private houses, for the purpose of breaking bread, &c. We are, I suppose, the poorest of people that could be found, I mean in pecuniary matters. There are none of us able to subscribe for your valuable periodical, the *Christadelphian*. It has not been so with us heretofore. The ravages of the war have brought us to this. When our venerable brother, Dr. Thomas, first began to advocate the doctrine that we now hold so dear, he was unable pecuniarily to place the truth before the people, and it was my family (the Arvin family) that furnished him the means to bear him out in his undertaking. To this fact, I suppose, sister Thomas and sister

Lasius would agree. I mention their names by way of reference; they know me by my familiar name, Charles Arvin; I am the only living representative of my family who holds the gospel of the kingdom as being the only gospel of the Scriptures.—[Bro. Arvin proceeds to make an appeal for funds—200 to 300 dollars—to build a wooden room in which to hold meetings, for the benefit both of the brethren and strangers; saying that they are excluded from the use of all public rooms in the place, on account of the truth. He will excuse us not publishing the appeal for a variety of reasons. Among them is not want of sympathy. Nothing could more strongly excite sympathy for him than the simple statement he makes, of the truth of which we had personal knowledge from Dr. Thomas himself before his death. But there are other reasons having reference to the interests of the truth generally, which make it wise to avoid the ventilation of such a proposal.—EDITOR.]

McMINNVILLE.—Brother L. T. Nichols writes: "Since my last intelligence, six more have been obedient to the truth, as follows: Feb. 18th, Mrs. D. GREEN; Feb. 20th, Mrs. MARTIN, wife of brother G. Martin, formerly Universalist; Feb. 25th, Mr. BRYANT, son of brother Bryant, and Mr. CONYER and WIFE, all formerly Methodist. Our number has been increased by one from California, brother J. C. Quinn, also by one from Canada, sister J. Wark. D. SANDERS was immersed March 19th, formerly neutral. We now number 70. Nine of the number came to Oregon with me and two have come since. The remaining 59 have been immersed within the last fifteen months. Brother H. C. Plummer and brother William Skeels were both Restitution preachers. They are now both helping to proclaim the whole truth. Brother Wing is also beginning to proclaim the truth."

[Such a large number of cases of obedience to the unadulterated gospel preached by Paul, in such a short space of time, seems marvellous in a dark day like the present, when apostacy is in the ascendant and when the proclamation of the truth is not attested by the visible co-operation of the Spirit as it was in the first century. Our experience of the work corresponds with Dr. Thomas's—that in present circumstances the work of accomplishing the scriptural enlightenment of even intelligent people is slow and difficult. It may be that special circumstances have favoured an easier development at McMinnville than is usual elsewhere. The number is liable to excite a feeling of distrust as to the genuineness of the faith of those concerned; but it may be that a knowledge of the facts would dispel all such misgivings, and lead all to rejoice in such a large triumph for the faith that inducts docile believers into Christ. We can only trust it is so. We are a little helpless in

regard to such cases. We have no personal knowledge. We can only accept men at their professions, when knowing the basis of faith recognised among the Christadelphians, they declare their acceptance of the same. Let no one in McMinnville be hurt by these remarks. If they are all sound and submissive in the faith, they will sympathise with a reasonable jealousy for the purity of the faith in a day of corruption and disobedience, and think not unkindly of an incredulity due to the unusual character of their experience.—EDITOR.]

ROCHESTER.—Sister Tomlin writes:—"Often, when reading your welcome messenger, the *Christadelphian*, and knowing therefrom and otherwise the trying and painful circumstances you were passing through, on account of 'contending earnestly for the faith,' with false brethren, &c., I have desired to write you a letter of encouragement, expressing my gratitude for your earnestness and zeal, but knowing your time is fully occupied, contenting myself by remembering you in prayer, thanking 'our Father' for our brother Roberts, asking Him to give you wisdom and understanding and both bodily and spiritual health, that you may be strong to 'fight the good fight of faith.' Though few in numbers, we are trying to advance the cause of truth. We got an article on the truth into one of our papers, written by one of our brethren. It was an answer to one that appeared a few days before. We are thankful for so much favour, particularly so as the editor was a Catholic. There are two other bodies here calling themselves Christadelphians. Two or three of one party say they hold the truth as set forth by Dr. Thomas, but they have in their fellowship those who deny some part of it."

SPRINGFIELD (Mo.)—Brother N. A. H. Murphy reports an unexpected visit from brother W. S. Speer, after five years' absence. The brethren immediately arranged for meetings at Rock Spring, and bro. Speer delivered fourteen lectures there to good audiences. A good impression was made on the minds of strangers, and the brethren were greatly strengthened and encouraged. The brethren, in fact, had a "feast of fat things." They have a high opinion of brother Speer's qualifications as a speaker, and recommend the brethren in Kansas and elsewhere to send for him. The brethren at Springfield report themselves as not quite so lonely as they had imagined themselves, having discovered brethren in the adjoining counties of Lawrence, Polk, and Dade.

TROY (N. Y.)—Brother G. H. Ennis writes:—"In our city much agitation of the question of Hell has been aroused by the lectures of a noted orator, Robert Ingersall, who has ridiculed the popular notions and shewn their utter inconsistency. To furnish some light upon this question from the

Bible side of the question and to avail ourselves of this opportunity, I had inserted an article in one of our local organs, which I send to you for such disposition as you may think best. It is a subject of sincere regret with us, the slow results of the truth, or rather, perhaps, the difficulties we labour under in its defence. But we trust for brighter days. Let us lay good foundations as we go, avoiding the extremes of Rationalism on the one hand, and grovelling superstition on the other. If we could simply fasten upon our opponents the necessity of interpreting *all scriptural sayings* relating to vital questions, instead of taking what suits their purpose and omitting the remainder, we would lay a foundation, which, in the absence of the Lord would bear satisfactory fruit. We are sadly in want, in America, of communication among the various ecclesias, and need to be stirred up. If you had time to write an article illustrative of a plan by which a wider diffusion of the truth might be made, it would be very useful. No doubt there are now in preparation persons who will carry the banner of the truth unflinchingly and intelligently in the face of the common enemy."

WEST HOBOKEN.—Brother Vredenburg reports that death has recently removed sister Dunn, wife of brother James Dunn, who was left with four small children. Brother Hamlin, brother-in-law to sister Dunn took all the children except one, so that all are provided for. Brother Dunn has since gone to Kansas, and so the ruthless hand of the enemy works, taking one here and another there, now breaking up this family, then some other. What a glad day indeed that will be, when the saints shall sing the song of victory over the grave, a victory obtained through our now victorious Lord. Is He not an example of what we shall be? "We shall be like Him, for we shall see Him." "We shall see His face and His name will be (and must be now) in our foreheads."

WORCESTER (Mass).—Bro. C. C. Mann reports the immersion of brother CHARLES BRIGHAM. He says: "He was immersed over a year ago. He is quite intelligent in the truth and had been listening to its sound for years. His attention was first directed to it by brother Enwing lending him some of the writings; also the immersion of FRANK D. TUTTLE (16), son of brother and sister Tuttle, of Fitchburg, Mass. He is a young man but very intelligent in the truth. He paid us a visit, was examined and immersed on March 2nd, 1878. He had been studying the Hebrew language, and his interest in the truth was aroused by his father asking him questions about the Hebrew of the Doctor's writings, whether it was correct,

&c. He found it was and took a great interest in studying them, which resulted in his obedience to the commands of Christ. His obedience is the source of great comfort to his parents, who are zealous workers for the whole truth brought to light by the Doctor. They are the only believers in Fitchburg and they have commenced to break bread together."

WEST INDIES.

HAMILTON (Bermuda).—Brother Isaac Jones writes: "It gives me pleasure to communicate the obedience of Mrs. MELVINA DOE (42), to the one faith. She is wife to brother Doe and mother to sister Minna Doe. She has been investigating the Scriptures in the light of truth for many months, which has resulted in an intelligent and loving obedience to the will of our heavenly Father. At her request, last week, she was examined in the presence of her children and the brethren, which was very satisfactory indeed. On the evening of the 13th, a few of us met at Hungry Bay, South Shore, where she was baptised by her husband (brother Doe) into the sin-covering name for remission of sins, wherein she now rejoices with us all in hope of deliverance from this evil world. We are dispelling the darkness of sin here to the best of our ability, which is by no means great. Therefore, we long for immortality and power to accomplish the work already begun, that the Creator and God of the universe may, through the poor of this world, rich in faith, demand respect and obedience unto the ends of the earth. Then there shall be peace and the effect of righteousness shall be quietness and assurance for ever.—(Isaiah xxxii. 17.) O we long for the blessing pronounced upon Jacob (Gen. xxvii. 27-29), and while there is much to discourage and many trials to encounter, we deem it wise to rivet and fix our attention more firmly on things not seen as yet, and while we walk by faith, we pray without ceasing in this evening time of the Gentiles. It was about the time of the evening oblation when Daniel's (the greatly beloved) prayer was answered by Gabriel, one of the heavenly host.—(Dan. ix. 21-23.) May we be found thus engaged, when the celestial visitor appears to us, 'saying the Master is come, and calleth for thee.'—(John xi. 28.)—This news will fill the hearts of the humble and obedient with gladness. While others will fear exceedingly before the angel of God. Our destiny will then be sealed. Now is the time to work out our salvation according to the *will* of God. Faith and prayer are inseparable, therefore, Jesus says 'men ought always to pray and not to faint.'"

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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WHAT IS NECESSARY TO BE BELIEVED BEFORE IMMERSION TO CONSTITUTE IT THE OBEDIENCE OF FAITH.

This and the article appearing last month, are the substance of a dialogue written

By DR. THOMAS.

WE have friends whose ideas are somewhat peculiar to themselves on the question affecting the validity of immersion. They hold that no immersion is valid unless it has been administered to a true believer of the gospel.—(Mark xvi. 19, 16; *Expositor* p. 21.) So far they admit the principle of re-immersion; in other words that a professed believer, if not a true one, is equivalent to an infidel, and that the immersion of such professed believer, but real infidel, is invalid; or as President Campbell expresses it, “No better than a Jewish ablution,” and therefore not the “One baptism?” Their words will admit of no other construction. A true believer they hold to be the only proper subject for immersion.

Thus far we are perfectly agreed; for without that faith defined by Paul in Hebrews xi. 1., no one can please God; “for he that comes to God must believe that He is, and becomes a rewarder to them who diligently seek Him;” and without his good pleasure, or approbation, no man can be justified. That is, doubtless, the correct definition of the faith Paul preached, and by the profession of which the ancient worthies acquired so much renown. There are but One Faith and One Hope of the calling, both of which the apostle includes in his definition; they are the glad tidings or the gospel, called the faith,

because they are the subject-matter of faith or belief; and the hope, because the believer embraces them as the things promised of God, which he hopes to obtain. Our friends say, "the gospel we believe to be the proclamation of God's infinitely wise and most gracious and eternal purpose, as revealed in the Bible, relative to the peaceful and everlasting reign on the earth of His well-beloved Son and His immortal saints.—(1 Cor. xv; Gal. iii. 8; i. 8, 9; Rev. v. 10; xx. 4, 6; *Expositor* p. 21.) That is all excellent. If I rightly understand them a true believer in the gospel is equivalent to a believer of the gospel; and that a man being a believer of the gospel, is thereby constituted a true believer. There is a real distinction in the phrases "of the gospel" and in "the gospel." The latter is never affirmed of the unimmersed but only of Paul, his fellow labourers and their brethren, all immersed believers in Christ.—(Romans i. 9; 1 Cor. ix. 18; 2 Cor. viii. 18; Phil. i. 5; ii. 22; iv. 3; 1 Thess. iii. 2.) A true believer in the gospel is therefore an immersed believer of the gospel—one who believed God's infinitely wise and most gracious and eternal purpose, as they have stated it first; and influenced by that faith, or belief, demanded to be immersed, that he might be like the men and women in Philippi, in the gospel with the apostle. To be in the gospel and in Christ are the same thing. The true believer in the gospel, therefore, requires no re-immersion under any circumstances; for Christians should not be immersed a second time. Hence, it is important that we should understand what is meant by "in the gospel;" for, if we use the words in their scriptural sense, then we cannot affirm that "No immersion is valid unless administered to a true Christian," which is teaching the re-immersion of Christians, instead of the one immersion of sinners who believe the truth that they may put on Christ. But, I presume this is not our friends' meaning, but that they intend to say "No immersion is valid

unless it has been administered to one who truly, or scripturally, believes the gospel;" and as they have defined what they mean by the gospel, I understand their words to declare that "No immersion is valid unless it has been administered to one who at the time believes God's infinitely wise and most gracious and eternal purpose, as revealed in the Bible." Now, to this I respond 'Amen' with all my heart, and am happy to say that between me and them there is no difference on this important subject.

They admit the distinction we have pointed out. A man may have knowledge of the existence of a house; its exterior form and decorations and interior arrangements may be all distinctly before his mind according to the plan he has studied. He is then said to have knowledge of the house; but he is not therefore in it. Some allege, however, that we teach that a man must be perfect in knowledge before baptism; so that after he can add nothing thereto. The man that believes in the necessity of such a perfection of knowledge or its attainability by the dull students of this crooked generation, would hardly expect to witness a single immersion all his days. I do not believe in the prebaptismal perfection of knowledge, as necessary to the validity of an immersion. I have never thought, dreamed, believed, or said such a thing. As far as it is attributed to me, the report is merely a weak invention of disingenuous persons. If a man's knowledge were required to be prebaptismally perfect, what could Peter mean when he exhorts the baptized to add to their faith knowledge.

"Exactly so," says our friend *Josedec*. "I rejoice to hear you say this. 'The apostles at the time of their baptism were imperfect in their faith.'—(*Exp.* p. 154.) 'We do not conceive that a person must be perfect in his faith in this gospel to make his immersion valid.'—(*Exp.* p. 21.) The gospel is made up of many particulars. They are the things concerning the kingdom and name

of Jesus Christ. It is not necessary to know all these things to fit a man for immersion. Now some of these things were delivered 'first of all,' such as that Jesus was the Son of God; that he died for sins and rose again for our justification. These were part of the gospel of the kingdom, and in believing them, that gospel was believed, though not perfectly."

Elpis.—Excuse me interrupting you here; but by what rule do you define how many of these things of the gospel may be absent from a man's faith without so far impairing it as to destroy its justifying power, which is equivalent to leaving his immersion invalid?

Josedec.—The rule is, the effect produced. "If the subject have a sufficient degree of the right kind of faith to cause him to die to sin and to live to God."—(Speech at Slash Cottage, and *Expositor* p. 22.)

Elpis.—Here, I perceive, is an issue grown up between us. I understand your propositions to be:—

1.—That a man is justified by the smallest amount of truth believed; provided the little he believes causes him to die to sin and to live to God; and

2.—That that minimum of truth must comprehend the items that Jesus is the anointed Son of God, died, was buried and rose again for the forgiveness of his sins who believes this minimum.

But to these propositions I object, that the minimum they define has never yet "caused a man to die to sin and live to God." Sin is the transgression of divine commands, and one of these commands is "Hear ye Him!"—(Matthew xvii. 5.) This is Jehovah's commandment concerning Jesus. Now Jesus preached the gospel of the kingdom before he died and rose again, and said before he suffered, "He that rejecteth me and receiveth not my words, hath that which judgeth him; the word that I have spoken ('the gospel of the kingdom') the same shall judge him in the last day."—(John xii. 48.) What doth it matter if a man confess that Jesus

is the Son of God but "receiveth not his words." From whatsoever cause, no matter, he doth not do what is required to be done, and therefore does not live to God, but continues dead in sin, which breaks out from time to time in the leprosy of Campbellism, Millerism, Mormonism, Spiritualism and anything but earnest and enlightened obedience to the gospel.

Josedec.—But you have admitted that it is not necessary to know every thing as a qualification for immersion: how much is required?

Elpis.—Jesus and his apostles require, that the gospel, as a whole, be understood and believed. It is nowhere written, "He that believes a part of the gospel, and is baptized, shall be saved;" but the command of Jesus is "Repent ye and believe the gospel."—(Mark i. 15.) To believe (especially as ignorant Gentiles profess to do) that Jesus is the Son of God, that he died for sins, was buried and rose again, is not "the assurance of things hoped for and the conviction of things unseen," (which are eternal,) and therefore not the faith which justifies. The gospel is, as a whole, made up of divers elementary parts, so that faith in an element thereof is no more belief of the gospel, than the knowledge of a part is the knowledge of its whole.

Josedec.—How would you define the gospel, as a whole, in the fewest words?

Elpis.—In the words of Paul, "God will justify the nations by faith;" or in their equivalent by Moses, "In thee, Abraham, shall all nations be blessed."—(Gal. iii. 8.) How much do panchristendom sentimentalists, who say that Jesus is the Son of God, &c., believe in such a gospel?

Josedec.—It must be confessed, not much. But then we hold that "the prerequisite to immersion demanded by the Scriptures, is not perfection of faith, but faith in Jesus Christ as the Son of God, the promised Messiah."—(Acts vii. 37.) The plain literal word should be our guide in this case."—(*Expositor*, p. 21.)

Elpis.—So it should, and therefore

I am the more astonished that after such an admission, you do not walk under its guidance. The right kind of faith "is the understanding of the word of the kingdom in the sense of God's teaching, heartily believed in honesty and goodness."—(Matt. xiii. 23; Luke viii. 15.) You talk much about imperfection of faith, as if the Scriptures demanded an imperfect faith for justification. Imperfection of faith is Scepticism. A man whose faith is imperfect is in doubt; and cannot obey the apostolic exhortation to "draw near with a true heart in full assurance of faith;" to "hold fast the confession of the hope without wavering;" and to show diligence to the full assurance of the hope to the end.—(Heb. x. 22, 23; vi. 11.) Abraham was justified by the faith by which all his children by adoption can alone be justified. Their faith must be the same in "kind," but greater in amount or "degree;" for they have not only to believe what their adopted father believed, but to believe also the "things concerning the name of Jesus," which he knew nothing about.

Now, my dear friend, first reflect upon the "plain literal words," description of the nature, or "kind of faith," the father of the faithful (not of mere creedists) had, when his faith "pleased God." Hear Paul, who says, of "the promise that Abraham and his seed should be the heirs of the world," that the heirship is of "faith," to the end that the promise might be sure to them who are of the faith of Abraham." These are Paul's words condensed from Romans iv. 13-16. Now, from them, you cannot fail to perceive, that the heirship of the world without limitation, is promised to those "who are of the faith of Abraham," who believe the promise he believed, and something more. Will you venture to affirm in face of this "plain literal word," that panchristendom sentimentalists dipped or sprinkled—such as in the mass, their leaders not excepted, are defined by the terms "Church of God, the Christians, the disciples of Christ"

—epithets prostituted by Dr. Jeff and others to the designation of the Gentile pietists of this stiff-necked and perverse generation; will you affirm, that these are of the faith of Abraham? That they came to the waters because they believed with Abraham, that they should be with him the heirs of the world of nations.—(Psal. cxi 6.) Did you, or elder Critonus, or Dr. Jeff, or any of your imperfect believers for the validity of whose immersion you plead—did you, my dear friend, and they, believe this, when you were immersed, or even for an age after? On the contrary, were you not all, not only ignorant of such a promise in its literal sense to men; but when, in the providence of God, it came to be announced to you, did you not all for a time reject it as mere "Carnal Judaism," opposed to the truth of God; which in your "imperfect faith" you supposed (mere scepticism) to teach the burning up of those nations, so that both they and the earth should be annihilated; and that of Adam's sons, only the saints should escape to a new earth, where they would be with Abraham's seed for ever? You will not now call this Abraham's faith, dear Josedec; for you are too enlightened for that. No, such was not the faith of Abraham; and as you were at your immersion, according to your own showing, not a believer with him, but a believer of what he never heard of—that Jesus was his seed, died and rose again for his sins—you were not of the faith of Abraham; and though dipped into "the names," your dipping could not make you a son of his and joint-heir with him of the matter of his faith, an inheritor of the earth and nations; which, if your old faith had prevailed, you would have consumed as the fat of rams into everlasting smoke away!

Josedec.—But the "kind of faith;" our faith was like Abraham's in kind. He believed a part of what is now "the truth," as a whole; we also believed a part of this whole; and the part we believed we believed it sincerely and honestly as he.

Elpis.—I was coming to that : but, I pray you, my Josedec, bear with me in saying, that I regard the imperfect faith you talk about, as being equally as un-Abrahamic in kind as in degree. In defining the kind of faith he had when justified, Paul says, that "Abraham against hope believed in hope, that he might become the father of many nations . . . and being not weak in faith, he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was also able to perform : and therefore it was imputed to him for righteousness," or remission of sins.—(Romans iv. 18-22.) Now, compare this faith with our friend's faith, which is also yours. "Josedec believed with all his heart that Jesus Christ is the Son God; and fully and unfeignedly repented of all his sins; and was then immersed with the understanding that in the act he put on Christ, confessed him before the world, manifested his faith in his death and resurrection, took on him the badge of a disciple, separated from and died to the world, and unreservedly consecrated himself to Christ to hear, believe, and follow him, and none other."—(*Expos.* p. 156.) Now, what a meagre affair is this by the side of Paul's account of the "kind of faith" Abraham had as the basis of his justification. You, Josedec, my friend, believed an isolated proposition; sorrowed for your sins; and were dipped into certain "names," by which you understood very erroneously certain things; for upon such premisses, you could not "put on Christ;" and failing to do this, you really only assumed to do what you honestly thought you were doing.

Look again, at the kind of faith which Paul preached, for justification, strongly believing in hope, with the full persuasion that the things promised, however improbable, and believed, God is able to perform. This was the kind of faith Abraham had; and is styled by Paul "believing

God," and "believing upon God."—(Romans iv. 3, 5, 24.)

Josedec.—If these things, *Elpis*, be so, who then can be saved?

Elpis.—What have I to do with that? It is our business, my friend, to discover the truth; and when found, to let our fellow-men know what the Scriptures teach; that they may believe and do. It is no use then swelling into towering indignation, and crying out about iron bedsteads and popery; there is the truth, and they have got to embrace it or encounter it as foes.

Josedec.—But what is to become of those "thousands of pious people in the sects, who have sincerely believed in the God, the Christ, the Spirit, the church, the kingdom, in a word, the Gospel of the Bible, viz. : that all has been, is, and will be, just as God has revealed it in that book; and have joyfully submitted to His requirements as they understood them. The faith of such persons has been as perfect in kind as the faith of Abraham; but in degree it has been imperfect. If, for the last reason, their immersion is not valid, whose is? Let him answer whose faith is perfect in degree."

Elpis.—Then Josedec, I undertake to answer you; for when I was immersed in 1846, I could read Romans iv. as an account of what I believed and understood. I believed the same things Abraham believed, and other things the apostles taught that he had not heard of; and I was, and continue to be, as fully persuaded of them as it was possible for him to be. Others there are among the living, who, doubtless, can honestly testify the same. Their numbers, however, in this dark and cloudy day, are not legion; still there are sufficient to stand shoulder to shoulder by Noah, and by their Abrahamic faith, to condemn the religious world for its unbelief.—(Heb. xi. 7.)

Your pious people in the sects believe nothing aright. "God," "Christ," "Spirit," "Church," "Kingdom," "Gospel," as they understand them, are not the God, Christ, Spirit, Church, Kingdom, and Gospel of the

Bible. Their understanding of these things, is the Apostacy, in its faith and practice. Many of them have been burned for their understanding of the Bible; but their martyrdom did not transmute their erroneous and word-nullifying understanding into "the truth as it is in Jesus." Every form of human abomination has its martyrs in which it glories; but what of that? "If I give my body to be burned and have not" that "charity" defined by Paul in 1 Cor. xiii., "it profiteth me nothing:" now that charity does not substitute sincerely believed error for sincerely believed truth, for justification; it requires that professors "rejoice in the truth, believe all things, and hope all things." Hence Paul's teaching is, that, if a man give his body to be burned, but do not rejoice in the truth, believe all things, and hope all things, it profiteth him nothing. Body-burning even is not accepted in lieu of the truth believed, not in part but as a whole. He that believeth not the gospel of the kingdom shall be condemned.—(Mar. xvi. 16.) These are the words of Jesus—"Hear him!"

Josedec.—But "the apostles were so fundamentally imperfect in their faith, that the vision of the sheet was given to teach them the truth relative to one important doctrine of the Gospel; nevertheless, we have no account that this defect in their faith rendered their immersion invalid."—(*Expos.*, p 21.)

Elpis.—The admission of Gentiles to a joint-heirship with Jesus and the saints of all nations, blessed in Abraham and his seed, was not preached to the apostles as an element of the faith that justifies. They were not, therefore, fundamentally imperfect in that faith. Jesus himself cleansed them by the word; and perfected his work in regard to them by washing their feet; which could not be dispensed with in their case, under pain of everlasting exclusion from the inheritance—"Ye are clean through the word that I have spoken to you; "that is, the gospel of the kingdom, and "if I wash thee

not, thou hast no part with me"—(John xv. 3; xiii. 8.) The apostles believed all Abraham believed, and more too; and were, therefore, of the faith of Abraham, which panchristendomites are not. Obedience is not rendered nugatory by not believing what God purposely conceals until the time arrives for its manifestation. There is yet a law to go forth from Zion, and a word from Jerusalem; but our not believing this will not invalidate immersion predicated on belief of what is revealed for faith. The admission of Gentiles upon the same principles with Jews to joint-heirship of the kingdom of Israel, was not the gospel; but "the Fellowship of the Mystery which from ages had been hid in God."—(Eph. iii. 6, 9.)

Josedec.—But we are not expected to believe the promises of God for justification; but only that Jesus is Son of God, as is clear from the case of the Ethiopian; the promises can be learned afterward.

Elpis.—In that I differ from you altogether. Paul says, that what was written about Abraham's faith and justification thereby, "was written for our sakes to whom faith shall be imputed, if we believe on God who raised up Jesus from the dead, who was delivered for the offences of believers on God, and raised again for their justification." Now, you say, that you believed that Jesus was Son of God; well, "the demons believed that and trembled;" but when you attained to as much faith as they, by your own showing, you did not also "believe on God who raised him" in the sense explained by Paul in Romans iv.

Josedec.—I believed in his existence.

Elpis.—So did Mohammed. For a man to believe there is a God only saves him from being a fool; for "the fool has said in his heart there is no God." But to believe on God and on his Son Jesus Christ is more than to believe in their existence; it is to believe what the one promised, and the other preached; which ancient and modern demons do not do. God sent Jesus to evangelize his promises

to Israel—(Acts x. 36, 37) ; which he began to do in Galilee.—(Matt. iv. 23.) He told his apostles that those promises should be preached to the Gentiles, (Matt. xxiv. 14) ; and that whosoever should believe them and be baptised should be saved.—(Mark xvi. 15, 16.) The apostles fully executed their mission (Colos. i. 23) : so that all who honestly professed to believe that Jesus was God's Son proved it by "receiving his words," and being immersed. They believed in God's messenger, and evinced it by also believing His message. The gospel of the kingdom was that message ; and he that gave heed to it, was alone recognised as "believing on God" and his Son Jesus Christ.

Josedec.—But you have forgotten the Ethiopian ; he only professed faith in the Messenger.

Elpis.—Nay, my friend, I have not forgotten him. Do you mean to say, that the Ethiopian, and a piously disposed religion-getter of our day, are of like intelligence in Scripture ?

Josedec.—So it appears to me, judging from the Ethiopian's reply.

Elpis.—But in deciding upon a case ought you not to take into consideration all its circumstances ?

Josedec.—Unquestionably.

Elpis.—Then why do you not ? The story covers not less than fourteen verses ; and you are satisfied to found an argument in defence of your justification by assent to a few historical facts at most, on a solitary sentence insulated from the whole. Now look at the following points :—

1.—The Ethiopian was a worshipper according to the temple service in Jerusalem—(viii. 27).

2.—He was a student of the prophets—(verse 26).

3.—He was reading about the Son of God in his sufferings—(verses 32, 33).

4.—He was reasoning with himself whether what he read in Isaiah referred to the prophet or to some one else—(verse 34).

5.—Philip in explanation "preached to him Jesus" from the prophet—(verse 35).

6.—Philip being the same who had been preaching and baptising in

Samaria ; and having but one gospel to preach, in preaching to him Jesus, could only have announced to him the same as stated in verse 12.

7.—Philip convinced him that Isaiah speaks of the Son of God.

8.—Isaiah was not then divided into chapters and verses ; and though we are told at what place of the prophet Philip began to expound, we are not informed of the limit of his exposition.

9.—On the supposition that he did not go beyond the fifty-third chapter, even that chapter speaks of the military prowess of the Son of God. "Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong."—(verse 12.)

10.—The details of Philip's discourse are not given ; but the question put by the Ethiopian shows that in preaching to him Jesus, he preached obedience as well as faith—"What doth hinder me to be baptised ?"

11.—Philip did not say, "If thou believest that Jesus is Son of God thou mayest ;" "but if thou believest with all thine heart thou mayest."—Believest what ? Hear Jesus!—the gospel, or good news.

12.—What the Ethiopian believed was glad tidings, and must therefore have been more than the sentence, "Jesus is Son of God ;" for "he went on his way rejoicing" in hope of the glory of God.—(Rom. v. 2.)

13.—His confession, "I believe that the Son of God is that anointed Jesus"—is the key to Philip's discourse.

14.—The Ethiopian being a disciple of Moses and the prophets, was acquainted with what they teach about the Son of God in his glory ; in other words, with the hope of Israel, before Philip joined company with him : it was what they testify of that Son's sufferings—the mystery hidden from the ages and generations (Rom. xvi. 25 ; Eph. iii. 3, 4, 5) ; which they themselves, nor the Ethiopian, were able to unravel (1 Peter i. 10, 12) ; that puzzled him ; and caused him to say "How can I understand except some man should guide me ?"

15.—As the result of the whole he was immersed—(verse 36).

Now, produce me any Gentile as intelligent, and subject to like circumstances, as the Ethiopian, and on hearing him make the same confession I will agree, that there is no good reason why he should not be baptised, and his immersion considered valid.

Josedec.—That is an enlarged view of the Ethiopian's case, which, I confess, had not occurred to me. I am much obliged to you, Elpis, for the trouble you have taken in recording these points, and shall certainly consider them with all the candour possible. "I have no favourite dogma or theory to defend; no sectarian party to please; no selfish interest to subserve, applause of friends to court, nor frown of enemies to fear. My

whole aim is the truth in reference to this matter, as it is revealed in the infallible word of inspiration, regardless of the opinions or actions of others."—(*Expos.* p. 462.)

Elpis.—If I had not believed this of you, I should not now weary my flesh in labouring to convince you of what I believe is the truth of the matter. Neither you nor I have any other interest than to know and do the truth. In my intercourse with you, I have found you without prejudice, and swift to hear—ready to prove all things, and to hold fast what is good, when you perceive it. To deal with such is a real pleasure; for in contending, it is not for victory, but that truth may be evolved.

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT,

(Continued from page 110.)

Monday.—I hear Christadelphianism spoken of as a very evil thing; so it has occurred to me to epitomise the evils (?) that would result to this congregation were all its members to accept the doctrines which the Christadelphians hold. Suspected of a strong leaning in this direction, I am advised that no such teaching can be tolerated. Hence it has become necessary that I should vacate my post lest mischief should be done, especially to the youth of the flock. "We should not much mind ourselves, but we are afraid of our children getting these strange ideas into their heads." So I hear some are talking, and there is no doubt that most of the people are apprehensive of deplorable consequences to all concerned should "the bounds of freedom" be made "wider yet," and things begin to settle themselves by-and-bye on Christadelphian lines. Now for a summary of the principal effects of such an improbable metamorphosis, whose occurrence

my friends would regard as an unmitigated calamity.

In the first place, I must abandon my present position, *lest the people should with me consent avow their belief of the whole Word of God, and act accordingly.* For this peril is of purely Christadelphian type. So far as I can ascertain, those thus designated are the only people on the face of the earth who are accustomed to exercise reason in relation to Bible themes without discrediting any part of the divine revelation. In their system it seems that a place is found for every utterance of the Spirit, and the Bible has "no part dark" in the sense of being irreconcilable with anything they believe. They appear not to find it needful ever (as I see some of their opponents do) to speak about "the breathings of a pious Israelite," when it so happens that said "breathings" are somewhat too vigorous for their theology. Nor are they continually talking of "the let-

ter that killeth," as are some of my friends who are shrewd enough to perceive that the plain grammatical sense of innumerable Scripture terms is fatal to their traditions. I know not on what principle that which Paul affirms of the Mosaic law, which was "the ministration of condemnation" (2 Cor. iii. 9) should be applied to the *phraseology* by means of which God has made His communication with His people. The "letter" would indeed soon "kill" the orthodox theologian, and prove itself very effectual in stopping the mouth that speaketh lies. I am told that I hold the Bible too near the eye; not that I am short-sighted. Would to God I were, for then I should have less occasion to offer the Psalmist's prayer: "Turn away mine eyes from beholding vanity." My amiable censor means that I fail to appreciate the hidden and opposite significance which he imagines to underlie the obvious statements of the Word. Yet I notice, he never speaks about "the dead letter" when he fancies he has got a slight pull on a passage in favour of his own ideas. I hear nothing of the letter killing when the text quoted is: "The smoke of their torment ascendeth up for ever and ever;" or "The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit;" or "The earth and all the works that are therein shall be burned up." The killing process is never commenced so long as such texts as these are referred to, and in all such cases "the letter" must be accepted in its very broadest literality! Now so far as I have been able to gather from their writings, the Christadelphians are never guilty of such inconsistency as this, but are guided by the testimony as it speaks in straightforward and unambiguous terms. To get every seatholder into such a mood would be a mighty achievement, for it would release him from the necessity of contending that popular religion has a scriptural basis, and do away with the huge folly and inconvenience of holding the Bible at arm's length lest

its meaning should be caught too easily.

Another result which would follow upon the general acceptance of Christadelphian teaching by this people would be that *I should have a congregation of habitual Bible readers*, not as a task but as a delight, and to meet a necessity which would be increasingly felt. I note the Christadelphians take high ground here; and no wonder, since they consider the Scriptures our only instrument of enlightenment and purification, in the absence of any visible sign openly identifying Jehovah with His word spoken in ages past. Nothing appears to me more certain than the opening sentence of the preface to their *Bible Companion*, which asserts that "salvation depends upon the assimilation of the mind to the divine ideas, principles and affections exhibited in the Scriptures." To the reverent attention and perseverance which this calls for, some of my Congregational friends apply the term "Bibliolatry," so that there is small hope of their salvation. "Whoso despiseth the Word shall be destroyed."—(Prov. xiii. 13.) I am sure many portions of that Word meet with no contempt more determined than they encounter in some of these circles of fashionable religion. As to reading the Bible daily according to some plan, the thing is out of the question. Their lack of interest in it is easily explained. Banish their theology, and you generate affection within them for God's oracles. It is wearisome work to have to "spiritualize" everything one comes across in the prophets, for instance, and there will always remain an unpleasant doubt whether this extra fanciful meaning is the right one. Whereas, if the Scriptures are received as they have been presented, and are allowed to tell their own tale, the reader soon learns to esteem them above his necessary food. Because I am able and willing to suggest a means whereby the Bible may be harmonised throughout and made a book that people will always like to

have about them, and whose truths they will rejoice continually to speak of, I must depart out of these coasts. I shall take with me, however, the consolation supplied by the fact that Jesus was once requested to accomplish a similar exodus.

But the question *will* arise: Of what value in the sight of God is that religious system which finds it needful to dispense with teaching that tends unmistakably in the direction of a hearty and intelligent regard for His Word? Ought I not to congratulate myself upon the loosening of those bonds which bind me to such associations? "The tree is known by its fruit," and surely that fruit is not bad which assumes the form of enlightened reverence for what God has spoken, and which trembles at the voice of His word. Notwithstanding, it is fruit which Congregationalism is not concerned to bear.

A further change which Christadelphian teaching would be calculated to produce among this people is in the direction of *greater strictness of life*. Were they all "brethren of Christ" indeed, my position would be a most enviable one. I should come away from none of their houses with a conscience darkened by a sense of unfaithfulness to God, as many a time I have done, after mixing with companies from whose thought He is manifestly excluded, and conniving at practices which are removed from saintship as far as the east is from the west. Well may I tremble as I think of the hours that have passed in worse than idle talk, and amid indulgences of the flesh which would have made the mention of self-denial a mockery, and the example of Christ a remembrance of shame and confusion of face. What an amount of tobacco and alcoholic drink—shallow chatter and empty compliment—novel-reading and opera-going—evening-parties and morning-calls—this detestable "Christadelphianism" would save the community from! It would moderate their desire for riches, reduce their millinery bills, and banish the wine and spirit merchant from their

door. It would give the ladies something better than the weather and the fashions to converse about, and draw their husbands oftener out of the ditch in which so large a percentage of their time is spent, and so much of their moral nature is befouled, and give them time to realize that there are more ennobling things in God's universe than the accumulation of filthy lucre, and the making for oneself a name in circles where it is an honour to be unknown. It would close the lips of slander and gossip—disarm the wrathful with its answers of softness—give a ready ear to the cry of the poor and needy—diffuse the spirit of true brotherly-kindness and love among all whom it might claim as its own—all this it would do, and more, which it would be difficult to drag into the category of evil and mischievous things.

Christadelphian teaching, I am told by some, is far more hurtful in theory than in practice. In fact, one of my friends ventures the suggestion that our churches would be sensibly improved in moral tone, could they experience an importation of the genuine Christadelphian article "without their preposterous creed." This, in substance, is what he means. But he does not attempt to account for what he must regard as exceedingly peculiar—that a hateful and mischievous creed should be found in vigorous alliance with a beautiful and beneficent life, and that the one should be the product of the other. "Very dangerous sentiments," said a Universalist acquaintance of mine, the other day, when referring to my doctrinal views. But a recapitulation of my beliefs failed to reveal the precise peril that either myself or others were in, in consequence. I could not say so much on behalf of his system. Where is the damage likely to arise? Is it in the belief that man is mortal, and that Christ has the power to make him immortal, and has promised to do so on certain conditions? Is it an evil thing to associate the hope of an incorruptible nature with the name and re-appearing of the Lord Jesus

Christ? Is he a mischievous person who teaches that there is only one remedy for death, and that is, resurrection? only one way of salvation, and in that the multitude are not walking? And only one alternative for those who refuse to believe and obey God, and that is to be condemned? Is he to be avoided as a theological pest who considers it a reasonable thing that God should one day put the affairs of the world under the authority of infallible and deathless rulers, who shall govern it in the interests of righteousness and peace? I cannot see "the evil tendency" which it is alleged these doctrines have, and my view of their extremely innocuous character is shared by a neighbouring minister, who though he hardly believes a single doctrine that I should, is a stout advocate for full liberty to declare whatever views may tend to make people less foolish and careless about Divine things than they at present are. The pincers and the boot have long been laid aside. We live in a more humane and civilized era, and I suppose the utmost a wealthy congregation would do to its minister were his teachings in harmony with Christadelphian views, would be to express their deep regret, pay him a lump sum, and get rid of him with all possible dispatch.

Wednesday.—Get ready discourse on "What think ye of Christ?" Address four imaginary groups of hearers, and put the question to each separately—Men of letters, philanthropists, moralists, candidates for immortality. To each class Christ ought to be infinitely interesting. That man has been badly educated who has no definite ideas (and those of the most elevated order) respecting this most wonderful name in all history. He performs the most beneficent works and "will have no man know it." "The grand morality is love of him." And is he not the only hope of immortality to the members of a doomed race? How few are willing to honour him to this extent! Men vainly think to exalt him by regarding him as the second person in a Trinity

of eternal Gods, while they deny Him the fruits of His own obedience. They speak about His *death* and yet are horrified at the suggestion that He was not immortal before He died, much less had existed from eternity. It is amusing to witness the perplexity of one who contends for the popular representation of the subject when it is pointed out to him that after all, on his own shewing, it was not *Christ* that died, but merely the physical form in which the person called Christ dwelt for over thirty-three years, and from which he himself was separable at any moment. An attempt might perhaps be made to get out of the difficulty by saying that Christ's death (like that of mankind in general) was simply the separation of his soul from his body. And then would come the embarrassing enquiry: Was this separation of man into two parts, what Paul meant when he spoke about "The wages of sin?" (Rom. vi. 23), and which, in 1 Cor. xv. 21, he declares "came by man?" It would next be proper to ask, are the souls of the righteous ever separated from their bodies? If so, how comes it to pass that Christ is to be viewed as their substitute in the occurrence so defined?

I fear the congregation will prefer to rank as educated, benevolent, moral people, rather than as candidates for immortality through one who has already won it for himself. As a matter of fact they are not even this, and I must be careful to shew them that a man's candidature does not begin until he has put on Christ in the way ordained for investiture with his saving name. Many of our friends are running, with great patience and perseverance, a race of their own, outside the divinely-prescribed limits. Would to God their devoutness and sincerity might be transferred to the legitimate sphere and directed towards the objects which the Scriptures reveal for our ambition and pursuit! For "If a man strive for masteries, yet is he not crowned, except he strive lawfully."—(2 Tim. ii. 5.)

(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 97.

“*Exhort one another daily.*”—PAUL.

THAT which is good, everyone desires to obtain quickly. The second appearing of the Lord from heaven involves the coming of every good that it is possible for the heart of man to conceive, and good that it is not possible for the heart of man to conceive. Therefore those who are “looking for him” and “love his appearing,” join naturally in the prayer of John, “Lord Jesus, come quickly!”

We have before us this morning a part of the letters of our beloved brother Paul, which brings this matter before us in a specially interesting and instructive form. To the Thessalonians he had written concerning the dead brethren. The consolation was that the dead would lose nothing by falling asleep, but that on the contrary, they would be the first to be attended by the Lord at his coming, when together with the living, they would be glorified in his presence. “Wherefore,” says he “comfort one another with these words” And comforting words they were. But the question of the time for this glorious release naturally came up; as if the brethren had said “We rejoice in the consolation.—but oh! when will it come?” Paul’s answer is “But of the times and the seasons *ye have no need* that I write unto you.” In this, there was probably a deeper meaning than Paul himself was aware, for as with the prophets (1 Pet. i. 11), so, doubtless, with the apostles, the Spirit gave them utterance of things of which they did not apprehend the full import. There was a special sense in which the brethren had no need to be informed on the question of times and seasons. There was the sense expressed by Christ himself, when, on the same subject, he said to the apostles, “It

is not for you to know the times and the seasons which the Father hath put in his own heaven.”—(Acts i. 7.) It was not for them: it would have been of no use to them. It would have been worse than of no use; it would have burdened and perhaps discouraged them, to know, that nearly two thousand years lay between them and the glory to be revealed.

The reason, however, Paul gives for there being no need why he should write to them on the subject of times and seasons, is the state of their knowledge on certain features of the case. “Yourselves *know perfectly* that the day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.” That is, when the time should arrive for the coming of this day of the Lord, which should be characterised by the resurrection of the dead as well as judgment upon the ungodly, it would come unexpectedly; it would come as a thief comes—the very phrase used by Jesus himself concerning his coming under the sixth seal: “Behold, I come as a thief.”—(Rev. xvi. 15.) To use another expression of his (Luke xxi. 35,) “as a snare,” it would come. A creature taken in a snare is taken unexpectedly: it is unaware of the very existence of the snare a moment before. One moment it is free, thinking only of the question of food: the next, it is in the meshes of a trap, from which there is no escape. The idea of suddenness and unlooked-for-ness, is, therefore, associated with the arrival of the day of God. The same idea is conveyed by the

phrase "as a thief." The thief steals into the house without notice; nothing is more foreign to the thoughts of the inmates. If they had any idea of a visit from a thief, they would be on the watch and not suffer the house to be broken into; but any symptom of his approach is the last thing a thief allows to transpire.

Upon whom, however, is it that the Day of the Lord so comes as a thief in the night? Is it upon the brethren of Christ? By no means. They are of those of whom Jesus, in connection with the very intimation of his thief-like coming, says: "Blessed is he that *watcheth*." Paul expressly says, in the chapter under consideration (1 Thess. v. 4), "ye brethren are not in darkness, that that day should overtake you as a thief." It is to "them that look for him" that Jesus "appears the second time without sin unto salvation" — (Heb. ix. 28). Not upon the *brethren* of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their display. Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a sticking for the commandments and ordinances of God. In such a situation, we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn: in expectations which even the learned, and the wise and renowned, dismiss as the raw conceptions of half-

enlightenment, or something worse. The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of society at large—rich and poor, great and small, learned and ignorant, cultivated and ill-bred—to the most glorious facts of the gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position. It is profitable to remember that the spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them,

It may be wondered how the day of the Lord can be said to come as a thief, seeing that its approach has been so long proclaimed beforehand, and seeing there are so many signs of it recognisable in the public affairs of the world. The wonder will cease if it is remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs, that it is said to come as a thief. To those who believe and watch, we have already seen, it will not come as a thief, but rather as an expected and much desired friend. Why cannot the world see the signs? Because those signs are communicated in a form that can only be apprehended by childlike and patient and persevering study. It was said to Daniel, concerning them: "The wise shall understand, but none of the wicked shall understand"—(Dan. xii. 10). The same idea was indicated to John, in the words, "Here is *the mind that hath wisdom*: let *him that hath understanding* count the number of the beast"—(Rev. xiii. 18). Now, the world lacks the very beginning of wisdom, *i.e.*, the fear of God; and, therefore, they can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic. The world aims at its own gratification and glory; and, therefore,

the secrets of God are hid from it. "His secret is with the righteous." "The scorner seeketh wisdom," we are told, "and findeth it not, but knowledge is easy to him that understandeth"—(Prov. xiv. 6).

Another reason why the world cannot see the signs, or, rather, another aspect of the same reason, is that the signs themselves, when understood, are so gradual in their development, that it requires the patience of a loving and affectionate watch, to be able to discern them. They do not flash like a rocket before our vision: they are not like the flaming meteor, rushing across the sky, and dazzling all eyes by their brightness; they are not even like the slow-moving comet, spread out in the heavens in definite and luminous form. They rather resemble the stately and unsensational movements of the starry universe, from which the dates of eclipses are deduced. They are movements in the political heavens correspondent with the indications of the prophetic word, telling us of the approach, not of an eclipse, but of a sunrise which is to bring healing to the world. The scoffer cannot discern these movements, even though he may be acquainted with the facts of which they consist. He laughs at the expectation of the saint, and says, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They join with the scoffers of ancient days in Israel (for such there were), who said, "Let him make speed and hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it,"—(Isaiah v. 19.) The day that is coming will justify the faith and hope of the righteous, and overwhelm the despisers of the word with consternation.

Paul's words give us to understand that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people

with these words in their mouth. This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad. Yet the people say, "Oh, there have always been wars." You point to the Eastern Question and its terrible complications; and they say, "Oh, it will all be settled by and bye. This Eastern Question: this Roman Question: all these questions will be arranged in due course of politics—without war perhaps—after war, certainly. They are mere matters of difference between nations, such as there have always been, which will be settled somehow, as time rolls on, without interfering greatly with the general stability of human affairs. Peace and safety are the rule: war the exception: and war only affects a few after all." To have the Word of God smothered under bushels of easy-going unbelieving talk of this sort is trying in more ways than one; but it will be less trying if we remember that it is revealed that "peace and safety" is to be the pleasant speech which men will ring in each other's ears up to the very crisis of that appointed "sudden destruction" which will change the face of the world.

This "sudden destruction" comprehends a great deal. It comprises all the details of the terrible convulsion by which the present system of things is to be overthrown in judgment, and a new heaven and new earth established wherein dwelleth righteousness. These details will be terrible beyond all human experience. The languid interest with which people regard the sure word of prophecy will undergo a wonderful change when they come to pass. There will be a fearful anxiety to understand when the judgments of God begin to reverberate throughout the world. The cry of "peace and safety" will cease

when destruction walks at noon-day, and myriads perish by the wrath of David's Son, which, kindled but a little, will be terrible to those who, with the Bible in their hands, know not God, and obey not the gospel of our Lord Jesus Christ. We must remember that it is not war merely that will press home upon the world the fact that "the hour of His judgment is come." War is an element, but it is the war of the great day of God Almighty, who brings into play means and agencies of destruction unknown to what we may call merely providential wars—wars in which God makes use of one nation against another nation, in a perfectly natural way. The power put forth in the deliverance of Israel from Egypt illustrates the nature of the judgments by which, in addition to war, the inhabitants of the earth will be taught righteousness. Egypt, destroyed by a succession of supernatural visitations, may be taken to represent the world in the crisis when it is to be "dashed to pieces like a potter's vessel." We are justified in entertaining this view from the fact testified, that when the Lord goes forth to fight against those nations, He is to fight against them "as when He fought in the day of battle."—(Zech. xiv. 3.) This historic allusion is identified with the Egyptian deliverance in the words of Micah: "According to the days of thy coming out of the land of Egypt will I slay unto him (Israel) marvellous things; and the nations shall see and be confounded at all their might." When we refer to the account of Israel's deliverance from Egypt, what do we find? We find that not only did Israel fight as an instrumental means in the case, but that God wrought visibly and powerfully with them, "The Lord cast down great stones from heaven upon them (the Amorites) unto Azekah, and they died. *There were more which died with hailstones than they whom the children of Israel slew with the sword.*"—(Josh. x. 11.) Can we forget,

also, the dividing of the Red Sea to let Israel through, in which same divided sea, returning to her strength, the Egyptians found their grave? Can we forget, the earth opening her mouth and engulfing the rebellious company of Korah? the flashing forth of fire in the consumption of their sympathisers in the congregation? or the attack on the camp by fiery serpents—the messengers of Jehovah's anger? Can we forget the dividing of the Jordan, or the downfall of the walls of Jericho before the innocent blast of rams' horns? No marvel that the nations of Canaan fainted in their hearts at the report of the onward march of this terribly formidable foe. These wonderful works are to be repeated in the earth on a larger scale. Israel is Jehovah's battleaxe and weapons of war with which He will break in pieces the nations and destroy kingdoms in the day of His anger.—(Jer. 1. 26.) Their leader is Emmanuel—the child born, the son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father—because of which, the war waged by Israel against the nations, will be distinguished from all ordinary wars. So it is written: "Every battle of the warrior is with confused noise and garments rolled in blood, *but this shall be with burning and fuel of fire*; for unto us a child is born," &c.—(Isaiah ix. 5.) The angels, inferior to Jesus, were able to overwhelm Sodom and Gomorrah with fire and brimstone out of heaven. He is to be "revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come," &c.—(2 Thess. i. 9.) The very first blow is marked by the employment of supernatural atmospheric means of destruction: "I will plead against him with pestilence and blood, and I will rain upon him and

upon his bands and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone."—(Eze. xxxviii. 22.) See also Zechariah xiv. 12. "Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongues shall consume away in their mouth." These statements refer to the first great act of judgment by which the land of Israel will be cleared of the enemy. We learn, however, that the same destructive manifestation of power is to be extended afterwards to the earth generally, for the purpose of making the fear of God universal. "I will send a fire on Magog and on them that dwell carelessly in the isles and they shall know that I am the Lord."—(Ezekiel xxxix. 6.) "He will plead with all flesh: He will give them that are wicked to the sword, the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground."—(Jeremiah xxv. 30-33.) "When thy judgments are in the earth, then the inhabitants of the world will learn righteousness."

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition,

will not delay for a single hour, the advent of this terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider. In relation to the world it will come suddenly. To the sons of God, it will come as a welcome and long-looked for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but stealthily-approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose. Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.

EDITOR.

ANCIENT DEMONOLOGY.

"IF I by Beelzebub cast out demons, by whom do your children cast them out?" These words form the reply with which Jesus confuted the Pharisees when they charged him with performing his miracles by the aid of the "Prince of Demons." They have been supposed by some to prove the existence of the malignant being who occupies such a prominent position in the hell-fire theology of the churches, and who is said to reign supreme in that doleful land,

"Where everlasting pain abides
And never-ending fires."

And which is filled with

"Sullen moans and hollow groans
And shrieks of tortured ghosts."

But we have no hesitation in affirming that they have not the slightest reference to the Prince of Evil, because in the days of Jesus he was altogether unknown to fame. The fables concerning him which are so widespread now owe their creation to the

fancies of a later age. The most horrid of the ancient divinities were very harmless and respectable characters when compared with the arch-fiend to whose tender mercies the ghosts of the wicked are now assigned by the dreamers of these latter days. The men to whom the reply of Jesus was addressed undoubtedly regarded "Beelzebub" as an actual existence, for we have the express testimony of the gospels and Josephus that they believed in demons; and their words, "He casteth out demons, by Beelzebub, the Prince of Demons," imply, moreover, that they regarded "Beelzebub" as the chief of the shadowy hosts. Although he was as purely imaginary as the devil of our contemporaries, "Beelzebub" was, as his name signifies, "The God of Flies." In sculptures and paintings, he was represented accompanied by a beetle, an insect to which it is well known the Egyptians and the nations of Canaan paid divine honours. The writer of the apocryphal book of wisdom states that God scourged the Canaanites with flies and wasps, to destroy them little by little from off the land. " . . . Thou didst send wasps forerunners of thine hosts to destroy them little by little. . . . Thou hast tormented them with their own abominations. For they went astray very far in the ways of error and held them for gods which even among the beasts of their enemies were despised."—(Wisdom of Solomon xii. 8, 24.)

It has been the general idea that the appellation of "the God of Flies" was given from a desire to dishonour and ridicule the divinity: for this idea, however, there appears to be no foundation in fact. In eastern lands, very great annoyance is caused by flies and winged insects of various kinds, and the power to deliver from these pests was very justly regarded as the prerogative of omnipotence. Of this we have an example in the case of the Egyptians. When Jehovah plagued them with flies, their magicians were powerless, either to remove them or afford any protection against them. Hence Pharaoh was obliged to confess that Israel's God alone had the power to grant deliverance, and he said to Moses, "Entreat for me," and Moses went out from Pharaoh and entreated the Lord, and the Lord did according to the word of Moses, and he removed the swarms of flies—there remained not one." The name Beelzebub, or Baalzebub, was therefore undoubtedly intended to describe accurately the prero-

gative which he was supposed to possess. This divinity had a temple at Ekron.—(2 Kgs. i. 2.) It is very remarkable that this town and its immediate neighbourhood is still pestered with a kind of fly whose stinging occasions "a most violent burning tumour" at some periods of the year. It is extremely probable that Baal, Baalzebub, and Moloch were but different titles applied to the same god. Baal was the most ancient and chief of the "idols of Canaan," and, therefore, "prince of demons." The Israelites were repeatedly seduced from their allegiance to Jehovah, and imitated the idolatry of the inhabitants of the land by worshipping him (Jud. ii. 11-13; iii. 7; viii. 33; x. 6; 1 Kgs. xvi. 31; xviii. 18; xxii. 53; 2 Chron. xxxiii. 3) with most abominable and inhuman rites. His temples were generally built upon eminences, *i. e.*, "high places," and in them fires were kept burning continually. Through these fires parents compelled their children to pass (2 Kgs. xvi. 3; xxi. 6. 2 Chr. xxxiii 3-6; Ezek. xxiii. 3-7), and offered them as burnt offerings.—(Psalm cvi. 37; Isa. lvii. 5; Ezek. xvi. 20; Jer. xix. 5.) In the reign of Ahab the whole house of Israel, with the exception of a very small remnant, had gone a-whoring after him. Jezebel, "that cursed woman," who was the cause of the nation's apostasy (1 Kgs. xvi. 31-33), maintained daily at her table four hundred and fifty of his prophets.—(1 Kgs. xviii. 19.) Between them and Elijah, there occurred that celebrated contest which resulted in their destruction and the return of the nation to the worship of the true God. The historian, in recording the proceedings on that memorable occasion, says, "they (Baal's Prophets) took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even till noon, saying, O! Baal, hear us! But there was no voice, nor any that answered, and they leaped upon the altar which was made, and they cried aloud and cut themselves after their manner with knives till the blood gushed out upon them."—(1 Kgs. xviii. 26-28.) By thus cutting themselves they showed their affection for Baal. A similar method of manifesting affection and excessive grief is still practised in the East. The following passages refer to this custom—Jer. xvi. 5; xli. 5; xlvi. 5; xlvi. 37. The Jews were forbidden to imitate this practice. "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you; I am the Lord."—(Lev.

xix 28.) "There shall be none defiled for the dead among His people . . . Nor make any cuttings in the flesh."—(Lev. xxi. 1-5.) "Ye are the children of the Lord your God; ye shall not cut yourselves."—(Deut. xiv. 1). The cuttings which Baal's prophets inflicted upon themselves would, of course, make their identification easy when the time of retribution came, and their slaughter was the punishment enacted by the law of Moses for those who lured the Israelites to the worship of strange gods.—(Deut. xxiii. 6-11.) It has been already remarked that it is most probable that Moloch was but another name for Baal.—(Com. 1 Kgs. xxi. 1-7; 2 Chron. xxxiii. 1-9.) Whether this be so or not, it is certain that the same disgusting and unnatural rites were observed in the worship of both gods. The following texts imply that the children of Israel were addicted to the worship of Moloch before their exodus from Egypt.—(Amos v. 26; Acts vii. 43.) They were forbidden to dedicate their children to him. (Lev. xviii. 21; xx. 21.) Solomon was led astray by his wives and built him a temple on the Mount of Olives.—(1 Kgs. xi. 7.) Manasseh followed the same abomination, and sacrificed his children.—(2 Chr. xxxiii. 6.) Calmet says that the idol representing Moloch "was of brass, sitting upon a throne, and adorned with a royal crown, and having the head of a calf. His arms were extended as if to embrace anyone. When they offered children to him, they heated the statue from within by a great fire, and when it was burning hot they put the miserable victim within its arms, where it was soon consumed by the violence of the heat, and in order that the cries might not be heard, they made a great noise with drums and other instruments about the idol." These cruel sacrifices were offered in the "valley of the son of Hinnom," where the idol was located.—(Jos. xv. 8; 2 Kgs. xxiii. 10; 2 Chron. xxxiii. 6.) This same valley is named in Scripture under the title of Tophet, which is with good reason supposed to have been derived from the practice already named, Toph in Hebrew signifying a drum. In order to put a stop to the unnatural and detestable rites which were practised there, Josiah profaned the place by filling it with human bones (2 Kgs. xxiii. 5-14), and it was afterwards used as a receptacle for the refuse and filth of the city of Jerusalem. The bodies of criminals were also cast therein. In order to prevent

disease resulting from the decomposition of this nauseous assemblage, large fires were kept burning to purify the air. The "vale of the Son of Hinnom" is alluded to in the New Testament twelve times under the Greek form *γεεννα*, *gehenna*, which, in every instance, has been rendered "hell" by King James's translators.—(Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 23; Mark ix. 43, 45; Luke xii. 5; James iii. 6.) The Jews understood perfectly the fore-cited allusion to the defiled valley; and knew that the most loathsome and dishonourable event which could happen to them was for their dead bodies to be cast into Gehenna, a prey to the worms and fires, instead of having honourable sepulture. The worms were the first symbol of utter destruction.—(Job xvii. 14; xxiv. 19, 20; Isaiah lxvi. 24; Amos iv. 9; Jonah iv. 7; Mark ix. 43.) The notion that Gehenna is the type of "the future abode of the impenitent" does not require serious refutation: this idea, like many more, only requires one thing to establish it, and that is *the proof*. Tophet has been selected by Deity as the place where he intends, in the near future, to bring down the high looks and humble the pride of men by inflicting upon Gog and his hosts the terrible punishment which He has foretold through Israel's prophets:—

"Surely in that day there shall be a great shaking in the land of Israel," and "I will magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—(Ezek. xxxviii. 19-23.) For "Jehovah shall cause His glorious voice to be heard, and the lighting down of His arm to be seen, with wrath indignant and a flame of consuming fire; with a violent storm and rushing showers and hailstones. By the voice of Jehovah the Assyrian shall be beaten down. He that was ready to smite with his staff for Tophet, is ordained of old; even the same for the king is prepared; he hath made it deep; he hath made it large; a fiery pyre and abundance of fuel; and the breath of Jehovah, like a stream of sulphur shall kindle it."—(Isaiah xxx. 30, 31, 33. *Louth.*) Therefore, "Go into the rock and hide thyself in the dust; from the fear of Jehovah, and the glory of His Majesty when He ariseth to strike the earth with terror; the lofty eyes of men shall be down; and Jehovah alone shall be exalted in that day; for the day of Jehovah, God of Hosts, is against everything great and lofty, and against everything that is

exalted; and it shall be humbled, and the idols shall totally disappear; in that day shall a man cast away his idols of silver, and his idols of gold which they have made to worship, to the moles and to the bats; to go into caves of the rocks, and into cliffs of the craggy rocks, from the fear of Jehovah, and from the glory of His Majesty, when He riseth to strike the earth with terror."—(Is. ii. 10, 11, 12, 18, 20, 21, *Louth.*) See also Ezek. xxxviii. 22; xxxix. 11-15; Zec. xiv. 12-15. These scathing judgments will usher in that gladsome time when—

"The righteous will of the Lord Most High
Shall on earth as in heaven be done."

The worship of Baal was practised in the British Isles under the form of Druidism. The temples at Stonehenge and elsewhere are relics of the prevalence of the abomination. The superstition still lingers in a modified form in some parts of Great Britain yet, as the following extracts prove:—

"A town in Perthshire, on the border of the Highlands, is called Tillie Beltane, or Tullie Beltane, *i.e.*, the eminence or rising ground of the worship of Baal. In the neighbourhood is a Druidical Temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On 'Beltane' morning superstitious people go to this well and drink of it; then they make a procession round it, as we are informed, nine times."—(Statistical Accounts of Scotland, vol. iii. p. 105.) "In Ireland 'Beltein' is celebrated on the 21st of

June at the time of the Solstice. Then they make fires on the top of the hills, and every member of the family is made to pass through the fire, as they reckon this ceremony necessary to insure good fortune through the succeeding year."—(Dr. Macpherson's Crit. Diss. xvii. p. 286.) "On the 1st of May, which is called Beltan, or Beltein Day, all the boys in a township or hamlet meet on the moors. They cut a table in the green sod of a round figure, by casting a trench in the ground of such circumference as to hold the whole company. They kindle a fire, and dress a repast of milk and eggs, in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide a cake into so many portions as similar as possible to one another in size and shape as there are persons in the company. They daub one of these portions all over with charcoal until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to Baal. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now pass from the act of sacrificing and only require the devoted person to leap three times through the flames, with which the ceremonies of the festival are closed."—(Stat. Accs. of Scotland, vol. xi. p. 621.)

J. S. DIXON.

Manchester.

"UNITY IS STRENGTH," OR THE DUTY OF ASSEMBLING OURSELVES TOGETHER.

NEHEMIAH tells us that at the rebuilding of the wall of Jerusalem the builders were separated one from another on the wall, and as they were in constant danger of an assault from the enemy, and would not perhaps be able to contend against them single-handed, they were to gather together to the point from whence the sound of the trumpet might proceed. And as to this trumpet-sound that brought them together, it would not matter whether

it came from a silver bugle or a ram's horn. It would probably be either a ram or bullock's horn, as, throughout the record, the simplest things, and those least to be desired are mostly chosen by God for His purpose, as in their weakness His strength is made perfect. Samson's weapon was only a jawbone of an ass, and David's, a sling and stone.

Now, "these things were written for our learning, that we through

patience and comfort of the Scriptures might have hope." We are building upon the wall of Salvation, and are scattered abroad at some distance from each other, engaged in the work; and although each one is provided with his sword, and some are skilful in the use of it, yet there are some who require instruction in the use of it to give them courage, and enable them to face even a single enemy. At intervals, the blast of the Gospel trumpet is heard; sometimes the notes are rung out from a silver bugle in its sweetest and clearest tones, and sometimes from a ram's horn in not so melodious a cadence; but no matter; it is the Gospel warning to face the foe, and every brother and sister who are blessed by God with health and strength, and who are heartily engaged in the building process, should gather to the spot from whence the blast proceeds, and where the Gospel banner is unfurled.

There was a very bad habit that some of the brethren and sisters appear to have had in Paul's time, and I am sorry to say it is not peculiar to his days, viz., that of neglecting to assemble themselves together. Paul exhorted them to assemble together, and I can only repeat his words and urge upon our brethren and sisters the importance of this. It is one of the commands of the Holy Spirit through Paul, and the neglecting of it is one step towards growing weary in well doing. We are commanded by Paul to meet together, and strengthen one another, and build each other up in the faith, exhorting one another daily, and where should the Brother of Christ be found but with Christ? When brethren pray for His return, do they indeed wish for it when they neglect to meet Him at the opportunities they have of doing so? for has he not said, Where two or three are gathered together in My name there am I in the midst? Brethren, where is our faith? If Christ were there in person, every brother and sister would be at their posts, but is it because He is not in the midst personally manifested to our eyes that He

is not in our assemblies? No; He is as surely in our presence as though we actually saw Him, and taking account of the actions and hearts of those present, and placing a mark against the absentees who have conferred with flesh and blood, and who, having put their hand to the plough, are regretfully looking back upon the world. Such are not fit for the Kingdom of God. If any man love the world the love of the Father is not in him. Jesus will spue the lukewarm out of his mouth.

We have even the word of Jehovah Himself, that they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. From this it is manifest that they that fear not the Lord do the contrary. Let us not imagine, like the Laodicean brethren, that we are rich in the promises of God and have need of nothing, when we are poor, and miserable, and blind, and naked, through the deceitfulness of sin. We require to feed daily upon the sincere milk of the word. By the word our spiritual life will be sustained; thus we may strengthen the things that are ready to die, and be made wise unto salvation through being rich in faith, which has been like gold most precious, tried and purified in the fire of affliction; and thus shall we have garments unspotted from the world that the shame of our nakedness do not appear when Jesus comes upon the world as a thief. To do this we require to keep in memory the things that have been preached unto us, for there is a possibility of letting them slip, and we are more liable to do so if we continue to separate ourselves from our brethren. Unity is strength, and a threefold cord is not quickly broken. Moreover, Jesus tells us, except we abide in the vine, we cannot bring forth fruit, which amounts to this: that if we neglect to meet with Him at the appointed times, to gather strength from Him as the Vine, He being more immediately present where

two or three are gathered together in His name, we are in very great danger of becoming unprofitable branches, fit only for the fire or the dunghill. He also says we are the salt of the earth that seasons everything, and if the salt lose its savour, wherewith can it be salted? It is worthless, and is cast out to be trodden under foot of men.

But, brethren, we have not so learned Christ. Having laid hold of the first principles of his doctrine, let us go on unto perfection, helping to build upon the foundation that has been already laid by the prophets and apostles, Jesus himself being the chief corner-stone, in whom all the whole building, fitly framed together, groweth unto an holy temple in the Lord; in whom we also are builded together for an habitation of God through the Spirit; for know not, brethren, that we are the temple of the living God if we do whatsoever He commands us? Some among us may feel they are so strong in the faith that they need not the appointed meetings to keep alive their spiritual strength. Well, let such remember that there are some among us who are weak and need continued

support, and those who are strong are commanded to support the weak and feeble. Therefore, our strong brethren should attend all the meetings to strengthen those who may be weak, and give them that spiritual food of which they have such a good supply.

“Hearken, my beloved brethren,” Jesus says, “Blessed is that servant whom his Lord, when he cometh, shall find giving his household their portion of meat in due season; verily he will make him ruler over all that he hath. Now, we know that in such an hour as we think not the Son of Man cometh. Therefore, we must be always abounding in the work of the Lord, that when He comes upon the world as a thief in the night, we may be found at our post of duty watching, and may be counted worthy to stand before the Son of Man, and may hear Him say, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord.”

T. ROYCE.

Peterboro'.

THE PROPOSED PETITION FOR EXEMPTION FROM MILITARY CONSCRIPTION.

AUCHINCLECH, *April 11th*, 1878.

DEAR BROTHER ROBERTS.—Until receiving the *Christadelphian* for the present month, I had no intention of troubling you with any remarks relative to the course entered upon with regard to the petition to Parliament for the exemption of our community from conscription. Not having anticipated obstruction, I had considered it unnecessary to say a word upon the subject; but as it has turned out otherwise, you will perhaps bear with me in offering a few remarks now absent the reasons which have caused postponement if not abandonment. In doing so, I am extremely sorry in having to differ from the conclusions arrived at by brethren of undoubted capacity, general intelligence, and soundness in the faith;

but I am in duty bound to say that I fail entirely to discern sufficient force in any reason given why any other course should be pursued than the one originally proposed. That conscription is more than probable is evident in various ways, and more especially in relation to the mission of this country, as explained in *Prophecy and the Eastern Question*, a copy of which was wisely presented to each member of both houses of Parliament. As to the petition being premature, I had formed the opinion that it was rather late than otherwise; keeping in view the fact that when men's minds get excited by warlike intentions, they are not in a position to reason any matter (especially one of this kind) calmly and dispassionately. Besides the less thoughtful among the legislators who may

not have carefully read the pamphlet referred to, might hastily come to the conclusion that we had been suddenly seized with a fear panic.

I scarcely require to say that the duty-doing of to-day enters largely into the things of to-morrow. Hence the exhortation "Whatsoever thy hand findeth to do, do it with thy might," &c. Much evil has been and will yet be inflicted, which might have been averted by attention to this rule. "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." This principle is the same throughout and applicable to the case in hand. Real freedom of thought from annoying cares as to results, can only spring from a sense of duty done, and by committing ourselves to him who careth for us. That portion of Jesus's teaching quoted in support of postponement in this case, is only applicable when we have made use of all the means within our reach to avert the evil which he refers to. And as to the proposed co-operation with the Quakers, Plymouth Brethren and such ilk, I would say—but say it with due deference, that whatever we do, "let us not do evil that good may come." To be found in such company with the view of furthering this, or any other object, would be, to say the least, degrading; and to be asked individually or ecclesiastically, to implore the divine blessing for the furtherance of the endeavours of such a combination would be an inconsistency not to be passed over lightly. Besides, their company would rather be a hindrance than otherwise, as the smaller

the community, so applying, the greater the likelihood of their petition being considered; and this smallness is very judiciously mentioned in the petition. What I had considered a strong point in the petition is the reference made to the case of the brethren in America. The principle is certainly the same in both cases, although the circumstances are different. Allow me to say that the brethren here whom I have spoken to upon the subject are well pleased with the petition, and it was fully expected that it would have been forwarded to its destination without delay, and we have still the hope that it will be so as early as possible. Should it render no further service, it will furnish "the high ones" with a forcible expression of an important phase of our attitude in the sight of God as followers of Jesus Christ; and if it does us no more good than this in the meantime, its presentation can do us no real harm. It really contains a manifest and happy combination of the wisdom of the serpent with the harmlessness of the dove. Had it been urged as a reason for abandonment that it would not be required on account of our probable removal from the scene before it was resorted to, I would have inclined to coincide with this view; but from a meeting of military authorities recently held in London, I observe that a proposed mode of enrolment for the militia may possibly even come to affect our community very materially in this direction. Without trespassing further upon your time, I remain yours affectionately, in the blessed hope, THOS. HAINING.

THE THEORY THAT THE BRITISH ARE THE LOST TEN TRIBES.

THIS theory is worth very little attention on its own merits. It is, however, receiving a large amount of attention and favour in various parts of the country; and it has been thought that the ventilation of an unscriptural view of God's purpose with Israel might supply an occasion for calling attention to the truth of the subject more effectually than when the claims of that truth are presented on their inherent merits. The British are more likely to listen

when the question is whether the British are the Lost Tribes of Israel than when the question simply is what God's purpose may be with the whole house of Israel; in listening to the discussion from the British point of view, the hope of Israel may catch their ears. With this idea, the brethren in sundry parts have asked the Editor to oppose Mr. Hine, both in lecture and debate. The former he has done in several instances; the latter, Mr. Hine makes impossible

by refusing to submit to the ordeal. There is some idea of giving the anti-Hine argument in pamphlet form. Other engagements interfere somewhat with the carrying out of this idea on the part of the Editor. Nevertheless, he is not hopeless that the next three months (if the Lord tarry) may see it realised. Meanwhile, the re-publication of a little of what has appeared in the public papers, may not be unacceptable. We give these re-productions somewhat revised, inasmuch, as in most cases, the lectures were very bunglingly reported. There was first the lecture at Leamington, given a week after Mr. Hine's visit to that place, and in consequence of Mr. Hine's refusal to hold a debate on the subject. There was a fair report in the *Warwickshire Observer*. We give the principal portions, with a little revision.

THE LOST TRIBES OF ISRAEL.

Mr. Robert Roberts, of Birmingham, where he is connected with a religious body known as the Christadelphians, on Monday night last delivered a lecture in the Public Hall, Windsor Street, in answer to addresses given last week by Mr. Edward Hine, in support of his theory, that the English people are the Ten Tribes of dispersed Israel. The deputy-mayor, Mr. T. Muddeman, J.P., occupied the chair, but confined himself simply to formally introducing the lecturer. As to the subject, he said that personally he had nothing whatever to say, but he asked for Mr. Roberts a patient hearing, on the ground that he had in a single night to reply to the two addresses of Mr. Hine. There was a tolerably numerous audience.

Mr. Roberts commenced by saying that it would be his object to show that every one of Mr. Hine's arguments recoiled upon the position he took with respect to the Ten Lost Tribes of Israel; and he should demonstrate that, whatever individual members of the Ten Tribes there might be sojourning in the British Islands, the British nation as a body did not consist of the dispersed Ten Tribes of ancient Israel. Except so far as, through being in Christ, who was the

son of David, as well as the son of God, believers in Jesus were spiritual Israelites, the people of England had no connection at all with the house of Israel. The lecturer then proceeded to give a synopsis of the origin and history of Israel in their twelve tribes, going back to the call of Abraham, and tracing God's subsequent dealings with him and his descendants, as detailed in the Old Testament. He laid stress upon the fact that, in the fourteenth generation, God made a covenant with David, of the tribe of Judah, that his seed should endure for ever, and *his throne* as the sun. David, he said, referred to this covenant in his dying words, and Peter, in Acts ii. 29th verse, in addressing a company of Jews, applied David's words on this subject to Christ. Coming to the reign of Solomon, he pointed out that, for his worshipping the abominations of the Ammonites, God told him that he would rend part of his kingdom from him. This was fulfilled by the revolt of the Ten Tribes, under Jeroboam, who retired to Samaria, and there founded the kingdom of Israel, so called merely to distinguish it from that of the Two Tribes who remained faithful to the house of David. Turning to Ezekiel's prophecy of the future time when Israel should be no more two nations, or be divided into two kingdoms (chap. xxxvii. 21), he emphasized strongly on the fact that both the Ten Tribes and the Two Tribes were spoken of as Israel. Thus: "I will take *the children of Israel* from among the heathen whither they be gone, and will gather them on every side and bring them into their own land; and they (Israel) shall be no more *two nations*," shewing that each of the two nationalities—the Ten Tribes and the Two—were scripturally recognised as Israel. He contended that Mr. Hine was at variance with Scripture when he stated that the distinction between the two was as great as between France and Russia, and as marked as between fire and water. He next quoted the scriptural account of the deportation of the Ten Tribes into Media, east of the land of Israel, and cited the succeeding verses of Scripture, as to the dispersion of the Ten Tribes having been a punishment for their idolatrous practices and their evil deeds, after the manner of the heathen. It was written there, "And the Lord rejected all the seed of Israel, except Judah, and afflicted them, and delivered them into the hands of spoilers,

until he had cast them out of his sight." He urged, therefore, in opposition to Mr. Hine's view, that the removal of the Ten Tribes into captivity was not into a sphere of blessing but of rejection, a casting away into the furnace of affliction, because of their incorrigible apostacy from God's word. The distinction between Judah and Israel, he remarked, after the division into two kingdoms, was merely a political distinction to mark a necessary distinction between two divisions of the same people. But this did not make the descendants of Judah and Benjamin other than Israelites, any more than speaking of a man as a Yorkshireman would mean that he was not also an Englishman. Replying to the question, "Where are the dispersed Ten Tribes of Israel," he said that it appeared to him that there was sufficient evidence, ethnological, philological and historical to give a satisfactory answer to the enquiry, without adopting the theory of Mr. Hine. There were vast bodies of Jews in sundry places, whose existence there could not be accounted for by the dispersion of the Jews after the Roman capture of Jerusalem. In Afghanistan, for instance, there were large bodies of people, with the characteristic Jewish physiognomy, with Jewish rites and practices, and possessing the law of Moses. Along the northern shores of the Black Sea, and from there up to the Baltic Sea, on the frontier districts of Russia, Austria and Germany, there was the thickest belt of Jewish population to be found in the whole world. There were no less than three millions of Jews in the southern parts of Russia; about a million more in Austria and Hungary, and something like half a million more in the states of Germany. They occupied the position indicated by Josephus and Esdras as probable, when political changes rendered necessary their departure out of Media, where they had been carried into captivity. Having here incidentally concurred with Mr. Hine that unfulfilled prophecy was frequently wholly distorted by the spiritualised interpretation of it, instead of taking its plain and literal meaning, Mr. Roberts casually observed that there was strong evidence, at which he could not then even glance, that we are on the eve of the second advent of Christ, to settle the Eastern question in a way that will startle mere politicians—to re-establish the kingdom of Israel in the land now

desolated by the Turks, and in preparation for which the Turkish power is now being removed. Reverting to Mr. Hine's alleged distinction between Jews and Israelites, he quoted Paul's description of himself as an Israelite of the tribe of Benjamin (Rom. xi. i.), and then as a Jew (Acts xxii. 3), shewing that Israelite and Jew were, according to Paul, interchangeable terms. He then dwelt on the fact that Christ himself, according to his genealogy, was of the tribe of Judah, which, according to what Mr. Hine said, was to be pursued with curses. In opposition to Mr. Hine's declaration on this point, that the Jews were to be pursued with a curse and Israel with a blessing, he quoted from Hosea respecting Ephraim, (the brief title of the Ten Tribes,) where God declared that he would drive Ephraim out from before him, and love them no more, because they would not hearken unto him, but that they should be wanderers among the nations.—(Hos. ix. 13, 17.) He also quoted other passages, declaring blessings for Judah, which continued as a nation long after Israel had ceased to exist as a kingdom. Turning to the quotation, from Genesis xxii., used by Mr. Hine—"in thee shall all the nations of the earth be blessed, and thy seed possess the gates of his enemies," he laid stress upon the fact that this applied to the whole of the descendants of Abraham, and not as Mr. Hine applied it, merely to ten of the tribes of Israel. He then spoke of the institution of circumcision, and the strict observance enjoined respecting it, and remarked on the improbability of all trace of this rite having been lost, if the English people were the representatives of the Ten Tribes, and then argued that, according to the terms of the covenant of circumcision, the failure to observe this institution rendered them no longer Israelites, even if they might be the blood descendants of Abraham. This, of itself, he contended, was sufficient to dispose of Mr. Hine's notion of the English being Israel. He next dealt with Mr. Hine's argument, based on the fact of the English nation being wealthy and lending to other peoples but borrowing of none, and quoted from the very chapter from which Mr. Hine made the isolated extract on which he relied, other passages from which it might with quite as much consistency be argued that the British nation could not be the dispersed Ten Tribes because it did

not borrow of other nations. Mr. Hine had omitted to observe, or had deliberately ignored the fact that the blessing of being the lender was conditional on obedience. Israel had been disobedient—their absence from the Holy Land, being itself evidence of the fact; and if England lent to many nations and did not borrow, that was proof she was not Israel, for that was what Israel was not to do, if disobedient.—(Deut. xxviii. 44.) Passing on to review Mr. Hine's statement about England possessing certain gates, such as Gibraltar, Malta, the Suez Canal, Pera, and other military or naval positions, he said Mr. Hine gave his own interpretation of the term "gates," as meaning openings into kingdoms, or strongholds commanding them. It was, however, a scriptural expression, and must be understood in the sense in which the Scriptures used it. He contended it was a figure of speech, based upon the fact that the authorities of ancient cities met in the gate to give judgment, and to transact public business. He quoted several passages in illustration of this. The kingdoms of the earth, the lecturer said, were eventually to be Christ's, who would then possess the gate of his enemies—the dominion and authority appertaining to those who were now his enemies. His discursive remarks, he said, were but examples of the criticism to which all Mr. Hine's arguments might be subjected, if he had the requisite time, but he trusted he had said sufficient to show the flimsy nature of the arguments on which Mr. Hine's position was based. He remarked in conclusion upon the pernicious influence of Mr. Hine's theory respecting the English people being the Ten Lost Tribes. It was a theory, he contended, calculated to inflate the people of England as a nation with a false conception of their own importance, which the facts did not at all warrant; and it was likely, too, to lead persons to think very lightly of divine blessings, because, if the condition England is in were supposed to be the blessing promised to Israel, it was not at all a state to be desired, or to warrant the highly-wrought delineations of coming glory in which the predictions of the prophet abounded. It also came as a dark, opaque body, between the eye and the real glory which lies beyond, and which will not be revealed until the bearer of that glory comes in accordance with the promises of his reappearance given in the New

Testament. It was not only a theory that falsely flattered England as a nation, but was calculated to induce us to lean upon man, instead of upon God, by asking us to recognise in the feats of British prowess the deeds of the divine hand; and to rest on the achievements of the British nation as the deliverance promised to be wrought by His own hand, and to be accomplished by the demolition of all human power. In the second Psalm, it was written of Christ, "I will give thee the heathen as thine inheritance and thou shalt dash them in pieces like a potter's vessel." This might seem a strange thing for Christ to do to his inheritance. Not so, however, in view of the fact that his inheritance at the present time was in the possession of his enemies. When Christ comes again, as they were informed in Revelations, his enemies would gather themselves together, and endeavour to prevent the carrying out of his purpose. That purpose, however, would prevail, for Christ was to reign as "King of kings, and Lord of lords," over the whole earth, in the day when the house of Israel—both the Ten Tribes and the other Two Tribes, shall be gathered from the dispersion of many centuries and be reinstated in the original land of their fathers, which was promised to them ages ago. Then that promised blessedness would also be realised, when all mankind will be united as one community under one sceptre, under one system of law, under a glorious political system which will give life, liberty, peace, joy, and love to all nations of mankind, when Christ shall reign from sea to sea, and from the river even to the ends of the earth.

The Chairman tendered the thanks of the meeting to Mr. Roberts for his address, and at the same time complimented the audience on the patience with which they had listened to his remarks, on a subject which was rather a dry one, although at the same time very interesting. Those who had heard both Mr. Hine and Mr. Roberts would now be able to form a better opinion on the subject than they were in a position to do when they had only heard the former gentleman. He could not, however, help feeling personally, that he would rather have seen Mr. Hine on one side of the platform and Mr. Roberts on the other, and have heard them discuss the question in the presence of each other.—

Mr. Roberts, in acknowledging the vote of thanks, said that it was not his fault that Mr. Hine was not present, as had been suggested by the Deputy-Mayor, to discuss the question. He had, in response to the invitation of the friends who had brought them there that evening, consented to be pitted against Mr. Hine in public discussion, but Mr. Hine declined, and privately stated that he did not feel himself fitted for public discussion. He thought it would be better if Mr. Hine publicly stated that fact, because he led it to be supposed that he courted discussion and investigation, but when offered he declined it. He concluded by expressing his conviction that Mr. Hine's exceedingly ingenious and flattering theory was simply a piece of beautiful gossamer, having no solid basis in fact.

A vote of thanks to Mr. Muddeman for presiding, terminated the proceedings.

The proceeds of the lecture, amounting to £4 1s. 6d., were handed over to the Warneford Hospital.

MR. HINE AT STOCKPORT.

The following is from the *Stockport Advertiser*:—"The alleged identification of the people inhabiting the British Isles with the 10 Lost Tribes of Israel, formed the subject of a two hours' lecture, delivered on Tuesday evening, in the Mechanics' Institution, in this town, by Mr. Edward Hine, of Liverpool. The chair was occupied by Mr. J. O. Rigby. There was a moderately numerous audience, and the facts and arguments adduced by Mr. Hine in support of his theory were listened to with great attention.

The Lecturer, at the outset, frankly avowed the extraordinary nature of his thesis, and that many persons laughed at the idea that Englishmen should be supposed by anybody to be identical with the Lost 10 Tribes of Israel; but then laughter was not argument. There had been several reformations in the world, but the general belief that the British race constituted the Lost 10 Tribes of Israel would eclipse all the reformations ever known. It had an important connection with British interests, and if we did not care for those interests we were not patriotic, and if we were not patriotic we were not godly. He pointed out the importance of the Indian

Empire to this country, and the danger that at present threatened it. If that empire were wrested from us, he said it would be the most deadly blow that could be aimed at the commerce of this country; that, bad as the present depression of trade is felt to be, it would be nothing when compared with the dreadful calamity which would overspread this kingdom if our high road to India were stopped. If we took the political aspect, he said that no man could be godly unless he loved his country, unless he was patriotic and political. The Bible itself teemed with political principles and teachings. It was a political ordinance when God separated the Jewish from the Gentile people; and it was an absurdity when anyone told them that Christian people ought not to interfere with politics. God himself had an interest in the political status of nations. By our identity with the Lost 10 Tribes of Israel, we enjoyed a glorious heritage, and as Israel was the inheritance of the Almighty, there was no danger of India, the brightest gem in the British Crown, being interfered with, and we thus became allied with Egypt and Assyria. By virtue of our identity with Israel, a sublime state of preservation is given us by God Almighty. Mr. Hine then proceeded to enumerate 47 identifications of the British nation with the Lost 10 Tribes of Israel, founded on very numerous Scripture and historical proofs. He showed how literally the heraldry of the British Arms corresponded with the following Biblical passages:—"And the remnant of Jacob shall be among the Gentiles, in the midst of many people as a lion among the beast of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver."—(Micah v. 8.) "His glory is like the firstling of his bullock, and his horns like the horns of unicorns; with them he shall push the people together to the ends of the earth."—(Deut. xxxiii. 17.) The groundwork of the lecturer's argument was as follows:—God, from the love He bore to Abraham, Isaac, and Jacob, chose their descendants to be a special people unto Himself for ever. After the 12 Tribes settled in the land of Canaan, they became from that time to Solomon's death two distinct nations or kingdoms, each under their own Sovereign—the nation of Israel, or the 10 Tribes, with whom he identified the

British race, and the nation of Judah, whose descendants are the Jews of the present day. It is now 2,600 years since the nation of Israel (the 10 Tribes) were, for their gross sins, carried captive into Media, and they have never since returned to their own land, and therefore took no part in the crucifixion of the Messiah, and are not, and never have been, under the curse which the Jews called upon themselves. This distinction must be borne clearly in mind, for while Judah, or the Jews, have been under the burden of a grievous curse, Israel, or the 10 Tribes, for the sake of God's own promise, confirmed by an oath, were, while called by 'another name,' to be in the enjoyment of blessings and prosperity, exactly as though He had not cast them off. The lecturer expatiated upon the wealth, power, and influence of England, and pointed out several other features that answered to the sacred prophecies concerning God's chosen people. In the course of his lecture Mr. Hine hit out several times somewhat severely at the Christadelphians for their opposition to the dogma which he was propounding, and he was interrupted more than once by Mr. Bellamy, who asked him why he had refused a challenge given him by Mr. Roberts to publicly discuss the questions. Mr. Hine indignantly denied that he had ever been challenged by Mr. Roberts, and charged his questioner with having told a 'deliberate lie.' Mr. Bellamy answered that on Sunday week he would refute all that Mr. Hine had said."

The following appeared in the same paper:—

MR. E. HINE AND THE CHRIST-
ADELPHIANS.

To the Editor of the *Advertiser*.—Sir,—Will you allow me through the medium of the *Advertiser* to vindicate myself from the implied charge of having either made the statement that 'Mr. Hine had been challenged to meet Mr. R. Roberts in public discussion' without authority, or having wilfully told a falsehood. One of these implications rests upon me through Mr. Hine's emphatic denial of having received such a challenge. Has Mr. Hine so soon forgotten the Huddersfield proposal, or the still more important Leamington incident? I can vouch for the fact that Mr. Hine,

in both instances, was challenged to meet Mr. Roberts in debate, and yet he dared to denounce my statement as untrue before a public audience on Tuesday evening last. Mr. Hine dare not submit his so-called 'identifications' to a practical test. They would disappear, one by one, like so many dissolving views.—I remain, yours truly,

E. BELLAMY.

9, Short-street, Heaton Norris.

The following appeared in a subsequent issue:—

ISRAEL'S IDENTITY.—MR. E. HINE
AND THE CHRISTADELPHIANS.

Sir,—Would you permit me, through the medium of your valuable paper, to reiterate the statement made by Mr. Bellamy, and publicly denounced as false by Mr. E. Hine, on Tuesday evening last, that he had been challenged to debate the question of Israel's identity, with Mr. Robert Roberts, of Birmingham. Surely Mr. Hine's memory serves him badly in this instance. What are the facts of the case? On Monday evening, March 11th, Mr. Hine lectured at Leamington on 'The identity of the British Nation with Lost Israel,' under the presidency of the Mayor, at the conclusion of which Mr. Shuttleworth invited Mr. Hine, in the presence of the audience, to publicly discuss the question with Mr. Roberts. Mr. Hine, at first, said it depended upon whether the gentleman proposed was competent, and what his surroundings were. He then excused himself, on the ground of his numerous lecturing engagements reaching some weeks ahead, amongst which he mentioned Birmingham. He was then asked if he would debate the question at all when he went to Birmingham, or at any other convenient time. Mr. Hine replied again in an evasive manner, and finally Mr. Shuttleworth, in company with a gentleman interested in the position maintained by Mr. Hine, had an interview with him in the vestry, for the purpose of inducing him to meet Mr. Roberts, but they did not succeed. Mr. Hine said he was 'not qualified' for debating, and consequently on the following Monday, Mr. Roberts delivered a lecture in reply, the Deputy-Mayor being in the chair, on account of the

Mayor being previously engaged. At the conclusion of the lecture, the Deputy-Mayor, in awarding a vote of thanks, said he would have been much better pleased to have seen Mr. Hine on one side of the platform and Mr. Roberts on the other. Mr. Roberts replied that it was not his blame that it was not so. Now, sir, in the face of the above facts, I am at a loss to understand how Mr. Hine could so deliberately deny having been challenged to meet Mr. Roberts in public debate on this question, and, in conclusion, I might add that the gauntlet may again be considered as thrown down. If Mr. Hine should be disposed to take it up, we will find a representative, and withal a competent man to negative the following proposition:—"Is the British nation identical with lost Israel."—I remain, yours most respectfully,

G. WAITE.

*Lancashire Hill, Heaton Norris,
April 17th, 1878.*

Next comes a report of the Editor's lecture at Huddersfield (April 31), which appeared in the *Huddersfield Examiner*, as follows:—

IDENTITY OF THE LOST TEN TRIBES WITH THE BRITISH NATION.

In reply to a lecture recently delivered in Huddersfield by Mr. Hine, of the Anglo-Israel Association, on this subject, Mr. Robert Roberts, of Birmingham, last night delivered a lecture in the Gymnasium Hall. There was only a small audience.

Councillor W. M. Jackson presided, and briefly introduced the lecturer.

Mr. Roberts said his task was not so agreeable as Mr. Hine's. It was pleasant for the British people to be told that they were the house of Israel, and special objects of the divine favour, but the question for reasonable people always was, not the pleasantness or unpleasantness of a question, but its truth. Mr. Hine had contended that the people of Great Britain were the descendants of the Lost 10 Tribes of Israel, but he had adduced no evidence; his arguments did not amount to evidence. His alleged identifications were no identifications when they came to be examined; they were like the proofs of identity which one might urge with regard to a missing man—namely, that he had two hands,

two legs, two eyes, a nose, &c., and that the man produced having those limbs and features, must necessarily be the missing man. Before going into Mr. Hine's alleged identifications Mr. Roberts gave several reasons for contending that it was impossible the English could be the descendants of the 10 Tribes. The first was the prediction that the 10 Tribes, in their dispersion, should remain without a king (Hosea iii. 4), whereas the English had never been without a king. Secondly, because Moses foretold (Deut. xxviii. 43) that in their dispersion they should be very low, while the strangers should be very high over them. Thirdly, because Hosea had foretold (chap. ix. 17) that they should be wanderers among the nations. Fourthly, because the English did not circumcise, and were, therefore, even on their supposition of being a race descended from Israel, alienated from all Divine connection. This argument was founded on the fact that the national connection of Israel with God was based on the covenant of circumcision, with which there was connected this declaration (Genesis xvii. 14), that if they neglected circumcision they should be cut off from the covenant. The fifth reason why the English could not be the descendants of the 10 Tribes was that the current epoch of the world's history was styled by Jesus "the times of the Gentiles" (Luke xxi. 24), and therefore was not a time for Israel's greatness. Sixthly, because the duration of Israel's down-treading, as prophetically measured in the twenty-three hundred of year days of Daniel (viii. 14) extended down to our day. Seventhly, because the English bear no facial resemblance to the Abrahamic stock. And, eighthly, because it was inconceivable that a nation should lose recollection or knowledge of its identity, and English history excluded the supposition that the British had anything to do with the Israelitish race. Lastly, on this head Mr. Roberts contended that Britain was the Tarshish of prophesy, which, in the latter days, was to be a helper and ally of Israel in the day of restoration, and, therefore, they could not be Israel in themselves. Mr. Roberts then proceeded to review Mr. Hine's various points of alleged identity. He endeavoured to show, to begin with, that the palpable distinction drawn between Jews and Israelites by Mr. Hine was fictitious and unscriptural, arguing that the term Jew was merely

the name of a political sub-division of Israel, which was afterwards, in Roman days, applied to the whole Israelitish race. He quoted several illustrations from the New Testament to prove that Jews were constantly called Israelites, and that Israelites, contrary to Mr. Hine's strong assertion, were always called Jews. He (Mr. Roberts) could not conceive of anything more absurd, or contrary to historic truth, than Mr. Hine's assertion that Judah and Israel were 'as distinct as France from Russia, as fire from water.' Mr. Hine's arguments, he contended, were extravagant, illogical, indiscriminating, and false. Illustrative of this, he referred to Mr. Hine's quotation from Deuteronomy xxviii. 12-13, as proving that Britain is the Israel of prophecy. The passage was, "Thou shalt lend unto many nations, and thou shalt not borrow, and the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath." On this Mr. Hine argued that because England was a lender, and not a borrower, therefore she was the subject of that prophecy. Mr. Hine, however, had omitted to observe that this promise was contingent upon a condition, and that condition was this (verse 1), "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, which I command thee this day," &c. Had Israel obeyed the commandments? Mr. Hine himself would not, surely, hesitate in the answer, but, lest he should, he (Mr. Roberts) would quote this declaration of the Scripture historian in giving an account of Israel's deportation from the land.—"For so it was that the children of Israel had sinned against the Lord their God. . . . And they rejected His statutes, and His covenants that He made with their fathers. . . . And they left all the commandments of the Lord their God."—(2 Kings xvii. 7, 15, 16.) Israel having failed in the condition from which the blessing was to arise, what became of the blessing? Let that same 28th chapter of Deuteronomy answer. Not only did Moses tell them what would come if they were obedient, but he also told them what would come if they were disobedient, and amongst the other results that would come was this: 'The stranger that is within thee shall get up above thee very high, and thou shalt come down

very low; he shall lend to thee and thou shalt not lend to him" (Deuteronomy xxviii. 43-44); so that if he (Mr. Roberts) were to argue upon this last statement detached from its context, as Mr. Hine argued upon the other detached from its context, he would say that England could not be Israel, because England lent and did not borrow. Mr. Roberts went through a number of other arguments advanced by Mr. Hine, upon which he contended the result was to show that Mr. Hine's theory was utterly fictitious and unscriptural. After some remarks upon the coming restoration of Israel, which he contended was taught by all the prophets, when the whole world will be brought into subjection to the throne of David, occupied by Christ at His return, Mr. Roberts deprecated Mr. Hine's theory as calculated to obscure the real doctrine of Israel's coming glory, and the blessing of all nations in connection with it. (Applause.)

At the close of the lecture a few questions were put to and were answered by Mr. Roberts, after which the usual votes of thanks were passed, and the audience left the hall.

LECTURES AT HALIFAX.

After Huddersfield, the Editor, at the invitation of the brethren, lectured at Halifax in reply to Mr. Hine. In advertising the lectures, the brethren had issued announcements worded as follows: *The identification of the British Nation with the Lost Ten Tribes of Israel—ARE ENGLISHMEN ISRAELITES?*—Mr. Hine challenged to debate. The public is respectfully informed that a Lecture will be given by Mr. R. Roberts, of Birmingham, in refutation of the conclusions arrived at by Mr. Hine in his recent lecture, wherein he endeavoured to identify the English Nation with the Ten Lost Tribes of Israel, in the Mechanics' Hall, Halifax, on Tuesday evening, June 4th, 1878. Chair to be taken at 7.30 by Mr. Richard Whitworth.

Subject:—"Are Englishmen Israelites? An examination of Mr. Hine's theory of the Israelitish origin of the British Nation, with the result of shewing its entirely unfounded character, and the true position and prospects of the Lost Ten Tribes."

On the occasion of Mr. Hine's lecture

at Leamington, on the 11th March last, he was challenged to debate with Mr. Roberts, but declined, although he had previously defied confutation at the hands of all comers.

Before the day of meeting, the following letter appeared in the *Halifax Courier*:—

TO THE EDITOR OF THE "HALIFAX COURIER."—SIR,—Will you kindly give place in your paper for the following? The people of Halifax who attended Mr. Hine's lecture some weeks ago, will be surprised to see a statement inserted in bills posted up in the town, that Mr. Hine declined to discuss his theory when at Leamington, March 11th, 1878. They will naturally think that Mr. Roberts was there, and questioned him after his lecture. The facts are different; Mr. Roberts was not there. A Mr. Shuttleworth, a Christadelphian (like Mr. Roberts in belief), went over from Birmingham to attend the lecture and argue with Mr. Hine, but instead of carrying out his project, drops down to asking the lecturer if he will hold a public discussion in Leamington with Mr. Roberts. This Mr. Hine cannot undertake, as his engagements are made for some weeks to come, and during which time he would be giving a lecture at Birmingham. Not having seen any report of a discussion following, and as Mr. Roberts has had plenty of opportunity to meet him at some of these lectures, which are given in different parts of the country. I conclude he is afraid to meet Mr. Hine, or he would not follow at so long a period. When the lecture was given here there were several Christadelphians present, of both divisions, but they, like Mr. Shuttleworth, did not argue with the lecturer; yet one of their speakers replies in their own meetings for two Sundays following, no doubt putting the affair nicely to his own satisfaction, when Mr. Hine was not there to reply. Mr. Hine enquired of the committee after his lecture if they thought there had been any Christadelphians present, and on receiving a reply in the affirmative, he expressed his surprise at their silence, because some of them had taken the trouble to go to Meltham Mills and Huddersfield to question him after his discourse, yet when he was in their own town, though they were present, "they held their peace."

I am yours respectfully,

31st May, 1878.

ANGLO SAXON.

The next issue of the paper contained the following report of the lecture:—

LOST ISRAEL.—ANSWER TO MR. HINE. — On Tuesday Evening Mr. R. Roberts, of Birmingham, gave a lecture in the Mechanics' Hall, "in refutation of the conclusions arrived at by Mr. Hine in his recent lecture, wherein he endeavoured to identify the English nation with the Ten Lost Tribes of Israel." Mr. Richard Whitworth was in the chair, and the attendance was good. In his introductory remarks, the Chairman referred to the letter signed "Anglo-Saxon," which appeared in this journal last week, reiterating the allegation that Mr. Roberts had challenged Mr. Hine to debate, and that that gentleman had declined that invitation.—Mr. Roberts commenced by saying that if what Mr. Hine told us were true, that the British were the Lost Tribes of Israel in a state of blessing, it was very interesting to know, but it was also very sorrowful, for they could not close their eyes to the fact in that case, that divine blessing was a very poor affair. Mr. Hine's arguments were very numerous, and some of them very plausible, but all were entirely without foundation. All of them were pleasing to our national vanity, but none of them amounted to proof. In fact, Mr. Hine did not adduce a single identification; the whole thing was in the air. To what position were the Ten Tribes to be banished? Were they to be banished to a country or countries where they were to rise to a position of greatness and blessedness, and what ultimately was to become of them? Israel was to be banished to a state of affliction, oppression and depression, and finally they were to be recovered from their captivity and dispersion, brought back again into the land from whence they were taken, where they should become a great nation, under which the whole world would be blessed, when the King of Israel would reign over them in their reorganized and restored position. They were not to be found in such a state of prosperity as the English nation at present occupied. In support of this view the lecturer quoted from Hosea and Daniel and other parts of Scripture. He complained that Mr. Hine made use of detached portions of Scripture in a sense inconsistent with their context. Was not Mr. Hine aware of the existence of that context, or was he suppressing it? He (Mr. Roberts) presented evidence which was not like

Mr. Hine's evidence; his (Mr. Roberts's) evidence could not be applied to anything else than what he applied it to; it was unmistakable. Mr. Hine's proposition that England was actually lost Israel was met by a prophecy in Daniel, which, applying the year-day principle, showed that the Ten Tribes were yet scattered and without a king. Again, the fact of our neglect of circumcision would be sufficient to cut us all off, and deprive us of the blessings promised to Israel. Then how absurd to suppose we could lose all tradition. We had not forgotten English history. We knew who we were. We were a heterogeneous composition, an admixture of odds and ends—Romans, Britons, Picts, Scots, Anglo-Saxons, Normans, Danes, French, &c. "Oh," said Mr. Hine, I don't mean to deny that; I mean we have forgotten who we were before we came into England at all!" He made much of the question, Who were the Anglo-Saxons? Well, if he could show that the Anglo-Saxons were the lost Israelites, he would have some solid ground, but he could by no means succeed in doing that. The history of the Goths, the Huns, the Vandals, the Saxons, the Visigoths, &c., was involved in obscurity. The Anglo-Saxons were not alone, and it would be just as reasonable to suppose the barbarians he had mentioned were descended from the Ten Tribes. Mr. Roberts then examined one or two of the alleged "Identifications," briefly combating them, and in conclusion went through the letter above referred to *seriatim*.

Questions were then invited, whereupon a Mr. Wilson, in the body of the hall, complained that Mr. Roberts had never told them where the Ten Tribes were. In reply, the lecturer admitted he had not specifically, but had done so generally in showing that Israel was in dispersion. However, he might refer to the apocryphal writings and to the works of Josephus for a specific answer. There were people in Afghanistan and India, in the southern districts of Russia, in the eastern parts of Germany and Austria, and in Roumania, who answered in every respect to the people of Israel. Mr. Wilson proceeded to offer further comments, and amid great uproar, was interrupted by Mr. Roberts, who said that was not the time for criticism or discussion, but simply for asking questions. A number of questions were then dealt with, one gentleman stating that he had received a letter from Mr.

Hine—whom, although he had only been once in his company, he believed to be a perfect gentleman—in consequence of which he must ask the lecturer whether he had ever been personally in communication with Mr. Hine on the subject in hand? Mr. Roberts answered "not personally but by an authorised agent." On the heels of this question came a number of others, which included one from the same gentleman, as to whether the lecturer would be willing to engage in a written discussion with Mr. Hine through the newspapers. Mr. Roberts, in reply, said he was sorry his engagements did not allow of his undertaking a discussion in writing, which would be a vastly more laborious affair than oral discussion on the platform. He took some pains to show the advisableness of adopting the Socratic style, giving a number of obvious reasons in its favour. His interrogator went on to protest against anything of the kind, expressing the pain and sorrow many people felt at the thought that so much bitterness should be imported into subjects of this kind. One or two other unimportant observations having been dealt with, the meeting ended. On Thursday evening Mr. Roberts gave a lecture in the Regent Place meeting-room on "The true Israelites, their origin, history, dispersion, coming restoration and establishment in the Holy Land as the ruling nation upon earth, under Christ, at his return." The subject was ably handled, from a Christadelphian point of view, of course, and there was a moderate attendance.

In the same paper, on the same day, the following letter appeared:—

A CHALLENGE TO MR. HINE.

To the Editor of the *Halifax Courier*:—Sir,—Will you do me the favour of inserting a word or two in reply to "Anglo Saxon," who in your last issue offered some comments and made some statements regarding myself in relation to the challenge to Mr. Hine to discuss his theory that the British are the Lost Ten Tribes. Those statements made at second-hand were naturally somewhat wanting in accuracy, and it is to correct the inaccuracies I ask the favour of insertion.

"Anglo-Saxon's" remarks chiefly relate to Mr. Hine's Leamington refusal to hold the proposed discussion; but he has evidently been but very partially

informed on the subject. My proposal to Mr. Hine (by my authorised agent, Mr. Shuttleworth) was not to hold a discussion at Leamington, but anywhere Mr. Hine might choose; nor to hold it at that date, but at any time Mr. Hine might find it convenient to fix upon. And in making this proposal I did not contemplate meeting Mr. Hine "at some of his lectures," as "Anglo-Saxon" phrases it, but on separate nights, in a properly organised independent discussion, in which each of the disputants should have ample time to canvass the opposing arguments, and also to put them to the test Socratically in categorical question and answer. "Anglo-Saxon" must know that a discussion of this sort cannot take place at the close of anybody's lecture. If he did not know (or was ignorant that this was the sort of discussion proposed) he is scarcely qualified to appear in the character of a public critic. Mr. Hine had no such misunderstanding, for, on the occasion in question, when the meeting was over, and when the proposal was pressed upon him by Mr. Shuttleworth and another in the ante-room, he said he was not qualified for discussion—that discussion was not his forte—that God had not given him the gift. This was a very proper reason for declining, but it would come with better grace if publicly given, instead of the public being given to understand, as they are in Mr. Hine's lectures, that he is prepared to defy all comers in defence of the position he maintains. Then it is proper to remark that a man ought not to come forth as the advocate of a theory of public interest if he be not qualified to defend it in fair and open controversy.

"Anglo-Saxon," if he be penetrating enough to discern, will perceive the reason why he has not "seen any report of a discussion following." The reason is, to make it plain to "Anglo-Saxon," that no discussion has taken place, and the reason of no discussion, which "Anglo-Saxon" attributes to fear on the part of Mr. Roberts to meet Mr. Hine, is that Mr. Hine has made it impossible by declining, on the plea that he is not qualified to undertake it. "Anglo-Saxon" will see that he will be compelled to draw a different conclusion from the fact of Mr. Roberts "following Mr. Hine at so long a period" in Halifax. If he is anxious to know the reason, my diary will supply it—that my engage-

ments in advance prevented me fixing an earlier date for the compliance with the wishes of friends in Halifax. As he is probably of the party who asked at the Mechanics' Hall, on Tuesday evening, why Mr. Roberts did not attend Mr. Hine's lecture at Birmingham (a circumstance which Mr. Hine is reported to have made unreasonable use of) I will say for his information that on that night I was 150 miles away from Birmingham, fulfilling a lecturing engagement of six months' standing.

To dispel an illusion on the subject, I will say, once for all, in this public manner, that if Mr. Hine's friends can prevail on him to undertake a public discussion (which must extend to several nights), I will be prepared to meet him in any place at any convenient date that may be arranged. It is, perhaps, superfluous to add that I undertake in any such discussion to demolish the whole of his "marks of identity," and to exhibit unanswerable reasons for maintaining that the British people are not, never were, and cannot be, the Lost Ten Tribes of Israel.—Respectfully yours,

ROBERT ROBERTS.

In another paper (*Halifax Times*) there appeared the following letter by Mr. Hine, written to a Mr. Ibbetson, in answer to an application from his friends at Halifax, concerning the placarded announcement that he had declined discussion:—

"Wavertree, Liverpool, May 30th, 1878. —Dear Sir,—In reply to yours, it is not true to say that Mr. Roberts ever challenged me to discuss with him. He never has. The nearest approach to the suggestion would come from the fact that after three times defeating some Christadelphians at Huddersfield, I was written by one of them to ask, "If they succeeded in getting Mr. Roberts to Huddersfield, would I meet him for a night's discussion?" Until this I did not know who might be the chief representative of Christadelphianism. My reply was, "No;" for two reasons—first, my mission from God is not discussion, but the delivery of a testimony. Second, I was to lecture in Birmingham by such a time, Mr. Roberts's town, and would be glad to meet him at the lecture. This fact I publicly stated at Keighley and Leamington. I was in Birmingham, had a good-sized room well filled, and Mr. Roberts had not the courage to meet me

—he was not present. The press is at liberty to use this note.—Yours truly,
EDWARD HINE.”

From this letter, it follows, in view of all the facts, that Mr. Hine is either a dreaming sort of man, or something worse—probably both. Whatever be his personal qualities, he shows himself spiritually a representative of the false prophets of ancient times. Of them it is written, “Woe unto the foolish prophets that follow their own spirit and have seen nothing. . . . They have seen vanity, and a lying divination, saying, the Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word.”—(Ezek. xiii. 3.) Again, “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied.”—(Jer. xxiii. 21.) Mr. Hine says he has a “mission from God;” that is, he has been sent,—mission, from *mitto*, I send. God has not sent him. He has taken a notion into his head, and this notion—the deceit of his own heart—has sent him. He is the missionary of his own speculation. If he were a messenger

from God, his mission would be a mission to “discuss,” as well as testify, for so did Paul continually (Acts xvii. 17, xix. 9; 1 Thess. ii. 2), and so did the prophets, whose deliverances were one long expostulation, or reasoning, or discussion, with Israel. Surely Mr. Hine will not profess to be higher than Paul and the prophets. It is the duty and the practice of genuine servants of God to “contend earnestly for the faith.”—(Jude 3.) Mr. Hine shows himself of a totally different stamp in retiring behind the pretence of having no mission to discuss, but in having a mission to do something else more easy, more pleasing to the people, and more advantageous to the particular enterprise on which he has staked his reputation. Thus we “try those who say they are apostles and are not.”—(Rev. ii. 2.) The days of imposture are nearly numbered, when society will be delivered from every form of religious quackery, and among others, from the hallucination so industriously fostered by Mr. Hine, that the British are the Lost Ten Tribes of Israel.

EDITOR.

THE JEWS AND THEIR AFFAIRS.

“The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.”—(Ps. cxxxv. 4.)
“What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself.”—(2 Sam. vii. 23.)

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

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

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

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

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

THIRTY years ago not a single Jew was tolerated in Nuremberg. At the present moment Nuremberg is represented by Jews in the Imperial Diet, in the Diet of the king-

dom, and in the Council of the district. Such has been the progress within one single generation.

THE JEWS IN BAVARIA.—The Chambers

have unanimously voted the sum of 14,000 marks to be given as subventions to rabbis in poor congregations unable to pay adequate salaries to their religious guides. Bavaria was considered as the most ultramontane country in Germany, which treated Jews with exceptional harshness. The same Bavaria now *officially* recognises Judaism. The progress is extraordinary.

THE JEWS AT THE CONGRESS.—We do not refer to the presence of Earl Beaconsfield and Prince Bismark—both Jews, and the leading men—but to the steps being taken to secure the consideration of Jewish interests, as evident from the following telegram from the *Daily News'* correspondent at Rome, dated June 12:—"The societies in the European capitals for vindicating Jewish rights, acting in unison with the central society in Paris, are, through their respective Governments, bringing pressure to bear on the Berlin Congress for the amelioration of the civil condition of the Oriental Jews. Next Sunday the Italian Jews will hold a meeting with this object, in Rome."

CHRISTENDOM AND THE JEWS.—A TRUE FORECAST.—In a recent address on the spread of so-called Christianity, the Rev. Chas. Voysey said:—"Christians may dream of their coming millennium, when the Jews will be converted to Christianity. Sooner shall the sun retrace his steps from noon to dawn, or the moon forsake her parent earth for an orbit around Jupiter, than God's chosen people forsake their ancient and sublime faith for the meretricious idolatries and the half-pagan mysticism of the Christian faith. Christendom, if I am right, is now on the eve of a new and grander reformation, and will soon fling its idols to the moles and to the bats, and cast itself in grateful adoration before the living God, the God of Israel, the only Lord and God of the whole earth."

JOPPA.—Few cities in Palestine have shown more increase within the past two decades than Joppa, a city which, as you approach it from the sea, has a striking appearance. It is built on a slope, and with its castle, is nearly two hundred feet high. The neighbourhood is under rich cultivation; groves of olive, orange, lemon, citron, mulberry, fig, and palm abound; while the city itself, with its tiers of houses in irregular gradation, is attractive to the traveller—from the exterior at least. The inner city partakes too much of dirt and irregularity to please anybody but the enthusiastic tourist. Its population is about 20,000, and its commerce is rapidly increasing, and arrangements are progressing for steam communication with Jerusalem. Joppa is one of the oldest cities surviving, taking rank with

Damascus in point of antiquity. It has stood almost as many sieges as Jerusalem; Judas Maccabee, Antiochus, Herod, Vespasian, Omar, Saladin, Richard the Third, Godfrey, and Napoleon, have stood before its walls.—*Jewish Messenger*.

DISCOVERY OF "TREASURES" IN EGYPTO-MIDIAN.

The *Times* publishes an interesting letter from a correspondent at Alexandria, descriptive of surprising discoveries in that part of Midian which is subject to the jurisdiction of Egypt. Brother Owler, of London, referring to them, says: "I have long looked on the Eastern possessions of Turkey, including Egypt, as rich in material wealth, and from the discoveries of Captain Burton, in Midian, it would appear a source of wealth has been opened up which may yet give effect to Daniel's prediction as to the King of the North having 'power over the treasures of gold and silver, and over all the precious things of Egypt.' This is such a fast-living age that I should not be surprised to see a 'rush' to this mine of wealth. During the past twenty years Egypt has been resurrected to national life wonderfully, and when we consider the great impetus given to commerce by the opening of the Suez Canal, and the great political advantages it gives to Britain as well as the disordered condition of Egyptian finance, there seems no reason to doubt (unless Christ come) that the Khedive will only be too glad to re-fill his purse. There is one thing certain of which there can be little doubt, that the discovery of Captain Burton supports the testimony regarding the wealth of Midian and the love of its people for 'jewels of gold,' &c., while it also proves that the denunciations of God—that the rich land should be deserted—were literally fulfilled, as very little is now known of the territory."

The following are the principal portions of the letter, cut from the *Weekly Times*, describing Captain Burton's discoveries:—

ALEXANDRIA, April 27.

The return of Captain Burton and his party from the Land of Midian at the beginning of this week is already known by telegraph in England. The object of the expedition was to examine into the mineral wealth of the country, which hitherto has

been very little visited by travellers, and is only imperfectly known to geographers. Yet the minerals of Midian were known both in Biblical and classical times. Everybody remembers how Moses, when he fled from the face of Pharaoh, dwelt in the land of Midian, and married the priest's daughter; and how, notwithstanding this alliance, the children of Israel, after the Exodus, vexed by the wives of the Midianites, made war upon them and slew their kings, and burnt their cities and their goodly castles, and spoiled them of "gold, silver, brass, iron, tin and lead," and "jewels of gold, chains and bracelets, rings, earrings, and tablets;" and how Moses ordered the wrought jewels of gold to be brought into the Tabernacle as a memorial. It is equally well-known, too, how the Romans long afterwards again worked the mines whence these metals were dug, and many are the traces of their work which Captain Burton has recently found. Yet next to nothing is now known of the country, its wild wastes of rock, its barren valleys and precipitous mountains, its vast half-worked mines, its ruined cities, and its wandering and savage population. That it lies to the east of the Red Sea, that it belongs, for some mysterious reason, to Egypt, is about all 99 out of every 100 people know about it. Captain Burton's two expeditions will have at least one good result—they will instruct the people. Thanks to his kindness, I am able to give a sketch of his recent doings, and even my summary will prove the land to be at least as interesting as many countries which have long been the happy hunting-field of enterprising travellers of all nationalities.

The expedition left Suez December 10, 1877, and returned there on April 20, 1878. During four months of hard travelling and voyaging upwards of 2,500 miles, they only lost one soldier, who died of fever. They brought home some 25 tons of geological specimens to illustrate the general geological formation of the land; six cases of Colorado and negro ore; five cases of ethnological and anthropological collections—such as Midianite coins, inscriptions in Nabathean and Cufic, remains of worked stones, fragments of smelted metals, glass, and pottery; upwards of 200 sketches in oil and water colours, photographs of the chief ruins, including catacombs, and of a classical temple, apparently of Greek art; and, finally, maps and plans of the whole country, including 32 ruined cities, some of whose names can be restored by consulting Strabo and Ptolemy, besides sketches of many *ateliers* where perambulating bands like the gipsies of ancient and modern times seem to have carried on simple mining operations.

Among the specimens are argentiferous and cupriferaous ores from Northern Midian, and auriferous rocks from Southern. There are collections from three turquoise mines,

the northern, near Aynunch, already worked; the southern, near Ziba, still scratched by the Arabs; and the central, until now unknown, save by the Bedouins.

The caravan consisted of 8 Europeans, 3 Egyptian officers of the staff and 2 of the line, 25 soldiers and 30 miners, 10 mules, and about 100 camels. The northern excursion commenced at Mowilah, the port of arrival in Midian. They revisited the country covered by Captain Burton's expedition last year, the story of which will be told in his forthcoming book, "The Gold Mines of Midian," which I must not anticipate. After re-inspection of the ancient workings of the precious metals, passing the traditional site of Moses' Well, they marched upon Makna, the port, and spent a week digging into and extracting the veins of silver which thread the quartz, carelessly cupped specimens yielding 15 to 20 per cent. of silver.

The second expedition followed, and was directed to the inland region east of Mowilah. The object was to determine the longitudinal breadth of the metalliferous country. A double chain of ghauts subtends the coast, and a succession of valleys cut through these heights. The expedition turned to the south-east. They passed through the lovely Wady Daumah, once teeming with fertility, now laid waste by the Bedouins, the fathers of the desert." They discovered the ruins of the city of Sheewak (the Souka of Ptolemy), which, with its outlying suburbs, its aqueducts carefully built with cement, its barrages across the village heads, its broken catacombs, its furnaces and vast *usines*, cover some four miles. Here and elsewhere the furnaces were carefully searched. The Colorado quartz-ore and the chloritic greenstone, used as flur, showed what ore had been treated; but so painstaking were these old miners that not the minutest trace of metal was left to tell its own tale. Sheewak was evidently a city of workmen, probably of slave workmen. A few miles to the south lay Shaghab, the ruins of which, far superior in site and construction, suggested the residence of the wealthy mine owners. Here the expedition turned west. The country was barren, roadless, and very thinly inhabited, but they came upon the ruinous traces of mining operations at every stage.

The third, or southern excursion, which Captain Burton was enabled to undertake by the despatch of a second ship and another month's food from Suez, proved by far the most interesting to mineralogist and archaeologist alike. Gold mining evidently here takes the place of silver and copper extracting, and the vast traces of the labours of the scientific old miners in shafting and tunnelling teach exactly this *modus operandi*. The Marreh, or volcanic district, which they inspected, extends as far as Yembo, and possibly as far as Medina, the Holy City. It

is covered with ruins of mining works, and the expedition found gold threading and flinging the basalt, which led them to believe this district to be the focus of the mineralogical outcrop. Meanwhile, M. Marie, the mining engineer, proceeded to the southern depot of sulphur, and discovered a third hill distant only two miles from a navigable bay. He secured specimens of this rock, and also of chalcedony, the material of the finely-engraved seals and amulets worked by the natives. He found, and the whole party afterwards visited, an outcrop of quartz, in mounds, hillocks, and gigantic reefs, called "Abel Marwah," and the disused works of great extent, were surveyed. The caravan, now guided by the Balizy tribe, which claims some of the old mining districts, left the Port of Wedj, March 23, and visited the ruins of Um el Karayyat ("Mother of Villages,") where the remains of mining operations lie scattered about in all directions. In parts the hill of snowy quartz had been so well burrowed into that it has fallen in. All the shafts and passages were duly explored. The precious metal was extracted from the rose-coloured schist veining the quartz, and specimens of free gold appeared. The next march showed the Um el Kharab ("Mother of Desolation,") in which an extensive vein had been worked, and pillars of quartz left standing between roof and floor. Travelling through a land once rich and prosperous as mining could make it, now the very picture of dreary desolation, the travellers reached the plain El Beda (Bedais of Ptolemy.)

This closed the expedition. The party returned to Suez, and arrived in Cairo, the 21st of April. They received a most

courteous welcome from His Highness the Khedive. Specimens of their ores will be sent to Paris and London; the rest will be analysed in Cairo by a local commission, while the curiosities of all kinds will be exhibited first in Cairo and then sent to the Paris Exhibition. So ends the story. After all allowances made for the traveller's love of the scene of his labours, it must be admitted that the land of Midian is a wonderful place. As one hears of the mines that are spread over the country with their shafts and their tunnels, their barrages, the towns of workmen and the cities of mine owners, one begins to understand why "all King Solomon's drinking vessels were of gold, none were of silver, it was nothing accounted of in the days of Solomon." And when one reads of the mines that are yet unworked, with their quartz and their Colorado ore, one feels tempted to ask why the Khedive at Cairo, like Solomon at Jerusalem should not "make silver and gold as plenteous as stones." But hitherto brilliant prospects for Egypt have turned out very grey-toned realities. So we Egyptians are content once more to possess our souls in patience until the cool and cautious capitalists of Paris and London put their hands into their pockets, pay the Khedive a handsome royalty, and turn the Land of Midian into a limited liability company. One thing is certain. This dead country of Midian, thus suddenly brought back to life, is no fabulous land, where all the world can go and pick up gold and silver. Its development will need capital as well as science, and Egypt must, therefore, be content with a royalty, and leave the risk and the work to foreign skill and enterprise.

The Christadelphian.

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

JULY, 1878.

It will be observed from the "Signs of the Times" appearing this month, that there is something like an assured prospect of the peaceful settlement of the Eastern Question, on the basis of an English protectorate in Asiatic Turkey (which includes the Holy Land) while the Russian advantages secured by the sword in European Turkey are to remain practically undisturbed. If this prospect is realised (as to which we shall know definitely before many weeks are over), we appear to be entering that peaceful interval looked for at the beginning,

during which the Jews quietly return to the land of their fathers, and the Lord arrives as a thief to judge his house, preliminary to the outbreak of the war of the great day of God Almighty. There is nothing to guide us as to the length of that interval, nor as to the point of time in it at which the Lord sends to assemble his brethren to him. It may be at the beginning, middle, or end. One thing seems well grounded, and that is the idea that the brethren need not look for anything further in the shape of military operations among the nations prior to their removal. There may, of course, be outbreaks which have not been the subject of prophecy; but so far as what is revealed goes, nothing further in the way of war lies between us and the appearing of Christ. In that case, the view expressed by brother Haining in the

letter on conscription appearing in this number of the *Christadelphian*, may prove the right one, viz., that all danger of conscription, as regards the brethren may be obviated by their removal to meet the Lord. If this prospect be realised, we are entering the most dangerous period of the time of the end—dangerous, that is, to the spiritual interests of the brethren. Revived confidence and restored trade will give strength to the “peace and safety” cry, and expose the brethren to the danger of going to sleep—a danger not so liable to accrue in times of tempest and excitement like those through which we have just passed. Christ’s arrival will probably occur at a moment of profound tranquillity when we are liable to be off our guard. The wise will note the danger and remember the warning words of Christ, “watch, lest coming suddenly, he find you sleeping.”

THE SIGNS OF THE TIMES.

MEETING OF THE CONGRESS—A PEACEFUL INTERVAL PROBABLE.

AGREEMENT BETWEEN ENGLAND AND RUSSIA.

AN ENGLISH PROTECTORATE IN ASIATIC TURKEY.

THE QUESTION OF JEWISH RESTORATION.

EVENTS are turning a corner. The long talked of and once abandoned Congress of Powers is actually assembled at Berlin; and all depend upon the issue of their deliberations as to what will be the next phase of the momentous latter-day matters they have in hand. There is every probability that the anticipations outlined in the *Christadelphian* for May 1877, at the outbreak of the struggle, are about to be realised, viz., a peaceful settlement between Russia and England, affording scope for the

pre-advantural revival of Jewish nationality on a limited scale, under British protectorate.

For some time it has seemed as if this expectation of a peaceful interval were to fall to the ground. British preparations for war, coupled with British objections to the treaty extorted by Russia from Turkey, seemed to justify the universal expectation that England was about to go to war, on behalf of Turkey. This prospect was accepted with resignation by all who are looking for the Lord, in the conviction that however much apparently inconsistent with the requirements of the prophetically revealed situation, it would, under divine guidance, lead to and not frustrate the desired consummation. A month, however, has brought about a great change. While Beaconsfield was scaring the world with the impending shadow of a European conflagration in the interest of Turkey, it transpires that he was looking in an altogether different direction, and was secretly arranging with Russia for a settlement in which both England and Russia should help themselves regardless of Turkish interests. Success in attaining this agreement was made the condition of holding the Congress.

AGREEMENT BETWEEN RUSSIA AND ENGLAND.

The document embodying the agreement has been published—“surreptitiously” as the government alleges, but correctly in substance. It extends, with its annex, to 18 articles, the sum and substance of which amounts to this, that on condition of modifying the political constitution of Bulgaria—(dividing it into two parts, and making the southern half tributary to the Sultan), England consents to the substantial demands of Russia, and assumes to herself the protection of the Asiatic portion of the Turkish dominions.

On this the *Daily News* remarks :—“The task of the Congress has been greatly lightened by the preliminary contract entered into between England and Russia, and covering all the chief points of difference between them. It may, of course, be altered in the course of the discussion. But it cannot in the main be departed from; and its very existence has rudely undeceived the war party, and extinguished the linger-

ing hopes of all the more ardent friends of Turkey. The surmise, born of the wish, that England would prevent Russia from reaping the fruits of her conquests, or would undo the work which the sword had done, is completely destroyed. So far as England is concerned, Russia is to be permitted to treat Turkey as a State that has been worsted in fair battle. England does not propose to preserve her integrity or independence. She does not propose to dispute the right of the Russians to Kars or even Batoum."

PROPOSED BRITISH PROTECTORATE IN ASIATIC TURKEY.

The *Daily News*, while rejoicing in England's concurrence in the results of Russian victory, sees something objectionable in that part of the agreement which is just the most delightful to those who are waiting for "the Salvation of God"—the very thing for which they have been straining their eyes so long—a British protectorate over those dominions which include the Holy Land.

It remarks:—"Unfortunately, the designs of our Government have taken a far wider sweep than was then thought of. In the clash of arms some statesmen, on whose good sense we might have counted, have a little lost their heads. The dream of an English Protectorate over Asiatic Turkey has been too dazzling and attractive for Ministers who, we venture to think, would scarcely have presumed a year ago to propose it to an English House of Commons. It is intended to guard the Turkish frontiers in Asia with English treasure and troops, and to prevent Russia from converting her conquests into a basis of operations against Persia or India, or from stealthily extending her influence among the Armenians. No doubt it is in the power of England to do all this; but it is well to look in the face the fact that our responsibilities would not and could not stop there. Protection, sooner or later, as our experience in India proves, is converted into annexation, and there is no ground for thinking that this rule would not hold good in Asia Minor."

Even "the *Standard* does not like it," as remarked by the London correspondent of the *Liverpool Mercury*. "The chief Conservative journal," he "remarks, has come to the conclusion that England is going to be a party to the spoliation of Turkey, and that after all the fine talk about maintaining the integrity of the Ottoman Empire, and after all the denunciations of Russian greed, Lord

Beaconsfield has arranged with Count Schouvaloff to divide the spoils of war. This belief finds confirmation in a very remarkable telegram published in the *Daily News*, which bears out the idea that the English Premier means, after all, to gratify the ambition to which he gave utterance a little while ago to a friend, saying, 'If the end were not so near, I would remake the map of Europe,' meaning, by the end, the termination of his own life. The most striking parts of this programme are the enlargement of Greece at the expense of Turkey, and the virtual exclusion of the Sultan from Europe, Southern Bulgaria being occupied by a joint commission—that is to say (as the *Standard* points out), the very policy is to be carried out which Russia implored this country to adopt nearly two years ago. Probably we shall find that Russia has had to cede rather more than she would have ceded then, and that she will have to consent to England being the dominant protectorate Power in Asiatic Turkey."

The *Liverpool Mercury*, after describing the leading features of the Anglo-Russian agreement, says:—

"Thus far, all seems to be plain sailing. At this point, however, comes in the somewhat vague and insubstantial project by which, so far as we can make out, so much of the Turkish Empire as may remain after Europe has dismembered it is to be put under the protectorate of Great Britain. As to details relating to the scheme, we can give none. It may turn out, after all, to be nothing more than that seizure of Egypt, which we have all along suspected to be one of the ambitions of the minister who involved us in the famous stock-jobbing transaction with Suez Canal shares. Or it may be an occupation of the Euphrates Valley for the purpose of preventing "Russian retrogression." It equally may be that it relates only to European Turkey, and has in contemplation the appointment of a sort of British resident at Constantinople to see that the Christian Governor of the new province south of the Balkans is left to carry out his administration without molestation from Mahomedan Pashas or Turkish troops. We cannot help thinking, however, that Lord Beaconsfield's idea, whatever may become of it in the crucible of European investigation and criticism, has far larger dimensions and a much more comprehensive reach than any of those we have above suggested. Much as the four journals to which we have already referred differ on questions of detail, they all seem to be very much impressed by the Asiatic bearings of the

new protectorate. It is looked upon as affecting Great Britain rather as an Asiatic than as a European Power. Syria and its hallowed associations, and Asia Minor with its classical reminiscences, are constantly pressed into the service by way of lighting up the question with vague Eastern splendour. Altogether, indeed, the notion, hazy as it is, and incoherent as it is, is invested with a sort of dusky glitter, which is peculiarly Asiatic, and, if we may be permitted to say so, peculiarly Disraelian. We are rather inclined to think, therefore, that the central idea of the author is, by some impossible means or other, to turn Turkey into another dependency, like India, less splendid and far poorer, but more gratifying to the morbid Asiatic sentimentality of the creator of Sidonia."

The *Scotsman* jeers at the scheme; but its remarks unconsciously illustrate the tendency of events to gravitate in a scriptural direction. It says:

"There is a sense of mystery in the air—a vague disquieting feeling that the political Sphinx is about once more to speak and startle the world. Already there has been a partial revelation . . . There are two ways in which it is possible to approach this wonderful protectorate scheme, and view it all round without manifesting surprise or uneasiness . . . According to this (the second) view the centre of Empire has shifted lately into the East. Everything must be topsy-turvy at first, and people must have a little time to accustom themselves to their new circumstances. It is not easy to forget all at once that Eastern interests must not claim the main attention of our rulers, and that it is Oriental principles of policy and Oriental rules of morality that we must now conform to. From this point of view the "guaranteeing" or "protecting" of Asiatic Turkey follows the movement of part of the Indian army to Malta in natural order. By a little coercion—which is abominable in Europe, but quite legitimate in Asia—we can bend the Sultan to our wishes. When we have supervision, the deuce is in it if we do not soon have absolute authority; and Arabia and the African possessions of the Porte would fall to us in due course. Let any one think for a moment of the array of historic names we might then call our own—of the sounding phrases that might be coined about Troy and Bagdad. Why should we care to do business with America and Australia, vulgar modern countries that Strabo and Josephus never heard of, when such fine old mouldy trading emporiums as Tyre and Sidon are to be had for the seizing? Why should we plod along in old grooves of 'peace, retrenchment, and reform,' when there are such grand opportunities for display

in the neighbourhood of Mount Ararat; or go on spending money in land improvement and the like, when its famous breeds of bulls have still to be restored to Bashan? It would be necessary by-and-by to remove the seat of Government from London to Jerusalem, the true centre of British power. Parliament—if it is still thought necessary to have a Parliament—would meet on Mount Moriah, and Russophiles would be found in the Valley of Jehoshaphat . . .

It is unwise to come down from our place of vantage and prematurely challenge the battle of Armageddon, more especially as the old reading as to the issue of that conflict may any day be discovered to be wrong. Then it is said that it is necessary to interpose to put a check on the abuses—the "inveterate rottenness" of Ottoman Government. No drop of self-interest will mingle with the purity of our motives; it will be our sufficient reward to see prosperity restored to Asia Minor and Syria."

On this brother Smith remarks:—"It is the language of the scoffer, satire and burlesque; but I thought you would like to see it, as showing how the idea of a British protectorate of Syria is coming to the front. How visibly to us is God working! The hearts of all men are in His hand, and He turns them as the rivers of water. A very few years ago that article of the *Scotsman* would have had no meaning in it to its readers. A few years forward, and, instead of scoffing and burlesque, there will be trembling and fear. We live in wonderful times. Oh that the brethren, as a whole, would rise to their high calling! Still their is much cause of thankfulness for the progress that is being made. Although many have stumbled (and there always will be some stumbling), still there are many who understand, and who are bringing forth fruit; many who are rich in faith, although the poorest in the present world. The standard among the brethren is improving, and such a meeting as you have had, and the publication of what was said and written, will help to show some of the weak ones the necessity of separation from the world.—C. SMITH, Edinburgh."

THE JEWS AND THE PROPOSED ENGLISH PROTECTORATE.

That a British Protectorate over Asiatic Turkey would affect the Holy Land, follows as a matter of course. The simple intima-

tion of such a change would justify the happiest anticipations concerning that preliminary settlement of the Jews on the mountains of Israel for which we have been looking, even in the absence of all mention of such a thing. But the news of the month goes further than the mention of the protectorate in general. It brings the Jews specifically before us; and in this there is special cause for joy. The London correspondent of the *Liverpool Daily Post* says:—

“The suspicion is now confirmed that Lord Beaconsfield is working out a vast project for the government of Asiatic Turkey under the guise of a British Protectorate over Asia Minor. The Premier’s ambition is to place the Bible Land and the ancient home of the Israelites under the benevolent supervision of Protestant England. Yet the Liberal party, to whose sympathies he remotely appeals by this stroke, are so far from being captivated by his Asiatic manœuvre, that their hostility to the man is visibly quickened. He will go to Berlin with an amount of distrust which could attach to no other member of the Cabinet.”

Still more striking are the following expressions in the *Jewish Chronicle* (June 14):—“Not a tongue would be wagged against England should she undertake this protectorate. But, on the other hand, all natives, Jew, Christian and Moslem alike, would undoubtedly bless the day that should witness the establishment of the English Power in the land. To the Jew such a measure would appear truly providential. It would call to his mind the proclamation issued more than two thousand years ago by a righteous Gentile king, styled by one of the greatest prophets, God’s anointed, “Who is there among you of all His people? The Lord his God be with him, and let him go up.” The thousands of Jews whose holiest yearnings are associated with the land of their fathers could then gratify them with safety. No fear of extortionate pashas would be before their eyes. Greek and Latin fanaticism would be curbed and the lawless mob controlled. The Jew would then once more feel like a free man in the country given to his ancestors as a possession for ever; and under England’s benign protection, he could await with confidence the fate which Providence might have in store for him. The Committee of the Sir Moses Montefiore Testimonial Fund

might go to work at once, sure as it would be that it would be permitted to reap where it sowed, to gather in where it planted. The Holy Land might then become a harbour of refuge to the thousands of oppressed co-religionists, who would rejoicingly take shelter under the land shadowing with wings. And how extraordinary if all this were to be accomplished under a ministry headed by a man who is proud of his Jewish descent, in whom change of religion has never weakened racial feeling. The ways of Providence are mysterious. Past finding out before being disclosed by Him who declared, ‘For My thoughts are not your thoughts, neither are your Ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts.’”

The following extract from the *Jewish Chronicle*, of the same date, points in the same direction. The *Worchenschrift* says:—“The well-known deputy Istocyz intends to propose in the Diet that, in connection with the Eastern Question, the Jewish Kingdom in the Holy Land should be re-established, and that the boundaries of Palestine should for this purpose be enlarged.”

THE JEWS AT THE CONGRESS.

Lord Beaconsfield and Prince Bismark might be understood as the Jews at the Congress, as they both belong to the Jewish race. But we refer to the subject of the Jews in general. This has been brought specifically before the Congress on account of the persecution to which they are subjected in Roumania—one of the principal countries concerned in the settlement which the Congress has taken in hand. The Jews throughout the world, through their official organizations, the universal Israelite Alliance, and the Anglo-Jewish Association, have bestirred themselves to take advantage of the opportunity of bringing forward the claims of their kinsmen oppressed in the nationalities involved in the discussion. That their efforts are likely to be crowned with success, is apparent from the following telegram from Berlin:—

“The various Plenipotentiaries will support the claims of the Jews of Roumania to equal rights with the other citizens of that

country, and Prince Bismarck is also said to be favourable to the wishes of the Israelite Alliance, though it is not true that he has given a special audience to a representative of that body."

Furthermore, the following paragraph appears in the *Daily News* of this date (June 19th). "The Jews in Turkey.—Lord Beaconsfield has sent the following acknowledgment of a memorial on this subject:—'Kaiserhof, Berlin, 14th June, 1878.—Sir,—Lord Beaconsfield has had the honour to receive a letter dated the 12th inst., addressed by you and Henry de Worms to himself and the Marquis of Salisbury, upon the subject of the position of the

Jewish populations in the European provinces of Turkey, and he desires me to say that this matter shall be duly considered by her Majesty's Plenipotentiaries.'—I have the honour to be, Sir, your obedient servant, (Signed) Algernon Turner.—J. M. Montefiore, Esq."

This does not directly affect the question of the Jews in relation to the Holy Land. Indirectly, however, it cannot fail to have a favourable tendency. It brings the Jews into international notice and consideration, at a supreme moment in the destinies of Europe, and therefore paves the way for subsequent events in which they are destined to bear so prominent a part.

INTERESTING VARIETIES.

A JUST CRITICISM ON CLERICAL ARTS.

BROTHER ARMSTRONG forwards the following clipping from the *Times*.—"It is to be feared that an immense amount of time and money is wasted on mere schemes. The clergy are ready to rely upon anything rather than upon the substantial claims of their message. One party takes to new dresses, banners and processions; another, to penny readings, political lectures and concerts; they change from one thing to another, day by day, and the result is only a weary waste of their own time, and the creation of a certain amount of social feeling which might equally be produced without the supernatural influence of church and religion. Religious truths, if they are what they are believed to be, cannot need all this trivial machinery to recommend them; and religious convictions which are to be of any value, must be produced and maintained by more simple and permanent means. If we may judge by the history of the church, both in early and modern times, a man of true religious feeling needs nothing but a room and a Bible in order to produce the greatest results. The one thing is, not new plans, new experiments and daily changes, but a belief in the power of the permanent truths of the Christian religion, and a devotion to these, and to these alone."

The truth revived, under the name of Christadelphianism, illustrates the closing sentence of this most just criticism on clerical arts. "Devotion to the truth and the truth alone," has developed a vigour of spiritual life unknown to the scented atmosphere of dilettante and miasmatic clericalism.

ENGLAND AND EGYPT.

"Another cause draws England to the country with a new attraction. We have acquired a right of way through it for our troops to and from India. It is absurd to talk of the Suez Canal as an international high road. Practically, it is at need another English Channel. We used it the other day for the passage of troops intended for service in a possible war; but we should not have allowed Russia to do the same. If, through any cataclysm—now apparently distant enough—the Egyptian Government were to fail we should act as first mortgagors, and we should be the earliest "men in possession." We have through our Indian Empire an interest in the land to which no other country can possibly pretend, and in case of war we should if needful as freely use it as a base of operation as if it had been annexed. This moral right of England is well understood; and we doubt whether any State denies the strength of our claim.

The canal is the key of our Indian house, and we can never allow it to be used or held against us, not even for 24 hours. In time of peace it may be enjoyed by all nations; but in time of war we should seize it and hold it against any foe. The shadow of the English flag is, in fact, over Egypt, and behind it the substance of British power. This springs from no political ambition, no craving for territorial extension; it is a new necessity sprung from the geographical operation that united the two seas and made a shorter highway to our Eastern possessions. We did not make the path, yet we are its main users—with others in time of peace, but against all comers, if challenged, in time of war. Thus Egypt has added to the Nile and fiscal reform the advantage arising from the fact that she is potentially a piece of British territory unannexed."—*Daily Telegraph*, May 29.

THE SCRIPTURAL ASSOCIATIONS OF THE EGYPTIAN OBELISK.

The granite obelisk, called Cleopatra's needle, now safely moored by the London Embankment, on the Thames, stood with a companion, in front of a temple in the Egyptian city of On. On was an important city in the land of Goshen, and is frequently mentioned in the Bible. The temple at On was dedicated to the sun, and the city was afterwards named by the Greeks, Heliopolis, which signifies "city of the sun."

The land of Goshen is commemorated as having been the refuge of Abraham when he and his family were driven by famine out of Canaan. It was to On that Joseph was conveyed by the Ishmaelite trader, to whom he had been committed by his brethren and where he was sold as a slave. At On he was cast into prison and interpreted the dreams of his fellow-prisoners and was called forth "out of the dungeon" to interpret a dream for the king. As the interpretation of the royal dream came true, Joseph rose to high rank, and was rewarded by the privilege of showing gratitude and hospitality to his father Jacob. "And Pharaoh called Joseph's name Raphnath-paaneah (signifying the man to whom secrets are revealed), and he gave him to wife Asenath, the daughter of Potipherah, priest of On."

Originally there were three pairs of obelisks at On, but of these only one single obelisk now remains, almost the sole

surviving relic of that ancient city. The existing obelisk is the oldest in the world, having been erected upwards of 3,000 years before the Christian era, and consequently nearly 5,000 years before the present time. The remaining four obelisks were set up by Thothmes III. and his family, more than 1,600 years before the birth of Christ, and therefore about 3,500 years from the present period. Two of these four were called Pharaoh's needles, and now serve to decorate the cities of Constantinople and Rome; while the remaining two were transferred to Alexandria to become celebrated as Cleopatra's Needles.

Cleopatra's Needles, whilst at On, stood in front of the temple wherem Moses received his education, where he made himself proficient in Egyptian philosophy, and where his mind became fortified for the great work he was afterwards destined to accomplish, the liberation of his fellow-countrymen from the harsh dominion of the Pharaohs, and the exodus of the Hebrews from the land of Egypt. Rameses the Great, one of the heroes of our obelisk, has the reputation of having been the oppressor of the Jews, his great undertakings, no doubt, contributing largely to that result, whilst Menephtah, his successor, was the acknowledged Pharaoh of the Exodus.

Thus, while we bear in mind that the obelisks of On have been the silent spectators of the arrival in Egypt of Abraham and Jacob, the elevation to the highest dignity of Joseph, the oppression of the Hebrews and their deliverance by Moses, there is still another event dear to the memory of every Christian, which has its illustration in the immediate vicinity of this city of obelisks.—*Erasmus Wilson*.

THE MOODY AND SANKEY ENTERPRISE.

When Messrs. Moody and Sankey held conference with 250 ministers of religion in London, to consider how best to follow up the revival movement, it was arranged that Mr. Moody should telegraph to some of the most popular preachers and revivalists in America and Australia, to come over to England. On this the *Scotsman* makes the following amusing but truthful remarks:—"It is to be feared that even those who admire the zeal, the private inquiries, and melodies of the American revivalists in London, will feel a slight shock at finding that this great movement needs experts to further it. It does take away from the mystery and glory of this great work, which is said not to come of man, to discover that it needs clever Americans to bring it, who are experienced in 'experiences.'" Let it be granted that that inventive country possesses a new patent fire escape, yet some persons may

prefer the simplicity of the early apostles to the ability of the latter-day ones, and, on the whole, think it was a finer scene when St. Paul fought with wild beasts at Ephesus than when Mr. Moody manages very tame ones at Astley's. What is the significance of the action determined upon by this solemn conference of ministers? It can only mean one of two things: either that the home supply of preachers is inadequate to the demand, or that the quality of the home-grown article of pulpit eloquence is altogether inferior: that our preachers cannot do the work to which they have devoted themselves, and find it necessary to call in aid of more competent labourers from America. Neither of these alternatives is one which a representative assembly of British divines might have been expected to recognise; the adoption of either is as severe a condemnation as the bitterest enemy of religion could wish to pronounce on the feebleness of our immense religious organisations, and the miserable disproportion of their results to the means at their command. Above all, this invitation to American revivalists to come and do the work which more than 50,000 clergymen are deemed unable to perform, is a confession of the total failure of our ecclesiastical establishments. Here are two churches which have for centuries enjoyed large revenues, have received the special recognition and protection of the State, have had a practical monopoly of the seats of learning; yet, with all this machinery at their command, and even when seconded by the efforts of a widespread and energetic voluntarism, they have been unable to produce preachers

in sufficient numbers or of sufficient ability to combat the spiritual destitution of the land; and to supply the want caused by their shortcomings, they are fain to send to a country which has no establishments, and whose seats of learning cannot compare, either in antiquity or in reputation, with their own. It is almost surprising that the Two Hundred and Fifty did not make up their minds to emigrate to the United States, and propose to their flocks to follow them; for the spiritual condition of the Great Republic must indeed be enviable, since it has so many competent spiritual guides that it can spare the most popular of these for the benefit of the benighted mother country.

"While the result of this appeal to come over and help us is being awaited by teeming multitudes with deep anxiety, and while the transatlantic apostles are packing their valises and leaving their parchments behind in Milwaukee (for that read sermons convert nobody is a well-known fact), is it really true, we ask in pecuniary alarm, that our ministers of all persuasions are quite unable to persuade? Are the ministers to whom we have given with pangs of pocket from scanty store and basket, whom our forefathers in invincible ignorance endowed, who still tell us alternately that out of the pale of the Territorial system and of the Voluntary system there is no salvation—are, we feverishly ask, all these really total failures, and unable even to convert a Christian? This is indeed a shock which it will be some time ere Britons can get over, seeing that they have in placid faith been sitting under their own fig-tree and ministers these many years."

INTELLIGENCE.

BIRMINGHAM.—During the month, the following persons have become obedient to the faith:—**GEORGE LINE** (34), engraver, formerly Baptist; **EDWARD CHALLINOR** (19), clerk, formerly Wesleyan; **WILLIAM CHALLINOR** (21), previously Wesleyan; **WILLIAM JOHN OWEN** (19), wire drawer, formerly Church of England; **WALTER DEAKIN** (19), machinist, son of sister Townshend by first marriage; **JOSEPH HENRY SPARKES** (17), joiner, from the Church of England. Among the immersions reported last month ought to have been mentioned that of Miss **LIZZIE LOVERIDGE** (23), formerly neutral. She has since been united in marriage to bro. Elijah Benj. Lowe.

Bro. J. J. Hadley has been appointed Secretary of the Ecclesia, in place of Bro. Whitcomb, resigned.

On Whit-Monday the usual open tea

meeting was held, when many interested strangers availed themselves of the opportunity of spending a social hour with the brethren on the basis of the things of the spirit. There was a large gathering, the meeting after tea being profitably occupied with addresses and the singing of hymns and anthems—a truly edifying exercise when the mind, aided by harmonious singing, opens to the ideas embodied in the words sung. Quite a number interested are on the point of yielding obedience to the truth. The meeting was preceded by a country ramble at Sutton on the part of a considerable number of brethren and sisters, who carefully avoided the manners of the jolly children of folly on such occasions, turning the occasion instead to much edification and comfort in rational conversation, reading the Scriptures (the daily portions

at an appointed hour) and singing a variety of hymns and anthems.

The Sunday evening meetings have been occupied by lectures as follows:—June 2nd, The Controversy on Eternal Hope and Eternal Torment.—(Bro. Hadley.) June 9th, Samuel: Instruction for present guidance, and concerning things to come.—(Bro. Roberts.) June 16th, Saul: the incidents of his life, and what we may learn from his case with regard to the principles upon which men are either acceptable or displeasing to God.—(Bro. Roberts.) June 23rd, David: the man after God's own heart—the lesson of his history, and the hope arising out of the covenant which God made with him.—(Bro. Roberts.) The meetings have been largely attended, and an increasing interest is exhibited in the great affairs of the truth.

BIRKENHEAD.—Bro. Collens reports:—“Since last writing to you the undersigned have ‘put on Christ’ by belief and immersion, viz.—On May 18th, SAMUEL McCLELLAN (40), mariner; and on the 22nd of May, HARRIET H. MILNE (24), formerly Wesleyan, wife of bro. Milne, whose obedience was reported last month; and LUCY H. E. GARSIDE, lately Congregationalist, wife of bro. Garside, of Ormskirk, who will now, in a new way, realize the truth of the Preacher's words, that ‘Two are better than one,’ and we hope their joint efforts may win them and us a crown of rejoicing from the town in which they reside. I have also the pleasure to report the immersion, on the 4th of June, of ELIZABETH ANDREW, wife of bro. A. Andrew, who was brought up to the belief of the Church of England, but has been for some time neutral.

“I should have stated that bro. Hawkins (who has been ill) has left Chester, and will therefore not break bread with us as has been his wont for the past twelve months.”

CARDIFF.—Bro. M. Rees, in ordering some pamphlets, says:—“These books and tracts are the means we are using to spread the truth in this place. They have brought us into contact with opponents of the truth, to whom we have declared the Gospel, and while some have turned away in dismay, others have desired to hear more of the matter, which desire has been gratified by visiting them in their houses, and there conversing with them more fully of the hope of Israel.”

DEWARTOWN (Dalkeith).—Bro. Sharp reports the removal of brethren A. Stocks and D. Stocks, and sister J. Stocks, who sailed for California on the first of June. Their removal is deeply felt by the brethren in the neighbourhood, as they were the only brethren resident in Dalkeith. Before their departure there was a tea meeting, at which upwards of 40 sat down to tea, including a number of the Edinburgh brethren.

Brethren A. Blackhall, C. Smith and Vernon addressed the meeting; also bro. D. Stocks, who gave an outline of the history of the ecclesia in Dalkeith. He then bade the brethren a feeling farewell. Should they be favoured with a safe voyage to their new home, they will be a comforting addition to the ecclesia in Santa Bárbara. Bro. Lockhart has removed to Edinburgh.

EDINBURGH.—Bro. Grant reports:—“On the 19th May, the annual meeting of our ecclesia was held, when the reports of our treasurer and secretary were submitted and accepted. From the treasurer's report it was seen that, after a considerable outlay during the year, we have an ample balance on hand. The brethren have given liberally, and we have thereby been enabled to assist the more unfortunate (in the world's goods) of those of like precious faith, and to proclaim the truth to our fellow men. The secretary's report showed that we numbered 95, being an increase of 12 since our last annual meeting. We have had 11 immersions during the year, and have been much cheered thereby. We have lost the following by removal, viz.—Bro. Wm. Culbert, to Waterside, Dalmellington; sister Christina Culbert, to Ayr; and Bro. Sawdon, to Scarborough. But, on the other hand, we have had the satisfaction of immersing, on Tuesday, 11th June, MARGARET THOMSON (18), daughter of brother and sister Thomson, Glendelvine, Perthshire. Our lectures for June are as follow:—2nd, Spirit, Holy Spirit, and Holy Ghost; 9th, The Second Coming of Christ; 16th, The Signs of our Times as seen in the Heavens; 23rd, The Jerusalem of the Past and the Jerusalem of the Future; 30th, The Doctrine of the Trinity considered.”

GALASHIELS.—Bro. Alexander writes:—“I am glad to inform you that WILLIAM TURNER (32), was baptised into the name of Jesus on the 5th instant. The brethren are very much cheered by this, especially bro. Scott and I, as he lives near Stow. I may remark, that like brother Scott, he has been, and is, suffering very severely for the step he has taken; but I hope it will all turn to his benefit ultimately.”

GLASGOW.—Brother Leask writes:—“We have been strengthened by the addition of two more to our number. The first is Mrs. JARVIE, wife of our brother Jarvie, who, on the 19th May, was inducted into the saving name, in the appointed way. The other is sister Angus, from London, who has obtained a situation here.

The lectures, since last communication have been as follow:—May 19th, The present Controversy regarding the Destiny of the Wicked.—(Bro. James Nisbet.) 26th May, Present Salvation.—(Bro. Thos. Nisbet.) 2nd June, The Belief in the Burning-up of the Earth unscriptural.—(Bro. John Ritchie.) And on 9th June, The Dead who Die in the

Lord: what do we know of their Present and Future State?—(Bro. Wm. Robertson.) The lectures are not so well attended as we could wish; still, whether they will hear or whether they will forbear, we must continue in the line of duty both towards God and our fellow men."

HALIFAX.—Bro. Dyson writes: "Since my last communication, the following subjects have been lectured upon:—May 5th, The Hope of the True Christian, and the Hope of Israel.—(Bro. J. Briggs.) May 12th, Divine Condescension *versus* Infidel Philosophy.—(Bro. W. Thomas.) May 19th, The Great Apostacy foretold by the Apostles: When are we to expect it, and how are we to know it?—(Bro. J. Briggs.) May 26th, The Teaching of Moses, of Christ, and of His Apostles, concerning the Sabbath.—(Bro. R. Smith.) June 2nd, What is the Truth; or, Pilate's Question Answered.—(Bro. R. Smith.) June 9th, The Great Salvation.—(Bro. W. Greenwood, of Keighley.) On the evenings of June 4th and 6th, we had two lectures by bro. Roberts. The first of these was given in the Mechanics' Hall, subject: Are Englishmen Israelites? in which was shewn the unscripturalness of Mr. Hine's theory, and the flimsiness of his identifications. There was a fair attendance, considering the wet weather. The second lecture was given in our own room, on—The True Israel, to a moderate audience."

HUCKNALL.—Bro. Job King reports:—"FREDERICK PEEL (44), coal miner, was inducted into the saving name, May 19th. He had formerly belonged to the Church of England, but has been for a long time neutral; also THOMAS CLARKE (24), coal miner, formerly neutral, after giving evidence that he understood and believed the things concerning the Kingdom of God and the name of Jesus the Christ, June 8th. Bro. Short has got work here, and will meet with us, we expect. We shall then number nine. We have had a number of lectures since I last wrote you, from Brethren Roberts, Ashcroft, Hodgkinson, and Sulley. The audience, although not so large as we might wish for, have seemed to be interested in the things spoken."

INVERNESS.—Bro. W. Grant, of Edinburgh, concerning a visit here, writes:—"Some considerable time before I came north, Mr. Campbell, Inverness [the gentleman who wrote the Editor of the *Christadelphian* over a year ago, on the subject of visiting the Holy Land in connection with the opening of fisheries—Ed. *Christadelphian*] wrote bro. Smith, of Edinburgh, stating that he wished me to immerse him when I came north for my holidays. Considering my youth and inexperience, I had some considerable delicacy in undertaking the responsibility of examining and immersing him alone, but, on weighing the matter over in my mind, I found that, if he gave a

scriptural confession of his faith, it was my *duty* to accede to his request. I state this to show that I have not acted rashly in the matter. I suggested to Mr. Campbell that he should come up to Grantown, and be immersed by some of the ecclesia there, but his health would not permit his taking a journey of 48 miles by train. I therefore went to Inverness on Friday last, had a conversation of some hours with him, and thoroughly satisfied myself that he understood the first principles of the Truth. He was perfectly clear on every point, and I had not the slightest hesitation in assisting him to put on the sin-covering name of Jesus Christ in God's simple and beautiful way, which was done on the morning of Saturday last, 8th June. Bro. Campbell has had a great struggle to see the truth, but it is no wonder, considering that he is now in his 64th year, and has been steeped in Highland bigotry all his life. It is only somewhat over a year since his attention was first arrested by our advertisement in the *Scotsman* of "Prophecy and the Eastern Question." The Truth has wrought a wonderful change in his mind, and he is very grateful to God that he has been enabled to come to a knowledge of it in the evening of his days. He has 'seen the world' in his day, and has had great experience in railway matters both in Britain and India, but, as he said himself, 'All is vanity' apart from the hope of a future life. He is very lonely in his isolation, but bro. and sister McIntosh (of Grantown) are to remove to Inverness shortly, with whom he will break bread on the first day of the week, and thus for the first time (so far as I am aware) the capital of the Scottish Highlands will have resident in it a company of believers 'waiting for the Son of God from Heaven.' Probably Mr. Campbell may send you an account himself of the way he came to a knowledge of the truth, which would be interesting to the readers of the *Christadelphian*."

Mr. Campbell himself, writing to the Editor on the subject, says:—"It was my intention to have written a long letter, but I am so unwell—suffering from prostration of body and depression of mind. My having cast my lot with you people will subject me to persecution. But I put my trust in God to protect me, and to an overruling Providence to supply all things necessary for the body. It was this time last year that I had my strange dream, which has haunted me ever since. Then my letters to you, to Mr. Gunn, of Walkerton, Canada; Mr. Andrew and Mr. Elliott, London; Mr. Smith and Mr. Grant, Edinburgh; to you and the other parties named I heartily thank, and appreciate most sincerely all you have done."

LONDON.—Bro. Elliott writes:—"Since my last communication, two more have yielded obedience to the truth, by putting

on Christ in immersion, viz.: May 22nd, WILLIAM GIBBINS, who was previously associated with the Society of Friends, and on June 2nd, REUBEN SIMMONS, who was formerly a member of the Baptists. We have experienced a great loss in the removal from London of our sister Hannah Board, whom circumstances have taken to live at Pilsley, near Clay Cross, for the present. Sister Elliott, also, who, not long since, came from Swansea to reside in London, has recently removed to live in the country. The lectures for the month of June, are as follow:—June 2nd, A Declaration of Things seen and heard in the past and present, which show how to discern the Signs of the Times.—(Brother W. Atkins.) June 9th, Congregational Evangelicalism weighed in the Apostolic Balances.—(Bro. J. J. Andrew.) June 16th, The Church in Rome *versus* the Church of Rome.—(Bro. Boshier.) June 23rd, Paul, a Persecutor of the Church of God; afterwards an Advocate and Sufferer for the Faith which once he Destroyed.—(Bro. R. Elliott.) June 30th, The Gospel of the Glory of the Blessed God.—(Brother A. Andrew.)

MANCHESTER.—Bro. W. Smith writes:—“We omitted, at the proper time, to intimate the immersion of THOMAS HENRY DILLOW, who has attended the lectures from time to time, since our hall was opened. He put on the covering name on Tuesday evening, April 16th. We have also an interesting case of union with the one body, in WILLIAM ENTWISTLE, a young man of 30, who has seen better days.* While wandering in search of employment, by a seeming accident, he heard the truth proclaimed at Birkenhead. Subsequently, coming to Manchester—having been put into communication with the brethren here—he attended the lectures and week-night class very regularly, resulting in his coming to the knowledge of the glorious light of the truth. He symbolically buried the old man, on Saturday, the 1st of June. We have also had our numbers augmented by the removal from Sheffield to this town of brother and sister Johnstone, formerly of Glasgow. Our meeting-place is the Co-operative Hall, 398, Oldham Road. We break bread in the afternoon, at 2.30.” There is a reason why the brethren visiting Manchester should note the address.

SHIPSTON-ON-STOUR.—Brother H. Pym writes: “I doubt not but that it will be interesting to some of the brethren to know how the truth is progressing in this small town, and what the results are of the many lectures delivered here by the brethren who have so kindly come among us, showing up the good old way, and, of course, the only way of life and peace. At one time we began to despair of the truth taking very deep root here, most of the lectures, which were always well attended, being marred by the presence of a “Satan,”

who made his voice heard as best he could in opposition to the truth; but after steadfastly resisting the devil he has flown from us, and we have heard but little or nothing of him since. We are eight in number, most of whom were immersed at Birmingham last month. As you omitted to report their obedience in last issue of the *Christadelphian* I give their names, &c., viz., THOMAS RAWLINGS (41); ELIZA RAWLINGS (39), his wife; WILLIAM TERRY (56); ALBERT WM. SIMMS (32); ELIZABETH SIMMS (31), his wife, and MARY BYE (26.) These, with myself and brother Knott, constitute the Shipston ecclesia. We meet at the house of brother Rawlings on the first day of the week to ‘remember’ him who has commanded us so to do until he comes—an event to which we look forward with great joy. Two or three strangers often attend our ecclesial meetings, whom we hope soon to assist in putting on the saving name of Christ. We thank God for these good results, and are doing our best to induce others to accept the only conditions of life as revealed to us in the blessed Word.”

SWANSEA.—Brother Randles reports that the lectures on Sunday evenings have been as follow:—May 19th, a Great Deliverer is waiting the appointed time of blessing. Sunday, 26th, The Kingdom of God and the Gospel. June 2nd, The Entire Mortality of Man, or the Doctrine of Plato, *versus* the word of the Living God. Sunday, 9th, The Scripture Doctrine of the Devil and Satan contrasted with Modern Teaching. On Sunday, May 19th, we were favoured with the presence of brother Shuttleworth, of Birmingham, and to secure a good attendance, beside posters, we got printed 200 cards of special invitation, 100 of which we sent addressed through the post and 100 delivered by hand, the result being a very full and attentive audience. I am pleased to add our Sunday evening meetings are well attended and several are interested.”

TEWKESBURY.—Bro. E. M. Osborne reports: “During the last month we have received an addition of two to our small ecclesia here, which now numbers 17: MARK JELLYMAN (62), rope maker, formerly Wesleyan, and BENJAMIN MORRIS (53), framework knitter, formerly neutral.”

CANADA.

WALKERTON.—Brother Gunn, ordering back Nos. of the *Christadelphian*, says: “I require these for other parties. My own, I get bound for ordinary use and reference, and I think it is a great pity that so few take proper care of them. It seems to me that if a hint were given, many might get bound their numbers that are now tossed about in all sorts of ways, and by intimating that you could supply many odd missing numbers, you might set into circulation

* A letter received from himself will probably be sent next month.

a good deal of the material lying in a corner in your office. We are trying hard to get the ecclesias to join in a systematic movement for the dissemination of printed matter, and if we succeed, no doubt you will be informed. It seems about the only way anything could be done here, during the short time that remains wherein work can be done."

NEW ZEALAND.

CAVERSHAM.—Brother Holmes reports the case of two additions, of which he says:—"About eight months past, I became acquainted with a person at the Central Station, Dunedin, of whom, I soon concluded, he would make a good subject for the truth. He was then acting as second Station Master. He informed me he had heard the truth from Dr. Hayes, some 20 years ago, but on coming to close quarters, I found his knowledge very deficient on the atonement, the soul, and the Trinity. He was, however, thoroughly earnest and honest. He had got away into Plymouth Brethrenism, and had left them before I met him, and used to meet with another to read and break bread. He had never heard about Christadelphians, or the name. Soon afterwards, he removed up country, to a Station-Master's place, but our correspondence grew more and more interesting as details were unfolded to his view; and, with a right joyous heart, on Sunday, the 17th March, ROBERT SIMONS was buried in the waters of the river Clutha, into the Yahweh Name, and rose again to walk in hope to reign with him. Since then, Mrs. SIMONS has yielded the required obedience, and was immersed by her husband, on Sunday, the 7th April. I went 50 miles to assist bro. Simons in his immersion. These two, I believe, will be an ornament to the faith which they now profess."

UNITED STATES.

BALTIMORE (Maryland).—Brother Mifflin writes:—"It is my painful duty to announce to you the death of our beloved brother Alexander Packie, in the 61st year of his age. He died on the morning of April 15th, in full hope of a glorious immortality, when the Master comes to gather the household to himself. He suffered much during his last illness, which was bronchial lung and throat disease, but, amid all, he held fast his integrity firmly to the end. Owing to the condition of his throat, he was not able to converse; the cough being very distressing at times, calling loudly for patient endurance.—Brother Packie had been twenty-three years a member of the household of Christ, being among the first to render obedience to the truth in Baltimore. By a daily diligent study of the

Scriptures, he was enabled so to wield the 'sword of the spirit' that all sectarian imaginations and whatsoever exalteth itself against the knowledge of God, was quickly put to silence. Many have felt its keen edge; particularly where contending with those who were propagating 'crotchets' and notions contrary to what God has revealed. Brother Packie was a great business man (stone-cutter and builder by occupation), and, until a few years back, was in very prosperous circumstances, but the tide of fortune turned, and the last years of his life were those of adversity. By industry and perseverance he sustained his reputation to an astonishing degree. But the tongue of slander could not rest. It began to malign his character, and he was subject to persecution which, in its nature, was well calculated to throw him off his balance. He endured it all, however, as a good soldier of Jesus Christ, remembering the words of Jesus—"Blessed are ye, when men shall persecute you, and say all manner of things against you *falsely*, for my sake. Rejoice and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you." When he was prosperous in life, his liberality knew no bound, especially so in the interests of the truth. In all his business relations his character was unimpeachable; and for benevolence and kindness of heart, I know not his equal. He took great delight in attending all the meetings of the ecclesia, where he would boldly and fearlessly defend the truth, carefully observing the institution of our Lord given to the disciples, to be attended to until He comes. He was an earnest watcher for the coming of our Lord, and the gathering of His people. The signs in the political heavens—the 'drying up' of the Euphratean power—the preparations for the 'great day of battle'—all foreshadowing the early realisation of our glorious hope, when shall be brought to close the Gentile times, and the manifestation of the sons of God. Brother J. W. Boggs and E. J. Ward, of Washington, attended the funeral and made a defence of our beloved brother's faith. We then committed him to the silent grave, whence Christ in due time will call him again, and prepare him for the work yet to be done in the breaking to pieces the rotten and oppressive governments of this evil world, and bringing them in subjection to the Kingdom of God and His Anointed One."

[Brother Packie was one of a few names mentioned by Dr. Thomas to the Editor of the *Christadelphian* as men that could be trusted in America, in the event of his own death, rendering the services of others specially needful. The little inter-

course we had with him in America (at Baltimore and New York) more than confirmed the Doctor's recommendations. We can endorse all that Brother Mifflin says in the foregoing, so far as circumstances have allowed the opportunity of forming a judgment. We lament Brother Packie's decease. He has gone to join the Doctor, whom he loved and supported, in a grave which they both hoped to escape, by reason of the nearness of the Lord's return. We sympathise most with his bereaved family. To brother Packie, as to Dr. Thomas, decease is no loss, but the reverse, for it ends the painful endurance which is every saint's experience in the present evil world; abolishes for him the interval yet remaining, and prepares him for the sweetness of an apparently instantaneous introduction to that glory to be revealed on which for many years he had set his heart.—EDITOR.]

HARVARD (Ill.).—Brother Soothill reports "the death of our dearly beloved brother W. B. Simmons, after a short but very painful illness of one week." Brother Soothill says: "We mourn his loss very much. He was just one of those brethren we could not lose without realizing sensibly his absence. He was so constant and faithful, although his age (72) and the distance from our place of meeting (2 miles) would appear against his regular attendance, yet he seldom failed to be present. He was ever dutiful in the propagation and defence of the faith. He was a shoemaker by trade, and upon his bench, always within reach, lay the weapon of his warfare. He took great pleasure in the present prospect of the speedy return of the Lord, and manifested his faithfulness even unto death. He leaves a sister-wife to mourn his loss, also five children. Surely it can be said during his labours in the truth (18 years) he fought a good fight, he kept the faith, and that there is henceforth reserved for him a crown at the appearing and kingdom of the anointed Jesus."

VALLEY SPRING (Tex.).—Brother Banta wishes to warn the brethren in America against an announcement appearing in the columns of an adventist paper, called the *Restitution*—that the Christadelphians of Centre Point, propose to have a fraternal gathering, to commence on Friday before the first Sunday in August next. The proposed gathering is convened by people whose standing in the faith, it appears, is not unimpeachable, and whose influence, in brother Banta's judgment, would be

harmful to the truth. We do not see our way to give a place to the highly personal statement sent for publication. We cannot do more than publish this brief and general statement; leaving those concerned to form their own judgment of a matter of which we have no personal knowledge, but of which, so far as we can judge, brother Banta seems to have the right.

ROCHESTER (N.Y.).—Brother Tomlin writes: "On the 10th of May we had the pleasure of inducting into the name once for all made known for the covering of the sins of the old man, FREDERIC A. CAPWELL (21), recently from Scranton, Pa., where he was associated with a people called Age to Come Believers, by some, and Adventists by others. He understood the things concerning the kingdom of God and the name of Jesus the Christ; but on the question of resurrection and judgment he was deficient, in not having investigated these questions previous to coming among us. We therefore followed the example of Aquila and Priscilla, who took Apollos unto them and expounded unto him the way of God more perfectly, but, of course, on a different point. We also, at the same time and place, and for the same cause, viz., death to sin, buried in baptism SARAH J. LEASK (32). Sister Leask was formerly a Presbyterian, and is the wife of our esteemed brother, James Leask, of Hornellsville, N.Y. Our brother, through the 'power of the word,' succeeded in planting the spirit's teachings so deeply into the mind of his wife, that the teachings of an apostolic church, nor the affections of a mother's love for 'the church' and her beloved daughter, could dissuade her from her sole aim and purpose of obeying the truth at the risk of all other consequences. There are several other persons who are interested in the truth, and are regularly attending our meetings, and we expect, ere long, to be able to assist them to obey."

WASHINGTON (D.C.).—Bro. Boggs reports:—"Since writing to you, we have added two more to our little ecclesia, viz., BARBARA BICKSLER (wife of brother Martin Bicksler), and HENRIETTA J. HOLLINBERGER, both formerly connected with popular delusions, but now rejoicing in the glorious light of the glad tidings of the kingdom of God. There are several others who are investigating the glorious truths which we advocate; and I hope they will yet be able to see clearly their way out of the fog of superstition, which has enveloped them from their youth. We advertise our doctrine and place of meeting, in the public print, thereby trying to keep a light stand for the truth in this metropolis of the U.S."

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 BRETHEREN.”—(Heb. ii. 11.)

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

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Vol. XV.

IMMERSION AND THE WHOLE GOSPEL.

By DR. THOMAS.

Josedec.—I hold that the plain word of God is the only basis of true Christian faith. If we cannot read our faith in the Bible without the note, comment, inference, or affirmation of erring mortals, we may be very certain that it is not a genuine one.

Elpis.—On a little reflection, I think you will modify what you have said. You cannot expect the plain word of God to do more than it did in the primeval time. The plain word of God required the notes, comments, inferences, and affirmations of Philip for the guidance of the Ethiopian. But (Gentiles and Jews are not now as intelligent in the word as he; by so much the more, then, do they require guidance in a similar way. God's agency for the production of faith is testimony and reason, styled “the word of their testimony.”—(Rev. xii. 11.) Paul reasoned with men out of the Scriptures. The word is truly the basis of true Christian faith; but God has appointed that it should be reasoned into men by their fellow-men. It does not follow that a man's faith is not genuine because it has been reasoned into him by all the appliances of that operation. Erring mortals may become mighty in the Scriptures, and thereby wise unto salvation.—(2 Tim. iii. 15.) When this is the case, they are “corrected and instructed in righteousness;” and become “workmen that need not be ashamed, rightly dividing the word of truth.”—(2 Tim. ii. 15.) In the knowledge of salvation, they then cease to be erring mortals, while in many other things they may be deficient. They have

learned that two and two make four, and in that knowledge they cannot err. The notes, comments, inferences, and affirmations of such mortals are valuable, and of great use to the unskilful in the word of righteousness to guide them in the way.

Josedec.—Well, I believe it is necessary to be understandingly and sincerely immersed into the names of the three to make the ordinance valid.

Elpis.—As to that, I would call your attention to the fact that in the apostles' days true believers, or those who had been taught of God (and all that come to Jesus, Isaiah says, shall be so taught—(Jno. vi. 44, 45; Isaiah liv. 13) were not immersed into "names of the three." Such an immersion in those days would not have been regarded as "understandingly," however "sincerely," done. There are not three names given for men to be immersed into. There is but one only, and that is the glorious and venerable name *aith Yehowah Elohat-kah*, THE I SHALL BE THY GODS.—(Deut. xxviii. 58.) In Scripture every god is associated with a distinct and separate name—"Be circumspect, and make no mention of the names of other gods."—(Exod. xxiii. 13.) Plurality of names stands for a plurality of gods, independent of each other; but where there is but ONE NAME, though there may be a plurality of gods, their worship is no violation of the law. "There shall not be to thee other gods (*elohim*) in preference to me" (Deut. v. 7); or of the sayings, "Hear, O Israel, the I SHALL BE our Gods is ONE I SHALL BE" (Deut. vi. 5); and "There is One God and Father of all."—(Ephes. iv. 6.)

Israel did not understand "the mystery of Godliness, God manifested in flesh; God vindicated by the Spirit; God visible to messengers; God preached among the nations; God believed on in the world; God taken up to glory."—(1 Tim. iii. 16.) They did not understand this, though it is revealed in Moses and the prophets. They do not understand it now; nor do the Gentiles; therefore it is that Jews talk of panchristendom senti-

mentalists worshipping three gods; and that pious theologians deny the validity of immersion, if the subject thereof have not been immersed into three names!

"I shall be thy Gods" is one name, and equivalent to the Father manifested through the Son by the Holy Spirit; and expressed in the formula, "the name of the Father, and of the Son, and of the Holy Spirit."—(Mat. xxviii. 19.) Matthew is the only writer that has registered this formula, because he wrote more especially for the Jews, who recognising but one name of God, not three; yet knowing that "the memorial" (Exod. iii. 13-15) embraced a plurality of Gods, would need special instruction concerning them, before they could be brought to submit to Jesus without incurring, as they supposed, the guilt of idolatry by admitting into their system of faith the name of Jehovah, the name of Jesus, and the name of the Spirit—three names instead of the one and indivisible name delivered to their fathers for their descendants of all ages and generations.

Josedec.—My dear Elpis, your exposition begins to excite in me thoughts of a very disturbing character. If what you set forth be scriptural (and I am not prepared at present to say that it is not), the conclusion of the matter would seem to convict us of idolatry—worshippers of names of gods, instead of the "glorious and fearful name." You seem also to have fastened upon us another baptism than the one baptism, even a baptism into three divine names, instead of a baptism into one name manifested in a mystery. But I console myself with the reflection that "It will not do to say that a person must be fully taught, and that his faith must understandingly grasp the whole Gospel before he is qualified for baptism, for at the time he submits to this ordinance his discipleship commences. He is then a child in Christian knowledge and faith. His baptism is the ceremonial act that inducts him into the name, the body or church of Christ, where

his religious instruction and Gospel faith increase and are perfected. New and elevated lessons in the Gospel of the kingdom are taught to, understood and believed by, him, after being baptised. In a word, there must be a limit to his instruction and faith in the Gospel before being baptised.”—(*Expositor*, p. 463.)

Elpis.—The discovery of truth is alarming when the truth condemns us; but it is strengthening and encouraging when we find ourselves in harmony with it. The alarm, however, need not become a panic, so long as there is scope for obeying the truth. According to your proclamation, I have not myself been validly immersed, and therefore cannot be in Christ, in the Gospel, or in His school, upon your premises; for I was baptised only in the one name of the I Shall Be Your Gods; but you say, my dear friend, that no one is validly baptised who is not understandingly and sincerely immersed into three names. I am by this condemned, so that if you will prove to me that “the plain word of God” requires me to be immersed into three divine names, I will forthwith pay you a visit and demand this three-name immersion at your hands. But, on the other hand, if this trinominal baptism prove to be only the latest invention fabricated in the school of panchristendom discipleship, then you and I must change places; my baptism into the one glorious and fearful name will remain good—but, my Josedec, what becomes of yours? Will you be willing to continue content with a baptism nowhere found in Scripture? If you still hold on to Trinominalism, you will have to go through the Bible pen in hand, and wherever you find the word “name” in connection with “Lord” and “God,” you must add an s, and read it “names.” Just try the experiment with your Concordance, and see what strange work you will make of the plain word of God as the basis of true Christian faith. You say, my dear friend, that discipleship commences with immersion. If by discipleship you mean the state of

being a recognised learner, I have no objection to admit it; but if you intend to say that the beginning to learn commences with immersion, I reject the idea *in toto*. The commission you refer to, and the order of which you fully assent to, reads, “Go, μαθητευσατε all the nations, baptising them into the name &c.; διδασκουτες them, &c.” In the common version these two Greek words are both rendered “teach;” a word, however, that does not convey to the mind the force and distinction of the originals. The first is used in Matt. xiii. 52; as “Every scribe μαθητευθεις instructed for the kingdom of the heavens, is like, &c.,” the “Go teach” them has the force of “Go open their eyes, and turn them from darkness to light, and from the power of the adversary to God.”—(Acts xxvi. 18.) This was the first thing to be done, and the operation is expressed by the word *matheteusate*. When they were thus *matheteuthized*, they were instructed for the kingdom to which they had been invited by the preaching of the apostles. This operation was carried on before baptism, and until a separation ensued among the listening crowd, it was not known who were being *matheteuthized* and who were not. The operation continued upon some minds for weeks, until its results were manifested. They might be *mathetes*, learners, or disciples, and they might not; it could only be known by their doing as the Ethiopian did, and inquiring what hindered that they should be baptised. This question would bring them into personal communication with the apostles, who would ascertain whether they were *matheteuthized* for the kingdom; if satisfied of this, they would do as Jesus commanded, “baptise them,” “that they might receive remission of sins, and part among the sanctified, by faith, which inducts into Jesus”—εις εμε—(Acts xxvi. 18): and it is not all sorts of faith that leads into him, but the one only. When instructed for the kingdom and baptised, they are manifested by that act as disciples. But I do

hope, my dear friend, that you would not reduce them to a level with pious panchristendom sentimentalists just dipped. The two classes will not bear comparison. You scarcely find any of the moderns, dipped or sprinkled, "instructed for the kingdom" to the day of their death. They have little to do with the Scriptures, which they call a "dead letter" (dead enough to them), and what they read they do not understand, and their teachers are like themselves, blind gropers towards the ditch. Instead of expecting to find such pietists fully taught, he will be deceived who expects to find them taught at all, save in the quackery of the schools. Being baptised, the apostolically discipled were prepared, like the Ethiopian, to go into a far distant country and disciple others—"instruct them for the kingdom of the heavens;" a very different sort of disciple, you perceive, to those who, when they come up out of the water, can only tell the spectators that "Jesus is Son of God," and that they were very sorry for their sins; and that because they had "experienced a hope that they were forgiven," they had gone into the water to follow the example of Christ. A miserable beginning of discipleship is this! It begins in darkness, and in confusion ends.

The apostolically discipled believers "continued steadfastly in the teaching" (*την διδασκαλιαν*) "of the apostles."—(Acts ii. 42.) You seem to have a notion that a *mathetes* when manifested in baptism was as an ignorant child entering upon his a, b, c, after he had crossed the threshold of the school-room. This may very well describe Trinominalists, but it will by no means fit the case of an apostolic *mathetes*, or disciple. This class of persons was prepared in the primary department without the pale of the church, or college of the professed. That primary department was "without the temple" (1 Cor. iii. 16); "and in the court of the Gentiles."—(Rev. xi. 2.) But when they had become sufficiently enlightened to understand the kingdom of the heavens, and to turn from the sentiments of all

Christendom which prevail in the court, and are venerated by the members of it, they went to the laver and the altar, and so entered into the temple, of which they became a part. The teaching within the temple differed from the teaching without the temple, the latter being the expounding and testifying of the kingdom of God to sinners, persuading them concerning Jesus, both out of the law of Moses and out of the prophets (Acts xxviii. 23); and the former, the *διδασκαλια*, or perceptive direction, which is delivered to their brethren by official men, who are commissioned to enforce the commands of a superior *διδασκουτες*, "teaching them to observe all things whatsoever I have commanded you."

Such is the difference between the two Greek words as used in the last two verses of Matthew. None were admitted into the temple who were not "instructed for the kingdom" to begin with: but after their admission they did not say that they knew enough about their inheritance. They searched all the documents continually that they might increase in knowledge and strengthen their faith. All our past and future was before them, the study of which afforded them ample scope for the activity of their minds. The prophets did not understand "the mystery" that was revealed through them, and so there were the prophecies of Isaiah, Daniel, Zechariah, Ezekiel, John, &c., that afforded inexhaustible riches for the acquisition of those who worshipped in the temple of God.

Josedec.—Then you do not consider it necessary to understand all the prophecies before a man can be regarded as qualified for immersion? It was my impression that you did.

Elpis.—The impression was a very erroneous one. What I say is, that the doctrines and examples of "the plain word of God" clearly show that a man must understand the glad tidings as a whole, "the truth as it is in Jesus," the gospel of the kingdom in his name, as the subject-matter of the One Faith and One Hope of the

calling, as a qualification for admission into the temple by immersion into the One Name.

Josedec.—But an inspired apostle has said “We know in part.”

Elpis.—He did not say “We know the gospel in part before baptism,” as you quote those words out of their connection, to prove. The apostle is discoursing about “spiritual gifts,” such as “the word of wisdom,” or “prophecy,” “kinds of tongues, and the “word of knowledge.”—(1 Cor. xii. 10 ; xiii. 8.) These were coveted by the members of the “One Body”; some of whom only were privileged to possess them for the benefit of all.—(xii. 7.) He pointed out the best of the spiritual gifts, and exhorted them to look after those. Nevertheless, he would show them a way more excellent than even the possession of the best of the spiritual gifts—*verse 31.* This way, which should abide when the gifts “failed,” “ceased,” or “vanished away,” consisted of “Faith, Hope, and Charity, the greatest of which is charity.”—(xiii. 13.) He then defined what he meant by “charity” (and according to his version of it, the most loving pietists of the churches of the Gentiles are utter strangers to it,) and said, “Charity never faileth;” but that “prophecies,” “tongues,” and “knowledge” would fail, cease, and vanish away. He then gives the reason why these gifts should be withheld; and after which withholding—faith, hope, and charity would continue: “because,” said he, “we know in part, and we prophecy in part; but when *το τελειον* perfection comes, then *το εκ μερους* that which is in part shall be annulled.”—(xiii. 9, 10.) Now, *εκ μερους* rendered “in part” does not bear the sense you attach to it. It is the same phrase as in 1 Cor. xii. 27, is translated “in particular,” and refers to the same thing—namely, to the partial manifestation of the Spirit through the spiritual men of the congregations, which consisted of those to whom the Spirit severally divided the gifts as he pleased (xii. 11), and the *ιδιωτοι*

ιδιωτοι, or those “occupying the room of the private person,” or plebeian; rendered “the unlearned” in ch. xiv. 16. These two classes of the Temple of God, the public and the private brethren having been all, by the Spirit’s teaching, through the apostles, baptised into one body (ch. xii. 13), constituted that body in Christ; but the public brethren were “the members in particular,” the foot, the ear, the eye, the hand, the nose, the tongue, &c., of the whole; and constituted thus by the special gifts called “spiritual.” This was an imperfect state of the “one body,” whose prophecies, faculty of speaking foreign languages, and revelations, were individual, or “in part,” and not general. But there is a time approaching when *το τελειον* perfection will have come; and then the body of Christ will no longer “know in part, and prophecy in part,” as in apostolic times; but all the individuals then composing it will, without exception, be qualified in a higher degree than the apostolic “members in particular;” so that the least in the kingdom of the heavens will be endowed with greater accomplishments than all the spiritual men of St. Paul’s day put together. In the apostle’s day, even with the Spirit’s manifestations through a part of the body, or “members in particular,” they could only say, “We see at present by a mirror in an ænigma, but then, when the reality is manifested, face to face, now I am skilled *γενωσκα* (speaking of the body), *εκ μερους* (by mirror-like partial manifestation), but then (when perfection is come) I shall know perfectly *επιγνωσομαι*, as also I shall be known perfectly,” having then attained perfection by resurrection unto incorruptibility and life.—(Phil. iii. 11, 12; Luke xiii. 32.) Can the miserable abortions, my dear *Josedec*, that pass current for Christians in our day, say that they see by a mirror in an ænigma—“with unveiled face beholding in a mirror the glory of the Lord?”—do they see the image of that glory there, being transformed into it, “from glory” comprehended

by faith, "to glory," inherited when perfection is attained.—(2 Cor. iii. 18; Col. iii. 10?) What sort of a school of Christ is that you talk about, where the pupils after all the "new and elevated lessons in the gospel of the kingdom" they are said to receive, are as ignorant to their last breath of the image of glory mirrored in the Gospel, as if there were no image there? Will you be content to remain in that school of the outer court, the professors of which have not yet attained to the great principles of the truth? If I could, I would seize you by the hand as another Lot, and bid you to escape to Zoar, nor look back at your old gloomy and dingy cloisters, at the peril of your life.

Josedec.—The things you bring to my ears interest me greatly; and in proportion as I perceive their import, I confess I lose my admiration for the things which are behind. Will you be kind enough to add a little more in connection with the mirror?

Elpis.—With great pleasure. When you take up a position before a mirror you see delineated thereon, by the rays of light passing from real objects, a beautiful and exact representation or image of the landscape behind you. You study it artistically; and the more you consider it and dwell upon it, the more is your admiration heightened, and the more you appreciate its excellencies, until by this operation the picture is transferred, as it were, from the mirror to the "fleshly table of your heart," mind, or sensorium, which becomes to you a mirror, upon which also an image of the original is vividly impressed. Such is the process by which realities that have existed, do exist, and shall exist, are stamped, written, engraved, or impressed upon the heart of man. The fleshly tables of the heart, the way of access to which is ordinarily by the five senses (extraordinarily by the direct operation of the Spirit upon the tables themselves) are in the aggregate the mirror. Now, through the apostolic ministry of the Word, the Spirit of the living God, impinged "the light of the glad tidings of the glory

of Christ, who is the image of God," upon the mirror. In this way it shone into the mirrors of the unmanifested *mathetes*. The beauties and magnificence of the Christ's glory fixed their attention, and they began to contemplate them artistically, until becoming so captivated with "the image," its attributes began to shine forth from within them, and "they were known and read" (or recognised) "of all men," who themselves understood the truth.—(2 Cor. iv. 4; iii. 11.) In this way the image of God, which is the Christ in his glory and sufferings, was depicted upon the fleshly tables of their hearts, and so long as it remained there, he "dwelt in their hearts by faith" (Eph. iii. 17), "the hope of glory."—(Col. i. 27.) Here was a new man formed within them by the creating Spirit, and what they now had to do was to put on this new man by baptism into him.—(ch. iii. 10.) When they looked into their own hearts to see if they were in the faith, they beheld with unveiled face, as in a mirror, the image of glory there, "in an ænigma."—(ch. i. 25-27.)

Josedec.—I am deeply interested; but what doth the apostle mean by saying, "We see by a mirror in an ænigma;" what is that ænigma?

Elpis.—I have been explaining to you how we see by a mirror; I will therefore now, according to your request, show how an apostolically taught disciple saw by a mirror in an ænigma; and in so doing define the ænigma. When Miriam and Aaron spoke against Moses, Jehovah summoned the three before him and addressed them, saying, "If there be a prophet among you" (Israelites), "I, Jehovah, will make myself known unto him in a vision, and will speak unto him in a dream. Not so my servant Moses, who is faithful over all mine house. I will speak with him mouth to mouth, even in sight and not in riddles, and the image of Jehovah shall he behold."—(Num. xii. 6, 8.) "Not in riddles, and the image of Jehovah shall he behold," is rendered by the King of Egypt's seventy translators; "not through ænigmas

and the glory of the Lord shall he behold." By vision and dream was the ænigmatical mode of revelation in which Jehovah communicated his truth to the prophets, much of which they could not unravel. It was too ænigmatical for them, and even for angels.—(1 Peter i. 10-12.) This ænigma was the salvation of lives in connection with the suffering of the Christ, and the glory that should follow. The image of Jehovah came into Moses's sight on the Mount of Transfiguration; Moses spake with him mouth to mouth of his decease, which he should accomplish at Jerusalem.—(Luke ix. 31.) This was the basis of the ænigma, for without that decease there would be no salvation of

lives or souls, no joint-heirship with the Christ in His kingdom and glory. Isaiah, in vision, saw Jesus, "the King, Jehovah of armies," as contemporary with "the whole earth being full of His glory" (ch. vi. 3-5; John xii. 41; xiv. 9); but he did not see Him in glory at the head of His armies in the ænigma of his decease and resurrection for the remission of the sins of those Jews and Gentiles who should share with Him in that glory. It was revealed to Isaiah and the rest of the prophets that their diligent search for a solution to this ænigma was in vain, inasmuch as it was purposely hidden from them, but would be revealed at a future time.

(To be continued.)

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT,

(Continued from page 299.)

Monday.—Yesterday was "Sacrament" Sunday, and my distress increases with each such occasion. I have made up my mind that Rock Ferry shall want a Congregational Minister before the time comes for the re-enactment of this ceremonial. The people profess to do this "until He come," whereas not one in a dozen believes that He is coming at all! I question whether any of the deacons (a class who originally were required to hold "the mystery of the faith in a pure conscience—1 Tim. iii. 9), could give anything like an intelligible explanation of this institution. "The New Testament in My blood." I am half-inclined to ask them what they understand by these words. Information concerning "the covenants of promise" is never sought in the circles wherein the clergy disport themselves. And though I am in a position to supply such information now, I am sure it would not be relished. The people prefer to do things because the denomination does them, and are by no means anxious to ascertain their

significance. They act as if convinced that "a little learning" in the things of God were "a dangerous thing." And so it is, as bearing upon the pretensions of popular Christianity. The latter could not stand a single day if its votaries knew half as much of their Bibles as young Timothy did, or as these abhorred Christadelphians do. To sit down for the purpose of observing an ordinance which none present understand, of which they would not tolerate an explanation, and for whose celebration they are entirely disqualified, is certainly a remarkable situation for any serious person to occupy. Resolved, therefore, that I will abdicate before the month is out, and so terminate my connection with a state of things that would be grotesque were it not so unutterably sad. What course I shall subsequently take I know not. Friend B— who has unfeigned sympathy with me throughout these sorrowful experiences, indulges the hope that the severance will only be of short duration, and that an arrangement will be arrived at

permitting me greater liberty in the polemical line of things than has heretofore been accorded me. I do not like to discourage him in these fond anticipations, but he must notice a lack of enthusiasm in me during the discussion of what he considers so probable. My plan is to wait until by further study I am enabled to accept the whole Christadelphian platform, and this, I think, would soon follow a personal interview with one of their recognised leaders, should I obtain it. An "undenominational" movement has been in my dreams, but already I begin to perceive that this would mean nothing more than a religious club, constituted somewhat more flimsily than other organisations of a like character, and would involve a disregard of apostolic rule that I could not long endure. But this diary will never chronicle my return to bondage, and nothing else is possible to the man the eyes of whose understanding have been enlightened by Jehovah's word, in the position from which I am struggling to escape.

Tuesday.—It is a favourite contention with some of my friends that "anything can be proved from the Scriptures." This is their unvarying exclamation when sorely pressed by the testimony on any particular point. Hitherto I have been content to meet the audacious assertion with a simple and emphatic denial. But, upon reflection, it has occurred to me that I might with advantage make a note of one or two things the recognition of which is indispensable to a right understanding of the word of God. In the first instance, I would suggest that the existence of any locality or personage popularly believed in *be proved* before Bible words are taken as indicative thereof. No doubt the enforcement of a requisition like this would sometimes be found exceedingly embarrassing. If this rule were applied to "the devil," and the "hell," in which so many people exercise a faith which would be worthy of the truth of God if it had its inspiration in enlightenment—less would be said about these omnipotent fictions. But

then popular Christianity would lose more than half its leverage, and the loss to society would be equivalent to the withdrawal of a whole bevy of policemen from every parish. My suggestion might have a fitting illustration in the modern prostitution of the word *Episcopos*, which, instead of carrying with it the conception to which it gave rise in apostolic thought, is now made to signify a well-to-do gentleman in lawn sleeves, who has acquired the reputation of being "a safe man," and the faculty of never letting any one know what his opinions are, until he feels it is quite safe to avow them. Had Alexander the coppersmith told Carpus that *Episcopos* meant a character of this sort, his affirmation would have been met with considerable astonishment and scepticism, and very likely he would have been asked to demonstrate the existence of such a dignitary before he identified him with the *Episcopos* of apostolic writing. So with the devil, and the region in which he is supposed to have all his own way. Please do not assume that the words so translated meant with Paul and Peter exactly what they now mean with Mr. Spurgeon and Pope Pius the Ninth.

I would further suggest that it be granted that in the Scriptures, we have the latest communication of Jehovah's mind—that He has not spoken since; and that they contain all He is willing we should know at present concerning Him and His purposes. Also, that the only proper way to approach the Bible is with devout, unoccupied, unprejudiced mind, as though it had never been seen before, nor a single clerical exposition of any part of it had been listened to. That the book never contradicts itself, and that no theory be accepted which assumes the contrary, or which would disrate any portion of testimony below the level of writings that have been given by inspiration of God. That the Bible uses language for the same purpose as that for which language is commonly used amongst mankind, viz., for the conveyance of ideas to the mind—and not

for the purpose of preventing the mind from becoming familiar therewith. In other words, that no principle of clerical interpretation be applied to the Scriptures; the obvious grammatical value of whose phrases is to be accepted and allowed for in all cases, except where figure, parable or hyperbole occurs; and that the obscure is always to be read in the light of the plain, and not the plain in the light of the obscure. And finally, that no belief be entertained which it is not possible to formulate in the exact words of Scripture itself—all doctrines to be rejected which can only find embodiment in the terms whose use is peculiar to theology. I suppose most orthodox believers, if made to face these preliminary propositions, would yield a complete, albeit reluctant, assent to them, for they are beyond denial, and they have everything in the way of fairness and reason and consistency to recommend them; yet their adoption would be fatal to the whole system of religious faith, as propounded by Papal and Protestant Christendom. And because I am prepared to abide by them I am compelled to abandon a position which would never have existed but for an imaginary reverence in certain Nonconformist minds for the book which I am prepared to treat in this reasonable way!

Wednesday.—Have been much impressed by what I have just been reading in Dr. Thomas's *Eureka*. The craft to which I belong does not stand very high in his estimation, and yet I experience a keen appetite for his most highly-seasoned allusions to the clerical order. Even his bitterest censurers must acknowledge the consummate ability with which he writes. Without ceremony, he puts a knife into the very heart of the ministerial profession, which he considers has only fattened and flourished upon the credulity and superstition of mankind. And truly the kind of ability which may be considered a fair average for a parson would be despised in a member of any of the other "learned professions." Congregations do not

seem to be aware on how little capital a roaring trade may be done in what they consider spiritual things. The needful qualifications are of very moderate measure indeed, as is witnessed by the case of several of my friends not far from here. How intelligent men can patiently endure their inanities, and even look as though they were interested in what is being said, baffles my comprehension, unless it be that their reverence for the ministerial office binds them to the very palpable mendicity of some of the intellects that fill it. People treat a man who wears around his neck the badge of the clerical office very differently from the way they would if he had only strong intellect and moral character to recommend him, and could display no solemn intonation nor peculiar attire. The same man, clad in a gorgeous robe of silk with arms wide enough for him to creep through, and raised an altitude of several feet above the heads of the people, is looked upon as another person altogether if he be less imposingly surrounded. Mankind are led captive by surface decorations, and are not satisfied unless they are being unconsciously befooled. It is the old story of the soldier's red coat and the barrister's big wig. This makes it certain that Dr. Thomas's anticipations of but slender numerical achievements for the truth, as he has brought it to light, will be realised. The Christadelphians will never be able to make parade and blather enough to ensure a wide acceptance for what they believe. Unfortunately, it is not *truth* that men desire so much as embellishment and glitter and show; and the majority will need much coaxing before they will enter "the smaller halls of our large cities," as a certain "rev." Scotchman contemptuously styles the wonted scenes of Christadelphian battle. Men who live constantly in the glare and dazzle of gaslight, have but little appreciation of the quiet and sober tints of nature's evening sky. What can any man expect to do in these days of universal artificiality and sham, who has no handle to his

name, no tinsel about his person, and no tidings on his lips, except the word which Jehovah spake in times past through prophets and apostles and an only begotten Son! However, a man of Dr. Thomas's mental mould is not likely to be much disconcerted by the prevailing obtuseness, for, from what I can gather, such as he labour entirely in the discharge of what they conceive to be a duty arising from their possession of the truth of God. This is a magnificent incentive to action, and I can well understand that he who is thoroughly subject thereto will always be found at his post, undismayed by what may look like discouragement, on the one hand, and not unduly elated by success on the other. It must be confessed that we ministers

are seldom governed by a motive so absolutely pure, and hence our alternate dejection and ecstasy. This "Eureka" is well designated, and opens up to me a world of contemplation of whose existence I had never dreamed. The standing marvel is, that any one man has been capable of so stupendous an achievement! One may well tolerate the unsparing castigations herein administered to the clergy, upon remembering that the chief reason why none of them have been able to unfold the mysteries of this Apocalypse, is that they are the pillars of that apostate system whose doom is predicted by the Spirit through him whom they have designated "Saint John the Divine."

(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECOLESIA, No. 98.

"Exhort one another daily."—PAUL.

WE had recently to consider what is involved in the declaration of Paul that the arrival of the day of the Lord will be preceded by a cry of peace and safety; and that while this comforting cry is in full pipe throughout the world, sudden destruction will descend like a whirlwind upon the whole fabric of human society, and lay it in ruins for the manifestation of the righteous judgment of God, and to pave the way for the new order of things, styled new heavens and new earth, wherein dwelleth righteousness. On the present occasion we shall do well to realise what our attitude ought to be in the prospect of a revolution so unprecedented and so awful.

You will find that Paul instantly introduces this topic after speaking of the day that cometh as a thief. This is a feature of all the epistles—the practical application of the facts introduced. It is,

more or less, a characteristic of the entire Scriptures. Subjects are never treated as matters of theoretical interest. Mere knowledge is never placed high. On the contrary, it is disparaged. Knowledge in this sense is said to "puff up."—(1 Cor. viii. 1.) It is taught that a man may understand all mysteries and all knowledge, and yet be "nothing."—(1 Cor. xiii. 2.) It is the right use of correct knowledge that is the burden of all scriptural exhortations to wisdom. The tendency in connection with the truth in our day to exalt knowledge over the love of God and His service, is due merely to the popular extreme in the opposite direction from which we have all more or less suffered. It is difficult, in the presence of the universal revolt against the knowledge that brings salvation, to exercise that wisdom which, while holding fast the truth as the foundation, aims to build on that

foundation the fabric of holiness without which no man shall see the Lord. Yet this is the medium at which we must constantly aim. A constant study of Paul's Epistles will help us.

In the case in question, having spoken of the coming day and its thief-like advent, he says, "Therefore, let us not sleep *as do others*, but let us watch and be sober." Here is something to be avoided that is common; something to cultivate that is rare. What are we to understand by this sleep which is the common habit of "others?" It is important we should know, for how otherwise shall we know how to steer clear of it? Of course it does not mean literal sleep, for taking of rest in natural sleep is good and necessary, and was done by the Lord himself. Paul here means sleep in a figurative sense. Jesus used sleep in this sense when speaking on the same subject. He said, "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore . . . lest coming suddenly, He find you *sleeping*."—(Matt. xiii 34.)

What is this sleep? We see it in the relation of a sleeping man to the midnight visit of the burglar, from which the figure is derived. He is totally unconscious of what is going on. He is unaware of the actual situation of things. He thinks in his dreams, it may be, that he is in a palace, surrounded with pleasant company at a splendid feast, listening to the strains of music. His feelings are highly soothed as he contemplates the illusions of his wandering imagination. He would resist any attempt to awake him. He prefers to cling to his pleasing fancies; and while he slumbers and lingers in the fairy land of his lying brain, the burglar proceeds with his fell work, and the man awakes at last to find perhaps that the throats of his children are cut, and his money all gone. Had he been awake the

calamity would have been avoided; but he was asleep, and the thief came.

Now, as Paul observes, "They who sleep sleep in the night." He adds, "Let us who are *of the day* be sober." Here we have the idea suggested by the figure of sleep further carried out. There is a day and a night to be considered. The day, we are told, is at hand, but not yet arrived. It is the day of Christ, introduced by him as the rising sun. In His absence it is night. The night, we are told, is far spent, but still lingers; and because it is night, an almost universal sleep prevails in which men are oblivious to the real facts of life, unconscious of the actual situation, and dreaming their time away with thoughts and pleasures and aims that are all illusions at the root, and will disappear before the dawn of the day of Christ as completely as the dreams of the sleeper fly before the rising of the sun. There is a thief about to break into the house of these dreamers, even Christ, who comes to take all things to himself; but they are unaware of the fact. They prefer their dreams. They will awake to find desolation.

Paul says we are not to "sleep, as do others." What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the truth. They are facts that the natural man is most liable to "let slip." That the earth is the Lord's; that He has made it for His pleasure; that this pleasure principally consists in the enlightened appreciation and praise and faithful obedience of man; that man has departed from this obedience; that he is consequently under the dominion of evil and death; that God has purposed and is carrying out a plan of remedy which, while rescuing us, will exalt His own praise; that this purpose centres in Christ who was born, proved, crucified, and raised from the dead 1,800 years ago; that he is now above at the Father's right hand as a priest over his own house, operating

towards them with actual results even now; that he is coming at the appointed time to take possession of all the kingdoms of men, and to judge his house and assign them a place in the earth, his inheritance, or to reject them altogether, "according as their works shall be;" that, meanwhile, that house consists of those who hold fast the confidence and rejoicing of this hope to the end; that they are now a priesthood to offer up spiritual sacrifices in showing forth the praise of Him who has called them; that they are strangers and sojourners in the earth at present, as all the fathers were; that while they are in the world they are not to be of the world, but to accept the commandments of Christ as the unvarying rule of their lives, walking as children of the light in denying all ungodliness, and living soberly, righteously and godly in the present evil world.—I say there is nothing that the natural man is more liable to forget than that all these things are so. The world around us is absolutely unbelieving—dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the truth for a while, but gradually let other things engage their attention and interest. A few wake clear up, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can only be neutralised by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the word of God, and in what it requires at our hands—prayer and assembly with the saints.

Therefore, the way practically to obey the exhortation of Paul, to "not sleep as do others," is to take those means that

will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the truth it is unnecessary for him to trouble himself with the reading of the word. He forgets first, that no man can ever know the truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and secondly, he forgets that even if we could know the truth thoroughly at the start, the mind quickly loses the knowledge it has acquired, so far as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the declaration of Jesus, and all men will find it true at last on one side or other. "Bread alone" will only give us the natural energy of mind and body which, after a while, will pass away never to return. The word which God has spoken, incorporated now into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, impart a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever, which the Father gave to Jesus in answer to His prayer.—(Ps. xxi. 4.)

While taking care to use the means to keep awake, it is necessary to avoid the things that tend to draw us into the universal slumber. On this head, there are books not to be read, companions not to be kept company with, pleasures not to be followed, pursuits not to be engaged in, habits not to be practised, objects not to be aimed at. There are "weights" to be "laid aside"—to use another of Paul's figures when comparing the calling in

Christ to a race. Every earnest man will be able to recognise these for himself. They are discernible by the simple test of whether they interfere or not with the growth of Christ dwelling in our heart by faith. By this test, novel-reading will be abandoned. There is no more powerful spiritual sleeping draught than this. It conjures a fictitious picture before the mind. It invests human life with a beauty that does not exist in fact, and teaches men to be interested in trifles, and to be interested even in important things and in men from the wrong point of view. It excludes God from sight, draws a veil over real wisdom, and hides the glory to be revealed. The Bible appears a very dull object to the eyes just turned from the dazzle of brilliant story-telling. So companions who know not God, and have consequently no sympathy with divine objects, motives, and prospects of life; pleasures that excite a narrow-minded emulation, or bring us into friendly relations with godless people; pursuits in politics or science that would give us an interest in the prosperity of the present order of things, or in other directions; pursuits that have an ill-savour, or exact too much of our time and energy; habits that identify us with the unwashed, debase the mental powers, defile nature, or make holiness a dim idea; objects which, in the process of their attainment, would require us to sacrifice all opportunities of the service of Christ, or in their realisation would expose us to a dangerous fellowship with the world (such as aiming to be wealthy)—all these are things to be avoided, and that will be avoided, by those who have earnestly set their faces for the kingdom of God. Such are not to be scared away from the path of wisdom by outcries which have their origin elsewhere. We have to remember that the world at large have not only forgotten the theory of the truth, but that they have never realised what it is that men are called to when they are called to be sons of God,

and brethren of Christ, in the midst of a crooked and perverse generation. From this unenlightened world most brethren have but recently come. Consequently they are liable to bring the world's maxims with them. Casting about for the right cue, the only safe plan is to rely for guidance on the word only. Brethren are only trustworthy in so far as they echo its sentiments and principles. If they complain of the way of godliness being narrow, or the standard high, they complain against the word. If the way is narrow, and the standard high, it is God who has made them so, and it would be madness in us to tamper with them while professing to accept them.

Taking care, then, to use the means of keeping awake, and to avoid the causes of that sleep which holds the children of the night in deadly thrall, we shall attain to a different condition of life from that which is common to the world, and which was common to us all in the days of our darkness—different as to the state of mind prevailing within us, and therefore as to the purpose for which we live, Paul gives frequent and forcible expression to this difference in various forms in his Epistles. They may all be taken as comprised in his saying to the Ephesians, “Ye were sometimes darkness, but now are ye light in the Lord; *walk as children of light*, proving (or realising in yourselves) what is *acceptable unto the Lord*.” The question with us will be, what state of mind, what course of life is “acceptable unto the Lord.” This is a rule of judgment totally unrecognised in the world. The recognition of it constitutes the difference between a sinner and a saint. It will not be difficult to apply the rule if we are diligent readers of the word of truth, for that which is acceptable to him is made very plain there (and nowhere else can we learn this). Paul is a great instructor we have in the matter—“a teacher of the Gentiles in faith and verity”—whose word we are enjoined to

receive as "the commandments of the Lord."—(1 Cor. xiv. 37.) It is a phrase he makes frequent use of. It is profitable to ponder the things which he says are "acceptable to God." Righteousness, peace, *joy in the Holy Spirit*, are in the category. He says (Rom. xiv. 18.) "He that in these things serveth Christ is *acceptable to God.*" To the Philippians he gratefully acknowledged their ministrations to him in temporal things. "I am full," he says, "having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice, *acceptable, well-pleasing to God.*"—(Phil. iv. 18.) Of the subject of requiting parents, by looking after them in their old age, he says "that it is good and *acceptable before God.*"—(1 Tim. v. 4.) Of "supplications, prayers, intercessions, and giving of thanks" he says "this is good and *acceptable in the sight of God our Saviour.*"—(1 Tim. ii. 3.) Again he exhorts brethren to "present their bodies as *living sacrifices,*" which he says are "*holy, acceptable to God.*"—(Rom. xii. 1.) Peter makes use of the same phrase in reference to two other matters: first, "the offering up of spiritual sacrifices, *acceptable to God* by Jesus Christ," and secondly, "when ye do well and suffer for it, ye take it patiently: this is *acceptable to God.*"—(1 Pet. i. 5. 20.) Examination will discover numerous other cases in which, though the same phrase is not employed, the same idea is expressed, such as when it is plainly said, "with such sacrifices, (doing good and communicating—giving) God is well pleased."—(Heb. xiii. 16.)

A perseverance in the course of life that is "acceptable to God" will bring great peace when pursued with a pure regard to His approbation. It will not, however, be found a path of roses. While toward God there will be peace, towards man there will be much to mortify and perturb—much to endure in the way of present sacrifice and crucifixion of feeling. The path of probation is purposely a path of

thorns. Hence the words of Paul "Ye have *need of patience,* that after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come, will come and will not tarry."—(Heb. xi. 37.) See also Peter: "Salvation (is) ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season if need be, ye are *in heaviness through manifold temptations,* that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ."—(2 Pet. i. 5, 7.) The accepted of God in all past ages have exemplified this rule. "Take my brethren," says James, "the prophets for an example of suffering, affliction and patience." Of the congregation of the chosen as a whole, it was said to John when he saw them glorified in vision and asked who they were, "These are they who came out of great tribulation," reminding us of Paul's words to the churches among whom he went to strengthen them in a season of great trouble. "We must through much tribulation enter into the kingdom of God."

Let us not be discouraged, then, if we find our present lot a bitter one because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to talk about tribulation preparing us for the Kingdom of God; but it is hard in the actual experience. The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for ease. Let us remember the words of Christ concerning some that "in time of temptation fall away." Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it. Let us, when hardly beset, follow the example of David, who says, "From the end of the earth will I cry unto Thee when my spirit is overwhelmed." This is what James

exhorts, "Is any among you afflicted, let him pray." It is what Jesus himself says, "Men ought always to pray, and not to faint." "Watch and pray, lest ye enter into (*i.e.*, fall a victim to) temptation." Resorting thus, in our trouble, to the rock that is higher than ourselves, we shall be strengthened with a strength that will enable us to endure, and succoured with a help that will open a way of escape that we be not tempted above that we are able to bear.

And soon the fight will be over, and the race run; and who shall tell the consolation that awaits the victory of "him that overcometh?" Christ will confess him, the angels will rejoice with him, and a multitude of true brethren will give

thanks to God for his triumph. Glory will rest upon him, honour will be poured upon him, and life granted him for length of endless days. A crown will be placed upon his head; the sceptre of righteousness in his hands; and an exhaustless bounty of blessing placed at his command for those whom his iron rod shall rule. In the strength of immortal vigour, and the joy of the emanating spirit, and the possession of all excellence divine, he will forget the sorrows of this age of sin except as the background of his eternal joy; and will give thanks to God for evermore that he was privileged to know and do the will of God in the day of his dishonour and shame.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 186.

THE SABBATH.

THE next institution to the creation of the heavens and the earth is the Sabbath, signifying rest, which took its rise in the fact recorded by Moses, that God blessed and hallowed the day on which He rested from the six days' work of the creation-week.—(Gen. ii. 2.)

The fact that God sanctified and made holy the day on which He was refreshed, suggests that on that day Adam also rested from his usual works of husbandry, and that afterwards and throughout the patriarchal age, the "sons of God" kept each recurring seventh day holy to the Lord.

The statement that God rested and was refreshed, is explained by the fact indicated in the Hebrew that it was the *Elohim* (*i.e.* the angels) who created the heavens and the earth, and who also said, "let us make man;" and again, when it is said the Lord (Heb. Jehovah) created and rested, it is to be understood in a sense frequently illustrated in other parts of Scripture, viz., what Jehovah does by another, He is said to do Himself.

The incorporation of the patriarchal Sabbath into the Mosaic code, led to some further and more minute specifications respecting its character and the manner in which it was to be observed, of which the following is a list:—

To be observed on the seventh day.—(Ex. xx. 10.)

No servile work to be done.—(Lev. xxiii. 8.)

No work to be done by parents.—(Ex. xx. 10)

No work to be done by sons.—(Deut. v. 5.)

No work to be done by daughters.—(Ex. xx. 10)

No work to be done by maidservants.—(Deut. v. 14.)

No work to be done by maidservants.—(Ex. xx. 10.)

No work to be done by the "stranger."—(Ex. xxiii. 12)

No work to be done by the cattle.—(Deut. v. 14.)

No sticks to be gathered.—(Num. xv. 32.)

No fire to be lit.—(Ex. xxxv. 3.)

No business to be transacted.—(Neh. xiii. 15.)

No victuals to be bought or sold.—(Neh. x. 31.)

No pleasure-taking to be indulged in.—(Isa. lviii. 13.)

No vain words to be exchanged.—(Isa. lviii. 13.)

To be observed to the honour of God.—(Isa. lviii. 13.)

To delight themselves in the Lord.—(Isa. lviii. 14.)

To be a sign of sanctification.—(Ex. xxxi. 13.)

To be a memorial of the creation-rest.—(Ex. xxxi. 17.)

To be a perpetual covenant.—(Ex. xxxi. 16.)

To be observed by the Israelites.—(Ex. xxxi. 16.)

To be kept holy by the "stranger."—(Ex. xxiii. 12.)

The priest to offer an extra burnt offering.—(Num. xxviii. 9.)

Death was the penalty of Sabbath-breaking.—(Ex. xxxi. 14.)

Works of mercy were exempt from the penalty.—(Mark iii. 4; Luke xiii. 15.)

Profanation was blameless where God appointed the work.—(Matt. xii. 5.)

Such Sabbath-keeping had promise of reward.—(Isa. lxviii. 14.)

Since the time of Moses the obligations to keep the Sabbath have been restricted to the Twelve Tribes of Israel: moreover, the keeping of it, according to Mosaic appointment, is inseparably connected with the land of the Tabernacle and Temple, wherein the Sabbath-burnt-offering was required to be made. The Jews in dispersion, being without priest, and without sacrifice, cannot themselves keep Moses's Sabbath whilst thus in exile.

The Gentiles, who profess to keep the Sabbath, neither keep the right day nor keep the day right. Their Sabbath-keeping, such as it is, is the one appointed by Constantine, A. D. 328. The Gentiles go to Moses for their authority to keep Sabbath, but they exclude Moses's way of keeping it. If the Jews had done on their Sabbath the things which Gentile religionists do on their Sunday, they would have been put to death, according to the law.

Sabbath-keeping was one amongst other Mosaic institutions, which the Judaisers of Paul's day sought to impose upon the Gentile converts to the truth (Col. ii. 16; Gal. iv. 10. 11); but Paul, whilst leaving those free to keep it who choose, as a matter between the Lord and their own conscience (Rom. xiv. 1-6) he, at the same time, distinctly forbade his Jewish brethren

to seek to enforce its observance upon the Gentile disciples (Col. ii. 16); and, moreover, at a conference of apostles held at Jerusalem, it was decided that no part of the Mosaic law was to be held obligatory upon the Gentiles beyond that they should abstain from idol meat and blood, and things strangled, and from fornication.—(Acts xv.)

That the disciples met together to break bread on the first day of the week (Greek *Sabbata*, first day from the Sabbath) is but a coincidence; and no evidence that the sanctity and obligations of the Mosaic seventh day had been transferred to the first. The Jewish Sabbath was the law of the land until the destruction of Jerusalem; and for that length of time the disciples' first-day meeting (probably held in the evening) was extra to the ordinary Sabbath. It was probably a convenient day, and may have been an appointment, although we have nothing beyond the practice of the apostles to guide us; at any rate, it was appropriate that Christ's death should be remembered in connection with the event (His resurrection), by which comes justification from past sins, and from which springs the hope of His coming again; this was secured by attending to it upon the "first day."

The effect of the early "Christians," as the people called them, assembling together on the day of Christ's resurrection, has been to hand down to posterity that historic fact and foundation of all hope, in a way which perhaps may have been useful in relation to the work of the truth in these last days, viz., in securing something like a universal consent to so important a circumstance, but which might otherwise have escaped general acceptance.

Constantine's "Sunday," although lacking any divine authority as regards the sabbatical features which are claimed for it; yet, nevertheless, as it coincides with the day upon which the first-century disciples kept Christ in memory: the believers of their doctrine in these days are thankful to avail themselves of this respite from servile work provided by the "powers that be;" and thus to place the whole day at the truth's service: for although they would not count it sin of itself to buy a loaf or sell a book, or carry a burden, or go beyond a "Sabbath Day's journey," should need require; yet they would not consider themselves as much at liberty as even professed Sabbatarians to allow any of these things to prevent their due assembling together to observe the Lord's death, and to

countenance the public proclamation of the truth.—(Heb. x. 25.)

The Sabbath is one of those humane (Mark ii. 27) and beneficent institutions of the Almighty which is to be restored (on the eighth day) at the times of the "Restitution of all things;" when Israel shall dwell again under the shadow of her own vine and fig tree; but, meanwhile, that the land of Israel is enjoying its Sabbaths and the kingdom overthrown, it only remains that if any man will keep an acceptable Sabbath to the Lord, let him believe the Gospel of the kingdom, "cease from his own works" of sin, consecrate his whole life and being to the service of the truth in all holiness and thanksgiving; and rest to be at peace in God, until the arrival of the Lord of the Sabbath, who Himself shall give His chosen ones an entrance abundantly into the more glorious rest and Sabbath-keeping, which pertains to the "Paradise of God," and which is the true "Lord's Day," to the glories of which John was introduced beforehand in the visions of Patmos.—(Heb. iv. 9-11; Ezek. iv. 3. 27; 2 Cor. vii. 1; Ps. xxxvii. 7; Rev. i. 10; ii. 7.)

REFERENCE TABLET NO. 187.

THE NATIONAL SINS OF OVERTHROWN CITIES, KINGDOMS, AND CONSTITUTIONS.

THE following is a list of the sins which led to the overthrow of the kingdoms and empires of Bible history; showing that the judgments which removed them from the land of the living, and buried them in the grave of oblivion, were due to abused responsibilities which had been created by their contact with the nation of Israel, or the word of Israel's God. A comparison with the prevailing sins of our own times will help the mind to realise what must be God's view of the present state of things, and so enable the friends of Christ the more earnestly and vigorously to alienate their friendships from an evil world, which, after the type of these buried cities, and according to a divine decree, more unchangeable than the laws of the Medes and Persians, is hastening on with increasing velocity towards the perdition which at last is to engulf all mere human governments, so that the way may finally be prepared for that one divine kingdom which is to develop simultaneously the blessing

of man and the glory of God.

THE OLD WORLD.

Great wickedness.—(Gen. vi. 5.)
Evil-mindedness.—(Gen. vi. 5.)
Lawlessness.—(Gen. vi. 11-13; 2 Pet. ii. 8.)
Corrupted the way of God (idolatry).—(Gen. vi. 11.)
Ungodliness.—(2 Pet. ii. 5.)
Marriage of the sons of God with the alien.—(Gen. vi. 2.)
Disregarded God.—(Job xxiii. 15-18.)

SODOM AND GOMORRAH.

Pride and haughtiness.—(Ezek. xvi. 49, 50.)
Fulness of bread.—(Ezek. xvi. 49, 50.)
Idleness.—(Ezek. xvi. 49, 50.)
Disregard of the poor.—(Ezek. xvi. 49, 50.)
Wickedness.—(Gen. xiii. 13.)
Lusted after strange flesh.—(Jude vii.)
Filthy behaviour.—(2 Pet. ii. 7.)
Grievous sins.—(Gen. xvii. 20.)

EGYPT.

Pride and arrogance.—(Ezek. xxix. 3; xxx. vi.; xxxii. 12.)
Idolatry.—(Isa. xix. 1.)
Witchcraft. (Isa. xix. 3.)
Treachery.—(Ezek. xxix. 7.)
Oppression.—(Ex. iii. 9.)
Disregard of Jehovah's word.—(Ex. ix. 21.)
Hardened in sin and unbelief.—(Ex. ix. 34.)

BABYLON.

Lifted up to heaven with pride.—(Isa. xiv. 13.)
Strove against the Lord.—(Jer. l. 24, 29.)
Did evil to Zion.—(Jer. li. 7.)
Iniquitous.—(Jer. li. 6.)
Guilty of sorcery.—(Isa. xlvii. 9.)
Trusted in wickedness.—(Isa. xlvii. 10.)
Ignored God.—(Isa. xlvii. 10.)
Indulged in self-security.—(Isa. xlvii. 7, 8.)
Oppressive.—(Isa. xiv. 4.)
Cruel, relentless, and brutish.—(Isa. xiv. 17; xlvii. 6; Jer. li. 17.)
Given to pleasure.—(Isa. xlviii. 8.)
Idolatrous.—(Jer. li. 17.)
Boasted in her own works.—(Dan. iv. 30.)
Failed to recognise in God the author of their mercies.—(Dan. v. 23.)
Was undiscerning of divine operations.—(Dan. iv. 32.)

NINEVEH.

Vile and very wicked.—(Nah. i. 14.; iii. 19; Jon. i. 4.)
 Given to idolatry.—(Nah. i. 4.)
 Dwelt proudly in her own strength.—(Zeph. ii. 15.)
 Had no faith in God.—(Zep. iii. 2.)
 Given to witchcraft and whoredom.—(Nah. iii. 4.)
 Treacherous and lawless.—(Zeph. iii. 4.)
 Given to lies and robbery.—(Nah. iii. 1.)
 Bloodthirsty and oppressive.—(Zeph. iii. 1.)
 Characterised by evil-doing.—(Jon. iii. 10.)
 Turned a deaf ear to the warnings of the prophets.—(Zeph. iii. 2.)
 Her shepherds were slumbering dogs.—(Nah. iii. 18.)
 Her princes were roaring lions.—(Zeph. iii. 3.)
 Her judges were ravening wolves.—(Zeph. iii. 3.)
 Her prophets were light and treacherous.—(Zeph. iii. 4.)
 Her priests were defiled.—(Zeph. iii. 4.)

TYRE.

Aspired to be a god in the earth.—(Ezek. xxviii. 2.)
 Practised an iniquitous traffic.—(Ezek. xxviii. 18.)
 Proud of her commercial prosperity.—(Ezek. xxvii. 25.)
 Set her heart upon riches.—(Ezek. xxviii. 5.)
 The "John Bull" of her day.—(Ezek. xxvii.)
 Was filled with violence.—(Ezek. xxviii. 16.)
 Sin, iniquity, and corruption were in her.—(Ezek. xxviii. 15-17.)
 Was a fornicatress.—(Isa. xxiii. 17.)
 Hoped to profit by the laying waste of Jerusalem.—(Ezek. xxvi. 2.)

EDOM, MOAB, AND AMMON.

Blasphemed against the mountains of Israel and the Most High.—(Ezek. xxxv. 12, 13.)
 Had a perpetual and bloodthirsty hatred of Israel.—(Isa. xxxv. 5.)
 Rejoiced in their appropriation of Israel's land.—(Ezek. xxxvi. 5.)
 Ignored the divine character of the kingdom of Judah.—(Ezek. xxv. 8.)
 Were spiteful and revengeful towards the house of Israel.—(Ezek. xxv. 12; xxxvi. 5; Joel iii. 19.)
 They rejoiced spitefully, and clapped

their hands at the captivity of Judah, and the desolation of Jehovah's land and Sanctuary.—(Ezek. xxv. 3.)

They reviled and magnified themselves against the people of the Lord of Hosts.—(Zeph. ii. 8, 10; Jer. xlvi. 42.)

They were exceeding proud and arrogant, and given to wrath and lies.—(Isa. xvi. 6; Jer. xlvi. 29; Obad. iii.)

They trusted in their own works and treasures.—(Jer. xlvi. 7; xlix. 4.)

They were violent and unpitiful towards their brother Jacob.—(Joel iii. 19; Am. i. 11-13; Obad. x.)

They were known as "The border of wickedness."—(Mal. i. 4.)

DAMASCUS.

An oppressor of Israel.—(Am. i. 3.)

A worshipper of idols.—(2 Chron. xxviii. 23.)

An adversary to Israel's peace all the days of Solomon.—(1 Kings xi. 25.)

PHILISTIA.

A proud people.—(Zech. ix. 6.)

Practised abomination.—(Zech. ix. 6.)

They were soothsayers.—(Isa. ii. 6.)

Were despiteful against Israel.—(Ezek. xxv. 15.)

They were idolators.—(Jud. x. 6.)

SAMARIA.

Pre-eminent for idolatry.—(Hos. x. 8; viii. 5.)

Rebelle against God.—(Hos. xiii. 16.)

Were proud and stout-hearted.—(Isa. ix. 9; Hos. v. 5.)

Her prophets wrought folly.—(Jer. xxiii. 13.)

Were given to adultery, falsehood, and plunder.—(Hos. vii. 1-4; v. 10.)

They wickedly forgot God.—(Hos. vii. 2; viii. 14.)

Their sowing was wind.—(Hos. viii. 7.)

Their goodness was a vanishing thing.—(Hos. v. 4.)

They were deceitful and treacherous revolters.—(Hos. v. 2, 7.)

They rejected counsel, and set at naught the law of God.—(Hos. iv. 6.)

They oppressed the poor, and crushed the needy.—(Am. iv. 1; v. 11.)

They hated righteous rebuke.—(Am. v. 10.)

They walked in the sins of Jeroboam.—(2 Kgs. xvii. 22.)

JERUSALEM.

Filled up the cup of her iniquity by

putting Christ to death.—(Acts xiii. 27.)

Her rulers were ostentatious and honour-seeking.—(Matt. xxiii. 5, 7.)

They were disregarding of justice, mercy, and truth.—(Matt. xxiii. 23.)

Were given to extortion, excess, hypocrisy, and oppression of the helpless.—(Matt. xxiii. 4; xxv. 28.)

They were a viperish and adulterous generation.—(Mark xv. 14; Matt. iii. 7; xii. 39.)

Were guilty of slander and blasphemy.—(Jno. viii. 44; Matt. xii. 24, 32.)

Devoured widows' houses under the garb of piety.—(Matt. xxiii. 14.)

Neglected to requite their parents.—(Matt. xiv. 5.)

Were empty professors who made void the word by their vain traditions.—(Matt. xv. 6, 8.)

Were stiff-necked, blind, and unbelieving.—(Acts vii. 51; Jno. viii. 37, 45; Matt. xii. 14.)

Were disobedient despisers of the word.—(Acts xiii. 41.)

Were the betrayers, murderers, and persecutors of the just.—(Acts vii. 52; Matt. xxiii. 31.)

REFERENCE TABLET NO. 188.

PUNCTUALITY.

Next to the regular attendance upon the meetings convened in the interests of the truth, comes the duty of being in good time. The word "punctuality" does not occur in the Bible, but the idea which it represents is contained in many scriptural injunctions, such as the following—that we are to do everything heartily (Col. iii. 23), and mightily (Ecc. ix. 10), and diligently (2 Peter iii. 14), and decently and orderly (1 Cor. xiv. 40), and earnestly (Heb. ii. 1), and hastily (2 Peter iii. 12), and pressingly (Phil. iii. 14), and zealously (Gal. iv. 18), and courageously.—(Psalm xxvii. 14.)

It is the part of faithfulness for saints to keep their appointments with promptness; dilatory habits are an hurtful example; and unprofitable to those who are overcome of them.

To be "unavoidably late" is an accident that may occur at times in the best regulated affairs; but to seek to get a name for being "mostly late," or "usually late," or "always behind time," is an unenviable ambition, and altogether an undesirable inheritance.

To be absent at the commencement of a meeting deprives the absentees of the collective privilege of thanksgiving, and leaves the mind vacant of the word that has been read, by which a brother or sister is so much less prepared in their minds for what is to follow; or if they be so late as to miss the introductory part of the exhortation or exposition, they are then almost without the means of profiting at all by what may be said.

Laxity and easiness are dangerous things to be indulged in; to be "at ease in Zion," is a state of things that cannot be contemplated from the Divine standpoint with complacency; even Judas was told to do what he was going to do "quickly," and again it was said in olden time "cursed be he that doeth the work of the Lord negligently" (marginal rendering.—Jer. xviii. 10.)

Systematic lateness finds no countenance in the Scriptures. Everything under the law was done with the utmost precision, and in the instance in which Christ ate the passover with his disciples it is recorded that "when the hour was come he sat down and his twelve disciples with him."—(Luke xxii. 14.)

There are some serious aspects presented in the idea of bustling in and out of a room while the Word of God is being read, or expounded; or while the Great Creator is being addressed in prayer; to say the very least about it, it is a thoughtless and needless interference with the comfort and edification of the assembly; but it may possibly be more, for if it be done from a spirit of irreverence, it may amount to a "contempt of court" in Divine things.

Judged by the mercantile principle, which says that "punctuality is the soul of business," it would follow that where there is not much punctuality there is not much success; to which, it may be said, that much of the success which has attended the truth in those places where it has been characterised by real and unabating prosperity, has been achieved by making it a duty always to be in the right place at the right time; a course which gives strength and comfort to the whole meeting. Any other course is a distress, a hindrance, and an endurance in every way unrefreshing and discouraging. Where the truth is an earnest purpose of life, brethren will set their faces as flint against all such loose walking, which says, in effect, "Who is Lord over us?" Whose servants are we, that we should regard either time or place?

Are we not good enough to be waited for? Is there anything important enough that we should make haste after it?

It belongs to watchmen to be at their post and awake, to soldiers to "be ready," and to coursers to be in time: to be otherwise is to tread in the steps of the foolish virgins who, when they arrived at the man-

sion of the bridegroom, found the door shut. They could not enter now; they were too late. Only those who were "ready" and waiting were permitted to enter. Those who came "afterwards" were refused admission. Beware of being too late in anything that pertains to Christ.

RELIGION.

An address, delivered to the Birmingham Young Men's Mutual Improvement Society.

BY BROTHER HADLEY, OF BIRMINGHAM.

* * * * *

Using the word "religion" in its common acceptation and without troubling you with niceties of definition, we find that some form of religion prevails all over the civilised earth, and even, with rare exceptions, among the most barbarous savages. It has been so as far back as history carries us. Egypt had its idols, so had Assyria and Babylon, Greece had its gods of earth and air and sea and sky, Rome its deified heroes, pastoral and military. Religion has exercised powerful influence upon the development of national character, and it has been an important factor in the conflicts between different nations. It has been one of the main causes of some terrible wars. The Crusades are a striking and proverbial illustration. There are some people who hold that by reason of the strife which it has occasioned (international, civil and social), religion is essentially a bad thing. They say that it occasions bitterness between man and man, and diverts into useless and harmful channels energy which might be advantageously employed in the promotion of personal and general good. Such people call themselves "Secularists." Their object is to lead men to trouble themselves no more about religion, but to adhere solely and strictly to secular labour. They are engaged, however, in a hopeless undertaking, even from a human and purely natural point of view. Even if their view were correct that religion is useless and to some degree harmful, they have to face the fact that it is associated with certain peculiarities of our nature, whose operation it is difficult, if not impossible,

to suppress for any length of time. Supposing that by some means the existing generation could be converted at a stroke to the secular theory, supposing all the temples, churches and chapels could be demolished to-morrow, and all the priests, parsons and preachers pitched bag and baggage into the sea, I believe the next generation would begin to revive them, and why? Because there is in man a perceiving and reflective mind, which leads him to see that that which is around him is not that which has ever been; which leads him to perceive that some mind, wiser than his own, has devised it all; which leads him to ask "how came I here?" and "what is my relation to that which though *unseen yet must be?*" It is because there is in man, either developed (but how, or wherefore, the development theorist fails to explain) or else as the remains of the image of the Elohim, a *faculty*, I may say an *emotion* of reverence which bids him bow down and worship either the Unseen Power, or some graven symbol which shall represent it to his eye. This faculty of reverence, moreover, enlists to its assistance the sentiment of hope, and leads man to speculate upon possible good which may be in store for him, or which it may be within the power of his God to bestow. Side by side with the ideas thus suggested, the element of a defiled conscience also operates. Man is conscious that he has not done altogether that which he ought to have done; and this suggests the thought that the evil to which he is subject may be in some way related to his own offence, may be the vengeance of offended Deity. Hence

attempts at propitiation — sacrifices, prayers, penances, &c. In some form or other this series of ideas suggests itself to every fully-developed mind, and each individual for himself must form his own conclusion. Thus it is that so long as the present order of things lasts and there is no decisive authority in the earth compelling submission to its decrees, religious strife or controversy must be endless. It is not enough for you and me, if we are earnest people and are prepared to look difficulties fairly in the face—it is not enough for us to be told that the questions we discuss were discussed centuries ago by our forefathers, and yet no decisive result has been arrived at. Our answer is, that the best of our forefathers, each man for himself, did arrive at a decisive result, rightly or wrongly, and shaped his life for good or for evil upon the conclusion at which he had arrived; we must do the same, only taking care to be so well persuaded that we shall not be in continual doubt as to whether the foundation of our house is a treacherous or a safe one.

I have intended my remarks thus far to apply to the subject of religion in the widest sense, as opposed to Secularism, and without reference to different religions and sects, or the details of religious practices. Coming more to particulars, the central element in all religions is the thought of God, and this seems to me not to have been developed, but to have been transmitted from our first parents, so that the religions of the world are the corruptions of the original true religion. That first true religion has been corrupted in two ways: first, as regards the object of worship; and, secondly, in respect of the mode of worship. In the first particular, the corruption has taken the form of wrong ideas concerning God, polytheism, or the belief in many gods, and idolatry. We have no record of the first idolatry, but we first hear of it in connection with the Chaldean relatives of Abraham, when Rachel stole the “images” of her father. It doubtless arose from the desire to have before the eye a visible representation of the object of worship, and then from confounding the symbol with the thing symbolised. Paul, in the first chapter of the Epistle to the Romans, makes the following reference to the matter. He says in the twenty-first verse that men, “when they knew God, glorified Him not as God, neither were

thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things.” The Israelites, throughout their national history, were surrounded by nations who worshipped idols, and on some occasions themselves fell into the imitation of their practices. You will remember instances of the kind. In the wilderness, while Moses was yet in the mount, the people gathered themselves to Aaron, and said, “Up, make us gods which shall go before us,” and Aaron, hearkening to their voice, received their trinkets of gold, and made for them a graven calf, which they hailed as the “Elohim,” which brought them up out of the land of Egypt. The image of Baal was a constant temptation to the Israelites, and so were other idols of the surrounding nations. Even Solomon fell into the snare, to say nothing of Jeroboam, Ahab, Amaziah, Ahaz, Manasseh, and others. The prophets contain frequent allusions to the abomination and the absurdity of idol worship. As an instance of scathing ridicule, read Isaiah xlv. verses 9-20.

* * * * *

Another instance will be found in Jeremiah. x. The spread and elevation of idolatry, as well as of more advanced religions, received considerable promotion from persons who desired to obtain influence over men's minds and to derive personal profit. Kings found a particular worship useful in preserving the unity of sentiment and the subjection of their people, and so encouraged it; while priests saw in it a means of securing positions of authority and of wealth. Of course a gross form of idolatry could only obtain in a rude state of society, and in the absence of even the elements of intellectual knowledge. Hence at the time of the apostles, though there was much idol worship among the lower classes, those who were educated were turning from stocks and stones to metaphysical systems in which the deities were the departed souls of the dead, and supposed spiritual sources of the various phenomena of the universe. In their imaginations there were gods who controlled the material forces and elements, such as Neptune who ruled the sea; Æolus who was thought to hold the winds in a

cave; Jupiter who ruled the sky; Vulcan the god of thunder, and the like; there were also gods and goddesses of virtues, vices, arts, health, wealth, plenty, war, peace, and many others. A development somewhat akin to this occurred in the religions of Persia, India, and the far East, where if idols are still used they are mostly employed as symbols of abstract ideas or spiritual existences. As distinct from idolatry and Polytheism we have the religions of Judaism, Christianity, and Mahommedanism. The old religion of Moses and the religion of Christ ought to be the continuation of one and the same, but under existing circumstances they appear side by side as separate religions. Mahommedanism is to a large extent Judaism corrupted and added to.

The religion of the Israelites claims attention to a degree far greater than any of the other systems. It is older than they, and it is a basis upon which Christianity has been built as a development or superstructure. The antiquity of the people, of the religion and of its literature is admitted by every competent critic. Perhaps its most striking feature is that in the day of idols and of many gods, it set before the mind the doctrine of one God, supreme, eternal, glorious beyond the highest stretch of the human imagination, the Creator of all things, and their sustainer in existence. Throughout its history this central feature was consistently preserved, and though kings and leaders now and again proved faithless and rebellious, there were always a remnant—a preserving salt—who upheld faithful testimony. The unique character of the Israelitish religion, and the contrast which it affords in many important matters, with the outcome of human speculation in other nations, many of them more cultured than the Israelites, is one among many circumstances which lead us to look with favour upon the claim which it sets up to have had its origin not in man but in the one Jehovah of which it speaks. Moreover the circumstances of the case shut us up to the conclusion that if this be not a revelation from God, then there is not, nor has been any revelation. It has always seemed to me that what is called Deism or the belief in a loving and merciful Creator, really involves a belief in a revelation of His will, and that of a clear and intelligible kind. The limits of human knowledge as derived from the investigation of the manifold works in earth and sea and sky, fall short of that which man would wish to know,

indeed fall short of that which it appears needful he should know, in order rightly and steadfastly to direct his way of life. We want to know, for instance, whether conscious life ends upon the death bed, and if not, whether the consciousness beyond shall be pleasurable or otherwise; also, whether it will be influenced in any way by what we do now. Upon these points, what is called natural theology fails to give us information. Again, the idea that something is, or may be, wrong in the relations between God and man, and that defiled conscience to which I previously referred, seems to call for some word from God as to whether there is any means of reconciliation. Surely a beneficent Creator hears not with indifference the cry "Lord, what wilt Thou have me to do?" Can we think that for these long centuries man has been upon earth endeavouring, in his blindness, to invent some means of obtaining reconciliation; He, with whom it lieth to state the offence and dictate the terms of peace has uttered no word, has sent no message which should open up the path of sure and certain hope?

Of all the unsatisfactory religious systems which it has been my lot to know anything about, that of Unitarianism of the kind popular in Birmingham, appears the most unsatisfactory. It confesses the existence of God; it has assemblies for worship; it believes in a future life; and it teaches that it is the duty of man to be obedient to the will of God. When you come to enquire, however, for the grounds of belief that worship is acceptable to the Most High, and how we are to know what is the will of God, you will find that they are most intangible. You ask for the Word of God, wherein His will is revealed, and in all probability you get the answer, "I don't believe everything that is in the Bible; in fact, I don't believe the Bible is the Word of God; but I believe it contains the Word of God." I have tried to get a Unitarian to take a New Testament and strike out everything except that which he regarded as the Word of God, but without success. I have found members of the body ready enough to make commentaries, and marginal notes, expressive of their disapproval of certain passages; but in vain have I sought a clear and explicit list of what parts of the Scripture are the infallible Word of God. It shows a good deal of strategical discretion, but not much candour, for if any one were to

accept the challenge to expunge all clearly wrong, or doubtful parts of the Scripture, and leave standing only what he would regard as the pure Word of God, he would inevitably land himself in a logical dilemma from having struck out too much or too little. A common shuffle out of the difficulty is to say that whatever approves itself to the conscience of the individual is the Word of God to him. But how unsatisfactory is this. Is conscience an infallible guide as to what the will of God is? If so, then there should be an agreement between the consciences of men, or else the Word of God as revealed to the conscience, is about as contradictory as it could well be. What conscience says to you, or to me, depends upon education, and if our education has been wrong, then conscience will be a very unsafe guide. The conscience, to my mind, means consciousness acting in relation to the memory of what we have been taught to regard as right or wrong. It is an admirable quality (so to speak for want of a better word), provided there is some divine teaching.

Once admit the existence of God, and the sense of moral responsibility in man, and every presumption is in favour of a revelation as to what is God's will concerning us.

The religion of Israel and the history of the nation are inseparably intertwined. Had the history of Israel been other than it was, we should not have the Old Testament as it is. The religion throws light on the history and the history throws light on the religion. One thing is evident, and that is that the intrinsic superiority of the religion as compared with that of other nations was not owing to the inherent superiority of the people. We start with the enunciation to a newly organised community just escaped from bondage, of the moral law contained in the Ten Commandments—at once a concise and comprehensive series of principles in which no fault whatever can be found, no defect pointed out. The defect which strikes our attention is not in the law but in ourselves who are bound to admit that it is holy, just, and good, but that we through weakness have come short of the standard. The same thing was manifest in those to whom the law was originally given, and it was accompanied with a variety of ceremonial requirements which are based on the fact of sin and the need of providing a remedy. There were also

given a variety of regulations adapted to the political and social government of the nation. These together are what are called the Mosaic Law. That law is not a gradual accretion based upon experience such as the English Constitution, which is the sum total of custom and statutory enactments passed at various times, but is an united and complete whole which throughout the subsequent history of the nation was found to need neither addition or amendment. That one man's brains could have devised such a system, and one man's authority have secured its unanimous adoption by those to whom it was promulgated, is difficult indeed to conceive. If we believe in the existence of God, it is far easier to conceive that the divine wisdom devised the law; and the wonders of the divine hand in the deliverance of Israel from Egypt secured its unquestioning adoption by those to whom it was given. Had Moses been merely a popular leader, raised to eminence for some wisdom or public spirit which he had shown, and whose popularity was dependent upon the democratic vote, one would have expected his writings to have been far other than they are. He should surely have found some claim to personal importance, and we should have found him taking credit for his political skill, and seeking to commend his law upon the ground of his superior and acknowledged wisdom. Moses on the contrary strikes the key note which is consistently maintained by the prophets who followed him through a long series of centuries—the key note of personal modesty and the ascription of all the glory to God. There are details in the Mosaic Law which strongly confirm the truth of the claim that it was the Law of God, but it would take too long to enter into them. That law was in operation during a space of about 1,400 years, when its administration was effectually put an end to by the Roman destruction of the Jewish commonwealth. In addition to the law which by itself and on the face of it might only have appeared to relate to the present time and the present life, Hebrew religion has certain promises, such as those to Abraham and the predictions of the prophets, in the light of which the Mosaic law appears only as a provisional and temporary arrangement, and its ceremonies as of a symbolic character. The prophets themselves contain many predictions whose fulfilment testifies to their divine origin, and the

study of which is both interesting and profitable. The law and the prophets were, until John, with the result of creating in the Hebrew mind, the expectation and the idea expressed by the words "the Christ."

Then we have this singular coincidence: the appearance of Jesus, proclaimed and believed to be the Christ in a manner marvellous indeed, if not true; and then the passing away of the system of things which Paul describes as the "schoolmaster unto Christ."

This brings us to the Christian religion, or Christianity (using the term to express the faith founded by the Apostles). Christianity, great as was the revolution which it caused in Gentile society, was not, correctly speaking, a new religion, nor was it founded by Christ, as we say Mahomedanism was founded by Mahomet. It was rather the sequel, and the historical development of the religion founded by Moses. In the conversation of some of the first disciples, we find one of them saying, "We have found Him of whom Moses in the law and the prophets did write." In another place in the Scripture the popular thought is thus described.—(Luke iii. 15.) "The people were in expectation, and all men mused in their hearts of John, whether he was the Christ or not." This expectation was entertained not only by the Jews, but by their neighbours, the Samaritans, for the woman of Samaria, after her conference with Jesus at the well of Jacob, is said to have gone into the city saying, "Come, see a man which told me all things that ever I did; is not this *the* Christ?" And then the people of the city come and invite the Master to sojourn with them, which he does for two days, the effect being that many of them believed. Thereupon their greeting to the woman who first brought them the good tidings is in these words, "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed *the* Christ, the Saviour of the world."

The religious controversy raised by the apostles was upon this point: was Jesus the Christ? and, accordingly, the prophets are frequently mentioned in the New Testament narrative as appealed to in the discussion. Paul, preaching to the Jews at Rome, is described in the last chapter of the Acts as "persuading them concerning Jesus both out of the law of Moses and out of

the prophets." Before King Agrippa, the same apostle, contesting the accusations of his fellow countrymen, says, "Having obtained help from God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

In the Bampton Lectures for 1874, Mr. Stanley Leathes puts very clearly the points involved in the indisputable fact of a vast society being called into existence, and held together by the confession and the belief that Jesus was the Christ. It very clearly involves these two principles. "1. That the conception of the Christ, whether right or wrong, was a reality, and a reality fraught with the mightiest consequences. And 2. That the features of the human life of Jesus were adequate to setting in motion the machinery which was latent in the Christ conception."

Whatever difficulties there may be in the way of belief, pertaining to certain details connected with the Gospel, they are as nothing compared with the difficulties of unbelief. How are we to account for the unity of prophetic utterance which throughout Israel's history pointed the devout Israelite to the Messiah to come? and the coincidence that with the termination of these prophecies, there appears a man upon the scene, whose personal character, and the events of whose life are just those which they ought to have been to accord with the Messianic predictions? The case of Christ is not that of a man acting a character which is not his; it is no pretender to Messiahship, seeking to raise himself in popular estimation by trading upon the hopes of his nation. When some would, by force, have made him king, he avoided their company. His preaching brought him contempt and death; and this he knew beforehand, and forewarned his disciples of it. Besides this, it is altogether inconceivable that a wilful impostor which Jesus must have been if he were not really the Christ, should have been the propounder of the most pure and holy system extant in the world. In one point the Jewish expectation of Christ was faulty, namely, that the Jews did not expect the Messiah to die. This, however, only makes the

argument in favour of Christianity more strong. The death of Jesus was an unfavourable basis for the establishment of his claims to be the Messiah, and there must have been something pertaining to him which would counteract this unfavourable condition. That something is his resurrection from the dead. Without this the death of Jesus would have been fatal to his claim to Messiahship; but with it, it becomes part of the basis on which his claim was established. It is an old argument, but as true and forcible as it is old, that if it be not true that Jesus rose from the dead, it is impossible satisfactorily to account for the work of the apostles and its results; whereas, if true, it is the very thing which amply and satisfactorily explains it all.

The religion of Christ and the apostles, as you are all aware, won its way to success in the teeth of the most virulent opposition. Its success proved its danger, or rather proved the danger of the Christian community. It incorporated philosophical professors of various sorts, whose teachings sprung up as rank weeds, which first weakened the good plant, and then, so far as "the Church" was concerned, choked it altogether. Then arose that system of priestcraft and superstition, Christian only in name, which ruled supreme in the Europe of mediæval times, and whose doctrines still hold sway, in greater or less degree, over the bulk of those who profess and call themselves Christians. When our attention is directed to the matter, it should not be difficult to distinguish between the religion of Christ and His apostles and the imitations of it which we may see around us, or read of in history.

Time will not allow of my saying more about religion, looking at it retrospectively; but I must say something about our own relation to it. It will be admitted that no religion claims our attention, in a practical way, if it be not that which is contained in the Bible; and, further, that the claim of the Bible is one of the deepest importance. If you are really in earnest—if it is your purpose to be true men through and through—you must boldly, calmly, and patiently face the question: is this or is it not the message of God to man? and if it is, as a patient and honest investigation will show it to be, then it must be your life's work to carry it into practice. There are four avenues from which you have to

make your choice. There is a path of obedience to the truth, the path of "orthodox" religion, the path of what is called "free-thought," and the path of indifference. Taking these in the reverse order, the last-named is the worst. Some people think that to be indifferent is to be liberal; but a greater mistake there could not be. To a great extent, it means to be idle—it means to let go whatever opportunity there is with no effort to save it. What is called "free-thought" is not quite so bad, but it is bad enough. It is a misnomer; for in no way are the unbelievers who adopt the title any more free in the exercise of their intellectual faculties than the most fervent believer. Their assumption of the name reminds me of Peter's words, "While they promise them liberty, they themselves are the servants of corruption." "Free-thought," so called, probably arises, in the first instance, from impatience and prejudice, and develops, in most cases, into virulent irreligion—the shutting of the eyes to everything which is good in it, and the magnifying into an all-absorbing spectacle things which appear to be bad or defective, and the bulk of which, so far as Christianity is concerned, have no connection with the doctrines of Christ and His apostles. The free-thought party in England just now, and their gospel of lust and despair, I hardly expect to have any attraction for those whom I am now addressing. I was once inclined to think sympathetically of unbelievers, and to imagine that they were people who had carefully examined the question at issue, and who, in the exercise of their judicial faculty, had honestly arrived at their position of unbelief; that they were people who were worthy of effort to convince of their error. I have entered frankly into debate with such persons, with the result of finding that my original ideas with reference to them were largely in the wrong, and that, in many cases at any rate, instead of being people who were willing dispassionately to consider all which could be said, they were impatient, spiteful, and prejudiced, ready to take up any and every weapon against the Bible, most averse to separate the Bible from any errors of nominal believers in it, and either indisposed or incapable of putting themselves upon the believer's platform, to look at the cases from their view, as well as from the one they already entertain.

The path of "orthodox religion" is the one in which we find most of our sincere and easy-going contemporaries walking. It is corrupt in doctrine, and, to a large extent, wrong in spirit. Of the doctrinal corruptions you are most, if not all, informed, and as regards its broader points, at any rate, I anticipate for you little danger. Its spirit, however, needs to be guarded against with great vigilance. In the first place, that spirit is marked by non-enquiry and contentment with the course pursued by one's ancestors.

It may be said of "orthodox" believers

"By education most have been misled:
So, they believed, because they so were bred."

While I greatly value and appreciate becoming reverence to parents and teachers of longer experience than ourselves, and especially during the period when the mind is but being developed, I put little value on the religious faith of a man or woman who believes simply because they were taught, or simply because their fathers believed before them. The authority and influence of parents and teachers are not to be hastily or impatiently thrown overboard, but if your religious profession is to be worth anything and capable of standing test, it must have involved the honest and careful exercise of your own powers of observation and investigation.

In another particular the spirit of "orthodoxy" needs to be guarded against. By most persons religion is regarded as of secondary importance. They would by no means despise it, and would feel horrified at absolute irreligion, but in their scheme of life the first point is to make themselves well off and comfortable in the present existence. So far as religion helps this—so far as it will act as a lubricator to the wheels of life—they regard it as good; but it must not interfere with present comfort and prosperity.

This spirit is not that which belongs to the truth. One may be faultless in one's knowledge of the "first principles," as we call them, but that knowledge will not avail if we do not get rid of the orthodox spirit of which I have spoken.

A few words in conclusion concerning religion—as meaning the truth proclaimed by Christ and the apostles and prophets—and our relation to it. There are two sections in it, namely, faith and duty, and the latter is based upon the

former. As regards the faith, it is defined to us as the ground or conviction of things hoped for. This hope is not a hazy, heartless anticipation and desire that something good may turn up; but it is a reality based upon the certainty that Christ and the apostles and prophets were the messengers of God, and that the word He has promised by them He will assuredly perform. It is a matter upon which so strong a conviction may be obtained that Paul speaks of it in one place as "full assurance of faith," and in another, "full assurance of hope." Such faith as this will shape a man's life. Think of it, O think of it!—has God spoken? If He has, let there be no hesitancy; let there be no half-heartedness, but enter upon the path of duty according to the directions laid down with all the earnestness of self-consecration of which you are capable, and thankful that you have the opportunity so to do. Remember now thy Creator. How much of your attention ought religion to take up? *All of it.* "My son, give me thine heart." "Meditate," says Paul to Timothy, "in these things give thyself wholly to them."

For how much each day or week shall we be religious?—"Be thou in the fear of the Lord all the day long."

How much may I partake with the world in its pleasures and its schemes?—Pure religion and undefiled before God the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." There is room for heroism here. Perhaps some of you have thought and been stirred by the words of the poet Longfellow:

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife."

Some people think much of military heroism, but the valour and the pertinacity required to make a military hero is small compared with that which it takes to make a saint. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

I trust that this society may be the means of helping to equip some who, having the chance, will joy in seizing it, of using for the service of Christ the energy of their youthful powers, and the flower of their manhood. A life must be

spent: shall it be dissipated in things which must soon end, and for ever? or shall it be right earnestly consecrated to God as to a faithful Creator, under whose

favour it shall be as the seed-sowing, whose fruit shall be seen by His glory and our own unending blessing in the kingdom and age to come?

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.)

A SCEPTICAL CRITICISM REFUTED.

In the *Record* of March 8, 1878, a correspondent thus reviews a statement previously appearing from "A Candid Freethinker." The "Candid Freethinker's" statement was that the idea of predictions uttered centuries before the birth of Jesus, being fulfilled in his history and nowhere else, will not bear the light of educated investigation. "One by one," he said, "these positions are yielded. Thus the supposed prophecy 'Behold a virgin shall conceive,' is shown by a modest knowledge of the language in which it is written, and of the historic facts of the period, to have a direct explanation in the birth of the son of the prophet and prophetess in the time of Hezekiah. To give a second sense to a plain bit of

history is an expedient familiar to theologians, but not acceptable to grammarians or logicians. But in order to give this second sense, a meaning is attributed to the Hebrew word which is inaccurate. The idea which we attach to the word virgin is altogether absent from the Hebrew, which is as applicable to a married woman as to a maiden. On that simple bit of grammatical knowledge being attained, the whole imaginative attribution of a predictive sense falls to the ground."

The correspondent's answer is as follows:—"The 'Candid Freethinker' has here merely occupied Gesenius (a fellow-sceptic) *totidem verbis*, in his objection to accepting Isaiah's prophecy of Jesus Christ's birth—our Emmanuel—as the true Catholic Church, in the proper sense

of that much-abused term, has done ever since the day of Pentecost. In opposition to Gesenius's opinion, I will merely quote the opinions of three eminent Hebraists of the seventeenth, eighteenth, and nineteenth centuries—viz., Lightfoot, Gill, and Tregelles, who distinctly contradict the bold assumption of this 'Candid Free-thinker,' when contending that the prophecy if interpreted as Messianic 'will not bear the light of educated investigation.' The following specimen of Gesenius' reasoning ought to shake the "Candid Free-thinker's" confidence in the reed on which he relies. There are two words used in the Old Testament to denote a virgin—**בתולה** and **עלמה**. The latter is used by Isaiah vii. 14 in the prophecy already referred to. It is derived from a word signifying 'to hide' or 'conceal,' as was the custom in the East with maidens before marriage, 'concealed' from the sight of the other sex. It is never used in the Old Testament other than to express 'unspotted virginity.' Gesenius says 'the notion of unspotted virginity is not that which this word conveys, for which the proper word is **בהולר** so that in Isaiah vii. 14 the LXX have incorrectly rendered it *παρθένος*.' (This also is rather a venturesome assertion to make that the Jews of the third century B.C. did not understand the language of their own prophets!) Gesenius thus endeavours to set aside the Messianic interpretation by implying that Isaiah ought to have used **בתולה** if he had meant an unspotted virgin; and he refers to the description of Rebekah in Gen. xxiv. 6, when that word is used, and translated in A. V. 'a virgin;' but Gesenius skilfully omits to notice that in verse 43, where she is again spoken of under the term 'the virgin,' the other word **עלמה** is used. Gesenius at the same time admits that **בתולה** is 'also used of a woman newly married.'—(Joel i. 18.) The question then remains to be considered, have we any proof from

Scripture that the one word, which Gesenius considers Isaiah ought to have used with the intention of describing 'unspotted virginity,' is employed to denote the contrary? The answer is clear and decisive against Gesenius. If the reader will refer to Ezekiel xxiv. 3 and 8, he will see that this word is so employed. And thus the accusation either originated by Gesenius, or taken by him from some earlier sceptic, and copied by Mr. Maitland and his freethinking critic, entirely falls to the ground. The whole of our controversy with sceptical critics of the Bible may remind us of what Bacon so truly says in his *Novum Organum*,—'Undoubtedly a superficial tincture of philosophy may incline the mind to atheism, yet a further knowledge brings it back to religion.'

PROVED TRUSTWORTHINESS OF
THE WRITINGS OF MOSES (KNOWN AS
THE PENTATEUCH).

(Continued from page 165.)

"Solomon was an author, and some of his writings have been preserved; and in those universally received as genuine, there are plain references to our Pentateuch. Thus, in Prov. xiii. 13, 'Whoso despiseth the word shall be destroyed, but he that feareth the commandment shall be rewarded.' Here 'the word' is parallel to 'the commandment,' and proves that Solomon knew of a divinely-revealed law, sanctioned by reward and punishment. Ewald translates somewhat differently, but acknowledges that 'word' and 'commandment' mean revelation, saying in his note, 'Who despises the word, that is revelation and its doctrine, loses his true liberty.' And again, xix. 16, 'He that keepeth the commandment keepeth his own soul: but he that despiseth His ways shall die.' Here, again, 'commandment' is used in the same sense and in the singular number, just

as it is repeatedly in the Pentateuch to express the whole revelation. Thus in Deut. viii. 1, 'the whole commandment [not commandments, as in our English version] which I command thee this day ye shall observe to do.' And again, vii. 11, 'Thou shalt keep the commandment, both the statutes and the judgments.' Besides these general references to the great sanctions of the Mosaic law, there are particular allusions to different places of the Pentateuch, as, for instance, to Gen. ii. Thus, xiii. 12, 'When the desire cometh, it is a tree of life;' xv. 4, 'A wholesome tongue is a tree of life.' Again, Prov. x. 18, 'He that uttereth slander is a fool,' uses the peculiar phraseology of the Pentateuch. The expression only occurs here and in Numb. xiii. 32; xiv. 36, 37. In like manner, x. 23, 'It is sport to a fool to commit impurity' (זְפִירוֹ), can only be understood by reference to Lev. xviii. 17; xix. 29. In Solomon's declaration, that 'a false balance is an abomination to the Lord: but a just weight is His delight' (xi. 1); and again, 'Divers weights and divers measures, both of them are an abomination to the Lord' (xx. 10, 23), the very words are taken from Lev. xix. 36, and Deut. xxv. 13. The expression, 'abomination to the Lord,' is particularly to be observed. It occurs again xv. 8, 26, and is taken from the Pentateuch (Lev. xviii. 22; xx. 13; Deut. vii. 26; xii. 31, &c.) Again, the words, 'He that walketh a talebearer revealeth secrets' (xi. 13, xx. 19), are taken from Lev. xix. 16, 'Thou shalt not walk a talebearer among thy people,' and do not occur elsewhere, except Jer. vi. 28, and ix. 3. Again, in Prov. xi. 26, we have the verb *Shubar* (שָׁבַר) used in the sense 'to sell corn.' In this sense it occurs in no book written before Proverbs, except in the Pentateuch, and there it is found frequently, both in Genesis and Deuteronomy. But here in Proverbs, the words, 'Blessing shall be upon the head of him that selleth,' con-

tain a beautiful allusion to the blessing of Joseph, that great seller of corn.—(Gen. xlix. 26.) Again, xvii. 15, 'He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord,' is the very language of the Pentateuch.—(Exod. xxiii. 7, and Deut. xxv. 1.) Again, xx. 20, 'He that curseth father or mother,' are the very words of Exod. xxi. 17. Again, xx. 25, 'It is a snare to a man who devoureth that which is holy, and after vows to make inquiry,' is a plain reference to Deut. xxiii. 21, 'When thou vowest a vow, thou shalt not be slow to pay it,' and to the numerous laws (Lev. xxvii. 9, 10, 14, 21) which forbid the alienation of any thing consecrated to the Lord.

These specimens (and more might be furnished) are sufficient to prove that both the contents and the language of the Pentateuch, as we possess it, were familiar to Solomon; and as from the history it is certain that a written Book of the Law existed in his days, this agreement in substance and diction proves beyond a doubt that our Pentateuch was extant in the days of the wise king; and if in the days of Solomon, then undoubtedly in the days of David and Samuel. Let us, then, see if there be traces in the books of Samuel and the Psalms of David. But here the references are so many, that we can only select a few. In the first place, there are several references to the coming up out of Egypt. In 1 Sam. xv. 2, we find in Samuel's address to Saul, 'Thus saith the Lord, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came out of Egypt;' and again, in the message of Saul to the Kenites (ver. 6), 'Go, depart you, get you down from the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, when they came up out of Egypt,' the Exodus is distinctly mentioned; and the command to Saul, and Saul's message

to the Kenites, are necessary parts of the narrative. The extirpation of the Amalekites is accounted for by the history of their ancient enmity and cruelty; and the preservation of the Kenites by their former kindness. Both are connected with the coming up out of Egypt, and the historic narrative of the Pentateuch. A second feature in this history deserving of notice is, that Israel is described as having a public worship dependent upon a tabernacle and an ark of the covenant. The manner in which the ark is spoken of shows that it was well known. It is called 'The ark of God' (1 Samuel iii. 3); 'The ark' (1 Samuel vi. 13.); 'The ark of the covenant of the Lord of hosts;' 'The ark of the Lord of hosts that dwelleth between the cherubim.'—(1 Samuel iv. 3, 4.) At the same time, these descriptions of the ark can only be understood by remembering what is told us in the Pentateuch, that there was a covenant between God and Israel; that the Ten Commandments are called the words of the covenant, and that stone tables of the covenant were deposited in the ark. The mention of the Cherubim, without any explanation, also refers the reader back to Exodus xxv. 18; xxxvii. 7; and Numbers vii. 89; and without these references we cannot tell who or what the Cherubim were. Then, as to the tabernacle, we find there were priests to minister and Levites to serve, and that the place of its location was visited annually by Israelites from a distance, as in the case of Elkannah and his family, a circumstance easily explained if we remember the commands in the Pentateuch, and inexplicable without them. There were sacrifices, also, and the various observances relating to them agree minutely with the ordinances of the Pentateuch. . . . The anxiety of the sacrificer, as described in the book of Samuel, that they 'should not fail to burn the fat presently,' as well as the sin of Eli's sons, is explained by the ordinances

of the Pentateuch; and yet it is quite evident that the mention of all these particulars is incidental, though a natural and necessary part of the narrative.

In the account given in this book of the use to which the ephod was applied, is contained one of the most convincing proofs of the existence and knowledge of the ordinances of the Pentateuch. In 1 Samuel xiv. 37, it is related that 'Saul asked counsel of God.' But how that was done we are not told; only we learn from verse 36, that the priest said, 'Let us draw nigh hither unto God,'—and from verse 3, that Ahiah, the son of Ahitub, was the Lord's priest in Shiloh "wearing an ephod." In chap. xxii. 9, Doeg tells Saul, that Ahimelech, the son of Ahitub, had inquired of the Lord; and from chap. xxiii. we know that he did so by means of an ephod. In verses 2, 3, we are told that David twice inquired of the Lord, and in the following verses this is explained: 'It came to pass, when Abiathar, the son of Ahimelech, fled to David, to Keilah, that he came down with an ephod in his hand.' And at verse 9, we are told, that when David knew that Saul secretly practised mischief against him, he said to Abiathar, 'Bring hither the ephod.' Then it is said, that David inquired and the Lord answered him; and again, in xxx. 7, 8, David said to Abiathar, 'I pray thee, bring me hither the ephod. And Abiathar brought hither the ephod to David, and David inquired at the Lord.' Now here is an use of the ephod not mentioned in the Pentateuch, in any of the passages where the making and purpose of the ephod are described. Numbers xxvii. 21, helps to solve the difficulty and explain the mystery. There, speaking of Joshua as Moses' successor, it is said, 'And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord.' Here, the mode of asking counsel, namely, by the Urim, is made known, but there is no mention of the ephod. Exodus xxviii.

30 informs us, that the Urim and Thummim were in the priest's breastplate; and verse 28, that this breastplate was inseparable from the ephod. 'They shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.' When, therefore, Abiathar brought the ephod, he brought also the breastplate of judgment, and therefore the Urim and Thummim, by means of which the answer was given. Thus, the incidental mention of the ephod requires and presupposes an intimate knowledge of the ordinances of the Pentateuch, not found together, but scattered about in various places of that book. At the same time it is to be observed that the historian, though he does not mention the Urim and Thummim here, does mention them expressly in chapter xxviii. 6, where he says, that 'when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' There are allusions to many other ordinances of the Pentateuch, as 1 Samuel xxi. 3, 4; to the difference between the common bread and the shewbread, Lev. xxiv. 5, &c. Exodus xxv. 30. In 1 Samuel xiv. 32, to the prohibition to eat blood, Lev. vii. 26; and xvii. 10. 1 Samuel xx. 5, 18, 27, to the feast of the new moon: in verse 26 also, to Deut. xxiii. 11, and Lev. vii. 20, and xv. 5, 8-11. In 1 Samuel xxviii. 3, to the Pentateuchal prohibition against consulting those who had familiar spirits, Deut. xviii. 10, 11, and Lev. xx. 27, &c. In fact, in this book we find all these ordinances of the Pentateuch: the tabernacle of the congregation, the ark of the covenant, the early visitation, the rejoicing with the whole household, the duties of the priests and Levites, the altar, the incense and the ephod, the Urim and Thummim, the priests' dues, and the manner in which they were to be received, the inquiring of the Lord by the priests,

the new moon, the laws concerning ceremonial uncleanness, wizards and possessors of familiar spirits; and many of those described in the exact and peculiar language of the Pentateuch: and when to this we add, that the Pentateuch existed in the days of Solomon, to what other conclusion can we come, than that it existed in the days of David also?

But, side by side with these historic records, there was from the time of David a series of hymns used in the public worship of Israel's God, and in the private devotions of His worshippers; and the total impression left by their perusal is, that the sweet singers of Israel were thoroughly imbued with the sentiments and the language of the Pentateuch. Many of them sing the praises of the Law of the Lord, and many more refer to the history and the great principles of the Pentateuch, so that, if judged after the manner of human writings, one would say that the Pentateuch is the source and parent of that devotional literature which stands alone in the history of the ancient world. This grand impression no microscopic criticism can remove. The devotions of Israel all testify to the existence and power of the Pentateuch."

(To be continued.)

GENUINENESS OF THE BOOK OF THE
 PROPHET DANIEL.

(Continued from page 167.)

"In support of this theory, it has been said that no state or kingdom could be the subject of a prophecy, unless it was actually existent when the prediction was delivered. With this supposed canon another has been conjoined, that we ought never to extend the contents of a prophecy beyond the horizon of the prophet himself.

These canons would require proof; and, until such proof were given, they never could be the bases of legitimate argument:—one assumption can never

strengthen another. But these canons can be distinctly met by Scripture, which is on this theory admissible in proof without discussion. Now, the New Testament tells us, as well as the Old, that prophets of God spoke and wrote, not in their own name, or by their own authority, but as the messengers of the Most High. 'Thus saith the Lord,' was the principle of their communications. Prophecy comes then from God, who 'callest things that are not as though they were,' who 'seeth the end from the beginning;' and we have not to think of the scope of observation before the prophet's eye, but of the extent of God's prescience, unbounded like Himself. He told Abraham, when He showed him the stars of heaven, 'So shall thy seed be,' though as yet he had no child: He anticipatively stated what would be the history of that nation, which should spring from Abraham, before he had even a son. He also declared that a nation should descend from Ishmael; and He enabled his servant Isaac to prophesy of the future history of the nations of Edom and Israel. Thus, even in the early days of prophecy, it had to do with nations as yet non-existent.

The prophet's own horizon had little or nothing to do with the subjects of his predictions: whoever admits Daniel to have any authenticity whatever, might see this; for he again and again gives predictions, which he says he did not understand. The measure of their prophetic scope was not that of their personal knowledge, but of the mind of the Holy Ghost Himself, by whom they were moved.

The book of Daniel professes to be written by a prophet in Babylon; how, then, can this profession be reconciled with a theory which represents it as written by a Maccabean prophet—not an imposter of that age, but a real messenger of God.

The mode in which this difficulty is

avoided, shows the entire want of an appreciation of the reality of Scripture inspiration, to which I referred above. It seems to be thought by those who hold such theories, that a prophet or other writer of Scripture had a kind of general commission to write; but that the form of what he wrote,—the clothing of the thoughts which he had to communicate—was left wholly to his own judgment. And thus the name of Daniel, and the Babylonian and Medo-Persian circumstances in this book, are regarded as mere drapery, used for the purpose;—just like the figures in a parable. But what in this book resembles a parable? If there be aught, it is the symbolic visions, first shown and then interpreted; but to compare the narrations of this book to parables is wholly beside the mark. This book is as little a parable as the miracles and teaching of St. John's Gospel. No doubt that in Maccabean times this book was very valuable in sustaining the faithful Jew to resist idolatry (the dying words of Mattathias show this),—but its force lay in its truth. It may be said, indeed, that the occurrences did take place as narrated, but that they were not written till the Maccabean age; but nothing of any kind is gained by this complicated theory: it would only suppose a mystic re-inspiring of another prophet (and that in an age when there were none) with what had been revealed to an actual prophet some ages before, and which that actual prophet says that he wrote.

It is not thus that Scripture teaches. The Word of God came from Him, as pure and absolute truth; and it possesses such plenary authority as we find ascribed in the New Testament to the Old. 'The Scripture cannot be broken,' and 'the Holy Ghost saith,' are our sure principles of guidance in understanding how the Word of God is addressed to us. This could not be if a writer of Scripture

received only some general instruction from God, and in all other things employed merely his own ability and skill. This

would admit of mistake and mis-statement in all minor points."

(To be continued.)

FROM DARKNESS TO LIGHT.

THE following letter tells its own interesting story. It is the letter to which we referred last month, in a foot-note to the Intelligence from Manchester:—

45, Emmett-st., Queen's Road,
Manchester, 16th June, 1878.

Dear Brother Roberts,

What a strange history is mine. Educated by a minister of the Church of England, and taught to look upon all other sects as schismatics, I was brought up a strict disciple of orthodoxy. I have a recollection, even at an early age, of asking some rather curious and difficult questions; but, instead of getting answers, I was told that all my doubts would disappear as I grew up and got more enlightened. Instead, however, of my doubts decreasing, they went on increasing, and the more I looked at the matter, the more I became convinced that there was something wrong either with orthodoxy or the Bible, or perhaps with both.

For instance, I could never understand the doctrine of the Trinity, nor could I find anything in the Bible to warrant it; neither could I find anything to prove the Holy Spirit was a separate and distinct person of the Godhead. I was told that I ought to become a Unitarian, but I could not find the slightest proof that Christ was the son of Joseph, and I differed from them in other matters.

I never could see the use of infant baptism.

Again, I held that if there was any truth in the Bible, the Jews would be restored to their country, and that Christ would return to rule upon this earth.

I also held that the Bible taught us to expect a day of judgment at some future time, and I could never understand why any person should be sent to heaven or hell as soon as death took place, and afterwards brought thence for judgment.

The doctrine of the immortality of the soul was no doubt the cause of much of my difficulty on this point; and, as in the

case of many others, it never occurred to me to consult the Hebrew, or seek for the original meaning. But is it not surprising that many learned persons who do consult these will persist in straining the translation to a use which they would repudiate in other works written in the same languages?

But, to proceed, whenever I expressed my doubts as to the doctrines of the Established Church, I was referred not to the Word of God, but to the old fathers, and as these were but the opinions of men, they failed to satisfy me.

Finding no one holding the same opinions as myself, and not being able to reconcile those opinions based upon what I believed the Bible taught, with any of the existing sects that I knew of, I made the very common mistake of throwing over both the Scriptures and the sects as a mass of superstition, instead of clinging to the Bible and condemning the sects.

I also began to read infidel and other authors, to see what they had to say on different points, and I very soon found myself, not exactly an atheist (for I cannot conceive how any man, looking at the works of nature, can deny the existence of a God), but a Deist; and not being able in any way to reconcile the idea of the orthodox heaven, hell, and judgment even with the Book from which they professed to teach, I denied the existence of a future state of existence.

I may say, with such idea, I plunged headlong into vice of all kinds, and laughed at the admonitions and warnings of my friends, and my career was such that they all forsook me, and left me to go my own way. For years this went on; when a short time ago I found myself in Birkenhead, and something led me to the Christadelphian meeting-room. I cannot but call it the hand of God, for I have not the slightest idea what took me there; but, after I heard you, old memories were revived within me. Your lecture seemed, in a strange manner, to coincide with opinions that I formerly held. I was surprised, and could not but

think of the matter, although I tried to strangle the small light that was breaking with the argument that I had examined the Bible thoroughly and found it wanting; but it was useless. When I looked at the matter fully, I had to confess that I rejected the Bible not because I could not understand it, but because I could not reconcile it with orthodoxy. Certainly there were some parts that I could not understand, but looking at the seriousness of the subject, I determined at once to search into the matter again.

I then wrote you; the rest you know. With the assistance of your *Twelve Lectures*, the light increased, and the darkness passed away. After a thorough searching, and attacking your position from all points of which I was capable, almost hoping to find you wrong, I was

at last forced to confess that I could not honestly refute your opinions; nay, I became convinced that you were right; and this being the case, I lost no time in being immersed, of which, I believe, you have been informed.

What a blessing it is that, through the mercy of God, I was induced to enter the meeting-room in Birkenhead. When I look back, how much have I to be thankful for; although poor and lowly, I have been enabled to live; but, above all, I have most reason to rejoice and give thanks that I have had my eyes opened to the real meaning of the Scriptures, which I should never have found out of my own accord.—I am, dear brother, yours very truly,

WM. ENTWISTLE.

ON THE SIGNS OF THE LORD'S RETURN.

Auchinlech, 12th July, 1878.

Dear Brother Roberts.—The duties which you have been called upon to perform, though not irksome, must nevertheless be laborious; and the burden imposed though light, owing to its preciousness, must oftentimes be the cause of much weariness to the flesh. To all placed under such conditions (and all the faithful are sharers in these, more or less), the prospect of an early deliverance must be particularly soothing and encouraging.

The political news of the current week is qualified, in a degree hitherto unprecedented, to cause the hearts of the faithful in Christ Jesus to leap for joy; while politicians generally, of every shade throughout the civilised world, have been startled and astonished thereby. The establishment of a British protectorate over Asia Minor, including Syria and Palestine, is an accomplished fact. The last sign in the political heaven, as noted upon the prophetic chart, indicative of the appearing of the Son of Man therein, is now clearly visible above the horizon; and the immediate occupation by Britain of the Island of Cyprus is a substantial proof of this wonderful diplomatic achievement, and an earnest, doubtless, of her future intentions regarding other territories, the working out of which will cause the light of this beacon of hope to increase in volume and brightness. In

having thrown herself directly across the path of "the time of the end"-invader of the Holy Land, Britain has now taken up the position assigned to her in "the sure word of prophecy," thereby causing the channel of the once "great river Euphrates" to become virtually dry. "The way of the kings from a sun's rising" being now prepared, all who have been favoured to occupy this position of honour can now hold up their head, knowing that their redemption is nigh. A leading newspaper in the "Liberal" interest, published in Glasgow, in an article upon this subject, says, "Where, now, is the Turkish Empire? The Congress at Berlin has ended in a game of grab. Turkey has been practically shared between Russia and Austria and Britain herself, under the influence of Lord Beaconsfield; for, disguise it as they may, under such terms as 'occupation,' 'administration,' and 'protectorate,' this is what it amounts to—the Turkish Government, as an independent Power, will be effaced from the maps both of Europe and Asia." And referring to the instrument which has so largely contributed to this result, the same writer says, "It is, in truth, a dreadful visitation, to have the author of 'Tancred' playing out in actual politics the fantastic dreams recited in his novels." To be informed even indirectly by means of a novel, that the Jews will yet gain predominance over the Gentiles

to the ends of the earth, and that their fatherland will yet be liberated and become glorious, is intensely mortifying to Gentile pride; and their scribes almost invariably repudiate such an idea with contempt, and esteem it a "fantastic dream." Dear brother, your words of caution in the *Christadelphian* for this month are certainly opportune, and I trust we will all lay them to heart. It is now apparent that the expected peaceful interval, as regards the East, has now been entered upon; but, owing to the political changes (and these imply storm) which must shortly take place in the west, preparatory to the combination of the nations thereof, under the autocrat of all the Russias, we are scarcely in a position to expect tranquillity in that quarter for any length of time; but this does not necessarily imply the involving of Britain or the East. Britain has now her hands fully occupied with the mission she has undertaken, and will not be likely to involve herself in western broils. We have, therefore, every reason to expect that she will be allowed to work out her mission, to a certain point, without being materially disturbed, thus affording scope for the development of the most important events we are just expecting. We have, doubtless, entered into that phase of the crisis in which we may expect our Lord to come on any day or at any hour. That we may be found of Him in peace, and therefore ready, is the earnest prayer of—Yours fraternally and affectionately,

T. HAINING.

THE ANGLO-TURKISH TREATY.

THE announcement made by the Government that this Treaty had been concluded took Parliament and the country by surprise. It did not come with surprise, however, to those who are looking for the second appearance of Christ. It is the event for which they have been looking for many years past. It has come at last, and it is a visible sign that the times of the Gentiles have well-nigh run their course. The two great effects of the Treaty are: first, it will afford scope for the regeneration of the Holy Land and the partial restoration of the Jews prior to the return of Christ; second, it produces a situation which must result in the great death-struggle which is to take place between England and Russia upon the mountains of Israel—as fore-

told by the prophets. This is quite apparent from the following opinions of the press:—

First, as to the regeneration of the Holy Land, &c.

"We have virtually annexed Turkey in Asia to the British Empire. We have appropriated one of the most important islands in the Mediterranean, and from which we can dominate the Coast of Syria."—*Manchester Examiner*. "It will add to the undoubted good of the misgoverned populations under the Sultan's sway. It will be of advantage to civilisation and freedom."—*Newcastle Chronicle*. "It invokes safety and tranquillity, and prohibits the future disturbance of peace in the Anatolian and Syrian confines."—*Telegraph*. "As for the large multitude of the unemployed, they are already beginning to rejoice. Judgeships, consulships, and general supervisorships are opening out in a long vista to the imagination."—*Herald's London Correspondent*. Referring to the rejection of the Real Estates Intestacy Bill by Parliament, the *Evening Citizen* says, "It ought to be some consolation, however, that the opening up of Asia Minor will have a direct bearing upon the very class whose grievances the bill is meant to redress. Shoals of junior members of families, ousted of their natural share of paternal estate, will find a new field for their energy and enterprise."

"The Government intend to make a great point of the development of the resources of Asiatic Turkey. They say that, under a proper system of Government, there will be a vast opening for English capital and enterprise."—*Dundee Advertiser's London Correspondent*. "The Euphrates Valley Railway may ere long be an accomplished fact, and the traffic between east and west may resume its ancient course across the Syrian Desert."—*Glasgow Evening News*. "The Czar will, for a long time to come, find work in securing the internal peace of his empire, so that he will be careful not to seek a conflict abroad."—*Glasgow Herald*.

Second, as to the generation of materials which will result in the death-struggle between England and Russia.

"It lays up the materials for a mighty conflagration."—*Scotsman*. "The arrangement is but the beginning of fresh and more serious troubles."—*Dundee Advertiser*. "We are now brought practically face to face in the east with a race from which hitherto we have been

separated by trackless deserts and impassable mountains. The Russians are in Kars, and we shall be within range of its guns. A promise has been given by the Czar that he will not seek further conquests in this direction; but Russian pledges in the past are like Punic faith." Few are able to follow Lord Beaconsfield in that daring flight of imagination which

pictured the march of a Russian army from the Black Sea to the Suez Canal. But even the most leaden fancy could see in no remote future the extension of the Russian frontier through regions which lie across the line of our Indian interests." — *Herald*.

WM. ROBERTSON.

Glasgow.

The Christadelphian.

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

AUGUST, 1878.

THE news this month are aptly described by a sister as "good tidings to Zion." Another says it is almost too good to be true. A brother says it seems all like a dream. Another (brother Otter) says he would propose a special day of thanksgiving for such palpable signs of the arrival of the time of favour to Zion, were it not that such an appointment is unnecessary for the saints. Truly so; every saint, approaching God, like Daniel, three times a day and oftener, prays for the return of favour to Jerusalem, and gives thanks for the strengthening streaks of the dawn that are lighting up the horizon of this dark Gentile *aion*. God grant the speedy fulfilment of all their desires, and the consequent termination for ever of this monthly *Christadelphian* labour, which were a sore weariness but for the glorious sequel to which it stands related.

When subscribers in New Zealand and other distant parts of the world receive this number, it will be necessary for them, if they desire to receive the *Christadelphian* during 1879 (should the continued absence of the Lord require the continuance of publication), to forthwith intimate their desire, taking care to give the full and exact address to which they wish the *Christadelphian* to be sent, correctly written; and also to provide the subscription price, without which it would not be in the Editor's power to get the printer to do his part of the work.

THE SIGNS OF THE TIMES.

CONCLUSION OF THE CONGRESS.

ESTABLISHMENT OF PEACE.

AN ENGLISH PROTECTORATE FOR
ASIA MINOR AND CESSION OF CYPRUS
TO BRITAIN.

THE BEARING OF THE MATTER ON
THE JEWS AND THE HOLY LAND.

THE past month has been most eventful. The Berlin Congress has reached a successful conclusion and established peace; and, England, besides obtaining possession of Cyprus, in the vicinity of the Holy Land, which it enables her to command, has openly thrown the shadow of her military and administrative protection over the whole of Asiatic Turkey, and, consequently, of the Holy Land as well. We shall look at these two events separately—events which have strained the attention of the world to the highest point of tension, but which for a handful of people unknown to the world, who rejoice in the profession of brotherhood to Christ, have an interest and an import that language cannot express, in so far as these events enable them to realise, in a palpable manner, the fact that the hour is at hand for God to break the long silence of centuries, and to bring near, in Christ returned, the salvation for which his people have looked and longed for centuries—a salvation which means the unspeakable joy of immortality and divine society and work to them, and to the nations at large, peace, righteousness plenty, perfect government, well-being and universal rest and joy. "Hope deferred

maketh the heart sick; but the desire fulfilled is a tree of life.”

As regards the Congress, the result of its work, which occupied just one month (June 13 to July 13), is “the Treaty of Berlin,” containing nearly 60 articles. The treaty has been published in the papers, though not yet officially promulgated. Its details are of no particular moment to the watchers of the signs of the coming morn. It is its general result that concerns them. This general result is to establish peace on the basis of a partition of Turkey, and, under circumstances to bring England and Russia face to face on the remaining Turkish frontiers, as the principals in the next outbreak of war in these parts. Roumania, Servia, and Montenegro are all finally separated from the Turkish empire, and made independent. Bulgaria is practically placed in the same position, since her future connection with Constantinople, from which, heretofore, she has been directly governed by Pashas, is restricted to the payment of an annual tribute. She will be governed by a Christian prince of her own appointing, and hold her liberties under a European guarantee. All the Turkish fortresses (Shumla, Varna, Silistria, Rustchuck, &c.) are to be razed to the ground, and their sites yielded to the new power created. The district of Dobrudscha is handed over to Roumania. Eastern Roumelia obtains semi-independence a shade less than that of Bulgaria. She will be governed by a Christian governor, aided by a Christian militia; but the governor will be nominated by the Sultan (subject, however, to European confirmation); and Turkish troops may pass through her territory, and occupy the northern (Balkan) frontier, and may also be used in the quelling of internal disorder. Compared with the position of the province before the war, this is practical independence of the Ottoman. Bosnia and Herzegovina, where the storm began three years ago, are given to Austria; a slice of territory is recommended to Greece; Bessarabia is taken by Russia, who also retains Kars and Ardahan, and large adjacent territory, and receives Batoum.

These arrangements, sanctioned by England, are now part of the law of Europe. A month ago there was a possibility that they might be interfered with: now they

are established, and their combined result is to make visible the mud banks at the bottom of the Euphrates, whose waters, it may be, are now sufficiently dried away to admit of the preparation of the way of the kings of the east. This is a very satisfactory advance. That these arrangements have ensured the peace of Europe for any length of time, can only be imagined by those who look on the surface only. Even apart from the light of the prophetic word, the natural elements are such as preclude the possibility of lasting peace. On this point brother Andrew, in a letter, remarks:—“The Congress has undoubtedly laid the foundation for future political quarrels. Only two powers appear to be satisfied with the result—Germany, which has no direct interest in the question; and Austria, which has got what she wanted—the occupation of Bosnia and Herzegovina. Italy and Greece are bitterly disappointed: France is chagrined to find what little influence she has; while Russia and England are anything but satisfied with the mutual concessions they have had to make. Furthermore, the latter has sown the seeds of future distrust by its secret convention with Turkey respecting the Asiatic provinces and the Island of Cyprus.”

THE POLITICAL DANGERS OF THE FUTURE.

The Berlin correspondent of the *Daily News*, writing towards the close of the Congress, says, “A complete change has come over the feeling of the public here in regard to the results of the Congress. A few days since the entire press, regarding the treaty as the last word, at least for the present, on the eastern question, was content to accept it as the instrument of peace, without too carefully scrutinising its contents; but later events have put this compact completely in the background. It is now seen that the Congress, instead of really settling the problem, has only touched its skirts; while other agencies, more bold and more reckless, have reached its very heart, and laid all its appalling possibilities before the world. With the occupation of Cyprus, says the *National Zeitung*, the Turkish question enters upon a new and dangerous stage. It and other independent journals dismiss the adjustment which the Congress will reach as a matter which now has extremely little interest for the world. The next act in the drama is to be played, not in Europe, but in Asia. An early conflict there, between England and

Russia, is treated as inevitable. Instead of restoring an era of universal confidence, the events of the month have sown the seeds of renewed suspicion, jealousy, and enmity, and prepared the way for wars, in comparison with which the late conflict was a mere skirmish."

Writing again, he says:—

"It is said on all sides that the feeling on the adjournment of the Congress, in spite of its temporary success, is less cheerful and less hopeful than when it met a month ago, but that, on the contrary, a sense of depression and anxiety has taken possession of everybody. This may be overcome in time, but its existence now can scarcely be described in too strong words. It will strike you as a somewhat singular commentary on a Peace Congress that it leaves the situation more gloomy than it was before, and that here, in Berlin, where its effects ought to be soonest felt, people are only enquiring what counter action France and Italy are likely to take; when the inevitable Anglo-Russian conflict will be likely to begin in the East, and how soon the English nation will repent of Lord Beaconsfield's bargain."

The Russian *St. Petersburg Gazette* says that "the Congress of Berlin is not cementing a peace, but merely engaged in signing a simple truce, which will serve only to prepare for a new struggle, which will be on a gigantic scale. Europe has formed a coalition against the Slavs of the East to impose its conditions upon them. The Slavs will one day, in their turn, unite in a supreme effort to break their last fetters." "As for the Russian nation," says the *Gazette*, "it will never abandon their cause: it will remain under arms until the occasion presents itself for resuming the incomplete work of the Congress. If Lord Beaconsfield agrees to peace, it continues, it is simply because the moment for raising a coalition against Russia does not seem to him to be propitious—because England wants to gain time and power to consolidate her position in the Balkans. Consequently the object of the next war will be the extirpation not only of Turkish domination but of English influence. The *Russian World* reproduces the same ideas as the preceding organ, and says that Russia herself set the example of half measures in having hesitated to complete her work by the capture of Stamboul when it lay at her feet. It is not, then, to Europe that Russia is yielding. It is to her own hesitation and to her own mistakes. The *New Time*, remarking upon the immense change which has taken place in European ideas

during the last two years, relative to the Russian Slavs, says that "public opinion will soon break down the barriers which still oppose themselves to the complete liberty of the Christian populations in the East. Lord Beaconsfield will be "the Last of the Mohicans" in the attempted maintenance of a semblance of an Ottoman Empire. What matters it that Russia grants the occupation of the defiles of the Balkans by the Turks, if in a few years their decisive defeat must be produced by the simple force of things?"

A BRITISH PROTECTORATE IN ASIA MINOR, AND CESSION OF CYPRUS TO BRITAIN.

By far the most stirring event of the month has been the official announcement of a convention between England and Turkey, by which England takes possession of Cyprus, and assumes the virtual control of the Asiatic dominions of the Turkish Government. The existence of some arrangement for an Anglo-Asiatic Protectorate has been suspected for some time, and hinted at in various papers, as evident from the extracts we published in last month's summary of the "Signs." It was supposed the matter would come before the Congress, or arise out of its deliberations in some way. The Congress, however, neared the close of its labours and there were no signs of the Asiatic arrangement; and it began to be supposed that it was a mere rumour, based upon misconstrued ministerial utterances. At last the revelation came which startled the world, and electrified the saints. It first transpired in a telegram from Berlin to the *Daily Telegraph*, to the following effect:—

BERLIN, July 7th.

"England has concluded a Defensive Treaty with Turkey for the maintenance of the strict integrity of the Sultan's Asiatic dominions. In view of this fact, the Porte has acceded to Great Britain the right to occupy the Island of Cyprus, and this right her Majesty's Government will immediately carry into effect. This arrangement between England and the Porte will be formally announced to the Congress tomorrow, when the question relating to Batoum and Armenia are to come on for final discussion. It is unnecessary to point out the significance of this step, and it would be obviously difficult to overrate its importance. Asia Minor will henceforth be, to all intents and purposes, under the direct Protectorate of England, and the British

Government will become responsible for the just and efficient administration of a country rich and varied in resources, and vast in extent and geographical importance. No further Russian encroachments will be possible in this direction. So far as Asia is concerned, England and Turkey will hereafter practically form one power. The position of Cyprus, by its proximity to Antioch and Aleppo, will give England absolute control over the Euphrates Valley, and so secure this route to India. A line of railway on the mainland, having this object, is about to be constructed."

The *Telegraph* has frequently been the victim of political hoaxes. Consequently, there was some doubt as to the authenticity of the announcement in view of the silence of the other papers. Extreme anxiety to know the truth of the matter prevailed. People had not long to wait. That same night in Parliament, the Convention was communicated to the House and some of the correspondence relating to it. The position and bearings of the matter were lucidly set forth in a dispatch from Lord Salisbury, the English Foreign Secretary to Mr. Layard, the British representative at Constantinople, from which the following is an extract:—

"The defeat which the Turkish arms have sustained and the known embarrassments of the Government will produce a general belief in its decadence and an expectation of speedy political change, which, in the East, are more dangerous than actual discontent to the stability of a Government. If the population of Syria, Asia Minor and Mesopotamia see that the Porte has no guarantee for its continued existence but its own strength, they will, after the evidence which recent events have furnished of the frailty of that reliance, begin to calculate on the speedy fall of the Ottoman domination, and to turn their eyes towards its successor. Even if it be certain that Batoum and Ardahan and Kars will not become the base from which emissaries of intrigue will issue forth, to be in due time, followed by invading armies, the mere retention of them by Russia will exercise a powerful influence in disintegrating the Asiatic dominion of the Porte. As a monument of feeble defence on the one side and successful aggression on the other, they will be regarded by the Asiatic population as foreboding the course of political history in the immediate future and will stimulate, by the combined action of hope and fear, devotion to the power which is the ascendant, and desertion of the Power which is thought to be falling into decay. It is impossible for Her Majesty's

Government to accept, without making an effort to avert it, the effect which such a state of feeling would produce upon regions whose political condition deeply concerns the Oriental interests of Great Britain. They do not propose to attempt the accomplishment of this object by taking military measures for the purpose of replacing the conquered districts in the possession of the Porte. Such an undertaking would be arduous and costly, and would involve great calamities, and it would not be effective for the object which Her Majesty's Government have in view, unless subsequently strengthened by precautions which can be taken almost as effectually without incurring the miseries of a preliminary war. The only provision which can furnish a substantial security for the stability of Ottoman rule in Asiatic Turkey, and which would be as essential after the reconquest of the Russian annexations as it is now, is an engagement on the part of a Power strong enough to fulfil it, that any further encroachments by Russia upon Turkish territory in Asia will be prevented by force of arms. Such an undertaking, if given fully and unreservedly, will prevent the occurrence of the contingency which would bring it into operation, and will, at the same time, give to the population of the Asiatic provinces the requisite confidence that Turkish rule in Asia is not destined to a speedy fall. There are, however, two conditions to which it would be necessary for the Porte to subscribe before England could give such assurance. Her Majesty's Government intimated to the Porte, on the occasion of the Conference at Constantinople, that they were not prepared to sanction misgovernment and oppression, and it will be requisite before they can enter into any agreement for the defence of the Asiatic territories of the Porte, in certain eventualities, that they should be formally assured of the intention of the Porte to introduce the necessary reforms into the government of the Christian and other subjects of the Porte in these regions. It is not desirable to require more than an engagement in general terms; for the specific measures to be taken could only be defined after a more careful inquiry and deliberation than could be secured at the present juncture. It is not impossible that a careful selection and a faithful support of the individual officers to whom power is to be entrusted in those countries, would be a more important element in the improvement of the condition of the people than even legislative changes, but the assurance required to give England a right to insist on satisfactory arrangements for these purposes will be an indispensable part of an agreement to which Her Majesty's Government could consent. It will further be necessary in order to enable Her Majesty's Govern-

ment efficiently to execute the engagements now proposed, that they should occupy a position near the coast of Asia Minor and Syria. The proximity of British officers, and, if necessary, British troops, will be the best security that all the objects of this agreement shall be attained. The Island of Cyprus appears to them to be, in all respects, the most available for this object."

The Treaty communicated to Parliament, along with the foregoing communication, embodies the proposals set forth; and offers to restore Cyprus in the event of Russia ever giving up Kars, Ardahan, &c. The idea of Russia ever doing so is dismissed by everybody as chimerical. The cession of the island is, of course, definitive and final. The allusion to the possibility of Russia ever giving up her conquests confirmed to her by European Treaty, was only a respectable cover to the act of British appropriation. British troops are in the island now, and the British flag is flying over it at the present moment, and will there remain till the Son of David demand it to be struck. It is a large island. The following newspaper cutting will give an idea of it:—

"Cyprus is the most eastern island of the Mediterranean, and lies off the coast of Syria. It is 145 miles in length; extreme breadth, 55 miles; and its minimum breadth 27 miles; having an area of 4,500 square miles—about the size of Jamaica, or nearly a third less than Yorkshire; and has now a population of 200,000. It has hitherto been but little visited by travellers, owing to the erroneous statements regarding it. There is, however, no reason why travellers should not visit this island with as great impunity as any other part of the Levant. The climate varies in different parts: the northern region is the most hilly and wooded, and the least fertile, and the heat in that district is tempered by the winds from the Karamanian Mountains, which preserve the frozen snow in the highest spots during the greater part of the year. The cold is very severe in winter. In the plains in the southern districts of Cyprus the heat of the sun is excessive, but is moderated by the sea breezes. The richest, as well as the most agreeable, parts of the island are in the vicinity of Cerinea and Paphos (Baffo). Larnaka, the chief seaport of the island, is about a quarter of a mile distant from the sea; the consuls and most of the European inhabitants reside at a suburb on the seashore, called by the Italians the Marina, which is the chief depôt of the commerce of the whole island. The principal products of the island are wheat, barley, cotton, silk, madder-roots, olive oil, wine, carobs, hemp, pitch, wool, tobacco, salt, fine timber, and

fruit; there is an average yield of 1,246,000 gallons of wine, and 198,000 cwt. of salt. These are stated to form four-fifths of the entire exportation, which is at present principally to Marseilles, Leghorn, Trieste, and Coast of Syria. Nearly the entire imports consist of British goods brought from Beyrout, Constantinople, Smyrna, and the Mediterranean ports. Efforts were made in 1866 to increase the growth of cotton. From Limasoi there is a considerable trade in the shipment of wines and raki, made in the vicinity, to Egypt and the Islands of the Archipelago; large quantities of carobs, which grow in the neighbouring forests, are shipped to Russia and Italy. To the sportsman, Cyprus offers a wide and untrodden field. Its hills and valleys are described as swarming with hares, partridges, francolins, bustards, and quails; in the winter, woodcocks, snipe, and wild duck are found in great abundance; mufflons, or wild sheep, and wild boars, are to be had at Cape St. Epiphanius, the district around which, called the Forest of Acama, is uninhabited."

POLITICAL BEARINGS OF THE ANGLO-TURKISH CONVENTION.

But it is the political bearings of the British occupation of Cyprus in connection with the assumption of a protectorate over the whole of Asia Minor that possesses the ruling interest for the watchers of the signs of the times. Bro. Andrew remarks:—"This last event is a most notable one to us. It explains the events of the last three years, and as a sign of the future is supremely exhilarating. The Jewish colonization of Palestine may now be expected to proceed quietly, while at the same time the attention of the world will probably be distracted by broils in the West, in the midst of which we may receive the long-looked for summons. Rev. xi. 18, indicates that the resurrection will take place rather in a time of political turmoil than in a state of profound peace. Whenever it come, we are clearly warned by the present remarkable situation, to be ready at all times, to appear before the Judge."

A few of the remarks of the press on this extraordinary event, will be acceptable. The *Highlander* says:—"The occupation of Cyprus by the British under the leadership of a Jew! What would Dr. Thomas, the author of *Elpis Israel*, say to this were he alive? And what will the fact impress upon the minds of Jew and

Gentile students of prophecy? Further, are we to take 'Tancred' and not 'Vivian Grey,' as forshadowing the future of Lord Beaconsfield?

"It will be seen that this move raises questions far and away above paltry party considerations. In fact no Briton who is at all alive to the momentous questions which at all times hang about the Holy Land, but must feel his whole being moved by the thought of what is indicated by this occupation—Palestine under the guardianship of Britain, and the Jews returning to their own land, directly or indirectly under the protection of the British. And all these possibilities brought to our door without the shedding of blood."

"Two classes of persons admire the scheme from interested motives. Speculators foresee great railways, concessions, guarantees, new 'outlets for capital,' new shares and share-lists. The market in these things has been slack lately; behold! a new chance of handling the savings of a speculative public is promised. More innocently other persons look forward to an enlarged 'Asiatic Civil Service,' and to 'openings for young men.' They forget the premium they will have to pay for the openings and for the Civil Service. Outside the ranks of people thus moved, and outside the mere claque of the Ministerial policy, it would be difficult to find men who look without apprehension, and even awe, at the terribly heavy and complicated task which Lord Beaconsfield has set England. The feeling of pride in the greatness of the labour is damped by the uncertain nature and the myraid responsibilities of the Protectorate of Asiatic Turkey."—*Daily News*.

"To select honest men for places of trust, and to support them there, will be the first necessity; and we shall for the future not only be in a position to insist upon this reform, but shall in some measure be able to supply the instruments needed. The Porte will have no right to be jealous of English assistance in its administration, now that it has a distinct claim upon England's blood and England's money, to maintain the integrity of its dominions. Our consuls, or commissioners, will henceforth hold a position of far greater authority than they have ever yet occupied, and England will have a right to make her voice heard, and her advice deferred to, wherever flagrant wrong demands a remedy. There is nothing in this convention, and there must be nothing in the agreements, by which it is to be supplemented, which, like the 9th clause of the Treaty of Paris, can be understood as

'not in any case giving the powers a right to interfere in the relations of his Majesty the Sultan with his subjects.' It must be acknowledged that we have a distinct right to interfere, with due recognition, of course, of the Sultan's sovereign authority, in order to insure that justice is done to his subjects, Mahomedan and Christian alike."—*The Times*.

"There is certainly much to fire the imagination in the bond which practically adds Cyprus to the possessions of the English crown. Cyprus is a type of the islands and the provinces which make up the loose fabric of the Ottoman Empire. The old records of our civilisation begin in those lands, and the technicalities of the Eastern Question are blended with the most familiar names of Biblical story or classic legend. As the Ottoman Empire has made little change in its fiscal practices, Cyprus lives under a system admirably fitted for stifling human energy, and the island is in much the same state as it was generations ago. But now everything will be changed. The strength, the quietude, and the security of British rule will bring capital to the place, and offer a rich field for commercial enterprise. Harbours will be deepened and constructed. There will be a naval station, and thus the constant bustle of English activity. If Constantinople is in some ways an incomparable port, it has the disadvantage of being more easily sealed up than many naval stations, even of the fifth and sixth magnitude. Cyprus, on the other hand, is much better adapted for protecting the most important link in the chain of our communications with the sea, since it is the nearest island to the Suez Canal. Short of a position in Egypt close to the canal itself, Cyprus is the best place that this country could have occupied. But, for many reasons, the taking of Egyptian territory was impracticable, and the possession of the island is attended with certain special advantages. It will enable our ships to be always in the neighbourhood of the canal, and it will put an end to the fear that the passage could be stopped. At the same time, it practically makes this country master of Syria. It has sometimes been predicted that Russia would gradually steal through Armenia, until she should reach the gulph of Scanderoon, and thus make herself a Mediterranean power. In still bolder flights of fancy, it has been supposed that she would push through the Syrian Desert, until she should reach Egypt, and cut off the route to India. These are not very wise speculations. But, even if they were once high probabilities, they need now cause no alarm. Cyprus closes the Gulf of Scanderoon, the point to which Russia would naturally come if she should meet with no resistance, and the port of the same name could at any time be occupied by our ships."—*The Times*.

"The Treaty is practically an admission of the break-up of the Turkish Empire. It records the downfall of the Turkish Power. So far from undertaking that regeneration of Islam, which has been fanatically preached in this country, the Treaty is the assertion on the one side, and the admission on the side of the Turks, that it is incapable of revival. The very capacity for self-protection is declared to have been lost, and any necessary defence, should it hereafter become needful, is to be undertaken by this country. No statements more humiliating to the Turks than those contained in Lord Salisbury's despatch have been made during the Eastern Question controversy: 'The defeat which the Turkish arms have sustained,' says Lord Salisbury, 'and the known embarrassments of the Government, will produce a general belief in its decadence, and an expectation of speedy political change.' The belief is acted on, and the political change anticipated by this Treaty."—*Daily News*.

"The Turks will soon see the one advantage the Government has given them. They are no longer responsible to Europe for the administration of the Asiatic provinces. They will shelter themselves behind us, and take no further trouble themselves. If disturbances break out, we may have to put them down. If the Mussulmans attack the Christians, we may be obliged to enforce order and keep up authority. The government of the whole of Asiatic Turkey will fall gradually into our hands. The scheme of a protectorate will not save the Ottoman Power from that belief in its decay among the Asiatic population which Lord Salisbury dreads. It will confirm and strengthen the belief; and, instead of preparing them to stand alone, will only teach them to look to England as the inevitable successor of the Turk. They will calculate only the more certainly on the fall of the Ottoman domination, and anticipate that English rule will supply its place. We may thus find ourselves before long with another Asiatic Empire."—*Daily News*.

TURKEY PRACTICALLY DEFUNCT.

The *Gaulois*, by the pen of one of its ablest writers, M. Vitu, an Imperialist, says that the sensation produced in Paris by the revelation of the secret treaty with Turkey is a compound of astonishment, regret, admiration, jealousy and a certain tendency to merriment. The writer is persuaded that the three Emperors were in the secret, and that only the French and Italian Plenipotentiaries were kept in the dark. In fact, the Ottoman Empire disappears under the powerful protectorate of England.

The *Assemblée Nationale* says the simulated disinterestedness of England results in a large reward, and by the new arrangement, the East becomes the vassal and tributary of Great Britain.

The *Debats*, reserving for mature deliberation its opinion on the cession of Cyprus, thinks the terms of the treaty somewhat vague as to whether England takes upon herself to defend European as well as Asiatic Turkey. In a tone of semi-banter it deems Lord Beaconsfield so far above the vulgar statesmen of this degenerate age, that it would be rash to pass any sudden judgment on his acts. Then, for the benefit of French readers, it gives a long analysis of *Tancred*, written thirty years ago, and says the imaginative novelist, Disraeli, is now realising his youthful dream. Extracts from *Tancred* are given with gusto in most of the evening papers.—*Daily News*.

"The Asiatic Empire of the Turks covers some of the most interesting portions of the Continent. It embraces a more varied soil and population than even the European portion of the empire. It takes in the whole seaboard of Asia Minor from the Russian frontier on the south coast of the Black Sea, round by the Bosphorus, the Sea of Marmora, the Ægean, and the Mediterranean, to the African border. On the south, it reaches the Persian Gulf and the Red Sea. This various and extensive sea coast, offers ample opportunities for commercial intercourse with all the world. It is impossible to glance at a map of Asia without seeing that somehow Asiatic Turkey ought to be the highway of a vast trade from east to west. . . . The whole of Asiatic Turkey is flooded with historic memories. Damascus, the oldest city in the world, Jerusalem, Antioch, Smyrna, Bagdad, Rhodes, Tarsus, and Beyrout, call up associations of sacred, classical, and mythical times. From the lands of the Bible we pass into the country of the Arabian Nights; and from classic times forward to those of the Crusades. Over all these cities and lands the desolation of Turkish tyranny reigns. Whether we shall be able, while perpetuating that domination and upholding it, to modify it, or to change it, must be a serious question for Parliament and the country. We have accepted a tremendous responsibility, without adequate means of fulfilling it, on quite insufficient grounds of policy, and under no urgency of duty."—*Daily News*.

"The action of the British Cabinet since the signing of the Peace Treaty is now manifest. It tends to prove that war, or no war, the preponderance of English influence

in Asia is henceforth secured. Egypt, with the Suez Canal and the maritime road to India; Asia Minor, with Arabia, as also Syria and the rich Euphrates districts; Turkey, on both sides of the Bosphorus, together with the road over Persia to the vassal States of Central Asia, are now all under the powerful dominion of Great Britain. The Empress of India spreads her banners from Asia to Europe, just as the kings of England, in days gone by, carried the English flag from Europe to Asia."—*Vienna Presse*.

"It is unnecessary and impossible to disguise the magnitude of the policy thus revealed. Those vast provinces of Asiatic Turkey, where they border upon the Russian acquisitions, and thence southward and eastward to where they embrace the vitally important valleys of the Assyrian rivers, leading down to Persia and the waters of the Gulf, will, as our despatch states, be practically under the active protectorate and ever-present guidance of the power whose skill in the arts of government and immense resources of trained administrators, equip her for the duty to which the best interests of her Eastern Empire point so unequivocally. We shall answer to the world for just and effectual reforms and improved rule over the fair region, because, with the peace which comes of unquestioned power, all other desirable things may be looked for."—*Daily Telegraph*.

"Lord Beaconsfield has annexed Asia Minor. The grand secret is out, after five weeks' concealment. The astonishment of the Liberals is great, so great that a collective opinion could not be formed in the early hours of this evening; but, so far as leading Liberals in the House of Commons ventured to express a definite judgment, and among these I may include Mr. Gladstone, that judgment 'is in strong deprecation of so onerous a responsibility being thrust upon this country. In respect to our becoming guarantors for the peace and good government of the Sultan's Asiatic provinces for all time, they say the risks are continuous and incalculable, and that in order to maintain our hold upon India we have annexed the whole of Turkey which lies in Asia. One far-seeing politician points out that we have also annexed Egypt. Nay, we have even made ourselves responsible morally for the proper administration of Turkey in Europe as well as in Asia. He foresees that, as British influence will be predominant at Constantinople, the English Government will be regarded by foreign Powers as the real sovereign ruler of Turkey — the Sultan being England's vassal, whose dynastic interests are guaranteed only so long as he obeys orders, and who must conform to his position as the Mahommedan figurehead of the State.

Lord Beaconsfield is to be the real Caliph, the veritable successor of the Prophet; and one of his critics suggests that the Premier's ambition will not be satisfied until he has made a pilgrimage to Mecca.

Cyprus has excellent harbours, and is destined to become, under the new *regime*, a great naval station for British war ships. It will supersede Besika Bay, and Malta will also lose much of its importance as a naval station and arsenal. Cyprus is an oblong Island lying off the Levant, and is the most important of the Grecian Isles from a strategic point of view. It is associated with the Holy Land in New Testament history, and it is famous in the classic legends of Greece. Mount Olympus, the home of the gods, is the great landmark of the Island. The strategic value of Cyprus consists in its close proximity to the Suez Canal and to the Nile, so that any Power holding Cyprus would dominate Egypt on the one side and Asia Minor with the Euphrates Valley on the other. It presents more advantages than Crete for a Power which desires to overshadow, with strong armaments, a weak Power holding Asiatic Turkey.—London Correspondent of the *Liverpool Daily Post*.

"An announcement was made in Parliament last night that will astonish the world, and show all men that England is not unmindful of her great destiny as a European and Asiatic Power. She now takes a bold and unhesitating step against the insidious encroachments of Russia in the East. The policy of that country is to make successive advances south and west, and gradually to creep across England's highway to India, and to close the great inland seas against the merchandise of other nations. The present war has eventuated in several steps forward in the work of annexation. The fortresses of Kars and Ardahan have been appropriated by Russia, and this barrier being removed, Armenia lies open to her invasion whenever she chooses to order her armies to advance. Russia has also clung with cruel and eager tenacity to the port of Batoum; it is another appropriation of the coast of the Euxine towards the ultimate conversion of that sea into a Russian lake. In the Asiatic field England was left to defend herself and protect her own interests as best she might. She could look for no sympathy or support from the Congress; the other powers have no concern with affairs beyond the Bosphorus, and England and Russia must arrange their differences in that quarter as they please.

England engages herself to defend Turkey in Asia against the further aggressions of Russia, and this protectorate, while assuring British interests of safety, will prove an unmixed blessing for the people themselves. England's arm will be around them just as it is around the native

principalities of India; it will assure them of good government, freedom, and just administration. Under these happy auspices, the land which is now a waste will blossom as a garden, and a portion of the world that teems with historical memories will again return to its former grandeur. The dream of many statesmen is apparently on the eve of realisation."—*Liverpool Daily Courier*.

THE BEARING OF THE PROTECTORATE ON THE JEWS AND THE HOLY LAND.

The Montefiore Holy Land Scheme has been in abeyance for a considerable time, consequent on the disturbing effects of the war. A peaceful interval for the development of this and other schemes has always been looked for as a necessity. Behold, then, in the following cutting from the *Jewish Chronicle*, the very first fruits of the peace secured by the Berlin Treaty and the Anglo-Turkish Convention:—

"A meeting of the executive committee of the Sir Moses Montefiore Testimonial Fund was held on the 4th inst. It was resolved that Mr. Pines, the agent appointed by the committee to represent it at Jerusalem, should be instructed to proceed to the Holy Land, after previously visiting London, to consult with the committee in regard to the appropriation of the fund. It was also resolved that £3,000 should be expended in the purchase of suitable land for agricultural purposes, and it was thought advisable to expend a like sum in the erection of houses to be hereafter purchased by approved tenants, to be repaid by easy instalments spread over a number of years, upon the plan adopted by English building societies."

A Jerusalem correspondent of the *Jewish Messenger*, quoted by the *Jewish Chronicle*, also says:—

"Sir Moses Montefiore has just given orders to prepare for cultivation all the land in front of the Judah Touro houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Touro houses will have an opportunity of cultivating the land, which will produce the necessary vegetables, &c., for the maintenance of himself and family. Sir

Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. There will be a beautiful verandah in front of the houses, so as to protect the inmates from the glare and light of a burning sun—the verandah was sent direct from London. He has also had a new entrance made in the centre of the boundary wall, built a lodge for the watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency. A good number of workmen—nineteen according to the last report—are now occupied, and they often invoke the blessing of heaven to descend on their benefactor."

The *Birmingham Daily Post*, in noticing what it calls "a very remarkable performance"—the celebration at Old Hill, near Dudley, of the forty-first anniversary of the Queen's accession to the throne—says one of the letters of apology for absence (from Sir T. M. L. Tilsou) "was of a very funny description. After referring to the long course of his conflict against Popery and ritualism—of which we must confess we never heard till now—the writer said, in reference to the Queen: 'My hope is that Her Majesty will have the privilege granted her of restoring Israel to Palestine, the land of their fathers Abraham, Isaac and Jacob, and that this may be part of the outcome of the present Congress at Berlin. I have reason to expect this.'"

Upon this the Editor remarks, in the same bantering strain: "There have been many speculations as to the work of the Congress, but the suggestion here made is quite a novelty. Since the Jews describe themselves as leading uncomfortable lives in the Eastern provinces, their removal to Palestine would constitute a certain kind of remedy for their sufferings; but we fear they would hardly be consenting parties to the application of such a cure. There is the further objection that the Queen would have to provide for them when they got there, and after the experiment of what it costs to bring a handful of Sepoys to Malta, financial considerations alone are sufficient to deter her from engaging in such an undertaking. The suggestion, therefore, would have to be abandoned as impracticable, even if Prince Bismarck could be persuaded to admit it as an item in the programme of the Congress; or if the Turks would consent to this fresh invasion of their territory."

The *Edinburgh Review*, in a different

strain, remarks: "We do not doubt that Lord Beaconsfield's master-stroke will, in many quarters, be applauded. It is a brilliant and magnificent *coup*, characteristic of the genius of the man. The readers of his earlier novels will find, in the latest development of his Asiatic policy, a startling consistency with the romantic dreams of his hot youth. There are some passages in Lord Salisbury's despatch to Sir Henry Layard which are informed by the identical spirit of cynicism which Lord Montague sneered at the impotency of Turkey in one of the passages from *Tancred*, which we quote in another column. And it may, no doubt, be confessed that there is something in this daring and far-reaching policy which appeals to much that is best in the feelings of all politicians. There has been a stage in most men's lives in which a hot fire of indignation has possessed them at the thought of the degrading occupation of the sacred acres in the world's history by the infidel and the scoffer. Even Mr. Bright, who may be acquitted of all sympathy with dreams of British aggression, has been unable at times to repress impa-

tiency at the historic insult to the faith we all profess, and in one of the noblest passages of his Llandudno speech, two years ago, he reminded his hearers that the holy places—Bethlehem, Nazareth, Jerusalem—were defiled by those same Turks who, at that moment, were desecrating the Churches and murdering the priests of the Christian faith in Bulgaria. To save from such pollution the hills of Judea and the plains of Esdraelon—to establish in Palestine and throughout the borders of the historic lands of the Bible, from the desert to the banks of the Euphrates, a well-ordered government, which should protect all its varied peoples in the spirit of that religion whose founder forbade His servants to fight in His name for a kingdom of this world—that indeed were a mission worthy of a great nation. And then the occupation of Cyprus. Does not the thought stir the heart of every Englishman? To rear again the cross of St. George on the ramparts stormed and won by Richard Cœur de Lion were something even in the storied annals of Great Britain."

INTELLIGENCE.

BIRMINGHAM.—During the month, the following persons have been obedient to the faith:—**ELIZABETH THORNTON** (53), house-keeper, formerly Wesleyan; **HARRIETT COTTERILL** (22), domestic servant, formerly Church of England.

The Sunday evenings at the Temperance Hall have been filled as follows:—June 30th, Question Night.—(Brother Shuttleworth.) July 7th, Solomon: the lessons of his reign; of his character and of his end. A prophecy, an example and a warning.—(Bro. Roberts.) July 14th, Elijah: his character and mission and what we may learn from them.—(Bro. Roberts.) July 21st, Spirit; a review of the various facts and forms of spirit-manifestation brought to view in Bible-history.—(Brother Shuttleworth.)

BRIDGWATER.—On Friday, June 21st, the truth, for the first time, as far as we are aware, had a hearing which was respectful and attentive, in the Butter Market, when brother Veysey lectured on the Immortality of the Soul. All appeared interested and when brother Veysey had to leave at 8.45 p.m., to take the train, many *Finger Posts* were distributed and gladly received, one, a Wesleyan, accompanying him to the station, where he found another, a retired tradesman, already waiting to hear more concerning the things spoken. Brother Veysey hopes to be able to make another visit.

CHELTENHAM.—Brother Otter writes: "I have pleasure in advising you that on June 30th, we had the consolation of inducting one other into the saving name provided—the only name given under heaven whereby we can be saved. Our sister's name is **ISABELLA BENDALL** (about 26), wife of bro. P. Bendall, who you will remember was immersed not very long ago."

CUMNOCK (New).—Brother Scott reports that since his last communication three more have been added to the little ecclesia here, viz., **MARY WALLACE** (25), daughter of brother William Wallace, on June 12th; also **ABRAHAM DARGUE** (31), and his wife **JANET FERGUSON McMILLAN** (25), on 22nd of June. He adds: "Our first annual meeting was held on the 23rd, when thirteen of us met in fellowship; our increase for the year has been ten immersions."

DEWARTON.—Bro. Sharp writes: "During the past month, we have had an addition in this ecclesia by the re-admission into fellowship of **ALEXANDER GIBB**, Pathhead. We have also had a loss by the death of sister Cunningham, who died on the 29th of June, after a short illness. A number of brethren and friends having come to the funeral, Brother C. Smith, from Edinburgh, read the xv. chapter of 1 Corinthians and gave a few words on the hope there is for those who are

fallen asleep in Christ."

DUNDEE.—Brother Ker reports: "We have had two added to our numbers, I am glad to say: JOHN CRICHTON (attached to no religious denomination) and JOHN MUIR (formerly belonging to the Plymouth Brethren). The immersion of the former into the saving name took place on the morning of April 28th, and that of the latter on May 5th.

"In addition to what I have already written, I am happy further to add that COLLIN GABRIEL, formerly Episcopalian, has also put on the saving name. He was immersed in the river Tay on the 9th June. These additions to our little meeting fill us with gratitude and joy, after so long non-manifestation of fruit from our labours."

ELLAND.—Sister Jagger reports the immersion of MRS. ELIZABETH BARTLETT (38), formerly Church of England, on July 14th, after a very intelligent confession of the truth. In her application she says: "I think it just the purest charity to watch, and to hope and to pray for his kingdom to come for poor, suffering and dying humanity. All other remedies come short of their object." Sister Jagger adds: "We have also had another addition, by removal, viz., sister Robert Paterson, late of Leeds. These additions are a source of great pleasure and comfort to our small ecclesia."

HUDDERSFIELD.—Bro. Heywood writes: "It is my pleasing duty to inform you that we have had three immersions into the saving name this morning, 1st, a young man named EARNEST STOCKS (19), wire worker; 2nd, JANE ELIZABETH CHEETHAM, daughter of brother and sister Cheetham; 3rd, JOHN WILLIAM EDWARDS, son of brother and sister Edwards, both aged 16 and mill workers. The two latter are especial cause of thankfulness to their parents. They have been giving attention to the truth for some time. The ecclesia now numbers 21. We are thankful for this encouragement and pray that the work sown may still bear fruit. The last two immersions are the result of Sunday school labours. On May 31st, brother Roberts lectured in the Gymnasium Hall, subject: 'Are Englishmen Israelites? being a refutation of the theory of Mr. Hine, who has declined discussion.' In consequence of many other attractions there was only a very moderate audience and no opposition to speak of. On the Sunday evening, May 2nd, bro. Roberts lectured in our own room to a good audience, subject: 'The true Israelites and what is their relationship to unfulfilled prophecy?' The brethren were largely helped by the exhortation and the presence of our brother."

NOTTINGHAM.—Brother Kirkland writes: "I rejoice in having to report the obedience of THOMAS HENRY RUSSELL (17), formerly member of Church of England, at Leicester.

He first became interested in the truth through the efforts of our brethren in that place. Having removed to Nottingham, he has been regular in his attendance at our meetings. He was baptized into Christ June 30th. Some of our brethren having expressed a desire to see the subjects of lecture given at Nottingham, reported in the *Christadelphian*, I send you the list for July: Thursday evening, July 4th, The Hope of the Gospel.—(Brother Mabbott.) July 7th, The Song of the Angels, has it been fulfilled?—(Brother Richards.) July 14th, The Devil and his Work, as delineated in the Scriptures of truth.—(Bro. Sulley.) July 21st, The Sacrifice of Christ; what it has and what it will accomplish and some things it cannot.—(Brother Richards.) July 28th, David, the man after God's own heart, the lesson of his history and the hope arising out of the covenant which God made with him.—(Brother Roberts.)

RADSTOCK.—A goodly number gathered here on Monday, July 1st, to hear an address in the open air, from brother Veysey, of Taunton, who the next evening spoke at Coleford, a mining district five miles from Frome.

SHEFFIELD.—Brother Boler records the obedience of MARIA WILSON (37), wife of bro. Wilson; MARY BARRACLOUGH (26), sister in the flesh to sister E. Barraclough and HANNAH ATKINSON (17), who were all immersed after giving evidence of their knowledge in the first principles of the glorious truth. To brother Boler's communication the Editor adds that difficulties here have been smoothed away, in which every friend of the truth will rejoice. Personal misunderstandings are a hindrance and a hurt all round. They cannot be prevented sometimes. On the other hand patience and forbearance will overcome evil with good. In other words, "Charity covers a multitude of sins."

SHREWSBURY.—Brother Thomas Rees reports the baptism of MARY JONES (21), formerly Welsh Calvinistic Methodist, which took place at Birmingham on the 8th of June last. In the press of other matters, and in the absence of formal report, it was overlooked in the Birmingham Intelligence.

SKEWEN.—Brother Morgan reports the obedience of JOSEPH ELDRAGE (44), previously for many years a prominent member of the Wesleyan body in Skewen.

SWANSEA.—Brother Randles reports:—"We have been encouraged in our labours here during the last month by the obedience of two persons, who were inducted into the covering name on Sunday, July 7th, viz., HENRY GAYDON (28), formerly neutral, and STEPHEN JONES (31), also neutral, both of whom gave an intelligent confession of the faith, and who, we trust, will

endure unto the end, that they may receive a crown of life. Our lectures for the last month have been as follow:—June 16th, Baptism. Is it necessary to salvation? On June 23rd and two following evenings, we had the privilege of hearing our dear brother Ashcroft, who spoke upon the following subjects:—Sunday evening, Equal unto the Angels, &c. Monday, Mr. C. Spurgeon's *Sermon on Hell* reviewed. Tuesday, The Christadelphians: what they are and what they certainly are not, &c. The hall was well filled on Sunday and Monday evenings, but the attendance was meagre on Tuesday. Probably the public thought they knew enough about the Christadelphians already. The brethren were much cheered by brother Ashcroft's visit, and he was much appreciated by those who came to hear him. The review was a thorough masterpiece, both from a logical and oratorical point of view, and will be long remembered in Swansea. There is a promise of printing and publishing it separately. Our other subjects have been: The Thief's Prayer and the Lord's Answer. July 7th, Dives and Lazarus. We have excellent meetings and a number are interested."

NEW ZEALAND.

CAVERSHAM, Dunedin.—Brother W. W. Holmes writing on the 5th May, says: "I have this morning assisted THOMAS TOWNSEND, by immersing him into the sin-covering name, among the rocks, by the sea side here. He is a young man 24 years of age, a carpenter, from Norwood, near London, formerly Episcopalian; it is now nearly 12 months since he came under the sound of the word. By evening visits from him, by reading the books and *Twelve Lectures* enforced by reasoning out the subject, he became a patient learner and at last surrendered. He had a good basis, so far as flesh can be said to be good, no smoker, no drinker, no theatre-goer, and very uncomfortable among the sects. He met with us and broke bread to day. Bro. Townsend's wife is studying the word. We are in good hope of the desired effect."

UNITED STATES.

MCMINNVILLE.—Brother L. T. Nicholls writes: "Since my last writing we have been much rejoiced by the obedience of eight more, as follow: LEE MORRIS and WIFE, formerly Campbellites; FANNY SKEEL, formerly Adventist; KEZIA WARK, formerly neutral; S. A. BRYANT, son of brother and sister Bryant, formerly Baptist; W. W. ELLIOTT, formerly neutral; C. C. LEE, formerly Methodist. Before the last four were immersed we spent eight hours in steady talk and questioning. On this I

would say let us be very thorough and careful before we immerse anyone, for nothing short of a knowledge of the whole gospel will make a burial in water the one baptism. And therefore a great responsibility rests upon us who examine those that are candidates for immersion. Paul tells us to take heed when we put material into the building, or immerse one into Christ.—(1 Cor. iii. 10; also 2nd John i. 10.) Oh may we be faithful in this and all other things, that when our Great Judge comes we may be found without spot or wrinkle, fit for our Master's use."

WEST HOBOKEN.—Bro. Balmain writes:—"The article on page 288 of the *Christadelphian* for last month from 'brother Vredenburg,' will indubitably lead its readers to infer that he is in fellowship with the ecclesia, of which sister Dunn, lately deceased, was a member. 'C. V.' is not a member of the West Hoboken ecclesia, and cannot be recognised as a brother in Christ whilst he remains in his present dark state of mind in relation to the first principles of the oracles of God. I write this in the name and by the authority of the Christadelphian ecclesia now meeting in Lundy's Hall, Central Avenue, Jersey City Heights, N. Jersey."

(The mistake is the Editor's, who naturally imagined, from the strain of "C. V.'s" letters, coupled with the fact that his name is regularly transmitted by sister Lasius as a subscriber to the *Christadelphian*, that he was in fellowship with the West Hoboken ecclesia. Perhaps the mistaken idea will shortly become a correct one. There is ground for this hope in the following remarks of C. V., which occur in a letter sent in anticipation of the foregoing intimation:—"The brethren at West Hoboken, or some of them, at least, are very zealous for what they think is the truth. I can't blame them for this, but I will not allow anyone to sacrifice me, if indeed it should amount to that, without a word of correction. . . . My heart is greatly bowed on account of this unlooked-for and unthought-of trouble, but I don't see how it could have been avoided. I have no fellowship with the West Hoboken ecclesia because of difference in doctrine on God-manifestation. We mutually repudiated each other two or three years ago, and through my own unsettled condition, this state has remained so till the present, and still continues. I am in that one matter, in a measure, tossed about with fears and doubts, yet my eye is single as to the plain unmixed truth. My heart rejoiced at the sympathy expressed for me through the *Christadelphian*, and I thank you humbly and heartily. Oh! may the God of Jacob be my shield and my exceeding great reward, and grant that your words of comfort may have realization

in having the mists dispelled which now cloud my mental vision. I have, for the most part, long and patiently followed the course marked out by you, and shall still continue, and, like David, 'will trust Him, though He slay me;' and, again, 'If I shall find favour in the eyes of the Lord He will bring me again and shew me both it (the ark, spiritually the Christ), and his habitation. But, if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him.'—(2 Sam. xv. 23, 26.) As the day rolls on my heart draws closer to the truth. I trust all will turn out right.' [The questions on God another time.—EDITOR.]

RIVERSIDE.—Brother T. Williams reports the obedience of Mrs. FESLER, daughter of brother and sister Boyd, who was immersed into the saving name on the 21st of May. Brother Williams says: "This addition has afforded us much pleasure and encouragement from the fact that sister Fesler although young (twenty) was in the course of her examination able to give reasons why she rejected the Renunciationist theory and other theories that have been advanced here by some who have denied the truth. We had almost despaired of ever getting anyone to see the truth after the fog that has been raised around the subject of the sacrifice of Christ. We have rented a room and are proclaiming the truth to a goodly number, and every alternate Sunday we are holding meetings at a town about fourteen miles from here, the Campbellites there having opened their church to us and seem to be interested. Taking all things into consideration, there seems to be better prospects for the truth now than for four years past. Brother and sister Boyd, sister Williams and I have just returned from Irving, a town about seventy-five miles N.W. of here, where we had the pleasure of hearing a discussion between bro. Moyer and a Methodist preacher. Brother Moyer very ably defended the truth, and successfully vanquished its foe. At Irving there is a large body of Restitutionists, to whom the challenge was given, whereupon they requested brother Moyer to come and discuss the several questions for them. Brother Moyer seeing it would afford an opportunity of getting an exchange of views between Christadelphians and Restitutionists, accepted the invitation. From all appearances good has resulted. Their house was thrown open nearly every day at 10 a.m., for free discussion on the points of difference, viz., Resurrection and Judgment. The debate with the Methodist lasted ten days, two sessions daily, the questions being the Nature of Man; Punishment of the Wicked; The Kingdom and Baptism. If

the Restitutionists could only be brought to see the truth on resurrection and judgment a splendid field would be opened up. We had the pleasure of meeting several brethren there from Waterloo, Clarksville, Davenport, &c., finding them sound in the faith, waiting and watching for him who shall appear a second time without sin unto salvation."

WORCESTER (Mass).—Bro. Mann reports:—"The truth is gaining ground in this city, in spite of all obstructions thrown in its way, both by its professed friends and open enemies. Since my last report we have been encouraged in the race to the kingdom by the addition of three more added to our company, viz.:—LEONARD S. SALFORD (24), druggist, who had the truth first presented to him by brother John Cranshaw, who invited him to attend our meeting. He did so; got some writings to read; took a deep interest in the truth; and, after arriving at a knowledge of the gospel of the kingdom and the name of Jesus the Christ—of God—desired to be put into that name which is above every name. He was buried with Christ in baptism on May 23rd. Also, JANE L. ROLSTON (21), daughter of brother and sister Rolston, who was immersed June 2nd. Also, ELIZABETH M. HOLMES (19), daughter of sister Mary Holmes, immersed June 9th. These two young sisters have been educated in the truth almost from early childhood. Their minds were not so much corrupted by the traditions of the clergy as most of us who have been called out from the ranks of orthodoxy. They are very intelligent in the truth, and their willing obedience to the command of Christ, their living Head, is a great source of joy to their parents. I also wish to mention the return of brother Stevens to fellowship, after a few years delinquency; also, the arrival home of brother and sister Jones from Hamilton (Bermuda), whose company, words of comfort and help, we much enjoy. We have started a Sunday school for the instruction of the children, under the care of sister Bemis, who is progressing very nicely with them. We are all endeavouring to build ourselves up in our most holy faith, being grounded and settled in the unity of the spirit and the bond of peace, rejoicing together with thanksgiving and praise to our Father in heaven, that we have been delivered from the barrenness and corruptions of past years, from the mists and shades and gloom of the apostacy, and established in the truth of God, which takes up the mind with a mighty attraction and sweeps it into a grand and glorious future, where it shall ever be drawn forward as by an unbroken bond, and thus run on in a race of undiminished glory throughout the boundless ages of eternity."

The Christadelphian.

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

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

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Vol. XV.

IMMERSION AND THE WHOLE GOSPEL.

BY DR. THOMAS.

(Continued from page 343.)

Elpis.—Paul styles the unsolved enigma of the gospel “the hidden wisdom of God in a mystery which God ordained before the ages to our glory.”—(1 Cor. ii. 7.) And in another place he styles it “the mystery of the Christ which in other ages (*γνεως*) was not made known to the sons of men as it is now revealed to the holy apostles” (Eph. iii. 5); “and made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”—(Col. i. 25-27.) Before the sending forth of the apostles “the mystery of the Christ” was not made known as they preached it; and when they announced it, they set forth the riches of its glory, which, when believed, became the hope of the believer. By their word, or teaching, the Spirit of the living God daguerreotyped the mystery of the Christ upon the fleshly plates of their intellectual and moral sentiments and faculties, styled in the aggregate “the heart.” They saw that the purpose of God was to set up a kingdom in Judea, which should have dominion over the whole earth: and that its administration should be justice and righteousness. They saw the Son of God, the Lord (*eth-Adonai*) highly exalted, sitting upon the throne of the kingdom, which was Jehovah’s Davidian throne, in the enjoyment of omnipotence and riches, and strength and honour, and glory, and blessing for evermore.—(Rev. v. 12.) They saw Abraham, Isaac, and Jacob, and all the prophets, and

many from the four corners of the earth (Luke xiii. 28) associated with him in his kingdom, and ascribing glory, and honour, and thanks to him, because he had redeemed them out of all nations, peoples, and tongues, and had made them God's kings and priests to reign on earth with him.—(Rev. iv. 9; v. 9, 10.) They saw that both the King and his Associates were clothed in robes which had been made white and free from all spot, wrinkle, stain or blemish, in the blood of one slain as a lamb in sacrifice (Eph. v. 27; Rev. vii. 14), and declared to be all undefiled, guileless and without fault before the throne of God (Rev. xiv. 3, 4, 5); and well-fitted therefore, to rule the nations with a rod of iron (Rev. ii. 26) in righteousness, as their own peculiar and absolutely exclusive inheritance.—(Psalms ii. 8, 9; xxv. 13; cxi. 6; Isaiah liv. to the end.)

When they contemplated the Spirit's daguerreotype artistically, they saw that the king, sitting upon the throne high and lifted up, was no other than the deceased Nazarene, named Jesus; and that he was, therefore son of David and Son of God. They perceived that he attained to his high exaltation over the mundane system, as the heir of certain wills and testaments made by Jehovah, the God of Israel, with Abraham, Isaac, Jacob, David and their seed—(Gen. xii. 1, 3, 7; xiii. 15; xv. 7, 8, 21; xvii. 5, 8; xviii. 18; xxvi. 3, 4; xxii. 17, 18; xxviii. 4, 13, 14; 2 Samuel vii. 12, 16; 1 Chron. xvii. 11, 14), as "the heir of all things," and that, as he was "God manifested in flesh," this decease was the death of the testator of those wills, which came into force thereby, and acquired a sanctifying efficacy for him and his joint-heirs.—(Hebrews ix. 16, 17; x. 10, 14; Matthew xxvi. 28.) Sanctified by the covenant with Abraham, inaugurated and made purifying by the death and resurrection of his seed, this federal person and all in him, when that all is filled up, entered, they perceived, on the possession of the kingdom and glory by resurrection from among the dead,

or by transformation if living contemporarily with the event.

Here, then, were the kingdom and glory set forth in an enigma, styled by Paul "my gospel."—(Romans ii. 16; xvi. 25, 26.) Those upon whose mind his declaration of the testimony (1 Cor. ii. 1) and reasonings (Acts xvii. 2; xviii. 4, 19; xix. 8) daguerreotyped his enigmatical gospel, having searched the Scriptures daily to see if it accorded with what was written there (Acts xvii. 11), and finding it in strict accordance with Moses and the prophets, believed. If you do as the Bereans did with the Scriptures I have quoted, you will comprehend their faith, which was something worthy of the name. It was "true Christian faith based upon the plain word of God," which they could not read for themselves, until the enigma it contained was expounded by the apostles under the guidance of the Spirit. To such believers with their eyes truly opened, the apostles presented an invitation, or call to the kingdom and glory they beheld with unveiled face in the mirror of their hearts.—(1 Thess. ii. 12.) Joyfully they accepted the high vocation (Eph. iv. 1; Acts xvi. 34), being ready to do anything commanded by the apostles. We do not read of any sorrowing for sins; they had fallen in love with the righteousness, and the goodness of God, and rejoiced in hope of His glory; and their repentance evinced itself in their joyous obedience to "the truth as it was enigmatically set forth in Jesus."

Josedec.—In what do you consider that their acceptance of that invitation to God's Palestinian kingdom and glory consisted?

Elpis.—In being immersed into the one name unto repentance and remission of sins through that name. This is "obeying the gospel," "obeying the truth," as he only can obey who believes it; for the obedience required is the "obedience of faith." But you, my dear friend, teach baptism into three names; tell me, I pray you, through which of the three come repentance and remission of sins?

I thought there was but one name under heaven given among men for this purpose?

Josedec.—I beseech you, my dear *Elpis*, don't say another word about that three-name immersion or *Trinomialism*, as you term it; for, I confess, I am beginning to get ashamed of it. It was the baptism wherewith I was baptised, and I do not like you to handle it so unceremoniously; for although my esteem for it is diminished, yet having no other baptism, my respect for it is not altogether gone. I would rather put you on the defensive, and bring forward another objection to your position, by saying, that the faith you have defined (and which I admit is the true faith) can hardly have been that professed as a qualification for baptism; seeing that the jailor at Philippi was fitted for the ordinance in the short space of an hour—(*Expositor* p. 463), and it would take much longer than that short time to learn it.

Elpis.—Can you inform me, my dear friend, whether the jailor heard Paul for the first time in the prison?

Josedec.—It does not say.

Elpis.—Paul was "many days" in Philippi before his arrest; may not the jailor have often heard him when showing to the people the way of salvation?

Josedec.—He certainly may; for as Paul "exceedingly troubled the city," it is quite probable that the city-jailor may have mingled with the crowd to hear him, expecting to have him some day in safe keeping.

Elpis.—Does the account say that he learned all he knew in the short space of an hour?

Josedec.—It does not.

Elpis.—Why then do you so affirm?

Josedec.—I infer it from the words "He took them the same hour of the night, and washed their stripes."

Elpis.—I thought you were opposed to the inferences of erring mortals; and that if you cannot read the plain statements we may be very certain that it is not the genuine one. I am willing to take you at this, and working by your own rule, regard

your inference as incorrect until a more convenient season.

Josedec.—But surely in the few brief moments which probably elapsed he could not have heard, understood and believed all the gospel? It takes years to do that.

Elpis.—That is our experience and more also, namely, that most are "ever learning, but never able to come to a knowledge of the truth." This being the case in Paul's day we need not be surprised that it is the general rule now. The Spirit daguerreotyped the word of the kingdom by apostolic agency much more quickly upon some fleshly plates than upon others. The Spirit was effective, and the agency good, yet both often failed, because of the extremely corroded condition of the plates; and their consequent insusceptibility of polish. But in our day, the Spirit is inoperative; the agency decidedly bad and inefficient; and the plates rust-eaten, soft and intensely dim. The daguerreotyping power of the Spirit is still in the word; but it is not read, and where read, it effects but little, because the plates, or tables of the heart, are dimmed by other impressions. The agency that undertakes to carry on the work of the apostles, "the ministry," as it is called, is worthless; being ignorant of their gospel, and the nature and design of religion, and utterly incapable of expounding the Scriptures intelligibly. Such are your professors, or pulpit orators, into whose hands your "disciples," and "Christians," and "true believers" fall for graduation and perfection in the gospel! From such schools, pedagogues and disciples, may the Lord effectually deliver the people by a speedy and glorious apocalypse!

Josedec.—But I cannot get over the difficulty that if all the gospel is to be believed to qualify for immersion, in this day, at least, there would be none baptized or saved.

Elpis.—That difficulty is obviated by the fact that many do believe all the gospel and have been immersed in consequence. But, alas, what a generation must this be, that cannot

attain to the belief of the whole gospel before immersion! One would suppose that it was as difficult as to commit the whole of Euclid to heart. Is there any difficulty in understanding,

1. That a kingdom once existed in the Holy Land, consisting of the Twelve tribes of Israel, nationally organized under the Sinaitic Constitution, whose royalty was for ever established in the family of David, of the tribe of Judah; and the throne of the dominion inseparably attached to Jerusalem as the everlasting capital of the kingdom?

2. That this kingdom existed there for many centuries, under the administration of men, who, being mortal, left the kingdom to other people?

3. That this kingdom and all pertaining to it, was Jehovah's, and therefore it is styled the Kingdom of God? and

4. That though the country, the subjects, the capital and the Heir of the Royal House of David, all existed, though widely separated, the kingdom and throne are abolished and trampled under foot?

Are these four points difficult to understand, and do they require a long, deep, and tedious search to discover?

Josedec.—By no means. They are obviously set forth in the Bible history of the Hebrew nation; so that he who runs may read and understand.

Elpis.—Exactly so; and he that has the information, and believes it to be true, has historical faith in the kingdom of God. Now, I would like to know if it be more difficult to understand the following proposition:—

The kingdom which formerly existed in the Holy Land, God will again establish there, under a new and better constitution?

Josedec.—It is not difficult to understand the affirmation of the proposition, which is assuredly true; but, biased by the general views of religion and the obstacles in the way, it is almost impossible for people to believe it.

Elpis.—Even so; you admit its truth; and that, consequently, it is revealed in the Bible, which reveals it with the plainness of history; but the difficulty lies in the little faith people have in what the Bible says of the future, and the tenacity with which they hold on to their traditions. Now, these people are your pious gospel believers in the sonship of Jesus; and by immersing them into three names you would blot out all their past sins, and recognise them as disciples of Christ, infidel of all he preached about his kingdom. My dear friend, "the church" that such infidelity inducts into is no heritage of God; and no place for learning the way of the abundant entrance into any kingdom but that of the beast and his image, whose system is pious ignorance, and unbelief of the kingdom of God.

Josedec.—The proposition you have stated is simple enough; but, from what you have already said, I should conclude that you would not be satisfied with the faith that comprehended no more as a qualification for baptism.

Elpis.—Truly not. But, besides what it expresses, is it a long, abstruse, and difficult process to come to the knowledge of the "covenants of promise" in which that proposition takes root? The biographies of Abraham and David are fascinating stories, and cannot be attentively read without showing all that those covenants decree. Thus the covenant with Abraham says:—

1. I will make of thee a great and mighty nation; and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all nations of the earth be blessed.

2. Unto thee and unto thy seed will I give all the land of Canaan, from the river of Egypt unto the great river, the river Euphrates, for an everlasting possession.

3. Thy seed shall be as the stars for multitude, for a father of many nations have I constituted thee.

4. In Isaac shall thy seed be called; but take now thy son, thine only

son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. On the third day he laid the wood of burnt offering upon Isaac his son, and bound him and laid him on the altar upon the wood to kill him; but a substitute was ordered and slain on the Mount of Jehovah, and Abraham received him from the dead in a parable. In a voice from heaven the second time, "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Here, then, are other four points set forth in Jehovah's will and testament to Abraham and his seed as federal persons. The whole gospel of the kingdom in an enigma is therein set forth, as—

1. The great and mighty nation descended from Abraham, planted on the land of Canaan, permanently—the kingdom.

2. The seed represented by Isaac as the fee simple proprietor of the country—its king.

3. The world of nations, of which Abraham is father—the dominion.

4. The seed to be slain and rise again—the parable or enigma.

5. At some time after his resurrection the seed to conquer his enemies—the second appearing.

6. All nations then to be blessed in him—time, when the gospel takes effect.

7. All predicated on obedience—"because thou hast obeyed my voice."

Josedec.—But even this amount of knowledge would not satisfy you. It is all very plain so far; but still you want more.

Elpis.—Of course, all this little amount of knowledge believed would leave a man's faith defective. He

might believe all contained in the four historical points, and in the four covenant points, and his faith be no further in advance than the faith of John's disciples, who were familiar with the things adduced—a faith, however, which we know for certain, was not sufficient to make immersion the "one baptism;" for in twelve cases the faith had to be perfected, and immersion to be repeated, to put the believers upon the true foundation.—(Acts xix. 1-7.)

In reflecting upon the covenant made with Abraham, you would, perhaps, not readily determine, apart from the apostolic writings, whether Abraham's seed was to be merely a son of Abraham, or son of Abraham and son of God; nor could it by that covenant be settled in which family of the great and mighty nation the sceptre should be established. This made another covenant necessary—the everlasting covenant with David. This provided—

1. That his family should be the royal house of Jehovah's kingdom for ever.

2. That one of his sons should be resurrected, or "raised up," to sit upon his throne.—(Acts ii. 30.)

3. That David's throne thus occupied should be established for evermore.

4. That said resurrected Son of David should be Son of God; and,

5. That he should build a house for Jehovah.

These covenant promises, as a whole, are styled in Isai. lv. 3, and Acts xiii. 34, in the common version, "an everlasting covenant, the sure mercies," or sure gracious things of David. These are promised to "every one" who "inclines the ear and hears," or understandingly believes. The word *שמע* (*shinu*) signifies to listen attentively, to understand, to obey. The things of the covenants, or "of the kingdom of God," which are the same things, are the "wine and milk," and "fatness" offered to all, who are invited to come to the waters and partake of the gospel by faith.

Now, the additional things of this covenant complete, or supply, the deficiencies of the first. They show that "the Lord God of Israel chose David to be king over Israel for ever; for He hath chosen Judah to be the ruler; and of the house of Judah, the house of David's father, and among the sons of his father he liked him, to make him king over all Israel, and of all David's sons (for Jehovah had given him many sons), he chose Solomon to sit upon the throne of the kingdom of Jehovah over Israel."—(1 Chron. xxviii. 4, 5.) Are these things mysterious and incomprehensible, requiring years to discover and learn? Is it necessary to pass through the mazes of Baptistism, Christianity, Campbellism, Millerism, and innumerable other phases of Gentilism, as disciples in the church of Christendom's God, before the understanding of the gospel of the covenants can be mastered? Nay, it is the befuddlement of men's intellects by these foolishnesses that makes the acquisition of this gospel of the kingdom, as a qualification for immersion, so herculean and impossible a preparation! But all who would be the subject of the "one baptism" must have this "one faith" and "one hope," in the understanding and love of them.

Josedec.—But in this summary of the whole gospel you have said nothing about the proposition, that "Jesus is the Son of God," what place does it occupy in the system of truth?

Elpis.—You make it the system itself, as if there were nothing else proposed for faith; for if a man profess to believe this, and become very lugubrious and lachrymal over his sins, and be dipped in one, or, as our friend says, three names, you proclaim him to be a good Christian and true; although in your church school of Christ he may remain ignorant of the kingdom—the covenants—in a word, of the everything else but that proposition, in the Gentile theological sense thereof, to the end of his days.

But, in the gospel of the kingdom, that proposition occupies a terminal

position. Suppose there be daguerre-typed upon the fleshly plates of a man's heart the gospel summary before us, as enumerated in the preceding items, does it not occur to you that the questions, presenting themselves in the natural order of things, would be who is that seed of Abraham represented by Isaac? and, who that anointed king or Christ of the house of David, that was to be at once son of David and Son of God? But, in whose minds would such questions arise if they were ignorant of the gospel of the covenants—"strangers," as Paul says, "from the covenants of promise?" Ignorant of these, the declaration that "Jesus is Christ the Son of the living God," only excites in a cogitative and candid person the inquiry, what does 'Christ' signify? It certainly refers to a man, because it is in apposition with 'son'; but why is this son called Christ? Is it the name of his father, and therefore a part of his patronymic?" He goes on in his reflections and says, "There is no doubt that there was such a person, for all Christendom avers it, and what everybody says must be so. I have grown up into that creed, and cannot tell when I did not believe it. On this ground, then, I believe in Jesus Christ; but whether he was Son of God I cannot tell. Our preachers, who say they are successors of the apostles, and ambassadors of Christ (which I suppose is so, though I have never seen their credentials, still the sentiments of all Christendom acquiesce, and it is not for the like of me to dispute such universal authority)—say that he is, though it is a rare thing to hear the testimony and reasoning in proof, for they do not consider it necessary to prove what they say everybody believes. However, not being a theologian, it is not expected of me to be able to prove what I assent to, nor is it necessary; I suppose, indeed, I may say I believe, that Jesus Christ is Son of God."

This is the general condition of the minds of panchristendom sentimentalists from the Pope to the meanest African Methodist—of all not

hostile to the Bible, whether professors or not. The theological system of the day is to excite the non-professing believers (!) that "Jesus Christ is Son of God," to repent of their sins, as it is termed. To do this, all the Gentile church machinery is set to work under high pressure. The terrors of hell, the groans of the damned, surges of melting pitch and burning brimstone, the eternal torture of immortal souls, as the immediate punishment of those who die unpardoned, are the bolts thundered from the pulpits at the people, to scare them into the schools of the clergy to learn the gospel!

In the fulness of their ignorance of the Scriptures, certain excitable minds, supposing that this pulpit rhodomontade is a correct account of the matter, or may possibly be so, become alarmed, and conclude to place themselves at the disposal of the theologians, and to do their bidding. These, like themselves, ignorant of the way of truth, ascertain their feelings and wishes, and report them fit for church service. If the door into the church be immersion, they are dipped into one or three names; if sprinkling, and they were not sprinkled in unconscious babyhood, they are sprinkled, and perhaps signed with the sign of the cross on their foreheads, "the mark of the beast;" and so become pious Christians, good and true, their creed being of the smallest possible dimensions, namely, that "Jesus is Son of God!"

In the gospel system of truth this proposition occupies a very important place; for if Jesus be not the Christ and Son referred to in the covenants, then those covenants have never yet been brought into force; the Abrahamic covenants have no sanctifying efficacy; there is no remission of sins through the name *Jehovah Elohim*; immersion is of no use. But Jesus is the Christ, the Son of God; and therefore the foundation corner stone of the whole gospel superstructure. He is the "glorious and fearful name, Jehovah Elohim"—the Father and the Son, One Jehovah; the "who was, and who is, and who is to come, the

Almighty."

Now, Jesus, the filial Eloh of this name, commanded men to "seek first the Kingdom of God and His righteousness." He did not say, "seek first the righteousness of God and His kingdom," because "the righteousness of God" is only for those who have sought the kingdom and found it. But your system reverses, or rather destroys, the divine arrangement. In effect, you say never mind the kingdom; you can obtain God's righteousness, or justification, or remission of sins, without it! But in this you deceive yourselves. It is faith in the covenants of promise, and the name which is counted to a man in obedience through baptism for remission of sins, and not assent to the abstract article of faith, "Jesus is Son of God, and hell-fire excited sorrow for sins—sorrow, not for committing sins displeasing to God, but for being liable to eternal torture for the same: fear brings torment, and is no part of repentance unto life."

You see, then, the distinction between "the truth" and "the truth as it is in Jesus." The prophets and disciples of John the Baptist, believed the truth; while those taught by the apostles believed it "as it is in Jesus." But one who merely believes that "Jesus is Son of God," though the proposition is true, does not believe "the truth" in him or out of him; therefore an immersion on such a basis is not valid; for in baptism we are justified by faith in the truth, and by that truth as it is in Jesus.

But, on the other hand, he that understands the covenants of promise, and from an examination of the apostolic writings, confesses that Jesus is the Son of God, and both Lord and Christ; and is immersed into the one name (not into three), is validly baptised; and should not be, under any circumstances, immersed again. Was this your case, my Josedec, when you were immersed, believing that Jesus was Son of God, and were so very sorry for your sins?

Josedec.—Nobody ever thought in those days about covenants of promise.

I made a lumping business of it, "believing that all had been, is, and will be, just as God has revealed it in the Bible" (*Expos.* 22), though I honestly confess I knew very little of what was there.

Elpis.—Suppose you were to be immersed now upon your present faith, which, *Josedec*, would you prefer to be—him of the one-article creed, or him who might now believe the whole Gospel?

Josedec.—Without question, I would rather be the one immersed upon the belief of the whole Gospel.

Elpis.—On the supposition, then, that you now believe it, you perceive the practicability of understanding all the Gospel before immersion, though a man may not understand all the book contains. I have set it before you in a conversation that would not take you more than an hour, at most two, to read; and I am sure you have easily comprehended me. The difficulty is not in the subject abstractly,

but in the ignorance of those who undertake to lead, and the inability of the people to teach themselves. In what you call "the school of Christ," that is, "the church," in the Gentile sense, I have learned nothing, but that nothing is to be learned there aright. Because of this, a want of proper teaching, you strayed like our friends *Critonius* and *Jeffersonville* into all sorts of crotchets and conceits you are now ashamed of. I hope, however, that you have at last got through the bush, though with garments all tattered and torn, and that you will not rest contented until you are panicked from head to heel in one new wedding suit, that you may appear splendidly apparelled among the sons of God. Being sincerely your friend, and believing you to be an honest man, which is "the noblest work of God," I address you with great plainness of speech, being assured you will receive it according to the intent.

ECCLESIAL BOOK-KEEPING.

THE mention of "books" (*Rev.* xx. 12) and the reference to "names written in heaven" (*Luke* x. 20), although figurative, are nevertheless indicative of a correct record being kept by God of the position and conduct of His sanctified ones. This teaches us that the varying incidents in the divine work in which we are engaged should be duly chronicled, and experience demonstrates the wisdom and utility of the lesson. The books required for this purpose by each ecclesia are not numerous, but they should be sufficient to comprise the individual and collective action of its members.

1. **MINUTE BOOK.**—The various decisions arrived at from time to time should be herein recorded with brevity, but with sufficient clearness to render them intelligible in subsequent years. If the ecclesia be sufficiently large to require managing brethren, or a committee, they will, of course, enter minutes of their proceedings either in the ecclesial or in a separate,

book, taking care to read and confirm the record of each meeting at the next. By this means an authentic account of their conduct can be rendered to the whole ecclesia, at its quarterly or other meetings, for approval or alteration.

2. **CASH BOOK.**—The treasurer will enter, week by week, the receipts and payments on the left hand and right hand pages respectively. When there is but one offertory, the folio, or two open pages of a simple cash book, with a set of money columns on each, will contain all that is necessary. But if the receipts come through different channels—such as ordinary weekly offerings, and special offerings for the propagation of the truth, for a Sunday school or for the poor—it will require either several folios of the plain cash book, or additional sets of money columns on each page. A specimen of the latter plan will be found herewith appended. It provides for entering the ordinary weekly offerings,

special offerings, and offerings for the poor. If there be special offerings for two objects proceeding at the same time, another column can be introduced on each page. The "total" column contains the total offerings on any one day, and when added up must equal the aggregate amounts of the other three columns. The other page, it will be seen, corresponds in the number and objects of its columns. It also shows the balances in hand in each fund at the end of a certain period, together with their total amount, each of which is brought forward to the opposite page either in the same or next opening before making any more entries. Should there be a deficiency in either fund, the debit balance will, of course, appear on the reverse pages. The office of treasurer is an important one, and should be filled by a brother known for his probity, experience, and accuracy. At the same time it is advisable that whenever a statement of the accounts is presented to the ecclesia it should, either previously or subsequently, be examined by a suitable brother appointed for that purpose. This appointment may be made by the ecclesia or managing brethren, and for the year or for each balancing time. To render the financial audit complete, the treasurer requires to obtain vouchers as far as possible for all payments, and as these may sometimes be required for reference, they should be kept in order, either attached together, on a file, or in a "guard book," commonly known as a scrap book.

3. REGISTER.—The accompanying form is based upon the principle of entering a name each time there is an addition or subtraction, and thus embodies those particulars which, in ordinary business, require day book and ledger. The additions are three-fold—by immersion, removal, and re-fellowship, for each of which a column is provided, the figure (1) being inserted therein opposite the name relating to it. The subtractions may be divided into four classes—by death, removal, departure from the truth, and disorderly walk—to each of which a column is apportioned for the same purpose as those on the addition side. After each "removal" column, space is left for inserting the name of the place from or to which the brethren and sisters move. On each page there is a "total" column to contain the full number of entries in either of the other columns on

any one day. The difference between these two totals is shown at any period in a special column on the subtraction page, which, unlike the other columns, requires no adding up. The addition and subtraction columns may be summed up at any time, only care must be taken to include these results in the subsequent additions. The space for "remarks" requires no explanation. By whomsoever this register be kept, whether secretary, assistant secretary, a presiding brother, a managing brother, or registrar, it would be well for it to be periodically examined and certified by a brother appointed for the purpose on account of his knowledge of the facts recorded. It will be found that ordinary quarto size will be large enough for this register, and also for the form of cash book already described. The names and entries in both specimens (which are, of course, supposititious) are simply introduced for the purpose of giving a practical illustration of the working of these books—a more effective mode of explanation than mere verbal description.

4. ADDRESS BOOK.—Communications having sometimes, where the ecclesia or district is large, to be made by post to all or a portion of the members, it is necessary to have a record of the address of each. It is also useful for reference when a brother or sister wishes to visit one recently added. To be reliable, it should, of course, be carefully altered each time a change of address takes place. A small or large book, divided alphabetically, will be found the most suitable for the purpose.

5. ATTENDANCE BOOK.—When an ecclesia exceeds two or three dozen, it becomes difficult to remember all the absentees at the breaking of bread. Some system, therefore, is advisable, with a view to their being visited to ascertain the cause—whether illness or anything else. A few visiting brethren or sisters, each noting those present from their respective districts, will in some cases suffice. But in others it will be found that a register of attendance is a great convenience. It should be kept by a brother acquainted with every member of the ecclesia; their names would be entered in alphabetical order, one on each line, and the remainder of the page would be divided into columns bearing the date of each Sunday at the top. Those present would have a mark put opposite their names—either at the close

REGISTER OF THE CHRISTADELPHIAN ECCLESIA IN ROME.

Date.	Name.	ADDITIONS.					SUBTRACTIONS.					Difference between total adds. & total subs. showing net No. at any date.	Remarks.		
		By Im-mer-sion.	By Re-moval	Where from.	By Refel-low-ship.	Total	By De'th	By Re-moval	Where to.	By De-par. from the Trth.	By Dis. W'lk.			Total	
A.D. 56.															
Jan. 1.	Priscilla	1											2		
" "	Aquila	1				2							3		
" 7.	Epenetus . . . . .	..	1	Corinth.	..	1	..	..	..	..	..	..	3		Letter of recommendation from Presiding Brethren.
" 12.	Amplias	1	..	..	..	1	..	..	..	..	..	..	4		Married out of the Faith. June 6th, 59.
" 20.	Andronicus	1											6		
" "	Junia	1	..	..	..	2	..	..	..	..	..	..	7		
Feb. 12.	Hymeneus	1				1	..	..	..	..	..	..	8		
" 24.	Diotrephes	1				1	..	..	..	..	..	..	8		
" 28.	Stephanus . . . . .	..	1	Corinth.	..	2	..	..	..	..	..	..	10		
" "	Fortunatus . . . . .	..	1	Ditto.	..	2	..	..	..	..	..	..	10		
Mch. 8.	Philologos	1											12		} United in Marriage, July 1st, 61.
" "	Julia	1	..	..	..	2	..	..	..	..	..	..	12		
" 22.	Alexander	1											15		
" "	Demas	1				8	..	..	..	..	..	..	14		Interred April 4th, 56.
" "	Silas	1				..	1	..	..	..	..	1	14		Denied the Resurrection.
" 30.	Andronicus . . . . .	..	..	..	..	..	..	..	..	..	..	..	12		Loved pre-eminence more than the Truth.
Apr. 5.	Hymeneus . . . . .	..	..	..	..	..	..	..	..	1	..	2	12		Loved this Evil World.
" "	Diotrephes . . . . .	..	..	..	..	..	..	..	..	..	..	..	11		Guilty of Drunkenness.
" 29.	Alexander . . . . .	..	..	..	..	..	..	..	..	1	1	1	10		Loved the Resurrection.
May 10.	Demas . . . . .	..	..	..	..	..	..	..	..	..	..	1	10		Loved this Evil World.
" 12.	Tryphena . . . . .	..	..	..	..	..	..	1	Pergamos.	..	..	1	9		Married Tychius in the Lord.
Jun. 30.	Alexander . . . . .	..	..	..	1	1	..	..	..	..	..	..	10		See Ecclesial Minute.
		12	8		1	16	1	1		8	1	6			

Examined and found correct, July 10th,

(Signed) LUKE.

CASH BOOK OF THE CHRISTADELPHIAN ECCLESIA IN JERUSALEM.

Date.	Particulars.	FREE-WILL OFFERINGS.												Date.	Particulars.	PAYMENTS.														
		Ordny. Fund.			Specil. Fund.			Poor Fund.			Total.					Ordny. Fund.			Specil. Fund.			Poor Fund.			Total.					
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.			
1886. Jan. 1.		1	4	6							1	4	6	Jan. 31.	Advertising in Chronicle	0	10	0							0	10	0			
" 8.		1	10	8				0	18	6	2	8	9	" "	Bro. Onesimus, out of work							0	10	0	0	10	0			
" 15.		1	7	8							1	7	8	" "	Printing Hand bills for week lectur's	1	2	0												
" 22.		1	12	7							1	12	7	Fb. 10.	Rent for Jan	3	10	0							4	12	0			
" 29.	For proclamation of the Truth	1	8	5	2	4	0				3	12	5	" 12.	A Lecture at Bethany				2	0	0				2	0	0			
Feb. 4.		1	15	2							1	15	2	" 28.	Sister Phoebe at Bethlehem							1	2	0	1	2	0			
" 11.	For a sick sister at Bethlehem	1	11	10				1	2	0	2	13	10	" "	Rent for Feb.	3	10	0												
" 18.		1	9	6							1	9	6	" "	Printing and Posting Large Bills.	1	5	0												
" 25.	For proclamation of the truth	1	6	8	2	11	6				3	18	2	Mh. 14	Wine for Communion Supper	8	0								5	8	0			
Mch. 4.		1	5	11							1	5	11	" 25.	A Lecture at Emmaus				2	5	0				2	5	0			
" 11.		1	10	9				0	19	6	2	10	8	" 27.	Cleaning Meeting Room	0	15	0												
" 18.		1	7	2							1	7	2	" 31.	Expenses of Bro. Pet. from Joppa	0	14	6												
" 25.	For proclamation of the truth	1	16	1	2	2	9				3	18	10	" "	Printing Bills for Mch.	1	10	0							6	9	6			
														" "	Rent for Mch.	3	10	0							0	12	6			
														" "	Bro. Phillip in Sickness										0	12	6			
														" "	Advertising in Record	0	12	6							0	12	6			
															Balance car. forw.	17	7	0	4	5	0	2	4	6	23	16	6			
		19	6	6	6	18	3	3	0	0	29	4	9			1	19	6	2	18	3	0	15	6	5	8	3			
Apl. 1.	To Bals. brot. fwd.	1	19	6	2	13	3	0	15	6	5	8	3			19	6	6	6	18	3	3	0	0	29	4	9			

Examined and found correct, April 7th. (Signed) APOLLOS.

The Christadelphian,
Sep. 1, 1878.

ECCLESIAI BOOK-KEEPING.

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of the meeting or at home—in the column for the respective Sundays.

The operations of God are remarkable for their order and system. Of this feature no better illustration can be found than the directions given through Moses respecting the erection and taking down of the Tabernacle, the encampment and march of the Israelites, and the apportionment of functions to all those who had anything to do with the temporal and spiritual welfare of the community.

The record of these things exists for our learning. It embodies the principles on which the spiritual Israel should act, but leaves the detailed application thereof to our judgment and experience. As a contribution to this end, the foregoing hints have been brought together by the writer, in the hope that they may be useful to some of the lightstands which are being set up in this benighted age.

J. J. A.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 99.

“Exhort one another daily.”—PAUL.

THEY were heavy tidings for Zion that were proclaimed by Jeremiah in the portion read from his prophecies this morning: “A voice declareth from Dan and publisheth affliction from Mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem that watchers come from a far country and give out their voices against the cities of Judah. As keepers of a field are they against her round about, because she hath been rebellious against me, saith the Lord. Thy ways and thy doings have procured these things unto thee: this is thy wickedness because it is bitter, because it reacheth unto thine heart . . . O, my soul, thou hast heard the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled, . . . My people is foolish; they have not known me; they are sottish children and they have no understanding; they are wise to do evil, but to do good they have no knowledge.” “The lion is come up from his thicket and the destroyer of the Gentiles is on his way. He is gone forth from his place to make thy land desolate; and the cities shall be laid waste and without an inhabitant.”

The prophets are full of such terrible forewarnings and declarations of coming evil. The judgments foretold have all been accomplished, and for long dreary centuries, the world has been witness of the desolation that has reigned in a land once fertile and full of human activity and joy; and a beholder and inflictor of the ignominy that has for ages been the portion of an exiled race, once the honoured inhabitants of the Lord's land.

In this we are interested as words cannot express. Assembled this morning as the children of Zion (for we are such by adoption, though not of Jewish blood), to call to remembrance the death of Zion's king, it is part of our joy to re-contemplate the hope that God has given us concerning the end of Zion's desolation, at his manifestation in power and great glory. They are no vain words that we sing when we say, “The Lord shall comfort Zion; he shall comfort all her waste places; he shall make her wilderness like Eden, her heart like the garden of the Lord. Joy and gladness shall be found therein; thanksgiving and the voice of melody.” Such is the declaration of the word of inspiration. Jehovah, who hath estab-

lished the desolation, will bring to pass revival and prosperity and the gladness. So He hath promised, as we know. "Hath He smitten and shall He not heal?" (Amos vi. 1). "In my wrath I smote thee; but in my favour have I had mercy on thee."—(Is. lx. 10.) "He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—(Jer. xxxi. 10.) "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—(Is. liv. 7, 8.)

The desolation of Israel seems a small thing in the estimation of the children of the present *æon*. They do not realise what glories were involved in the Mosaic constitution which God gave to Israel. They do not know the wretchedness that results to the human race from the absence of divine government. They cannot appreciate the unutterable goodness that will come to all people with the rebuilding of the house of David, and the extension of its shadowing power to every country under heaven. The truth, if we have learnt it in its fulness, has taught us all these things, and, therefore, leads us to sigh and cry for the day of promise, when the Lord's land will no longer be desolate; when Jehovah's people will no longer be wanderers in the earth, when the nations of the world will no longer walk after the imagination of their evil hearts, but will rejoice in the law that will go forth to the ends of the earth from David's Son, enthroned in glorified Zion. To such as thus mourn for Jerusalem, the words are addressed: "Rejoice ye with Jerusalem and be glad with her, all ye that love her. Rejoice for joy with her *all ye that mourn for her*, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith

the Lord, Behold I will extend peace to her like a river and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides and dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."—(Is. lxxi. 10-13.) Is it a wonder that we should "pray for the peace of Jerusalem?" How can we, with the knowledge of what God has purposed concerning her, be interested in any other prosperity than the prosperity of her palaces in which God is known for a refuge? It is something far higher than Jewish patriotism that enables us to use the language of Psa. cxxxvii: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Her night has been long and dark and bitter. She has "drunk at the hand of the Lord the cup of His fury. She has drunken the dregs of the cup of trembling and wrung them out."—(Is. li. 17.) She lies speechless on the ground. But there is an end to her affliction. Jehovah commanded His servant Isaiah to speak comfortably to Jerusalem and to cry unto her, that her warfare should be accomplished, her iniquities pardoned, when she should have received of the hand of the Lord enough for all her sins.—(Is. xl. i.) Again, saith he, "Hear now this, thou afflicted and drunken but not with wine . . . Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again, but I will put it into the hand of them that afflict thee." How long she should have to suffer was not at that time revealed. Jesus referred to the period of her affliction, saying she should be "trodden down of the Gentiles until the times of the Gentiles should be fulfilled."—(Luke

xxi. 25.) The duration of these times of downtreading, characterised also by Gentile ascendancy, was approximately foreshown to Daniel and John. By the light of what was revealed to them, we are enabled to be assured that the time of deliverance is at hand—nay, that the time definitely appointed for desolation, is in the past.

In this conviction, we have been watching the horizon of Zion's night for a long time for signs of the coming dawn. We have not watched in vain. For a long time there has been a little light on the sky-line, very faint and dull, to be sure; but still distinguishable from the inky-black overhead. Every other now and then there has, been a visible increase in this faint light, till, with the Montefiore scheme, it began to amount to a streak. This, however, seemed to fade away before the storms of Eastern conflict. Great clouds covered the horizon altogether from sight. The scheme was in abeyance, and the power of the desolator of the land seemed for a moment, with the Russian reverses at Zewin and Plevna (in Asia and Europe) likely to be strengthened, and the dawn of hope to be postponed. The storm at last spent itself. The lightnings ceased to rage; the torrents abated their downpour; with the Berlin Congress, the midnight sky has cleared, and lo! the horizon is lighted up as it has never been lit before.

Britain has thrown her shadow over Jehovah's land. The Turkish desolator is no longer at liberty to work his will. Though, nominally, he is still the sovereign of the realm, a new power is blended with his which insists upon, and will compel, order, security, tranquillity, and development in the lands desolate for generations. The way is, then, clear for the preliminary work of Israel's reviving, and already the process, arrested by war, is resumed. You may have read in the *Jewish Chronicle* that the Montefiore committee has issued orders to the agent appointed

to represent it at Jerusalem to proceed to the Holy Land, after previously visiting London, to consult with regard to the steps to be taken for the purchase of land, and the erection of houses for agricultural and industrial occupation by the Jews. You may have read that the Jews regard this English Protectorate—made real by the occupation of the Bible island of Cyprus—as equivalent to the proclamation of Cyrus—"Who is there among you of all his people? The Lord his God be with him and let him go up." You may have read that they expect that the Holy Land, under this protectorate, will become a harbour of refuge to the thousands of Israel throughout the world, whose yearnings are directed to the land of their fathers, but whom, hitherto, Turkish rapacity and Greek and Latin fanaticism have deterred from directing their steps thither.

What is all this but the struggling dawn of Israel's coming day of glory? It is what we have been looking for for years and years. It is, in fact, the last item of the long list of latter-day signs which have all, one by one, been gradually realised. Brother Andrew thus speaks of it in a recent letter:—"It gives more real satisfaction and solid comfort than any political event that I can remember for the last twelve years. It is a fitting sequel to the purchase of Suez the Canal shares, and, like it, is unaccompanied with the horrors of war. The Austro-Prussian war was interesting for the time being; but its full object was not immediately apparent. It is true that it led to a breach with the Papacy, but we had to wait until 1870-71 to see that it was necessary, in order to strengthen Prussia for the overthrow of the French Empire and the withdrawal of her troops from Rome. In our anxious voyage, these were like islands in the ocean, indicating that we were getting nearer to the mainland; and the events of the Russo-Turkish war have been like a series of startling rockets sent

from the unseen shore ; but, by the English occupation of Cyprus and Protectorate over Asiatic Turkey, we are positively brought within sight of land. The distance between it and us is still uncertain—for measurement by the eye across water surface is generally deceptive. But we now know that the beacons and headlands are nearly all passed, and that, consequently there is but little more to do in looking at these marine milestones, the best occupation being the gathering together and packing of those things necessary for disembarkation when the harbour is reached. Woe unto those who are unable to find all that is required to land on the shore of salvation, or who are indifferent to the rules of the landing stage ! Too late ! too late ! will then be their only reception. I pray that we may be spared such a fate."

The British-Protectorate sign is the one that immediately precedes the re-appearance of Christ in the earth. You do not require that I should, on the present occasion, show the scriptural evidence of this. You are well acquainted with it. You know it is revealed that, first, before the unbaring of Jehovah's arm in judgment upon the nations of the earth, there would be a partial gathering of Israel to their land, effected by natural means, and under the protecting shadow of the Merchant and Lion power of Britain's shadowing wings. You know that it is against this infant, protected and rapidly prospering colony that the Russian Gog descends like a storm in her conflict with the merchants of Tarshish ; you know that the Russian Gog triumphs in this invasion, and that it is when he is in the full flood-tide of victory that the Lord makes his first public appearance in the affairs of the world, miraculously overthrowing the power of the invader, driving the marauding hosts out of the country, and setting up again the kingdom of David on the long desolate mountains of Judah. When he thus appears, you know that the

saints are with him. From this you know that they must have joined him in the preceding interval—that is, the interval between the beginning of the partial restoration of Israel and the stormy downrush of Gog to overthrow the land. Because that interval has now in a manner begun, you are looking at any time for the summons to depart and meet the Lord. How long that interval will be we have no means of knowing. Whether the Lord will come this year or next, or even in five years, or even let us say in ten, we know not. But it is cheering to our hearts to see the unmistakable tokens that he is at the door. Beware of the folly of saying, "My Lord delayeth coming." He may not delay longer. We may not see the year out. We have no guide as to the length of time to be occupied by the Lord in the setting of his house in order by judgment. There are millions to be judged, and all must give account. And after the account and the separation of the two classes—the accepted and the rejected—there may be a season of private festivity and communion between the Lord and his glorified brethren, in the presence of the thousands of angels who accompany him at his return. All this will require time, and may require time enough to necessitate an immediate commencement. Dr. Thomas's suggestion may prove correct—that the work of the partial restoration of the Jews and the work of judging the house of Christ in the recesses of Teman, are operations that may go on together. If so, the establishment of an English Protectorate in Asia Minor, and the beginning of the work of Jewish revival in the Holy Land, say to us with a plainness never before illustrated : "Behold the Judge standeth at the door."

It is a juncture of affairs that will affect us with joy or fear, according as we have been living in harmony or otherwise with the calling to which, by the Gospel, we have been called. If we have consented

to accept the part of strangers and sojourners with Christ, estimating and conducting ourselves as his stewards, making his commandments the rule of our lives, bearing testimony to him, and occupying in his service, in the midst of a world that denies him and dishonours God, all the while fostering our affections for the glorious hope that will be realised in his appearing, then we shall naturally conform to Christ's own suggestion: seeing these things, we shall "lift up our heads, for our redemption draweth nigh." If, on the other hand, while knowing and assenting to the facts concerning Christ, we have lived negligently of his commandments, consulting present ease and comfort, and accepting the smiles of a world that disowns him, we may reasonably regard the prospect with apprehension. If we have laid up our treasure on

earth, we cannot be surprised that Christ comes empty-handed for us from heaven. If our hearts condemn us, God is greater than our hearts, and knoweth all things. There is yet time. Let us examine ourselves. Let us judge our own selves. If the record of the past does not appear satisfactory, it is high time to repent and do the first works. If, on the other hand, we can say with Paul, that the "testimony of our conscience" is that, "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world:" we have cause to rejoice at the tokens in the eastern horizon, which tell us of the approaching rise of the Sun of Righteousness, to fill the world with light and glory.

EDITOR.

MARRIAGE WITH THE ALIEN :

A FEW WORDS FROM A FELLOW-WATCHER WITH THE TRUE ISRAEL OF GOD.

"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—(Eph. ii. 12.)

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God."—(1 Peter ii. 9-10.)

SINCE the birth of Cain and Abel, there have always been two classes of people in the world: children of God, and children of the flesh. Not so called, however, by reason of their natural dissent; but, because of their character and relationship to the divine purpose. Between these two classes enmity exists, as it is written, "I will put enmity between thee and the woman, and between thy seed and her seed."—(Gen. ii. 15.) The history of the human race proves the truthfulness of this prophecy, and serves to illustrate the irreconcilable character

of the two people. Abel and Cain were divided in life and separated in death. Noah was not "of" the wicked generation which perished in the flood. Abraham and Lot were strangers and pilgrims in the midst of the iniquitous inhabitants of Canaan. Moses became an outcast from the court of Pharaoh, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Daniel and a host of the prophets counted their life as nothing rather than be numbered with the enemies of God. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented." And since the days of Abraham until now, the people of God have been a separate and distinct people. Now this division between the children of the Highest and the descendants of Adam is of divine appointment, as hinted in the quotation from Genesis, and not a matter of accident. The separation is caused by the principles which animate the two

classes. "An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked."—(Prov. xxix. 27.) In the one case the righteous testify that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world," and separate themselves from the evil pertaining to "the children of the flesh."—(Eph. v. 11.) In the other case, the children of the flesh hate and persecute the righteous.—(John v. 7; xv. 18; Ps. xi. 2; xxxvii. 32.) With these premisses clearly apprehended, surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people. Reason alone ought to be sufficient to prevent a people styled "*The people of God, an holy nation: a chosen generation,*" from forming any connection with the world out of which they came. Might we not say, "Let not man unite what God hath put asunder." But, inasmuch as "false teachers were to arise, perverse men of corrupt minds and destitute of the truth," it is needful to refer to the testimony which bears more directly on the question before us.

From the very beginning the marriage relationship between the two classes is shown to be displeasing to the Father. The "sons of God," taking them wives of the "daughters of men," soon brought about a state of things so offensive to God that he destroyed them in the flood.—(Gen. vi. 2-7.) Abraham and Isaac observed the will of God in this particular.—(Gen. xxiv. 3; xxvi. 35; xxviii. 1.) And although we have not the particular instructions which guarded the faithful before the time of Moses, the above references are sufficient to show us how the matter was understood, even at that early age.

Under the law, very clear commands were given to the children of Israel, who alone at that time were the people of God.—(Amos iii. 2.) Speaking of the inhabitants of Canaan, Moses says, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son.—(Deut. vii. 3.) Ezra acknowledged Israel had not observed this commandment (ch. ix. 2; x. 2); and confessed the serious nature of their offence—(ch. ix. 14). The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace," and

"an everlasting priesthood," shows the deadly nature of this sin. Many a righteous man has fallen by it. Even Solomon, the wisest king who ever reigned, loved many "strange women, who turned away his heart from the God of his father," losing thereby the promised inheritance. For it is written, "when the righteous turneth away from his righteousness and committeth iniquity and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, and his trespass that he trespassed, and his sin that he hath sinned, in them shall he die."—(Ezek. xviii. 24.)

Turning to the New Testament, we find Paul speaking in this wise concerning the punishments which befel the children of Israel. "These things happened unto them for examples, or types, and they are written *for our admonition*."—(1 Cor. x. 11.) Now, amongst those things so written, we find the matter of Zimri, the Israelite, and the Midianitish woman whom Phinehas slew. In connection therewith Paul says, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."—(1 Cor. x. 8; Num. xxv. 1-15.) The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. Then if the conjugal relation between the people of God and the alien were so offensive then, is it less so now? If such alliances turned away the hearts of the Israel after the flesh, will they not turn away the hearts of the Israel after the spirit? And if this reference by Paul to the case of Zimri and his erring brethren mean anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to "commit fornication," or, as Paul puts it in another place, to "defile the temple of God?" "Know ye that ye are the temple of God." And what agreement hath the temple of God with idols? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Therefore, he says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? "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 thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—(1 Cor. iii. 17, 16; 2 Cor. vi. 16, 15, 14; 16, 17, 18.) These testimonies concluding with “saith the Lord,” show that a son of God cannot do other than grievously sin against Christ if he marry an alien. In fact, such an act is distinctly forbidden by the Apostle Paul; for when he gave his judgment concerning the advisability of virgins or widows marrying, he declares they have this liberty, but “only in the Lord.”—(1 Cor. vii. 39.) Some have attempted to weaken the force of this affirmation by reference to verses 25 and 40. A careful examination of the context, however, will show that Paul gives his judgment on the *matter upon which he is treating* “as one that hath obtained mercy of the Lord to be faithful, and also as one having the Spirit of God; but the words “only in the Lord” refer to a *matter upon which he is not treating*, and are evidently thrown in parenthetically to prevent any one from supposing that when he said, “She is at liberty to marry whom she will,” he countenanced marriage with others than those in Jesus. The sense of the passage is complete without the words “only in the Lord,” and it is merely necessary to inclose them in brackets to show their true relation to the context, *i. e.*, a parenthetical reiteration of a command

which existed from the beginning, and which was understood by the believers at that time. A close examination of the rest of the chapter will show this. Paul is answering certain questions put to him by the Corinthians. One of these questions (verses 12 and 13) evidently was as to whether one coming into the faith ought to put away an unbelieving partner. The answer is “No.” But the fact of such a question being asked is proof that the questioners well understood that any brother or sister *voluntarily* entering into the married state must confine their espousals to those in the Lord. Moreover, it appears to me just as unreasonable to deny that Paul spoke a positive command when he said, “The wife is bound by the law as long as her husband liveth,” as much as to say he did not give a positive command when he affirms the liberty to marry is “only in the Lord.” Both the statements are introduced to explain and make clear the subject of which he treats; but neither of them is the subject of his discourse, and upon which he gives his opinion merely.

In conclusion, is not this one of those passages which our “beloved brother Paul hath written in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” “Ye, therefore, beloved, seeing ye know these things before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.”—(2 Pet. iii. 15-17.)

FELLOW WATCHER.

WRESTLINGS :

No. 5.—THE “BIBLE ECHO” AND ITS IMAGINARY “CHRISTADELPHIAN DILEMMA.”

Bro. Faithful.—Have you seen the *Bible Echo*?

Abrahamic Sojourner.—I have seen several numbers of it, but it is a good while ago.

Bro. Faithful.—Ah, but I mean the one just out—for the second quarter of 1878?

Sojourner.—No; I have not seen that.

Bro. F.—You should see it. I have it with me. I borrowed it from a friend for you to have a look at.

Sojourner.—What is there in it particularly worthy of attention?

Bro. F.—I do not say there is anything in it particularly worthy of attention, for in

truth I have a very poor opinion of it altogether. It is a poor affair in every sense. It has neither the merit of literary vigour nor scripturality of doctrine. It is not at all a Bible Echo in truth, but an echo of the thoughts of weak writers who have a smattering of the truth on some points, but who, in the main, stand upon the same level of scriptural enlightenment, or rather unenlightenment, as their “pious” contemporaries of Papal and Protestant Christendom.

Sojourner.—I agree with your estimate of its character, and consequently have never

any great curiosity to know what it is saying.

Bro. F.—That is my own case in a general way ; but you should see the article in the number just out, entitled, "Christadelphian in a dilemma."

Sojourner.—What is it like?

Bro. F.—It is a conversation between the Editor and an imaginary Christadelphian.

Sojourner.—With what object?

Bro. F.—To put Christadelphians in a dilemma, as the title expresses it.

Sojourner.—How is it done?

Bro. F.—Oh, it is not done at all. It is a weak and unnatural thing altogether : but there are some things in it I thought it might be well for you to notice.

Sojourner.—You have got it with you, you say ?

Bro. F.—Yes.

Sojourner.—Just read the parts you refer to.

Bro. F.—Perhaps I had better begin at the beginning and go through it, skipping the immaterial parts ?

Sojourner.—Very good.

Bro. F.—The Editor who introduces himself as "Friend," says: "And so, Mr. Christadelphian, you wish me to understand that outside the pale of your denomination, there is not and cannot be such a thing as a Christian? Is that so?" To this he makes "Christadelphian" reply "Most certainly, we have the faith; we are the church, and there is no other body but ours nor individual professor who is in a salvable condition or who belongs to the brotherhood of Christ." In the first place, I thought that an objectionable representation and one that ought not to go unchallenged.

Sojourner.—Unquestionably; it is an objectionable representation. It is a very common one on the part of those who either do not understand or wish to malign the Christadelphian attitude.

Bro. F.—How would you meet it?

Sojourner.—Well, I would object to the use of either the term "denomination," or "body" in the proposition affirmed. I should demur to the idea that salvation was predicated on connection with any "denomination," or "body" in the human sense. What I should affirm would be that our salvation depended upon belief of the truth and obedience to the commandments of God. No man having the least acquaintance with even the New Testament, whatever his conception of its doctrines in detail might be, would demur to this affirmation. If it were objected to, I should prove it. It would then come to be a question of what the truth is and what the commandments of God are. It would result from this that obedient believers of the truth would be found associated in corporate fellowship and co-operation, because this

is one of the commandments given for obedience; but it would not be an acceptable because not an accurate way of defining their position to say they hoped to be saved because of belonging to the "denomination," or "body" to which their subjection to the commandments of God caused them to belong.

Bro. F.—That is precisely my way of looking at the matter.

Sojourner.—It is the scriptural way, and it disposes of the offensive assertion put into the mouth of "Christadelphian," that "there is no other body but ours, nor individual professor who is in a salvable condition." No enlightened Christadelphian would make such an assertion in this unqualified way. There may be other bodies—there may be other individuals (unknown to and unknown as Christadelphians) who stand upon a scriptural ground of hope. We do not know all the people, any more than Elijah knew of the representative 7,000 in Israel, who had not bowed the knee to the Image of Baal. But if there be such bodies, and if there be such individuals, they are bodies and individuals holding the one faith and obeying the commandments apostolically delivered; just as Elijah's 7,000 were people who had refused conformity to the universal idolatry. There is no other revealed ground of acceptance before God in our cloudy and dark day of Gentile ascendancy than submission to the Gospel. What matters it that they may not be known as "Christadelphians?" "Christadelphian" is merely a name to distinguish believers of the truth in a day of universal sham christianity—a name to be gloried in from this point of view: but not essential to an acceptable position before God. Belief and obedience are essential. Christadelphians would be very glad to know of the existence of bodies and individuals, characterized by these, whether Christadelphians or not. God may have them in concealment somewhere: but Christadelphians have to confess mournfully they do not know of them. The bodies and individuals around them, composing Christendom, they know of an unquestionable verity, are not characterized by the belief of the Gospel and the obedience of the commandments of God. Christadelphians are therefore compelled to accept the isolation which their own endeavour to sustain such a position imposes upon them. They have to submit with patience to the odium which such men as "Friend" find easy to cast upon it.—What more does "Friend" say?

Bro. F.—He asks "Christadelphian" if it is "necessary to embrace every dogma contained in your book of *First Principles of the Oracles of God* to become a friend of God and a partaker of His grace in Christ?" and whether "those remain

"enemies to him and outside the covenants of grace who differ from some of the points therein stated?" to which "Christadelphian" is made plumply to reply "It is necessary to receive all those statements before baptism for baptism to be valid and for a man to become a son of God and an heir of life."

Sojourner.—"Friend" is unfair in his way of putting that. He makes it appear as if "Christadelphian" acknowledged a human definition as the origin and standard of his faith. Such a definition as the *Declaration of First Principles* is convenient, and even necessary, in such a day of misunderstanding and confusion as ours; but these first principles are binding, not because they are set forth for clearness in a human writing, but because they are contained in the Scriptures, which are the rule of faith.

Bro. F.—They say if the principles are contained in the Scriptures, why set them forth in a declaration?

Sojourner.—They are not reasonable. On that principle they ought not to have a *Bible Echo*, and, indeed, ought never to open their mouths in a single address at any meeting. The truth is in the Scriptures, but men may, and do, in word profess to accept the Scriptures in total ignorance of the truth, and while holding beliefs which absolutely nullify all its teaching. It is, therefore, necessary to put their profession to the test by finding out if they assent to the truth which the Scriptures promulgate.

Bro. F.—I have often argued that with them, but to no purpose. Their leading objection, however, is to the idea of every element of the truth being necessary for a man to receive.

Sojourner.—As to that, both Scripture and reason are against them.

Bro. F.—They do not think so.

Sojourner.—No; but it would be made to appear so, even to them, on a proper exhibition of the subject, that is, if they have the capacity to discern, which I greatly doubt.

Bro. F.—I have not found much capacity among those who oppose the truth with their eyes open. They are like Israel of old: having eyes, but see not.

Sojourner.—That is my experience. Their objection to the whole truth being insisted on is puerile. Every subject has first principles, the absence of any of which interferes with the apprehension of it, as a whole. There are what Paul styles, "the first principles of the oracles of God."—(Heb. v. 12.) If He had not specifically referred to them, we should have known that there must be such. What they are may be gathered from the study of apostolic precedent. They are composed of what Paul styles "things" spoken by him—(2 Tim. ii. 2) and by Luke, "the things concerning the kingdom of God and the name of Jesus

Christ."—(Acts viii. 12.) These are "things revealed," which, saith Moses, belong to us and our children. They are condensed into the phrase "the truth," which Jesus proclaimed himself to be, in corporate manifestation. The necessity of knowing and believing the truth which Jesus taught cannot, surely, be denied by even the Echoists. Consequently, objection to the truth in its completeness is inconsistent; for it was the complete truth, and not a partial and mutilated truth that Jesus taught. The complete truth which he taught was made up of many elements or items; and I cannot conceive of any but triflers, or shallow men, objecting to the inculcation of any of these elements or items.

Bro. F.—I have argued in that way with them, but to very little purpose.

Sojourner.—Very likely; you can only argue to good purpose with men of clear perception and conscientious mind—the state of mind which Jesus calls, "the good and honest heart."

Bro. F.—When we do not find that state of mind to exist in a person, I suppose the best way is to do what Jesus advised his disciples to do in relation to the Scribes and Pharisees: "Let them alone."—(Matt. xv 14.)

Sojourner.—Well, it all depends upon the circumstances. In the majority of cases, having done your duty, it is no doubt the best way to leave them alone; but there are times when it is wise to do as Jesus did in certain cases—getting them to condemn themselves.

Bro. F.—Rather a difficult work.

Sojourner.—I mean by the logical effect of their own answers.

Bro. F.—As a rule, they are chary about committing themselves to definite answers.

Sojourner.—Well, of course, if a man fairly entrenches himself in silence, there is an end of it, except that even then his very attitude is a confession of infirmity. But "Friend" of the *Echo* does not do that.

Bro. F.—No; he lays himself open frankly enough for conversation.

Sojourner.—Supposing, then, you were to try his position by his own principles, I think you would not find it difficult to make his unreasonableness manifest.

Bro. F.—How would you do it?

Sojourner.—Well, using his own language, you might ask him if it was necessary to embrace any dogma before a man could become a friend of God. If he objected to the word "dogma," which he so offensively puts upon his very pliable Christadelphian, you might ask him which word he would prefer—whether doctrine, principle, idea, or thing, or anything else. Whatever term he selected you would return to the charge: "is it necessary for a man to embrace any dogma, doctrine, principle, idea, or thing?" He could not hesitate to assent. You would then ask

him what it was; and however he might frame his answer, you would find that it would involve other points not expressed in his answer, which he would be obliged also to include when defined.

Bro. F.—I should like you to illustrate that point a little.

Sojourner.—Well, let us take the simplest answer he could give. Suppose he should say, A man must believe in God, it would be open to you to ask whether it would be necessary to believe anything about God. If he curtly insisted it was sufficient to believe in God, you might say, "Must I not believe that He is holy? Must I not believe He is immortal? Must I not believe He is omnipotent? Must I not believe He is a Spirit?" He might answer in reference to any one of those points that it was, of course, involved in your believing in God, the propriety of which you would admit; but then you might ask: "Suppose I believed in God without believing Him immortal, holy, spiritual or omnipotent, would you say, I scripturally believed in God?" There could only be one answer. The same treatment you might apply with the same result to other points. For instance: "Must I not believe that God has revealed Himself?" He could not say this was unessential. "Must I not believe the Hebrew Bible is His revelation?" Again he must consent. "Must I not believe He has sent His Son?" To this he could not say No. "Must I not believe that Jesus of Nazareth is he?" What could he say but, "Certainly." "Must I not believe that he was crucified?" Yes. "Crucified for sin?" Yes. "Must I understand what I mean when I say that, or is it sufficient for me to use the word without an idea?" Here he might pause, but he would see the dilemma. The questioning might be applied to a great many things—to, in fact, all the things that go to make up the gospel, and our "Friend" would find himself unwittingly committed to the very thing he finds fault with the Christadelphians for insisting on. Of course he might not agree with them as to what the truth concerning God and Christ is. That would be another question. But he would find himself compelled to admit that whatever that truth might be, it was necessary for unenlightened man to know and receive it, in order to that justification provided in the gospel.

Bro. F.—I should like to see how the Echoist people would meet such a test. It appears to me irresistible.

Sojourner.—No doubt it is irresistible to candid men: but all men have not faith.

Bro. F.—Some of them are very well-meaning people. For instance there is Mr. Pugnacious Good soul.—Why! I declare, here he is!

[Enter Mr. Pugnacious Good soul.]

Bro. F.—Why, Mr. Pugnacious Good soul, I was just speaking of you! You are a most unexpected visitor.

Mr. P. G.—Not unwelcome I hope.

Bro. F.—Well an honest man is always more or less welcome even if we don't agree with him.

Mr. P. G.—Aye: we disagree I know, but I hope I am honest.

Bro. F.—I should not like to say you are not honest. I certainly believe you to be a good soul though somewhat hot in your opposition.

Mr. P. G.—My opposition to you?

Bro. F.—Precisely.

Mr. P. G.—I shall always oppose you. You are a mischievous people.

Bro. F.—You speak plainly.

Mr. P. G.—I believe in plain speaking.

Bro. F.—So do we.

Mr. P. G.—Yes; I have no fault to find on that score.

Bro. F.—Do you think it mischievous to contend for Bible teaching?

Mr. P. G.—No, no; if you did that I should have nothing to say. You contend for the Bible in a certain way; but you hinder it in another. You oppose the real work of grace in the heart. You know nothing of the real work of conversion. You are always on with a lot of stuff that never did anybody any good; and you condemn the millions of believing, praying, happy souls, who experience transports of delight in their communion with God.

Bro. F.—We don't condemn them: we simply say that God has revealed a certain way of salvation, and that all who are not in that way are without a Bible ground of hope.

Mr. P. G.—Aye, just so; you set up your opinions about the Bible, and you say that people who won't receive your dogmas are to be lost like the beasts, although they have had their hearts purified and softened by the love of God; and although they have experienced a hope of pardon which none of you Christadelphians know anything about. You should see the *Bible Echo* just out.

Bro. F.—I have seen it. I have it with me. We were just talking about it when you came.

Mr. P. G.—Aye? Well, what have you to say to that? It puts Christadelphian in a nice corner.

Bro. F.—Perhaps you will address yourself to Mr. Sojourner on the subject.

Mr. P. G.—Mr. Sojourner, I suppose, is of the same opinion as you.

Bro. F.—Yes; we both think the same way.

Mr. P. G.—Well, it would do Mr. Sojourner good to consider that article in the *Bible Echo*—"Christadelphian in a dilemma."

Sojourner.—What part of it do you think particularly cogent?

Mr. P. G.—Oh, it is all cogent together.
Sojourner.—Suppose you take up one point. Take the strongest, and let us see what it is like.

Mr. P. G.—I can't quote from memory.

Bro. F.—Here it is—(handing the pamphlet to Mr. P. G.)

Mr. P. G. (Looks at the article).—Well, there is this, that if only Christadelphian believers are safe, it is very improbable that God ever had a people in the world before the days of Dr. Thomas; because you cannot prove, from either the New Testament or ecclesiastical history, that the apostolic church required men to endorse all your first principles in order to become disciples.

Sojourner.—Are you sure we cannot prove that?

Mr. P. G.—I don't think you can.

Sojourner.—Suppose we can, you would admit that there is no force in the argument you have just quoted.

Mr. P. G.—But you cannot.

Sojourner.—Perhaps we can. We may as well leave ecclesiastical history out of account. You would not insist on it as an authority; and anything it might favour or disfavour would not be settled.

Mr. P. G.—I would not lay much stress on ecclesiastical history.

Sojourner.—As a matter of fact, ecclesiastical history—not speaking now of modern compilations of ancient materials, but as produced from age to age by writers contemporary with the facts recorded, is the record of men favoured by the world, and therefore, not likely to take cognizance of any insignificant people such as the real disciples of Christ have always been; and, secondly, it is mostly a history of unscriptural sayings and doings and systems, and therefore, furnishes no guidance to those who desire to know the will of God. This is revealed in the Scriptures, and there only are we safe to look for it. I presume you would agree with that?

Mr. P. G.—Well, I should not object to that, though I would not cast ecclesiastical history overboard altogether.

Sojourner.—Ecclesiastical history is useful as a record of the past, but of no value as a guide to truth and duty.

Mr. P. G.—Well, I won't object to that.

Sojourner.—Coming to the Scriptures, then, do you say that the apostles did not require men to embrace first principles in order to become disciples?

Mr. P. G.—Not your "first principles."

Sojourner.—Never mind what the principles were at present: do you say they did not insist on a recognition of first principles?

Mr. P. G.—They had more to do with the love of God and grace in the heart than you have.

Sojourner.—Let us be definite, so that we

may understand one another. Will you admit that they required men to believe the gospel?

Mr. P. G.—Yes, the gospel of the grace of God.

Sojourner.—Well, whatever it was, did they require men to believe it?

Mr. P. G.—I am quite sure it wasn't your Christadelphian gospel.

Sojourner.—Don't be so sure about that: that is the question we are trying. We shall make better progress if you will follow the questions candidly and meet them fairly.

Mr. P. G.—I don't like to follow such questions. I have very little patience with your cold gospel. I want a little more of the grace of God in the heart.

Sojourner.—You surely do not object to my putting your position to the test. If your gospel is the gospel of the New Testament, it will stand the test, you know. We are willing you should test ours; and it might be, you would find it neither cold nor lacking in power to bring the hearty recipient of it into the favour and service of God. But we shall make no progress if you merely make known your feelings and opinions. We want to "try the Spirits, whether they are of God."

Mr. P. G.—I am not a spirit.

Sojourner.—Come now, Mr. Goodsou!; you understand me. I shall conclude you are unwilling to come to the test of the Scriptures if you do not face the matter fairly.

Mr. P. G.—Oh, I will come to the test. Test me as much as you like.

Sojourner.—Well, my question is a simple one. Will you admit that the apostles required men to believe the gospel in order to become disciples?

Mr. P. G.—Well, of course: "He that believeth the gospel, and is baptised, shall be saved."

Sojourner.—Now, is a man to believe the gospel without receiving the first principles of the gospel?

Mr. P. G.—It depends upon what you mean by the first principles of the gospel.

Sojourner.—Never mind what I may mean by the phrase. At present I don't mean anything in particular, but only the first principles of the gospel whatever they may be. Surely you will admit there are first principles of the gospel.

Mr. P. G.—(Beginning to look embarrassed)—Well, of course, no man would deny that.

Sojourner.—I should think not. Very well: suppose we try and agree as to what the first principles of the gospel are.

Mr. P. G.—That is quite impossible, I am sure.

Sojourner.—Let us try.

Mr. P. G.—It's no use.

Sojourner.—Don't let us say that till we have tried. Would you allow that the

being of God is a first principle of the gospel?

Mr. P. G.—(Pauses.)

Sojourner.—Could a man believe the gospel who denied the existence of God?

Mr. P. G.—Well, of course not.

Sojourner.—Here then is one point of agreement. Would you allow that the nature of God is another of the first principles of the gospel?

Mr. P. G.—No man can know the nature of God.

Sojourner.—Well, suppose a man professing belief in God held that all stone or wood went to constitute God, would you allow such a man's belief to be compatible with the gospel?

Mr. P. G.—You are reducing the thing to an absurdity.

Sojourner.—I am establishing my point, that the nature of God is one of the first principles of the gospel.

Mr. P. G.—I don't see it.

Sojourner.—Well, suppose a professed believer held that God was a mortal man, should you allow his belief in God to be compatible with the gospel?

Mr. P. G.—(Indignantly) Of course not.

Sojourner.—Quite right; it goes to show, you see, that in spite of your disclaimer, you would require a man to have a scriptural conception of God before you would recognise his belief in the gospel as a possible thing. In this you agree with the Christadelphians. Now, could a man believe the gospel who had no knowledge of the need of man?

Mr. P. G.—Ah, sir, man's need as a sinner is the great point that you Christadelphians overlook. There is more head than heart in your religion.

Sojourner.—Be patient, Mr. Goodsoul: we are getting on very well. Whatever the need of man may be that the gospel offers to supply, is it not necessary for a man to understand it before he can receive the gospel?

Mr. P. G.—He must know man's need as a sinner.

Sojourner.—Do you know what that is?

Mr. P. G.—Thank God, I do: he needs a Saviour to convert his soul that lies in sin.

Sojourner.—Do you know what sin is?

Mr. P. G.—Well, anybody knows that.

Sojourner.—Will you allow it is disobedience?

Mr. P. G.—I am not accustomed to coming down to these niceties.—(Wiping his forehead).

Sojourner.—It is necessary to be precise on a subject of this sort. Will you allow that Adam's sin was Adam's disobedience, and that "sin is the transgression of the law?"

Mr. P. G.—Well, suppose I do.

Sojourner.—Will you allow that sin has brought certain consequences?

Mr. P. G.—Well, of course it has consequences.

Sojourner.—Will you allow that "the wages of sin is death?" (Romans vi. 23)—that "by one man sin entered into the world and death by sin?"—(Rom. v. 12.)

Mr. P. G.—Well?

Sojourner.—Well it comes to this: you say a man must know his need of a Saviour before he can believe the gospel: that need is the need of being delivered from the consequence of sin. I ask whether, therefore, it is not a first principle to be received, in order to an acceptance of the gospel, as apostolically delivered, that "by man came death and by man came also the resurrection of the dead."—(1 Cor. xv. 21.)

Mr. P. G.—I cannot follow you. You confuse me. You can prove anything in that style of reasoning.

Sojourner.—I beg your pardon. I am arguing according to truth. I am only showing that, according to your own admissions, the first believers were required to receive the very first principle contended for by the Christadelphians.

Mr. P. G.—But you have so many first principles.

Sojourner.—They may look numerous when drawn out in a series of formal statements; but in point of fact they are all of them the elements of a simple and homogeneous whole. I should like to show you that, by taking you over them all one by one.

Mr. P. G.—Oh, you must really excuse me. I think we have had quite enough. There is no profit in this sort of talk.

Sojourner.—I really differ with you there. The sharp collision of thought in conversation often does more to dispel mist than formal discourse. My line of question was intended to show that Peter's discourse on Pentecost, and in the house of Cornelius, Paul's address on Mars Hill and his discourse at Philippi, and, indeed, all the discourses recorded in the New Testament, involve the very first principles to which the *Bible Echo* writers offer such opposition, and that the reference to these discourses by the *Echo* for the purpose of discrediting first principles only illustrates the shallow apprehensions of that paper. These first principles lie at the root of all of the apostolic discourses, and these discourses cannot be understood apart from them. Then writers make something of believers in the apostolic age receiving the gospel in a short space of time. With this they contrast the slow and difficult operation by which people in our own day are brought to receive them. They seem to forget that in the apostolic age, there was miraculously-attested apostolic authority adequate to the production of instantaneous conviction, and that the same agency, in our day, would produce the same result. In our day

there is no authority and no confirmation of the Word with signs following. There is only the written testimony and reasoning thereupon, which in the emasculated and carnal state of mind prevailing in society, is not equal to the production of rapid or extensive results.

Mr. P. G.—Well, all I can say is that I cannot agree with you in these things at all. I am not a bit more convinced than I was that you are right. I feel that you are wrong. The best thing I can do is to recommend you to study the short article in the *Echo*, "Christadelphian in a Dilemma." I hope it may be instrumental in opening your eyes.

Sojourner.—Ah, sir, if you could only see things as they are actually revealed in the holy oracles of truth, you would not mock me by referring me to such a puerile lubrication for enlightenment.

Mr. P. G.—Puerile lubrication! Why, sir, it places you in a real dilemma. You have not faced the real point yet.

Sojourner.—What is it?

Mr. P. G.—Why it is this: according to your theory, there has not been a single genuine believer since the apostolic age till John Thomas appeared, and yet Revelations gives us to understand, according to your own way of interpreting it, that the apostate Church of Rome is "drunk with the blood of THE SAINTS AND THE MARTYRS OF JESUS," shed during 1,260 years, during which you say there were no saints and martyrs of Jesus.

Sojourner.—Who told you that we say there has not been a single genuine believer since the apostolic age till our own time?

Mr. P. G.—Why the *Echo* says it.

Sojourner.—That is poor authority as to Christadelphian views of things.

Mr. P. G.—Your own people own to it.

Sojourner.—You are mistaken. No well-instructed believer would affirm such a thing. He would simply say that the apostacy has been in the ascendant since the declension that was in full swing in the days of the apostle John (1 Jno. iv. 7), that the prosperous and popular communions, so far as we make their acquaintance in ecclesiastical history, have all been communions of error, and that, from ecclesiastical history, we know very little of true believers, though God has probably always had His own witnesses in obscure corners like the 7,000 reserved in the days of Elijah, who had not bowed the knee to the image of Baal, of whom Elijah knew nothing. Occa-

sional distorted traces of them are to be found: a faithful record of these (to men) unknown brethren is only extant in the apocalypse, which speaks of their being prevailed against by the militant ecclesiasticism of the Papal ages.

Mr. P. G.—I always understood you did not believe in the existence of true brethren in the dark ages.

Sojourner.—You have taken an exaggerated impression on the subject. We certainly disbelieve in such having been discoverable at any time in the communion of the dominant churches of these ages; but we have always admitted the likelihood of the co-existence of disciples of the apostolic stamp, in detached and insignificant communities, ignored in ecclesiastical history, as we should be in any official ecclesiastical history that might be written of our time.

Bro. F.—Now, Mr. Goodsoul, entertaining this view, where is "the dilemma?"

Mr. P. G.—I always thought you entertained the other view, and the dilemma seemed to me rather strong.

Bro. F.—But you are mistaken as many others are on many points concerning us.

Mr. P. G.—Well, I don't think it makes you right anyhow.

Sojourner.—It fails to prove us wrong.

Mr. P. G.—I am not sure about that.

Sojourner.—Give it a little thought and you may be sure.

Mr. P. G.—I cannot believe that millions are wrong and you right.

Sojourner.—But in fact that is not the way to consider the subject at all. The way of salvation is to be decided by the positive teaching of the word, apart altogether from human history, of which we may be incorrectly informed.

The question is, what saith the enlightening word of prophet and apostle. I would strongly advise you to investigate the subject from this point of view and leave the millions alone. Noah was right and all the world wrong in his day: so with Abraham in his day. So with Caleb and Joshua in the congregation of Israel. So with Jesus and his disciples in the heart of the Jewish nation. It has always been so. Search and see and you will find it is so now—that all the world, negligent of God's word, is wandering in the way of darkness and only a few right who tremble at Jehovah's word, and give it that diligent attention which He demands and right reason requires.

THE ANGLO-ISRAELITE THEORY.

We are permitted to publish the following extracts from a private letter recently written on this subject:—

“I would willingly take a good deal of trouble if I could remove an ‘impression’ (as I think you call it) which is harmful to an extent you cannot have realised; that is, it contains the tendency and the power to become productive of mischievous spiritual results. You would, perhaps, disclaim the results to which it leads; but you could not help those results coming along in due course of logical development. All sane men are more or less logical, even if they cannot formulate the process, and a wrong principle will as assuredly work out its results in the long run, as a seed will bring its own fruit. So long as it is mere seed, of course the fruit is in abeyance; but the germ of the fruit is there all the same. Your ‘impression’ about the Anglo-Saxons may be in the seed-state at present, but in its final development in the mind, it must lead to taking part in British political and ecclesiastical movements from which as the brethren of the Lord Jesus we should stand aloof; and it must lead to our identification and friendship with the world around us—friendship with which is enmity with God. If powerful Britannia is Ephraim, it must be Ephraim blessed, and what more natural in that case for saints—(the true sons of Israel)—to join in the Jingo patriotism that glories in the lying strains of ‘Rule Britannia?’ I speak thus to show the unapostolic and unsaintly tendency or the ‘impression’ with which Mr. Hine and his class have succeeded, by much wresting of Scripture and ingenious but dishonest sophistry, in glamouring the senses of some honest men.

My contention is that the term Jew, though originating with the kingdom of Judah, came in the course of popular usage, to be applicable to the whole Abrahamic race wherever found; and that this fact was owing to the circumstance that for a series of ages, the kingdom of Judah was the only form in which the race of Abraham was nationally or politically known to the Gentile nations. Before proving this, let me direct your attention to two modern illustrations of a similar process in other nations. The

term ‘English’ originated with the tribe of the Angles, who with the Saxons, obtained the mastery in these islands. Angle-land gives us England and Angle-ish gives us English. In our day, this term, *which originated with a small section of our British ancestors*, has come to cover and express the entire heterogeneous stock that goes to make up the 35,000,000 of British population, including Danes, Normans, Scotch, Irish, Gaels, Welsh and so on. To be an Englishman you need not be a descendant of the Angles. It is sufficient that you are a native born subject of Queen Victoria. The other illustration is the term Yankee. This in the form of *Yank* was the Red Indian pronunciation of English, when the English commenced the subjugation of the American continent and it came in the course of usage to define the whole population of a certain district in the United States. Now upon the same principle, the term Jew, originating late in Israelitish history, came to be at last definitive of the whole race subject to Moses whenever found. Because of this the Spirit of God adopted it without in the least interfering with the well-known fact that the Ten Tribes had, at one time, been the kingdom of Israel separately from the kingdom of Judah, or with the fact that they can still be separately considered as regards their history and destiny. The proof is very abundant. I will refer to but one or two striking instances.

Zechariah was instructed to speak of the time when “*both the house of Judah and the house of Israel*” (viii. 13) would be a blessing. Now mark this feature of the blessedness (verse 23): ‘It shall come to pass that ten men out of all the nations shall take hold of the skirts of *him that is a Jew* and shall say, we will go with you for we have heard that God is with you.’ Here ‘Jew’ is used as the description of any member of ‘the house of Judah and the house of Israel.’ Surely it does not mean that all nations are to take hold of the skirt of *him that is a descendant of Judah*, but not of those who are descendants of Joseph.

Ahasuerus, or Artaxerxes, the Persian emperor in the days of Mordecai and Esther, ruled over ‘Halah and Habor and the river of Gozan and the cities of the Medes, in Assyria’—the districts to which

the Ten Tribes were deported by Shalmaneser.—(2 Kings xvii. 7.) The Ten Tribes were therefore his subjects. Now Haman sought to destroy Mordecai, but 'scorned to lay hands on Mordecai alone, for they had shewed him *the people of Mordecai.*'—(Esther iii. 6.) Haman described them to Ahasuerus, and you will find the description went far beyond the captive tribe of Judah extending to all parts of the empire, thus: 'There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom *and their laws are diverse from all people.*' Having got the king's consent to their destruction, he issued warrants under the king's seal, to 'the governors that were over every province and to the rulers of *every people of every province,* according to the writing thereof and to every people after their language, to destroy, kill and cause to perish **ALL JEWS** both young and old.'—(Esther iii. 12-13.) You will find that the instructions concerning this people were issued to all 'the provinces which are FROM INDIA UNTO ETHIOPIA, *an hundred and twenty una seven provinces.*' They are described as '*the Jews*' all throughout the book of Esther many many times. According to Mr. Hine's use of the term, there were not at that time (B.C. 519,) Jews to be found anywhere but in Babylon and the Holy Land, and a very few of them. But here were Jews in 127 provinces of Persia, including all the districts to which the Ten Tribes had been shifted. Were they not 'the people of Mordecai?' Had they not 'laws diverse from all people?' Yes, and they are uniformly styled *Jews* throughout this record.

But the New Testament contains perhaps, the strongest evidence that all Israelites were comprehended in the term Jew. Thus Christ, the *King of Israel*, is termed 'the *King of the Jews*' many times. Thus 'Jew and Gentile' is Paul's constant classification of the whole human race. The audience assembled on Pentecost is declared to have been composed of *Jews*, devout men from *every nation under heaven.*'—(Acts ii. 5.) In the list of nationalities from which they had come, you will find *the very districts to which the Ten Tribes were removed*'—Parthia, Media, Elam, Asia, &c. They are all called Jews and also 'men of Israel' (verse 22). The point is also illustrated in this way. Paul says 'He is a *Jew* who is one inwardly.'—(Romans ii. 29.) He

did not mean a descendant of Judah, but a fellow citizen of the commonwealth of *Israel*—the whole community on the basis of the Twelve Tribes. So 'the hope of Israel' (Acts xxviii. 20) is expressed by Jesus as a salvation which 'is of *the Jews.*'—(John iv. 22.) Christ as *King of the Jews*, is King of the Twelve Tribes, and hence promises to his disciples the occupancy of 'twelve thrones, judging the Twelve Tribes of Israel' in his kingdom. Jesus uses the term *Jew* in the same general sense as Paul. He speaks of 'those who *say they are Jews*, and are not but do lie.'—(Rev. iii. 9.) He could not mean members of the tribe of Judah, but members of the whole commonwealth of Israel which is covered by the term '*Jew.*'

Specifically answering your questions, I would say (1) that the Jews as known to-day, comprise the whole house of Israel, as they did in the days of Ahasuerus, intending, however, my answer to extend to those obscurely known communities to be found in Afghanistan, India, China and elsewhere, possessing Jewish traditions, Jewish customs, Jewish physiognomy, unlike the British barbarian who has no single point of affinity with the house of Jacob. I would also say that the Western Jews—speaking of Spain, France, Italy, England, &c., are mostly descendants of the kingdom of Judah, broken up by Titus; and the Jews in Austria, Poland, Russia and Roumania descendants of the Ten Tribes as originally deported, in addition to those in more Eastern countries.

Second: It is not my opinion that the Ten Tribes were in Canaan during the Lord's ministry. There were visitors from the Ten Tribes at the times of the feasts, as at Pentecost; and, in some cases, there were residents belonging to the Ten Tribes, as in the case of Anna of the Tribe of Asher.—(Luke iii. 36). The bulk of the Ten Tribes were at that time in the districts in which they were originally settled by Shalmaneser; but they were known as Jews, as well as Israel. The 'stragglers' were those who straggled from the countries of their dispersion and came to visit, and, in some cases, to dwell among their brethren of the house of Judah.

The position occupied by England is in every way inconsistent with the notion that she contains any element of Ephraim or Judah—both Jews and both Israel—in her population or political structure. Of

course, I except those who are known as, and are self-evidently of, the race of Abraham. Her power, her history, her traditions, her institutions, her racial peculiarities forbid the idea. Israel (the Ten Tribes) were to be wanderers *among* the nations for their sins—(Hos. ix. 17)—not excursionists to championise the British name to the ends of the earth. During these many days of dispersion they were to be without a political organisation till the time should come in the latter days for their return to the House of David; fallen down, but to be built again on the return of the 'one king,' who should be king to both houses of Israel.—(Ezek. xxxvii. 21.) I think you suggested that just as the Jews in Mr. Hine's sense, are gradually emerging from the oppression that has enslaved them for centuries, in preparation for the dawn of their coming glory, so Israel, in Mr. Hine's sense, might be considered, in England's prosperity, to be gaining a similar preparatory elevation. A moment's thought ought to dissipate this analogy. The Jews, in Mr. Hine's sense, are *among the nations* without a nationality. They are simply receiving greater consideration at the hands of their masters. What parallel is there between this and the position of

England, as a great and independent and national power? The notion that England is Ephraim is a notion that must vanish before the process of critical investigation. It has no roots. It is all in the air—a vainglorious assumption unsupported by a single tittle of true evidence. You know it is upon evidence that our convictions must rest . . . Your brother in the hope of the true Israel, who are all Jews also.

ROBERT ROBERTS.

IN ARABIA THIRTY-SIX YEARS AGO.— Travelling across the Arabian desert (the carriages drawn by Arab horses.) Such improvements as these are the shadows which coming events cast before them. These countries, lying between the Red Sea, Euphrates and Mediterranean are rapidly rising into great and singular notoriety and importance. For our own part, we doubt not but that their splendour and prosperity will infinitely transcend that of the days of David, Hiram and Solomon, and be the territory of a kingdom of surpassing magnificence, when the monarchies and republics which now distract and oppress the world shall be no more.—*Investigator*, 5th No. 1842.

ON THE DAILY READING OF THE SCRIPTURES.

Extract from a letter written from one friend to another,

NINETEEN YEARS AGO.

THE following is an extract from an old letter which passed between one friend and another on the 7th of March, 1859, and which casually turned up the other day. We give it unamended, with the exception of suppressing one or two allusions of a private character. The doctrine of the extract remains good to the present day:—

“7th March, 1859.

“What a delightful study the Scriptures are, and what a delightful friendship is that which grows out of it. I have just risen from a long reading of these sacred teachings, and I feel so inwardly strengthened and refreshed. I feel a growing care to give them attention on a morning,

whatever else I have to do, and I find it always the best way; for you feel in far better trim for going through your daily toil and encountering any of the difficulties that do beset our paths, after 'meditating upon the testimonies,' than when you go out unarmed, as it were, the mind left to its own resources. One will never lose anything for beginning the day right. Indeed, I always find it the opposite, even when there is a great deal of work pressing down and demanding every moment of my time; yet if I but sit down half-an-hour in the morning and abstract myself from the harassing cares of life, by throwing my thoughts into higher and holier channels, I feel immensely invigorated and do my work with greater pleasure and efficiency. It is a common thing for people to say they have

no time to attend to such things regularly. Well, I won't be too hard, because there are some whose leisure from toil is really nothing almost; but I would say there are very few who do not idle away half hours that might be spent to greater advantage than at present, and few who have not really more time than they think they have. If you but once allow yourself to think you have not time, you never will accomplish anything. The best way is to sit down and do it. There is an especial danger in allowing yourself, under any circumstances, to neglect reading the Scriptures. I have found this in my own experience. Under a pressure of work, I have taken up my work the first thing in the morning, and set the old book on one side for once, and the disposition to enjoy it has never returned the whole day,

however much leisure I might have. Then, next morning, another cry, perhaps had to be answered, or, mayhap, I have slept in, and have to hurry to work: and so I dispense with my morning's reading with less reluctance than before, and so on. I may find something every morning to divert me from my duty, and then my heart grows callous and my head confused, and I get into that lukewarm condition which is so hated by Jesus. Now this picture is not overdrawn. . . . You must know somewhat of its truth in your own experience. It has been my experience on several occasions, and it makes me feel more strongly on the subject, and determine, whatever is doing, to sit down, though but for a few minutes, anywhere, and consider the testimonies."

AN ASSAULT ON CHRISTADELPHIANS AND PROPHECY.

"THIS *Chronikon** (chronology) of mine" says Dr. Thomas, the founder and great teacher of the Christadelphians, is not compiled upon the qualifying principles of about or nearly. No, that might do with the scribes of "the apostasy," but knowing how to understand the testimony it was different with him. Strange to say, however, even the chronological dicta of Dr. Thomas have been found erroneous. Time has shown that at least with reference to some of his dates, the Doctor's boast can be verified only in the sense that they are neither about or nearly correct.

Like most of those who profess to know "the times and seasons" Dr. Thomas was feverishly anxious to make the grand prophetic epochs culminate in his own time. Consequently he was induced to theorize on events taking place and fix dates, which a few years would put to the test. The result is that his followers have been bequeathed a source of embarrassment, against which they have been straggling ineffectually for years. The great "Roman Question" for instance, was to have resulted in untold prophetic wonders, but it has long since been settled and "the heavens are as brass." Contrary to the express prediction of Dr. Thomas in *Eureka* (vol. iii), Rome has for years been the capital of a free and united Italy,

* Preface to the *Chronikon Hebraikon*, a chronology of Scripture, history and prophecy.

and is likely long to remain so. Austria too, should have been dissolved, but as that empire was still in existence in 1872 the Editor of the *Christadelphian* took upon himself to say (in defence of his master) that it was "rapidly declining"—(Mag. p. 40). Now, however, even Mr. R. Roberts will find it hard to say so.

Then as according to the Christadelphian standards, the Millennium is dated for 1906 with a previous 40 years' time of trouble such as there never was before since there was a nation, they find it very awkward to remember that some ten or twelve years of this "unparalleled tribulation" have already passed away without anyone having seen anything unusual. The empires and kingdoms and dominions and republics that should all be in process of destruction seem as flourishing as ever they were, and according to the best judges the world is gradually improving in every respect.

But more remarkable still, if we are to believe the Christadelphian theories, the tribe of Judah should have been restored long ago; Christ should have come again years since; the resurrection and judgment should have taken place; the battle of Armageddon fought, and other wonderful events occurred before the commencement of the forty years of slaughter under the direction of him who is described as meek and lowly in heart.

Truly one might expect that after such mistakes, the Christadelphians would be more modest in their interpretations of prophecy. But no, there is scarcely a political change takes place about which they have not something curious to say. Recently when the country was startled with Lord Beaconsfield's freak of calling out the reserves, the Editor of the *Christadelphian*, in one of his sensational lectures in Edinburgh, took credit to himself for having foreseen "the war" which of course he took for granted was just about to commence between Britain and Russia. The affair has now blown by, but while ordinary people may be excused for having thought war likely under the circumstances, it is hard to excuse those who claiming special light fall into such blunders.—*July, 1878.*

REMARKS.

The foregoing anonymous stricture has been privately circulated in lithographed MS. It is presumeably the production of the "J.M." who some time ago put forth an attack on the Bible in the same style. It is equally characterised, with that production, by a combination of plausible force with fundamental fallacy.

Dr. Thomas doubtless wrote confidently. It was the peculiarity of a man who saw clearly, felt strongly and who was opposed bitterly. It was not, however, altogether a matter of mere peculiarity. His confident statements generally had a standing on a foundation-warrant which examination proves good, even when at first sight it may seem otherwise. It several times happened in the early stage of the Editor's experience that he doubted conclusions of the Dr.'s which he afterwards came with a better acquaintance with the subject, to adopt.

Sneer though such men as this anonymous critic may at the Doctor's bold statement, it is nevertheless true that his chronology is "not compiled upon the qualifying principles of *about* or *nearly*." It is drawn exactly. An examination of the chronology itself will show this, and a reference to the grounds of each separate

item in it will justify the Doctor's exactitudes. It is not true that what the critic calls "the Doctor's chronological dicta" "have been found erroneous." Some of the Doctor's conjectures as to developments to be expected in connection with the latter-day bearings of the chronology have proved premature as to time, and only slightly so. This is a different thing from erroneousness in the chronology itself. For example: the Doctor looked to 1866-68 as the terminal point of the Papal supremacy. In this he has not proved wrong. The total suppression of power, on the part of the Papacy, to give effect to its pretensions in the persecution of a single living soul, even in Rome, has proved the correctness of the Doctor's chronology. This suppression began with the overthrow of Austria in 1866, and was consummated in the overthrow of France, 1870. The Papal candle was, so to speak, struck out of the perpendicular in 1866, and slowly fell till the light went out on the ground in 1870, when the Pope became "the prisoner of the Vatican." True it is that the Doctor expected that the Lord's re-appearance would be synchronous with the termination of Papal executive power; but this was an inference, and not an item of chronological data. It was an inference yielded by the data, but not standing on the same ground. The chronology has been proved correct by the extinction of the Papal power to "make war" or oppress, at the very time long-expected beforehand; for, although in '66 the Pope was not deprived of the titular sovereignty of Rome, actually his power was absorbed by the French Emperor on the return of the French troops in 1867, (which perpetuated his "power to make war" in an attenuated form). It was finally extinguished, even in name, when the overthrow of France compelled the evacuation of the Roman capital by the French troops, and opened the way for the substitution of Italian sovereignty.

The anonymous critic says the occupa-

tion of Rome as "the capital of a free and united Italy" is "contrary to the express prediction of Dr. Thomas in *Eureka*." There is only a certain amount of truth in the statement. The "express prediction" is a qualified expression of opinion, in these words: "My maturest conviction is that Rome, the capital of Italy, is a vain cry Were the Italians to get the city, they could not retain it long; for, apart from the reason that no ninth form can be constitutionally recognised, is the fact that there is one standing at the door whose mission it is to destroy the city," &c. This "express prediction" recognises the possibility of the Italians obtaining temporary possession. It is like "J.M.'s" previous logic to point to this temporary possession as a falsification of an opinion admitting it as a possibility. A candid treatment of Dr. Thomas's statements on these questions requires a recognition of his own remarks not many pages away from the so-called "express prediction," viz.: "It is impossible to speak with certainty of details not revealed. When we touch on them *we speak only of what may probably be* the course of things leading to a specified result. With this understanding," &c. It would suit the temper of a scoffing critic, no doubt, to throw back this reservation as to details upon the whole fabric of prophecy, and say that it was all a matter of speculation far below the level of probability, "neither about nor nearly correct." A brilliant retort, however, does not dispose of the reasonableness of a reasonable position. Earnest men are at pains to hold on to facts and discriminate them, however liable they may be to the havoc of reckless cavil. The broad features of prophetic revelation are unassailable, though some details may be in the position of uncertainty belonging, more or less, to all matters of remote induction. But even in details, Dr. Thomas's expectations have been wonderfully realised.

It is a misrepresentation of the case to

say that "Dr. Thomas was feverishly anxious to make the grand prophetic epochs culminate in his own time." It is an invention of the critic's—an imaginary postulate to provide a fulcrum for a sentence intended to be pungent but which will only appear pungent to those who mistake the invention for truth. Dr. Thomas, in sobriety, perceived facts, and accepted the conclusion to which in true logic they lead: that the time of the end is now current and that this generation will witness the coming of Christ, and the establishment of the Kingdom of God. However ardent his desire for that glorious consummation (which characterised him in common with all the servants of God of whatever age), it had nothing to do with his reading of the prophetic dates which as matters of arithmetic and history are somewhat inflexible materials even in the hands of "feverish anxiety." What the anonymous critic attributes to his supposed feverishness, as the "theorizing on events and fixing dates," was the simple discernment of facts and acceptance of their issues. That his conclusions were such as "a few years would put to the test" was evidence surely, not of "feverish anxiety" but of sober conviction. The man who speaks about feverish anxiety on the part of Dr. Thomas, is ignorant of the man he speaks about. No man was more imperturbably cool; no man more destitute of enthusiasm in its ordinary meaning. He was clear, calm, cold; "feverish anxiety" is about the last thing that would be predicated of him by anyone knowing him. The critic invented the "feverish anxiety" to deliver a pithy sentence. It recoils. The feverish anxiety seems to be on the side of the critic who is anxious to hurt prophecy and the Christadelphians. But lying postulates are powerless to hurt either.

The critic is equally wide of the mark when he says that the Dr. has "bequeathed" to those who think with him "a source of embarrassment against which

they have been struggling ineffectually for years." It would, of course, have been more agreeable if all the Dr.'s conjectures had turned out correct: such a wonder would at least have shut the mouths of shallow cavillers who do not—perhaps cannot or will not distinguish between broad matters of incontestible truth and points of doubtful and immaterial detail. But as regards earnest men of clear head and good conscience, the legacy bequeathed by the Dr. is a legacy of enlightenment and comfort which fills the true subjects of them with amazement that such a privilege should have come to their door. They have seen the events of contemporary history run for many years in the very channel of their prophecy-engendered expectations. They have seen France (politically ascendant for nineteen years,) causing war emanations from Constantinople, Vienna and Rome in the very order of the expectation caused by apocalyptic enumeration, and bringing the world from the depths of peace-caused military stagnation to the present extreme development of armaments in which every man on the Continent is a soldier on or off duty. They have seen the empire under which France discharged this prophetically assigned mission, disappear like a meteor as they also expected. They have seen the persecuting power of Austro-papalism destroyed to the last shred: they have seen Turkey gradually evaporate to political impotence, and finally fall before the conquering arms of the North. They have seen Britain throw her protecting shadow over Asia Minor and take up a military position in immediate proximity to the Holy Land. They now see Russia and England face to face as the principals in the next Eastern embroglio; and they see the Jews taking schemes in hand for that partial occupation of the land which precedes the great military cataclysm on the mountains of Israel foretold ages ago by the prophets. There are other things they have seen; but these surely

suffice to justify the confidence they feel in the further and early development of the prophetic scheme, even to the last dread item, when the world will tremble at the roaring of the Lion of the tribe of Judah.

The "Great 'Roman Question,'" to which the critic sneeringly alludes, will yet yield its foretold wonders, and bathe the world in blood. The critic thinks it has long since been settled; there could be no greater evidence of superficiality than this. Even politicians, who "despise prophesyings," are aware that the Roman question, though in form quiescent, is one of the most powerfully-disturbing elements of the European situation. Ultramontanism is scarcely even a slumbering force. It is an active, intriguing agency, which sets before it the restoration of the temporal power as the end and aim of all its operations, in the promotion of which it seeks to influence every government in Europe. Its operations are quiet but untiring. The question is a sleepless one: the Italian Government *versus* the chair of St. Peter. Both Beaconsfield and Gladstone recognise the involved peril. Its final phase—Christ *versus* the False Prophet—will set the world on fire. The Balaams will perish in the conflagration, after, perhaps, a moment's wistful wonderment that they could have been so simple as to have considered the Roman question "long since settled."

As to the forty years lying between A. D. 1866-70 and 1906-10, there was nothing to guide to an exact idea of how they would be occupied beyond the fact that during that interval, all human power would be overthrown, and the Kingdom of God established. As the interval was perceived to be forty years,—the time occupied by Israel's exodus from Egypt; and as there was an intimation by Micah that God would put forth marvellous power on behalf of Israel in the sight of the nations, "according to the days of their coming out of the land of Egypt," the Doctor

concluded that the interval in question would be wholly occupied by the work of divine judgment. But this was inferred as a matter of probability merely. There could be no certainty about it, because it was open to doubt whether the phrase, "according to the days of thy coming out of the land of Egypt," meant *according to the number of the days*, or *according to the nature of the days*. The most that was certain was that some time between 1866-70 and 1906-10, Christ would appear and destroy the kingdoms of men, and set up the Kingdom of God—the probability being that the process would begin at the very beginning of the interval, and occupy the whole forty years, though, against this, there was the often-expressed feeling that such a length of time seemed long for the work. But, though events have not borne out the plausible thought that the whole forty years would be occupied by the visible works of judgment, the man must be blind who sees "nothing unusual" in the events that have within recent years so signally realised prophetic anticipation, or who fails to see that events are all working towards the situation at which the advent is predicted to occur. From such a man it is not wonderful to hear, on the authority of "the best judges," that "the world is gradually improving in every respect." It is no new thing in the history of the world for men to think themselves "rich and increased in goods and in need of nothing," when, in fact, as seen from the divine standpoint—the standpoint of absolute truth—they are "wretched and poor and miserable and blind and naked."

The conclusion of the anonymous critic's quiet scoff may be dismissed briefly. There is a want of candour in the list of things which he refers to as "such mistakes" on the part of the Christadelphians. If "mistakes" is the word to be used at all, they are compriseable in one, and one only, viz., the expectation to which we have already adverted—that the forty years intervening between the termination

of the Papal period and the end of the 6,000 years would all be occupied with visible judgment. There is no mistake at all in the expectation that Judah will be partially restored before the advent; that Christ will come; that the resurrection will take place; that the war of Armageddon will take place; and that a work of great slaughter will be accomplished in all the earth by him who, though meek and lowly of heart, is also terrible in his righteous anger when aroused, as the critic may yet experience. These things are authentically testified in the word of inspiration, and will duly take place. The only mistaken thought in the case had reference to a point of "unrevealed detail"—as to how the forty years' interval would be filled up. This one insignificant error of supposition the anonymous critic spreads out into a formidable list of matters of fact, and refers to them as "mistakes"—palpable obvious mistakes—which, he thinks, ought to have made the Christadelphians more modest than they are.

As an example of the immodesty in question, he refers to the Editor's recent lectures in Edinburgh, which, however, like his list of so-called "mistakes," the animus of his argument has caused him to misrepresent. It is not true that the Editor of the *Christadelphian* "took credit to himself for having foreseen 'the war' which, of course, he took for granted was just about to commence between Russia and Britain." It was, in fact, contrary to his ideas of what ought to be, that there should be war just then, though admitting its possibility. *Prophecy and the Eastern Question* shows the expectation of a peace interval. What the Editor did remark upon was that whereas the people, faithless in the prophetic word, and judging only by appearances, said when the bills came out three weeks before, that the heading—"The War Crisis"—was too late, the newspaper contents bills at the very moment of the lecture had those very words as a prominent line. It was a mere

passing allusion, not at all in the sense of taking personal credit, but for the purpose of vindicating the testimony. "The war" between Russia and England will certainly come off, for God has spoken it. The "affair" that has "blown by" is not the war foretold, but a mere episode in the work of preparing it; and the blowing by of it justifies instead of discrediting those who walk by "special light" of prophecy. It shows they are on the right track of interpretation. Instead of needing to excuse what the critic finds so hard to allow, they point to the peace interval now current as a proof that while other people "thought war likely under the circumstances," they, walking by "special light" fell into no such blunder.

We have arrived in the very thick of the

signs indicative of the Lord's return; and it is of itself a symptom of the situation that men should be found who once knew better, seeking to bring into contempt the solemn expectations of the hour. If premature expectations have given a handle to such men, it must be remembered that the same thing occurred at the first appearing of the Lord when the disciples "thought the kingdom of God should immediately appear," and that such mistakes are among the tests which God permits to try the faith of men, which to be worth anything ought to be founded so broadly on the many indisputable things comprised in God's past work in the world, as to defy upsetting by ephemeral incidents.—August 14, 1878.

EDITOR.

The Christadelphian.

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

SEPTEMBER, 1878.

In the course of his apostolic journeyings, Paul visited Cyprus, landing near Salamis, passing through the island, and finally embarking at Paphos for the mainland. During his visit, besides "preaching the word of God in the synagogues of the Jews," he obtained access to the Roman deputy, who governed the island, and presented the Word to him with convincing effects, following upon Paul's infliction of blindness on Elymas, a court conjuror, who strove to circumvent the impressions that Paul laboured to produce. This was over 1,800 years ago, during the Roman occupation.

In 1878, we have the British in the island, but no Paul and no word of the Lord. Paul and the word of the Lord will come in due course. Meanwhile British enterprise is preparing a highway in the desert for the revelation of the glory of the Lord, which was the burden of Paul's discourse. A correspondent forwards the following newspaper cutting:—

"From the list of new companies registered, the particulars of which are given weekly in the *Investors' Guardian* newspaper, it appears that within the past fortnight six companies, with an aggregate capital of £4,145,000 have been registered for carrying out operations in connection with our recently acquired possession of Cyprus. The companies are as follow:—

"Cyprus and Asiatic Turkey Investment and Land Mortgage: capital £2,000,000 in £10 shares.

"Island of Cyprus Land and Trading Agency: capital, £100,000, in £5 shares.

"Bank of Cyprus and Trading Agency: capital, £25,000, in £20 shares.

"Cyprus Hotel and Club: capital, £20,000, in £5 shares.

"Cyprus Investment and Improvement: capital, £1,000,000, in £10 shares.

"Land Mortgage Investment and Trust Company of Cyprus: capital £1,000,000, in £10 shares.

The Jews are opening their eyes at the prospect in Cyprus. The *Jewish Chronicle*, after glancing at the history of the island, says: "So much for the past. If we have been enthusiastic in our treatment of the past, shall we not grow even more ardent in our visions of the future? Cyprus was once the seat of a flourishing colony of Jews. Why may it not be so again? To the Jews of Syria it offers the same tempting attractions as it did to the Jews of old, nay greater. It is within a day's

sail of the mainland. And for the first time in the world's history the Jews of Palestine have the opportunity of living under the beneficent institutions of the most enlightened and the most liberal of rules, without submitting to the pain of migrating to distant climes, and renouncing their oriental mode of life. The Jews were always a colonising race. Even as early as the time of Solomon they must have founded flourishing colonies in distant parts of the world. But now, civilisation knocks at the door of Syria and calls loudly for admittance. Every encouragement will be given to the various walks of industry. Let us hope that our brethren of the Holy Land will avail themselves of the proximity of the fairest island in the Mediterranean waters, which is so singularly favoured by nature, not only in respect of its internal resources, which are inexhaustible, but also of its vantage-ground as a point of contact between the East and the West. Once more on its opulent shore let them establish emporia of commerce, and as in the times of Solomon, carry precious freights to distant parts. Again, as in the days foreshadowed by the prophet, 'ships will come from Chittim,' but no longer 'will they afflict Asshur and afflict Eber,' but rather will they bring to these unhappy lands the choicest gifts of civilisation, justice, order, peace, industry."

The Syrian mainland, which is visible from Cyprus, must inevitably share in the confidence and prosperity that England brings to the island. Such is the anticipation of other writers besides those of the *Jewish Chronicle*. Thus a Continental journal (the *Allgemeine Zeitung*) remarks:—

"But what pleases us most in this new supremacy of England, are the prospects which it opens up for West Asia. The English, in assuming the protectorate of those countries, once so prosperous and still so dear to us, will introduce into them the blessings of modern civilisation. Under a good government, life and property will become safe; under it, and in conjunction with railways and roads, agriculture, industry and commerce will take a fresh start, aided by the capital which will come in from England. Railways from Jaffa to Jerusalem and from Jerusalem to Damascus,

and good roads, connecting Jerusalem with Suez, will perhaps, ere long, result from this protectorate. Attention will also be given to the improvement of the intellectual and industrial position of the Jews in Jerusalem and Palestine, and also the introduction of important industries and the building of manufactories in the city, by which means it may become largely developed. Our readers know that we are not addicted to speculating in dreamy hopes and senseless projects. Here, however, we have accomplished facts before us, and a glance at what India has become under English supremacy, holds out well-founded hopes of what Asia Minor and Palestine may become when this supremacy shall have acquired its full influence in Western Asia."

An event tending in the direction of these anticipations is thus announced in a letter from Jerusalem, appearing in the *Jewish Chronicle*:—

"I am able to inform you of an event that will bring joy to the whole house of Israel. By the help of God, we have been enabled to purchase a large and advantageous piece of land which is only about two hours' walk from Jaffa, and whither people come in vehicles from all the surrounding cities. It is nearly four hundred hectares in size (according to the French measure). The land belonging to the Paris Alliance (Jaffa Agricultural School) is only about fifty-five hectares, as I am informed by their officer, Dr. Hertzberg. The purchasers of the land mentioned are, first, David Myer Gutmann, from Hungary, a gentleman who has been foremost in exerting himself in the interests of the cultivation of the Holy Land ever since his arrival here, about three years ago, together with me. The greater portion of the ground has been bought out of his wealth, which he accumulated in the land of his birth. After him, I must mention Mr. Zerael Barnett, from London; Joes Moses, a native of Jerusalem, and my humble self. Thus, we are as the four wheels of a chariot, which we draw by the help of Him, whose name be praised. We intend now to assemble respectable persons to fulfil 'the laws belonging to the Holy Land,' and who will support themselves by means of their own labour. Apparently the number of such persons is not very large, although the land will support fifty families, because we do not accept any applicant unless he shews in writing that his principle in life is the fulfilment of God's law and commandments, and that he will not sit folding his hands in laziness. He must promise to do His work

faithfully and actively. It is not easy to find many such in this city; but is it not in the power of God to bring salvation, whether there be few or many?"

THE SIGNS OF THE TIMES.

DISEMBERMENT OF TURKEY.

THE BRITISH PROTECTORATE IN ASIA MINOR.

THE JEWS AND THE PROTECTORATE.

OPENING PROSPECTS FOR ZION.

The leading feature of the past month's events has been the carrying out of the dismemberment of Turkey agreed upon in the Berlin Treaty and the Anglo-Turkish Convention. Some people object to dismemberment as a description of the process. They maintain that Turkey is stronger than ever. The actual state of the case is well expressed by the *Scotsman* thus:—"Out of the confusion of the new arrangement, one fact emerges—the Turkey which our Plenipotentiaries were to save is all but extinct. It loses Bosnia and the Herzegovina; it loses the territory given to Servia and Montenegro; it loses Bulgaria; it loses Batoum and Kars; and in Eastern Roumelia the Porte is paralysed. If such a result is a service rendered to the Ottoman Empire, what would be considered a disservice? Very few people will regret that the Congress has done so much to lessen the power of the Porte for mischief; but that was not the object which Lord Beaconsfield professed to have in view. He was to keep up the Ottoman Government as the only possible or effectual barrier to Russian aggression. The Congress has, in effect, girdled that Government, so that its destruction is only a question of a short time."

Cyprus has been quietly occupied by British forces under Sir Garnet Woseley, who, notwithstanding sickness among the troops, is rapidly pushing on works of improvement. Austria has advanced to "occupy" Bosnia and Herzegovina, in the face of a desperate opposition offered by

the armed inhabitants, technically named "insurgents," but, in reality, forces covertly employed by Constantinople in the hope of thwarting, by force, the arrangement submitted to in diplomacy. The Austrians, who have lost many soldiers, threaten to go beyond the "occupation-and-administration" mandate, and to annex both provinces "by right of conquest." The threat is superfluous. The provinces once occupied by Austria (and the occupation is now nearly complete) will remain in Austrian occupation permanently, as a matter of course. It is because Turkey knows this that she tries to prevent it through indirect agents whom she can disavow in her dealings with the powers.

Batoum is not yet given up to the Russians, and Turkey is delaying the execution of the Treaty on various other points. The Powers are pressing her; war ships hover on her coast with this view. Doubtless the angry aspect of the situation will subside with the gradual execution of the Treaty, which Turkey will be forced, in her helplessness, to submit to. On the question of promised reforms, she declares she has not the money to carry them out. This will open the way for England's participation as provided for in the Convention.

THE BRITISH PROTECTORATE IN ASIA MINOR.

The one point in the field of vision to which the eyes of all are meanwhile directed—that is, all who are waiting for Zion's glad morning—is that part of the dominions of dying Turkey covered by the Anglo-Turkish Convention. As all are aware, this section of the earth's surface comprises the Lord's land and adjacent Bible countries—all now lying in the predicted desolation which has reigned for centuries. The anxiety is to know the practical effect of the British Protectorate, which has astonished the world and filled the English Liberals with foaming rage. On this point there is everything we could expect in the way of encouragement as to the indications of that partial return of prosperity to these regions, which is appointed, in the Holy Land at all events, to precede the Lord's manifestation to the world as Conqueror and King. First, there

are the utterances, during the month, of Lord Beaconsfield, the human author of the Convention, who, on his return from Berlin, received something like a royal triumph in London. Justifying the Convention in the House of Lords, he said :—

“My lords, it seemed to us that . . . the time had come when we ought to consider whether we could not do something which would improve the general condition of the dominions of the Sultan in Asia, and instead of these most favoured portions of the globe every year being in a more forlorn and disadvantageous position, whether it would not be possible to take some step which would secure at least tranquillity and order; and when tranquillity and order were secured, whether some opportunity might not be given to Europe to develop the resources of a country which nature has made so rich and teeming. . . . Our opinion is that the course we have taken will arrest the great evils which are destroying Asia Minor and the equally rich countries beyond. We see in the present state of affairs, the Porte losing its influence over its subjects; we see a certainty, in our opinion, of increasing anarchy, of the dissolution of all those ties which, though feeble, yet still exist, and which have kept society together in those countries. We see the inevitable result of such a state of things, and we cannot blame Russia availing herself of it. But, yielding to Russia what she has obtained, we say to her, ‘Thus far, and no farther.’”

At a public congratulatory banquet, he said:—

“We thought that the time had come when we should take steps which would produce some order out of that anarchy and chaos which had so long prevailed. We asked ourselves was it an absolute necessity that the fairest provinces of the world should be the most devastated and the most ill-used, and this was the principal reason that there was no security for life or property, because society and the country were in perpetual fear of constant invasion and aggression. It was under these circumstances that we recommended the course we have taken, and I believe that the consequences of that policy will be consequences tending to—aye and even securing—peace and order in a portion of the globe which hitherto has seldom been visited by these celestial visitants. I believe that we have laid the foundation of a state of affairs which may open a new continent to the civilisation of Europe and the welfare of the world, and the wealth of the world may be increased by availing ourselves of that tranquillity and order which I believe the connection of England with that country will now produce.”

Speaking again at the Guild Hall, on the occasion of his reception by the civic authorities of London, he said:—

“I look forward with great confidence to the policy of the Government which has occupied Cyprus and which will exercise an active and beneficial influence over Asia Minor. The first duty the Government has to do is to secure tranquillity and order. When tranquillity and order are secured—which will mainly depend upon the administration of justice—I shall leave the rest with confidence to the energy and enterprise of Europe. I would not limit my hopes merely to the energy and enterprise of my countrymen, but I would welcome the ingenuity of Italy; I would welcome the inventions of France, and I should rejoice if I saw those Powers profiting, and profiting greatly, from the operations which we were the first to conceive, which were first set on foot by the determination of England.”

THE PROTECTORATE ENDORSED BY THE ENGLISH PARLIAMENT.

These utterances indicate the estimate of the practical effects of the Convention held by the one man in all the world who knows best what steps are contemplated to give it effect. The matter has been the subject of a lengthy debate in Parliament. The Liberal leader proposed a resolution condemning the action of the Government; but the resolution was rejected after a week's speechifying *pro* and *con*; and an amendment, approving and praising the action of the Government, was adopted by a majority of 143. The majority “established the matter.” As Mr. Lowe, one of the leaders of the opposition, afterwards remarked: “It is no use saying anything more about it.” The size of the majority surprised everybody. The Government's own majority in the house does not exceed fifty or sixty. It follows that many of the Liberals themselves must have voted in support of the Protectorate, which is thus placed beyond all cavil. On this the *Times* remarks:—

“The meaning of the late division in the House of Commons can scarcely be mistaken by either party. To the Government it is a full acceptance by the country of what has been done by them in the country's name; an indemnity, if such were needed, for all alleged infringements upon the rights and privileges of Parliament; an announcement in the most plain terms that it is with them, and not with their opponents, that

the great body of the Legislature has made up its mind to decide definitely It has come down with the force and suddenness of a lightning stroke, overpowering all resistance, and flashing its blaze into every dark corner and recess. Sudden, indeed, in one sense of the word, it has not been. There have been ominous signs beforehand—growlings and mutterings that have preceded the storm and have shown what was coming to those who have had the ears to listen to them. Now the full storm has broken, and the most unwilling can no longer refuse to acknowledge the disaster it has carried with it. That the Government had a majority in the House of Commons was, of course, well known and acted upon. What was not known and not calculated upon, was how great that majority would be, and from what unexpected quarters it would be made up. The victory has been a crushing one.”

THE PROTECTORATE, PALESTINE, AND THE JEWS.

How bears the matter on the Holy Land? What progress as to the morning light? On this question there is much interesting matter, for some of which we are indebted to the clippings of private correspondents. In the London correspondence of the *Daily Free Press* (Aberdeen), there occurs the following paragraph:—“Sir Moses Montefiore and other Jewish philanthropists have sent an agent to Palestine to purchase land for the re-settlement of poor members of the Hebrew race. They intend this, apparently, as a first step towards the dream of reviving in Palestine the ancient power and glory of Judaism. Lord Beaconsfield is regarded as the agent under Jehovah for restoring to the children of Israel their native land. He has bound the Turk, hand and foot, under a sort of penal Convention, but he has not yet cast the usurper out, ‘bag and baggage.’ The expectant Jews believe that will come later.”

The *Norfolk News* speaks thus:—

“He (Earl Beaconsfield) has touched the instincts, and awakened the secret longings of the Hebrew race throughout the world. They are as yet not quite awake—only rubbing their half-opened eyes to clear away the sleep of ages. The Hebrews everywhere are thrilling under the influence of this *Wundermann*. Their intellect, which in individuals of the race is unusually strong; their influence, which is immense, and which prevails in quarters where it is least

suspected, is brought to bear, or speedily will be, on the opening scene of a new East. It is not unlikely that the whole of Asia, and large tracts of Africa, will be stirred by the revolution whose premonitory symptoms are already to be discerned. Changes which no mortal can measure are manifestly imminent. Places lost to sight, buried in ruins, but named significantly in the most ancient records, are re-appearing to re-claim our interest and renew their almost forgotten fame. Whatever doubt may rest on this future of famous places, there can be none as to the position and prospect of the famous race which for nearly four thousand years has engaged the attention and attracted the interest, if not the respect and reverence, of other nations. The stream of life which flowed forth from Abraham’s time has not ceased running, though like some great rivers it has flowed underground at times, and for a long period has, to many, seemed to answer no good purpose. . . . There is unquestionably a basis of fact for what some may regard as fanciful. Lord Beaconsfield is a fact. The thirty years-old novel of *Tancred* is a fact. We fear that the magnetising of notable personages is a fact. Our possession of Cyprus is a fact; and this also is a fact—that the Hebrews are more ‘in the front’ of the world’s history than has been known for eighteen hundred years.”

JEWSH VIEWS ON THE SUBJECT.

The *Jewish World* under the heading of “Palestine and the British Protectorate,” says:—

“Concurrently with the publication of the Anglo-Turkish Convention comes the announcement that an agent has been sent to the Holy Land, charged with the duty of purchasing land and otherwise commencing the realisation of the great humanitarian scheme of the ‘Sir Moses Montefiore Testimonial Fund.’ That these events are both of great importance—that the first commences a new and we hope a prosperous era for the historical Orient, and that the last will inaugurate a new and an equally prosperous career for our brethren in Palestine, will be generally conceded; but the influence they may have upon each other and the manner in which they should not fail to be combined in Jewish minds may not be so apparent. In our estimation, however, they are closely and happily connected. For our Eastern core-

ligionists generally, and for the Montefiore Testimonial Fund in particular, no luckier event could have happened than the conclusion of the now historical Convention. The object of the Fund is to better the condition of the Jews of Palestine by the introduction amongst them of agricultural and industrial pursuits, under such control as shall make their improvement permanent and lasting. But how was this to be done under, what we may call, the ante-Convention *regime*? It is no exaggeration to say that the hold of the Ottoman Porte upon many of its remoter provinces and several nearer home, was never sufficiently firm to enable it to maintain in them perfect peace and absolute security for property. The realisation, therefore, of the objects of the Fund would, of necessity, have been attended with some degree of difficulty, and it would hardly have been palatable to those admirers of our great philanthropist, who subscribed their money with a view to the establishment in Palestine of an indelible memorial of Sir Moses Montefiore's good work, to see their donations wasted in the protection of a very small quantity of land and lost in the charred remains of a few houses which only offered a temptation to lawless robbers and daring brigands. But now these gloomy anticipations vanish. The Protectorate of Asia Minor will commence altogether a new state of things in that unfortunate part of the world, and already we hear of numerous schemes which will enliven its rich vilayets with all the bustle of commercial life, under secure and powerful administration. This opens, consequently, a great future for the Jews of the Holy Land. Once established on the model estates and in the model residences founded by the Fund, they will be enabled to devote their attention to the industrial and agricultural pursuits without the fear of being plundered or murdered, and as doubtless a new fiscal system will be introduced, without the oppressions of the tax-gatherers, and the tyrannies of ruling Pashas continually hampering them In Palestine our brethren, cultivating the olive or growing tobacco, will be enabled, should all the promised reforms of the Convention be carried out, to export their produce to Europe, and thus gradually elevate themselves into a position equal in its prosperity and its value to that enjoyed by the European communities. This is no mere dream, based upon the poetical associations of the hallowed East, but it is a practical anticipation, founded on justifiable premises and hard facts. We look forward to a future for our Eastern brethren worthy of their history and of their race."

The *Jewish Chronicle* expresses itself on the subject thus: "There has dawned in the East—the cradle of our race—a light which deepens in effulgence as the day advances;

but whilst we look and our hearts glow, we have revelations of sad import. The condition of the Palestinian Jews requires earnest thought, prompt action and judicious counsel. It is from within that the new-birth must come; but the inspiration and guidance must be from without. It was the East which gave light and life to the West, and now it is for the West to magnetise, as it were, the inherent forces which lie dormant—only sleeping, not extinct—amid the tessellated *debris* of ancient splendour. From time to time various suggestions have been made by us and by our correspondents as to the mode in which this task should be performed. Education, secular and technical, has always formed part of the programme, but something besides mere education was wanting, and that is industry Since the prosperity of the Holy Land must spring at first from the soil, it would be well if we were to do all in our power to render agricultural pursuits there profitable, and to inculcate respect for those who live by it, and this will be one of the most effectual means of making it flourish. Improved agricultural implements might be offered as prizes for proficiency in husbandry, and if the committee of the Sir Moses Montefiore Testimonial Fund would undertake that such prizes should be properly and systematically awarded, private individuals in this country would doubtless be ready to avail themselves of their agency, and by gifts of suitable implements do much to improve native husbandry, and bring back to the Holy Land some of the beauty which has perished during long centuries of neglect."

PROPHETIC SIGNIFICANCE OF THE PROTECTORATE.

The *Christian Herald* has the following: "The student of prophecy primarily observes in this Anglo-Turkish Convention the important fact that the *Holy Land is now, for the first time, under the protection of Great Britain.* Syria, Palestine, and Jerusalem have not indeed come as completely under the British Protectorate as our colonies and dependencies, but they are no longer entirely under Turkish sway. The issues we have at stake in those islands are too serious to be neglected or to be left to the management of a government so incapable and corrupt as that of the Sultan of Turkey; and the very magnitude of our responsibility will involve a general oversight of their governmental administration. The sense of insecurity of person and property, that was a barrier to the return of the Jews there, will now be diminished, for our national character for integrity and just administration will be an encouragement to the Jews to emigrate in large numbers to

Palestine. *The way is thus facilitated for the restoration of the Jews.* The despised but glorious race, scattered throughout the earth, mixing with every people under the sun, yet distinct and separate from all, can now return to their ancient home with more confidence. In England they have a friendly power, here no bar exists to their advancement, and in England they know their race will find a protector able and willing to take note of injustice inflicted on them and redress it. We may therefore expect them to flock back soon in larger numbers to the place of their rest, to Jerusalem, the city of their great King, beautiful for situation, the joy of the whole earth. England, the nation of missions, which has done more than any other people to spread abroad the knowledge of God, which prizes beyond all others His Word, has always been looked to as the nation more likely than any other to promote the restoration of the Jews. This nation has now under her control, for the first time, the land of the Jew, and her interest, as well as her inclination, will prompt her to fulfil the word of prophecy, and offer facilities for the settlement of the Jews in their own land. Thus the purpose of God slumbers not; but to those who wait for it, His wisdom and power are made known. The Israelitish instrumentality, through which this position has been brought about, is a matter of significance. The prime mover in the foreign policy of our government since the Eastern Question has become prominent has not been Lord Salisbury, who presides at the Foreign Office. Neither was it Lord Derby, who lately resigned that position. The reins of power have been held throughout the negotiations by Lord Beaconsfield. Whether his policy be beneficial or detrimental to this country, whatever the result, it is indisputable that the originator of the British Protectorate is of Jewish extraction, Benjamin Disraeli Earl of Beaconsfield. He has taken the lead in all measures that have drawn the government into closer relations with the east. This personage's character is a remarkable one. He has climbed up from a stool in an attorney's office to the Premiership of England, and is by race and by sympathy a Jew. One who knows him well recently wrote of him: 'The whole secret of Lord Beaconsfield's life lies in his Jewish blood. He makes it a matter for self-glorification; and is before all things, and in all his ways and thoughts, pre-eminently Jewish. His origin is a fact the nature of which he never forgets. If this observation be doubted, a reference to his 'Life of Lord George Bentinck' will prove the assertion. In that work he claims for the Jews the highest places in all ranks. He denies that the small section of the Jewish race which dwelt in Palestine rejected Christ. 'The

reverse is the truth. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown for ever to the Northern and Western races. The first preachers of the Gospel were Jews, and none else; the historians of the Gospel were Jews, and none else.' And then he adds a statement that we hear often from the Gentile pulpits, 'No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew.' Another fact, and one also significant, is that Lord Beaconsfield has been supported in the press on the question of foreign policy by a daily newspaper previously and usually opposed to him and his party. And this newspaper, possessing an enormous circulation, has exercised its influence over its widely extended circle of readers, to the surprise of all in favour of the policy of Lord Beaconsfield. It is the property of Mr. Levy, a Jew.'

CONFERENCE OF JEWS FROM ALL PARTS OF THE WORLD.

A Conference of Jewish delegates was held in Paris on August 12th and following days. A special correspondent of the *Jewish Chronicle*, writing from Paris, says:—

"The Conference is attended by no less than one hundred and fourteen delegates. The programme before them may be stated, in general terms, to be the social and religious elevation, and the better education of the Jew, wherever he is found.

There is every reason to believe that this second Conference will be a grand historic success. Its influence must be felt immediately, and the future will unfold benefits which even now may be guessed at, but which it may seem like the language of exaggeration to express. England and its colonies are represented by ten members, Germany by eleven, Italy by three, Hungary by five, Roumania by three, Turkey by three, and Holland, Belgium, Switzerland, and even Algeria are all represented. It is needless to say that France is largely represented by every grade of Jewish society; and it may be said that amongst the delegates from all parts of civilised Europe there figure some names that have become historic in literature, art, and science—especially in that greatest of all sciences, the science of elevating humanity.

The motto of the Alliance now finds an actual universal expression. There is at the present moment a perfect unbroken girdle of Jewish sympathy throughout the globe. Every quarter of the world is directly or indirectly represented at the Conference, and the utmost good feeling prevails in all sections. 'The Unity of Israel is assured!'

"The amelioration of the condition of the Jews in Palestine" formed one of the items in the programme of subjects. The *Jewish*

Chronicle, speaking prospectively of the debates, remarked: "A geographical distribution of the debates is particularly desirable, because one quarter of the world emerges especially at the present time. We need hardly say that we refer to Turkey. The British Government has entered into certain arrangements with a view to the physical and moral regeneration of that large and fertile empire. Among the most capable and promising of its inhabitants are the Jews; and it is to the Jews that all concerned are willing to look with confidence for the beginning of the work of improvement and development. Our race possesses in a unique degree the confidence of the two parties concerned, the Turks and the European Powers. Our efforts cannot be suspected. We are not the propagandists

of either Russian or Greek conquests. We are only the friends of civilization, of order, of stability, of good government, of commerce. 'Every nation, says the proverb, 'has such Jews as it deserves.' Among the Asiatic Turks, the Jews are like the Turks, poor, uneducated, unenterprising, as compared with their brethren in Europe. The Jews in the West, and especially those of England, will be anxious to take their part in the improvement of the condition of Asia Minor and the Levant. And their peculiar *role* in this movement is clearly marked out for them. They of course will work upon their co-religionists. They will attend to the regeneration of the Jewish communities in the Ottoman dominions, and more particularly to the education of the young among the Turkish Jews."

INTELLIGENCE.

BIRKENHEAD.—Brother Collens, writing July 14th, says: "Since writing to you on the 14th ult., one more candidate for immortality has come out from the world and has joined himself to those of like precious faith, who living in the hope of eternal life, are endeavouring to walk after the spirit. **THOMAS WALKER** (30), who was formerly a Roman Catholic, but has attended the meetings of this ecclesia for some time, was immersed on the 21st June. We have lost one from our number though not from our hearts, by the removal of our young brother **George E. Andrew** to London, where he has taken a situation. His address is 7, The Pavement, Forrest Hill, and though a considerable distance will separate him from the meeting-place of the brethren in London, he purposes to join himself to them, in order that he may enjoy the fellowship of the brethren."

BIRMINGHAM.—During the month, the following persons have rendered obedience to the faith in baptism: **GEORGE TURVEY** (43), painter, formerly Wesleyan; **RICHARD HENRY ATTWOOD** (43), ironworker, formerly Wesleyan (he has been discharged from his employment, after many years' service, in consequence of his obedience to the truth); **JOHN MILES** (29), glass embosser, formerly neutral; **CAROLINE COOK** (36), wife of brother Cook, formerly Wesleyan; **CHARLES TURBEYFIELD** (17), son of brother and sister Turbeyfield.

Brother and sister Poole, of Cannock, have come to reside in Birmingham.

The brethren have been gladdened by the return to fellowship of brother **Francis Augustus Chatwin**, who has finally decided to adhere to the profession and service of the truth in the face of whatever circumstances may arise, without or within.

The usual fraternal tea meeting of the

brethren and sisters was held on Monday, August 5th (Bank Holiday.) Availing themselves of the holiday leisure, a number spent the earlier part of the day at Sutton, eight miles from Birmingham, in the open air. Reading of the Scriptures, conversation and hymn and anthem singing, afforded the materials of much edification and enjoyment amid nature's surroundings under the blue sky. The pleasure of the occasion was greatly enhanced by the presence of brother Ashcroft, who, however, had to depart early in the evening in consequence of the illness of one of his children (since slowly subsiding).

The Sunday evenings during the month have been occupied as follow:—July 28th, Demons.—(Bro. Shuttleworth.) Aug. 4th, Equal to the Angels.—(Bro. Ashcroft.) Aug. 11th, Impeachment of the National and Sectarian Religions.—(Brother Young.) Aug. 18 h, The British Protectorate in Asia.—(Bro. Roberts.) Aug. 25th, The "Peace and Safety" Cry.—(Bro. Roberts.)

BRIERLEY HILL.—Brother Parkes writes: "You perhaps will not be much surprised to hear that we have given up the little back room in which we have held our meetings for a long time past. Very few persons came and we thought it would be better to give up the room and spend the money in taking the Public Hall several times a year, instead of keeping on a room that nobody came to. So we have considered that by taking this course we shall be able to lay the truth before hundreds instead of dozens. We break bread and hold our other meetings, for the present, at brother Dawes'. Brother Ashcroft lectured for us on Sunday, Aug. 4th; he gave us a lecture in the morning, when about sixty strangers were present; and in the evening when about one hundred and thirty strangers were present. The

lectures were excellent and were listened to with interest."

BRISTOL.—Brother Baker writes: "In my last, I omitted to mention that sister Belsten, who was immersed in London about three months ago, is now meeting with us. Notwithstanding our numbers are decreased, four having left for other places, and to our sorrow, one gone back to the world again, we now number twenty-two. Bro. Veysey, from Taunton, lectured here on June 16th and 23rd, subjects: 1. The Infidels of the age, who are they? 2. Is Christ the Believer's Substitute? August 5th, being Bank Holiday, we availed ourselves of an invitation from the brethren of Radstock (a colliery district, twenty miles from here) to pay them a visit, where according to arrangement, we met the brethren and sisters from Frome. Twelve months ago the ecclesia at Radstock consisted of three; it now numbers seven. A meeting for praise and exhortation was held in brother Young's house. After partaking of the hospitality of the brethren we repaired to an adjoining field, where we met upwards of two hundred people, invited by bills to hear addresses on the following subject: Has man a never-dying soul? Can eternal life be obtained apart from resurrection? Does the Kingdom of God enter man or man enter the kingdom? Great opposition was evinced by the 'religious' portion, but some were anxious to hear more of the 'strange things' and eager to obtain tracts which we distributed on the occasion. We trust good will result. In Bristol, the subjects during the month have been as follow: July 14th, The birth, life and death of the Devil.—(Bro. Gillies.) July 21st, Everlasting punishment not eternal torments.—(Bro. Baker.) July 28th, British occupation of Cyprus in relation to prophecy.—(Brother Chandler.) Aug. 4th, Man, whence is he, what is he, and his destiny.—(Brother Rae.) Our attendance has been rather limited during the summer months."

CHELTHENHAM.—Brother Otter reports that on Friday, August 9th, HARRIET PYNE (45), passed through the water of baptism. She had been previously a Baptist. "We expect another to see his way out of the surrounding darkness ere long. If he, to night, gives satisfactory reasons for the hope that is within him—obedience will soon follow."

CREWE.—Brother Booth reports that the brethren here keep the truth well before the alien. "The attendance is small but the interest they manifest is encouraging," "and I think," says brother Booth, "that our efforts will bear more fruit. We have also commenced a Sunday School, which is fairly attended. It is most pleasing to see the work of the truth even on the mind of a child; so different to the cloudy effects of popular traditions. On Sunday, July 21st,

MARY JANE ATKINSON (18), eldest daughter of brother J. Atkinson, of Heckmondwicke, was immersed into the sin-covering name."

CUMNOCK.—Brother Haining writes:—"The small community of believers here have been very much encouraged by the addition to their number of ALLAN MACDOUGALL (22), storekeeper, formerly Congregationalist. Our brother had previously sent Mr. Lamb, the pastor of the congregation, with whom he had been in fellowship, a concise and intelligent statement of the things which are most surely believed among us, with the request that it be read to the same as his reasons for withdrawal. In reply to this he received a letter from Mr. Lamb, expressing his 'pity and grief' that he had 'been made the victim of Christadelphian errors,' and inviting him to his house for the purpose of reading the Scriptures with him, with the view of bringing him back again to 'sound truths' and 'the pure Word of God.' The meeting having taken place as arranged, Mr. Lamb, instead of opening the book and unfolding its sacred contents ament the subject matter in dispute as promised, commenced by saying certain things in sermonising style, which our brother failed to comprehend as having any particular bearing on the matter in hand. Having been allowed to proceed for a time after this fashion, our brother interposed by suggesting that it would perhaps be the more profitable way to take up the statement itself and compare it with the Scriptures. This course had only been pursued for a short time, when Eccles. iii. 19, 20, had to be read, regarding which Mr. Lamb said 'Solomon must have been in a sceptical mood when he wrote this portion.' In turning to another portion with the view of ascertaining the fate of the unrighteous, or (as in this instance) the hypocrites, our brother took occasion to remark that perhaps he (Mr. Lamb) esteemed Job also sceptical; Job xxxvi. 14, having been read, it was pointed out that the marginal reading gives 'their soul dieth,' when Mr. Lamb said that he 'did not believe it.' I mention this as an example of the sorry figure made by the clergy in defending their position when confronted by the truth. The interview had the effect of confirming our brother more and more in the position he had taken up, and produced in his mind a feeling of profound thankfulness that he had been delivered from such a flimsy and inconsistent state of things. Mr. Lamb, in referring to the case in presence of his flock, did not read the statement as requested, but in mentioning the withdrawal, took occasion (if we are rightly informed) of saying certain things regarding Christadelphian doctrine which were the opposite of complimentary. If the opinion of one who has yet failed in

falling in love with Christadelphian doctrine, and who writes in a local newspaper, be of any value, it would seem that instead of the outcome of these being altogether chaff there are indications of some wheat. This writer, in referring to some of the sects in this town, some months since, says: 'The Christadelphians still keep hammering away at some Ezekiel hole-in-the-wall at the town foot, but they do not much increase in numbers. To have the most doleful of all doctrines, no class of professing Christians lead more quiet, peaceable and pure lives than do they.' Sister Culbert having removed from Edinburgh to Ayr (about 15 miles from this) intends meeting with us as often as circumstances will permit; she has been at our meeting once."

DALBEATIE.—Brother Caven reports the obedience of **JAMES MCLELLAND** (22), granite polisher, who has been looking into the truth for more than twelve months past.

DUDLEY.—Brother Blount reports an addition to the number of the brethren here, in the person of **THOMAS COOPER**, formerly connected with the Primitive Methodists. After a diligent search for the truth, he arrived at that standard of scriptural enlightenment which qualified him for immersion into the saving name.

EDINBURGH.—Brother W. Grant writes: "We have been encouraged by two additions to our number during the month of July, viz., **JAMES THOMAS MARTIN** (20), railway clerk, who put on the saving name on the 12th; and **JANET DURIE** (19), daughter of sister Durie, of Leith, on 16th July. Sister Nairn, now the wife of brother Boyd, has removed to Turriff. Notwithstanding the fine summer evenings, our lectures continue to be very well attended. The subjects for July were as follow: 7th, Man in Sin, in Grace and in Glory. 14th, Russia's Great Future. 21st, The Second Coming of Christ: what it will mean to those who look for it, to those who are indifferent and to the world at large. 28th, The two Nations of Israel: are the British any part of them?"

Writing later, brother Grant says: "I have to announce the introduction into Christ, on 26th July, of **ALICE B. ARMSTRONG** (17), daughter of brother and sister Armstrong, East Linton, resident in Edinburgh. Brother James Smith, Wishaw, has come to reside here, and brother Vernon has returned to Riddings. Sister Mary Gillon has been united in marriage to brother William Smith, Manchester, formerly of Edinburgh, and has removed to Manchester, where brother Smith now resides. Our lectures for August have been as follow:—4th, The Doctrine of Election considered. 11th, Do the Scriptures reveal the ultimate Salvation of all Men? 18th, The Second Coming of the Lord. 25th, What are we

and whither are we going?"

"Bro. Ashcroft (if the Lord will) delivers a course of four lectures in Edinburgh in September. The dates are 22nd, 24th, 26th and 28th.

GLASGOW.—Brother Leask reports:—**MARGARET CARRUTHERS**, wife of Brother Joe Carruthers, on Sunday, 11th August, was inducted into the saving name in God's appointed way, in presence of a number of brethren and sisters. On the other hand, sister Grant, after a long illness, fell asleep in Christ on 8th August. She suffered much. Her loss will be felt especially by her two daughters, both of whom are in the truth. We still continue, from week to week, to proclaim the glorious message God has made known to the sons of men in relation to their future, and are thankful to see it taking possession of one now and again. We cannot look for more than this. The night is too far spent. We require 'the sun' to shine in 'the clear morning' before people can 'see.' The following is a list of the subjects of lectures delivered since last communication, in our endeavour to open their blind eyes:—June 23rd, the Glory of Christ; June 30th, the Devil; July 6th, Resurrection; July 13th, the Great Salvation; July 20th, the Anglo-Turkish Treaty; July 27th, How the Gospel of the First Century is made of non-effect in the Nineteenth; August 4th, is Evil Eternal? and, August 11th, the Eastern Question: Beaconsfield's policy a prelude to the setting up of that kingdom which shall overthrow all others."

[To bro. Hosie and others: If you are in fellowship with the brethren in Glasgow there would be no objection to the publication of your meetings; but if it is not so, the publication would be an anomaly. It would place brethren chancing to visit from elsewhere in the dilemma of having to choose between two incompatible assemblies of which they personally could know nothing.—EDITOR.]

GLOUCESTER.—See Swansea, letter from Bro. Randles.

HALIFAX.—Brother Dyson writes that the following lectures have been delivered: June 16th, The world to come; its nature, advent, and duration.—(Brother R. Whitworth.) June 23rd, The parable of the rich man and Lazarus, and what Jesus taught by it.—(Brother Z. Drake, of Elland.) June 30th, The throne of David, past and future.—(Brother R. Dyson.) July 7th, What must I do to be saved?—(Brother C. Firth.) July 14th, Peter's warning to the ungodly.—(Brother M. S. Goggins.) July 21st, The strong delusion which was to come on the earth.—(Bro. J. Heywood, of Huddersfield.) July 28th, Christianity and evolution.—(Brother W. Thomas.) August 4th, Paul and the Athenian Poet.—(Bro. M. S. Goggins.) August 11th, The British Protectorate of Asia Minor, indicative of the

near approach of the restitution of all things spoken of by God's holy prophets.—(Bro. J. Briggs.) The attendance of strangers at our meeting is good and encouraging.

HECKMONDWIKE.—See Crewe. Brother Atkinson reports the same matter.

HOVINGHAM.—See Whitby.

HUDDESFIELD.—Bro. Heywood writes: "We are making efforts to spread the word of life at the village of Sheepridge, two miles distant from Huddersfield. A few weeks since, the Secularists held a meeting in a field there, lecturing on the land question and the injustice of the present owners of the soil receiving rents, &c., for nothing done in it. Opportunity for discussion being given, we shewed that God was the proprietor of the land, and had promised the world to Abraham and his seed, and that Christ and the saints would shortly be the rulers in righteousness, men having proved themselves quite incompetent under any form of government. Having engaged the field, we announced a lecture for the Sunday following. Subject, The Kingdom of God coming on the Earth, or who will inherit the Land. A good number turned out to hear brother Heywood who is a native and well known among them. Another lecture was announced for the following Sunday, and again we had a good audience. We pray that some may be persuaded to look at the word of life and the effort may redound to our father's glory at the appearing of Christ."

LEAMINGTON.—Brother Corbett writes to say that, although for four years the seed has been sown in sorrow, the brethren begin to reap with joy in the obedience of the truth rendered by **AUGUSTUS HENRY CORBETT** (19), baker, the son of the Rev. Owen Corbett, Independent minister, of Ettington; also, **JOSEPH TANDY** (33), mail guard, formerly connected with the Independents as Sunday school teacher and local preacher; also, **SARAH ELIZABETH HARRIS** (19), domestic servant, formerly connected with the Church of England; and brother Corbett says they all rejoice very much in the step they have taken. "We have taken a room at the Temperance Hotel, Chapel Street, for the purpose of holding meetings, and will be glad of a call from any of the brethren."

LEICESTER.—Bro. Yardley reports the addition of another to the number of the ecclesia here: **ELLEN REBECCA SHARPE**, wife of brother Charles Sharpe, formerly associated with the Independent body. She put on the all-saving name by immersion on the 31st ult. "Our sister has had a hard struggle in making up her mind to render obedience to the truth. The question as to whether she would be able to endure to the end has had great weight with her; but now, having counted the cost, and cast in her lot among us, our prayer is that she may continue in the faith, grounded and settled,

and not be moved away from the hope of the gospel. On the 11th inst. we were favoured with a visit from bro. Roberts, of Birmingham, who gave us the word of faithful exhortation in the forenoon, and in the evening lectured to a large audience on the at present all-absorbing theme of the 'Asiatic Protectorate.'"

LONDON.—Brother Arthur Jannaway (who has succeeded brother Elliott as secretary) writes: "I have pleasure in recording the obedience, since our last report, of the two following, viz., on Sunday, July 7th, **GEORGE PLUMMER** (formerly neutral); and on Sunday, August 4th, **ANNIE MARIA GAMBLE**, Church of England, daughter of brother and sister Gamble, of Leicester; but with this pleasure is mingled the regret of having to announce the loss of sister Susan Phillips, who fell asleep on July 13th, after a very short illness, caused by the birth of a son, who is still living. Our little flock is steadily increasing in spite of the Satan: it now numbers 128. May these called-out ones be preserved until the Master's appearing, and be found amongst the chosen. The lectures for July and August have been as follow:—July 7th, God's Dealings with Man past and future.—(Brother W. Atkins.) 14th, The Resurrection from the Dead, the Hope of Prophets and Apostles.—(Brother A. Andrew.) 21st, Ancient and Modern Fools who have made a Covenant with Death.—(Brother J. J. Andrew.) 28th, Heb. i. 13: Who are the Enemies and who are the Friends of Christ?—(Brother G. A. Kinnaird.) August 4th, Reward and Punishment.—(Brother A. Andrew.) 11th, "The Hill of the Lord." Its locality. Who shall ascend thereto?—(Brother Richards, of Nottingham.) 18th, Scriptural Examples.—(Brother Atkins.) 25th, Popular Fallacies concerning the Life that now is and that which is to come.—(Bro. Owler.)"

"It may be encouraging to some to mention that the Book Club we started some months since has proved a success, many of the brethren and sisters having been supplied with books who, under ordinary circumstances, would have had to have gone without."

NOTTINGHAM.—Bro. Kirkland reports the adoption of a resolution at the last quarterly meeting of the ecclesia, condemnatory of the marriage of one of the brethren with a wife not in fellowship with the truth. The matter had been first dealt with in private in the proper manner. To the resolution, this clause was appended: "We pass this resolution, not with any desire to cut off brother Keeling from fellowship, but that we may not be partakers of his sin." At a meeting held two weeks later, brother Keeling being present, another resolution was passed, expressing the conviction of the brethren that the brother in question ought not to be offended, but ought, if in a proper

state of mind, to resume his place at the table. Brother Keeling has since withdrawn from the ecclesia.—The lectures for the month of August have been as follow:—Thursday, August 1st, The Prince of Peace.—(Brother Peel.) August 4th, The Blood is the Life.—(Brother Hodgkinson.) August 11th, The Spirit, how related to the Father, the various manifestations thereof, and the mode of operation in our day and generation.—(Brother Sulley.) August 18th, Is Heaven our Home; or is the earth given to the Children of Men?—(Brother Burton.) Aug. 25th, The 144,000: Who are they?—(Bro. Richards.)

OLDHAM.—Brother Hatton reports that several lectures have been given here by brethren Dixon, of Manchester; Waite and Bellamy, of Stockport, and himself; which, though not attended by numerous audiences, were listened to very attentively by some who took an interest in them. Bro. Hatton adds, "We have been enabled to distribute through the town a quantity of tracts, leaflets, and Eastern Question lectures; and we hope they will be the means of arousing some good and honest hearts to search further for the good things of God's Kingdom."

PETERBORO'.—Brother Royce reports the obedience of MARIA SMITH (32), the wife of brother Smith, on July 31st.

Writing later, he reports that GEORGE HAMMOND, of Harston, near Cambridge, came over to Peterboro', and as he was found in a position in which water could not be forbidden, he was buried with Christ in baptism. He is 39 years of age, and was formerly neutral."

STOCKPORT.—Bro. Bellamy (for brother Waite) reports:—"This month we have been making a special effort. Mr. Hine having lectured here on the 'Anglo-Israel Identification theory,' the brethren thought it would be to the advantage of the truth to have some lectures in opposition, which should set forth the truth concerning Israel, past, present, and future. Brother Roberts informed us that his lecturing appointments would not allow him to come for six or eight weeks after the time we wanted. In the meantime large posters were placarded through the town, announcing two lectures by brother Dixon, of Manchester: first, June 26th, 'Mr. Hine's Historical Identification Proved to be Unhistorical by the Evidence of Sharron, Turner, Dean Stanley, &c.' July 3rd, 'Mr. Hine's Scriptural Identifications Proved to be Unscriptural.' On the same poster we announced that Robert Roberts, of Birmingham, would lecture on July 30th and August 1st, when he would prove that Englishmen are not, never were, nor cannot be the lost tribes of Israel. Some of Mr. Hine's friends attended brother Dixon's lectures, and put some questions at the close, which were answered. Bro. Dixon put the

question to one of them, "Has Mr. Hine misquoted, and added to the Scriptures?" Answer, "He has." Upon this a stranger remarked, "You have admitted all Mr. Dixon is here to prove." The time coming round for the lectures by brother Roberts, the town was again placarded with large posters, and about 5,000 hand bills were distributed, and the largest hall in the town secured. The subjects of lectures were: July 30th, "Are Englishmen Israelites: an examination of Mr. Hine's theory of the Israelitish origin of the British nation, with the result of showing its entirely unfounded character, and the true position of the Lost Ten Tribes. August 1st, "The Eastern Question in relation to the Restoration of Israel and the Second Advent of Jesus Christ." The lectures were well attended, and great interest manifested. A few questions were put and answered. We have done all we intend to do now against the theory in the way of lecturing, believing it to be beneath our further notice. Hine has proved anything but a straightforward man. Three times in Stockport he has denied being challenged, the last time being just after the challenge had been published through the Stockport papers."

The following is the substance of a report of the second lecture which appeared in a local paper: "THE EASTERN QUESTION.—Last evening week, a second lecture was delivered in the Mechanics' Hall, by Mr. Robert Roberts, of Birmingham, the subject on this occasion being "The Eastern Question in relation to the restoration of Israel and coming of Christ." The chair was taken by Mr. F. Dunn, of Warrington.—Mr. Roberts said: For the proper consideration of the subject which is to engage our attention this evening, we shall require to have before our minds distinctly two things concerning a certain country which is frequently mentioned in the Bible, and which at the present time forms part of that portion of the territory of the Turkish Empire which has been placed under the protection of Great Britain, and which is well known throughout the world as Syria, the Holy Land, Palestine, and the Promised Land. We must look at the history of the past and predictions of the future. People generally imagine that the history of the land is over, and that God's dealings with the Jews are at an end. But this is not so. In order to prove this I must take you back to incidents in the life of the progenitor of the Jewish people, Abraham, to whom the message of God came saying, 'Leave thy father's house and come unto a land that I will show thee.' In obedience to this command he left Ur of the Chaldees and went into Canaan. The apostolic Paul referring to this says, in Heb. 11 ch. 8 v., 'By faith Abraham when he was called to go out into a place which he should afterwards receive for an inheritance obeyed, and

he went out not knowing whither he went.' Now I ask the people who profess to acknowledge the credibility of Paul whether they believe that Abraham ever possessed this 'Land of Promise' in which he dwelt 'as in a strange country?' Paul says again in this chapter he did not, 'He died in faith.' . . . Having glanced at the history of its occupancy by the Jews and shown from the New Testament that the occupancy was not a fulfilment of the promise made to Abraham, Mr. Roberts proceeded to enquire what is God's final purpose in relation to this country which has been so long trodden down by the Turks. In order to understand this we must look at the prophets of Israel, who testify, as Peter says, not only of the sufferings of Christ but also of the glory that should follow. Everyone agreed that the prophets taught that Christ should be despised and rejected of men. What about the glory that should follow? Mr. Roberts quoted lengthy extracts from the prophecies to shew that when Christ returns from Heaven the Jews will be gathered from their dispersion and Jerusalem become the metropolis of the world, and that there would be universal peace when nations shall not lift up their sword against nation, neither shall they learn war no more. The English people were rejoicing because they expected war had been averted, but the peace which had been secured was only temporary. It would be broken shortly by the outbreak of renewed war on a more gigantic scale, after which, when Christ had broken the power of all armies, war would be a thing of the past and that glorious time arrive when under the reign of the 'Prince of Peace' there shall be war no more. This happiness is associated with the future glory of Jerusalem, and not until Christ reigned there would the Eastern Question be permanently settled.

. . . After showing the prophetic programme of the latter days of Daniel and Ezekiel, he argued that the protectorate which has just placed the land under the shadowing wings of Britain is a great step towards the consummation of God's purpose; and that we are on the eve of the re-gathering of Israel and the return of the Lord Jesus from heaven to set up the throne of David as in the days of old."

SWANSEA.—Brother Goldie, writing July 15th, reports the obedience of JEREMIAH O'BRIEN (73), who had been brought up a Catholic. He states some interesting facts in the case. He says: "For years before he heard of us he had been reading and comparing different religious works, feeling that there was something wrong in his faith, but not being able to find out where. His attention was first called to the truth by seeing and reading some numbers of the *Gospel Advocate*, published by us some years ago. He afterwards found out our meeting

room and attended for some time, till he had to leave the town for work. Having been presented with a copy of *Twelve Lectures*, he studied it diligently in his absence, and when he came back a few weeks ago, he applied for immersion; the brethren were greatly surprised and delighted at the very intelligent apprehension of the truth which he displayed, and joyfully assisted him to put on the sin-covering name, that he might become eligible to a resurrection from among dead ones."

Brother Kandles also writes: "Mr. J. G. WILSON (50), of Gloucester, formerly Independent, and having been actively engaged amongst them for many years, yielded obedience to the one faith on Wednesday, July 31st. He was brought into contact with the truth by the Tewkesbury and Cheltenham brethren, and being here spending his holidays attended our meetings, the consequence of which, was his decision for Christ. He says, in a letter received from him since returning home: 'Brother Taylor here was astonished and delighted. He said his prayer had been answered; he had long asked that a companion might be given him in the faith. We have decided to start a Bible class in the week. It will be our delight continually to contend for the one faith. We broke bread last Sunday in my house.'—Also on August 4th, occurred the obedience of GEORGE PALMER (23), formerly Methodist. His case is interesting, as showing the power of the truth over scepticism. He had left the Methodists for some time in dissatisfaction with their teachings and fell among sceptics. He was induced to attend our meetings and was impressed with a feeling of conviction which further investigation confirmed. We have four other applications for immersion of which you will receive particulars next month. The subjects of lecture for the month have been as follow: July 14th, To Depart and be with Christ, When and Where? July 21st, Question Night. July 28th, British Protectorate, a remarkable Sign of our Times. August 4th, The One Faith, is it in the Earth? We are much cheered by the presence of brother and sister Shuttleworth, of Birmingham, who are spending their holidays amongst us. Brother Shuttleworth delivered a lecture on Sunday evening, August 11th, subject: Christ as the sheep, dumb before her shearers, and Christ as the Roaring Lion of the tribe of Judah."

WHITBY.—Bro. Winterburn reports the application and subsequent immersion, after a searching and most satisfactory examination, of GEORGE DICKINSON, jun., of Hovingham, near Malton. Mr. (now brother) Dickinson had been connected in an active manner with the Wesleyans for nearly twenty years, but for some considerable time past had had misgivings on some of the essential

doctrinal points of that body, and having, through the diligent action of a sister who was for some short period located in the village, read several Christadelphian works, he soon began to see the light, and, like the Bereans of old, to inquire if those things were so, with the above result. At present he is alone in the faith, being situated a long distance from an ecclesia, but will occasionally meet with the Whitby brethren who still continue to hold forth the gospel invitation in the Albert Chambers, Baxtergate. Amongst the changes which have taken place since the last publication of the roll of members, the following still continue to meet together:—Bro. Beadnell, sister Beadnell, sister A. Beadnell, bro. Clegg, bro. Dawney, bro. Dickinson, bro. Harland, bro. Mallinder, sister Mallinder, bro. Ripley, bro. Robinson, sister Robinson, bro. Winterburn.

WISHAW.—Brother Hodgson writes:—“These are stirring times, and we are in the midst of wonderful events. I see in your ‘Political Bearing of the Anglo-Turkish Convention’ in the current number of the *Christadelphian*, you have, among other extracts from the press, one from the *Highlander*, in which Dr. Thomas is mentioned. The Editor evidently perceives in the recent eastern movements the unfolding of things set forth in *Elpis Israel*. You may not be aware that the Editor, Mr. Murdoch, is the gentleman with whom the Dr. rusticated for a short time after his lecturing tour through Britain in the year 1848. Mr. Murdoch was then residing in Islay, ‘the Queen of the Hebrides.’ There is a letter from the Dr. to his daughter, written while in Islay, and appearing in vol. 2, page 61 of the *Herald of the Kingdom*. The Dr. in that letter speaks highly of Mr. M. He is a man of some literary merit—an old Campbellite—who outgrew that sect by the help of the Dr.’s instruction, but he appears to have stopped short. I apprised him of both the Dr.’s subsequent visits to this country, and in reply he said he would like very much to see him.”—(To Bro. Hodgson with love: *Prophecy and the Eastern Question* sent as suggested.—EDITOR.)

CANADA.

GUELPH.—Brother McNeillie writes: “I forward a memorandum of the obedience of my DAUGHTER, who was immersed at Port Granby on the 19th of May, by brother Wright, of Cobourg. She is 18 years of age, and has never been leavened with orthodox views. I have removed (temporarily at least) to Guelph, and find several apparently earnest enquirers here. There is, at present, no public effort on behalf of the truth. ‘The lust of the eye and the pride of life’ prevail everywhere, and no concern about the great things coming on the earth.”

NEW ZEALAND.

CAVERSHAM.—Brother Holmes, referring to the obedience of brother and sister Simons, of Balclutha, says: “Brother Simons resolved to make a further effort, in addition to tract distribution and tract lending, and to let the little town have the benefit of some public lectures. He invited brother Holmes to give two lectures. The place is about sixty miles from Caversham by railway, with a population of about 2,000. Bills were issued on Friday and Saturday for Monday and Tuesday, 3rd and 4th June. When the appointed hour came, brother Holmes found the hall lit up but not a soul in the place, so there he sat. He knew no one, and brother Simons, who is station master, could not leave the station until after the last train (8 o’clock) had come in. About a quarter past eight o’clock, however, people began to come, and soon about 120 had assembled. A chairman being appointed, brother Holmes proceeded. The audience listened with attention until ten o’clock. Questions occupied till quarter to 11 o’clock. Brother Holmes had said he would advance nothing but what was in the Scriptures. The audience was composed of all the sects, not omitting the old mother, mistress Rome. One of them, a bright son of Erin’s green isle came boldly forward with his question: ‘What was that you said against the Pope? There is nothing in the Bible against that man?’ Brother Holmes replied: ‘Not against the particular man now holding the office, but there is much against him as the head of a system which has made the nations drunk with false doctrine, and the Bible speaks against him as such. Cries of ‘Where?’ Brother Holmes reads from 2 Thessalonians ii. This was taken for granted by the other sects, who cheered. A Mr. Moseley, a farmer and magistrate, said if attention was given to the things which had been said by the lecturer, they would be found to be the true teaching of the Bible, and that he himself had been looking into the matter and could find nothing else from beginning to end of the Bible. This person has been reading the books. There were a few aged sober persons who were anxious to hear, and brother Simons found great sympathy from one or two of them next day. An advertisement appeared for any individual desirous of knowledge. N.B.—We gave away a number of tracts the first night; among them was a reprint of brother Ashcroft’s farewell address on giving up his church. I quoted in my last lecture from Ez. xxxviii.; Psalms xlvii., cx.; Luke xxi. 25; and many others. They seemed to pay more attention to anything I had to say than to the Scriptures. On the second evening there was a fair hearing for over an hour, and then the audience

would hear no more. One of the audience took possession of the chair, and harangued the meeting on the glorious religions of their forefathers, and brethren Holmes and Simons left the place.—Bro. Holmes adds that in the northern suburb of the city a whole family (MILLAR by name) has come to see the truth. The advertising, the books and questions have had something to do with it; as also brother Holmes's challenge to the leader of the Plymouth Brethren. The family in question belong to his congregation. Without any books, they came to see that the wicked should perish. Afterwards brother Holmes supplied them with over three pounds' worth of books. In some private conversation at their house, Mr. Brunton, the leader of the Plymouth Brethren, could not answer a single question scripturally put to him, although the conversation was held at his express request to enlighten the erring father and mother, as he considered them."

UNITED STATES.

DAVENPORT (Iowa).—Bro. M. G. Lee reports the baptism of MERILL C. CRANDALL (55), and his wife, LOUISA J. CRANDALL (29), formerly Methodist. Their immersion took place on Sunday, July 21st, at 7 o'clock p.m. Brother Lee remarks: "This is cause for much rejoicing on the part of one who has been the only resident representative of the apostolic faith in this city of 2,500 inhabitants, for the past six years. About nine months ago I set apart a room at 720, Main Street, for the purpose of investigation and instruction in the Scriptures, of such as I could interest to attend by circulating books and tracts. Meetings have been held regularly on Sunday, at 10 a.m., and much interest has been manifested by three others whom I hope yet to see rejoicing in the blessed hope of eternal life, with those servants who are waiting and watching for the appearance of our great deliverer, the Christ. To him who has redeemed us and saved us by his most precious blood be all the praise."

McMINNEVILLE (Oregon).—Brother L. T. Nichols writes: "I see in the last *Christadelphian* that you are still in doubt about our work being apostolic. Let me say that I believe I am as thorough as any one (if not more so). See that you have many among you that belong to some worldly organisation, while I will not immerse anyone that belongs to any of them. I would not immerse anyone that believes in dabbling with politics or taking an oath of any kind. James says, chap. v. 'Swear not at all, not by earth nor by heaven, nor by any other oath.' And I believe God means exactly what he says, and I would as soon steal or murder as to take any form of an oath. As Jesus said to his disciples 'remember Lot's wife.' So let us remember, and when

God commands, let us not hesitate to obey, although it bring trouble, persecution, bonds or imprisonments. And if we can only remember that our light afflictions work out for us a far more exceeding and eternal might of glory, and believe that God will do just what He has promised, we can then (like Paul) take joyfully the spoiling of our goods, and as sorrowful yet always rejoicing, &c. I will be writing another intelligence letter in a few days and your doubts may still be increased. You seem to think that all my cases of obedience that I have reported are at McMinneville, &c.; they are spread over a good deal of territory. I have travelled 130 miles north and about 80 miles south, and they are all along the route in some seven places, although the most of them are within 10 miles of where I live. One number might have been much larger if I would just allow that infants would be saved and let them belong to worldly organisations, &c. I am very certain that I could have immersed fifty at one time if it had not been that I taught that there was no hope out of Christ and a strict obedience after getting into him."

OLATHE (Kas.).—Brother S. P. Howland writes:—"The brethren here are considerably scattered, and some have to go twenty miles to attend meetings. But they are all looking anxiously toward the east, and toward the ushering in of the Kingdom of God. We are now holding meetings at one or more points nearly every Sunday. We have held several meetings in this vicinity (six miles west of Olathe) and, we believe several are earnestly studying for the truth. On Sunday, June 30th, brother Elston, of Vinland, Douglas Co., immersed into the name bro. ROBERT EFINGER and sister MARGARETHA EFINGER, formerly Roman Catholics. Yesterday (July 28th), brother Elston immersed three more: brother JOHN MAXHO, son of brother and sister MUXHO; sister EMMA COOK, daughter of brother and sister William Cook, of Hesper, Kas.; and sister KATIE EFINGER, daughter of brother and sister Robert Efinger. A few more have declared their intention of obeying as soon as they understand the things concerning the Kingdom and Name."

OMEGA (Ky.).—Brother W. G. Burd communicate-as follows: "I write to inform you and the many readers of your excellent serial, the *Christadelphian*, that on March 28th last, Mr. L. C. BURD (brother in the flesh as now in the faith to the writer) put on the only saving name in the appointed way, at his own repeated and urgent request, on the bases of the truth. He has had knowledge of the kingdom and name for four or five years, but fearing he would not be able to 'run so as to attain,' and not clearly perceiving the way to a solid basis of the covering name, because of the many

stunning and embarrassing crotchets having been thrown in his way, through some of the publications from Nottingham, Listowel, and the Chicago ecclesia falling into his hands, he was held back from seeing his way to a covenant relationship with the mediatorial testator of the will and federal representative of those of the doomed race who are thus permitted to approach the throne of grace; but thank God, through our Lord Jesus Christ, by the help received from works of Dr. Thomas and the *Christadelphian*, we are able to rejoice together in hope of a speedy immortality."

PHILADELPHIA AND OTHER PLACES.—Bro. Gratz writes:—"The small ecclesia in Philadelphia (though but a few in number yet strong in faith) meet at the house of sister Pyle, 527, South Juniper Street. We were cheered and edified by the sojourn of our beloved brother Learned for several months, whom sister Thomas in New York directed to us. There are also two of her lady friends occasionally present at our meetings—Mr. Elliott, who loves the truth, and will obey it ere long—all earnestly desiring Israel's consolation. In Williamsport, Pa., one more was added into the faith—ELIZABETH ESSINGTON (18), sister to Ruth, recently reported—both subject to their own mother's persecution on account of their hope. Brother Zimmerman and Nina Barrow have removed to St. Louis (Mo.); Harry Essington to Lockhaven (Pa.); leaving only father Essington and his two grandchildren now in Williamsport. After much correspondence, I responded at last to the urgent invitation of some earnest intelligent friends in Clarinda, who first heard the truth from Turner, a coloured man, in Ruechel's employ, who was instructed from Dr. Reeves. Four of them put on the saving name by baptism on July 12th, 1878. We drove out several miles to the river Nodaway, in Iowa. By storm and frequent rains, it had overflowed its banks for some time. They had postponed immersion on that account till my return from Omaha, Neb., but more rain fell. They resolved at last to delay no longer and we drove into and through overflowed roads the previous two days. We sought in vain along the river bank and in the dense wild woods a suitable place—all too muddy and full of dangerous holes and currents. This time, although the water was rising behind us on our return way up to the wagon wheels in water, we drove providentially to the right spot, through bushes and water almost surrounded thereby. After reading and a short address, the following were added to the faith by the symbol of Christ's death and resurrection

by burial in water: HENRY RUECHEL (36), shoe maker; ANNA RUECHEL (26), his wife; BIRCHAM MOULDRIDGE (25), harness maker. AUGUST RUECHEL, farmer. The last-named would be pleased for any earnest brother in the faith to settle with him out west in Iowa. The means for team and wagon only necessary to start with. Address him Clarinda, Page Co., Iowa, Post Office. Brother August Ruechel drove out on Saturday night with me several miles beyond the prairies to a school house he had secured. Notwithstanding very unfavourable weather, several farmers on horseback came from a distance to hear the glorious gospel of the kingdom. I delivered two lectures at the Court House, in Clarinda, on Prophecy and the Eastern Question, the Signs of the Times; also on Christ and the Thief in Paradise. P.S.—By the time this appears in the intelligence, I may be in Kansas, and if any brethren in that neighbourhood, (or on my way back to the East), would forward their address to me (at Clarinda, Page Co., Iowa) I would like to call and see them on this far out journey. I do not know any brethren in this region, except at Waterloo, who corresponded with brother Ruechel some time ago."

ST. LOUIS (Mo.)—Brother Zimmerman writes from this place as follows:—"Sister N. A. Barrow and myself have lately removed from Williamsport, Pa., and are now residing in this city at 2714, Gamble Street, where we would be pleased to hear from any of the brethren. We were very much cheered by the discovery of a sister in the faith here. I refer to sister S. Busby; she is now living at 1726 South 9th Street. We meet at sister Barrow's house every Sunday for the breaking of bread and reading and expounding the Scriptures. I have the pleasure to report the obedience of the following, who have put on the sin-covering name, April 4th, LIZZIE ESSINGTON (17); July 23rd, JAMES J. ESSINGTON (49), both formerly neutral. We regretted very much our removal from Williamsport, as we were all young in the faith and were a great help to each other. Still, we look to our Father from whence cometh our help, and can feel assured at all times that He will sustain us, and at last give us an inheritance in the kingdom promised to those who love Him. Brother John Essington and sisters Ruth and Lizzie Essington ate at Williamsport, Pa. Brother Harry Essington's address is Lock Haven, Pa. I would suggest that the brethren, in hearing of any of the faith who are alone, write to them frequently. By so doing, they will cheer them in their loneliness and help them on in the truth."

The Christadelphian.

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

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

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Vol. XV.

ROMANISM, CAMPBELLISM AND THE WORK OF THE TRUTH.

BY DR. THOMAS.

FROM notes on a visit to the South-western States, appearing in the *Herald of the Kingdom* for October, 1856, we make the following extracts:—

"Terre Haute, 'the Prairie city' of the West, is situate upon the Wabash, 109 miles by rail from the Ohio. It was formerly a French settlement, when that semi-barbarous people could boast of their forts from Louisiana to Montreal. In the hands of the Anglo-American race, the city and country has attained a prosperous condition. The christened paganism of Rome having preceded all forms of abomination, has taken deep root among the people. In our walk about the town we met two of its demons in priestly garb, whose corpulences through abstinence from meats, and fastings, seemed to have roundly developed. The spiritual intelligence of peoples must be microscopically small where such creatures can perambulate the highways in sunshine without shame. 'Forbidding to marry, and commanding to abstain from meats' removes all doubt of their system being a departure from the faith, and themselves consequently sons of the apostacy. What fools are modern Protestants, to cherish such a viper in their midst. In Henderson they are about to erect a cathedral, and Protestants are aiding in the same. Then the priest must have a manse, and then a nunnery must be established, and to supply the waste of life in these seraglios of the priests, girls' and ophan schools and asylums must be organised, under worn-out duennas, called 'Sisters of Charity,' 'Sisters of Mercy,' or 'Sisters of the Sacred Heart!' This is the blighting curse preparing for

Henderson, under the patronage of his right reverend godship, Spaulding, Nuncio of the Italian High Priest for Kentucky, and to be fed by Protestant victims and their funds! But what folly will not a people be guilty of who take their religion on credit?—who become professors in ignorance of the Bible! The study of this book never made a papist or sectarian; for it condemns them all as deceiving and being deceived. It opens a man's eyes, turns him from darkness to light, and from the power of the adversary to God. Such an one can never become a papist or sectarian, nor be brought to sympathise with their unhallowed schemes, unless he first become an apostate. Apostates have all their price. They will turn anything, and promote anything for profit. On this principle, christened paganism is patronised in Henderson. 'It will add buildings to the city and increase its population;' and by consequence cause more goods to be sold at the stores, and the price of lots to be increased. But this bartering of the interests of posterity for vile pelf is not peculiar to Henderson, whose citizens are of the average goodness of sinners in other parts of the earth. It is a vice common to society at large. God's principles are at a discount with mankind, who love evil better than good, because they are themselves evil. Hence in all their cities they would rather abound in temples dedicated to the idolatry of Peter and Mary, the Queen of Heaven, with all the sacerdotal orgies and abominations thereunto pertaining, than to have one scriptural house of God, which is the pillar and support of the truth, and a standing protest against every invention of the carnal mind. Men love darkness rather than light, because their deeds are evil. This is an old saying, but characteristically true of all past and present times. Popish establishments never put men to shame because of the shamefulness of their deeds; hence it is that the foulest sinks of iniquity to be found reeking under the sun, are the countries where Rome's diabolism is the exclusive and triumphant abom-

ination. It either finds men brutish, and therefore ready for its fiendism; or it makes them worse than wolves and tigers, and ready to rend and devour whom it pleases to point out for destruction. The history of its past proves this to be no fiction; and human nature being as much "flesh of sin" as in Paul's day, Romanism, which is sin's mystery, is as unchanged as flesh, and prepared for any villany it may find practicable and convenient to practise. Henderson, like other places, will find this to its cost. If it will warm the serpent into life, let it not cry out when its daughters are perishing in its coils, and its fangs striking its sons with death. Its outcries will then be 'too late!' and they will fall unwept and unpitied, the victims of their own selfishness and unbelief.

It was quite a surprise to find ourselves contending for 'the faith once for all delivered to the saints,' on the same platform a few days before occupied by that celebrated anecdotist and dispenser of traditions, J. T. Johnson, the 'great western recruiting officer' of what is technically styled 'this reformation.' He was careful to tell the people that 'his Saviour was not a fighting Saviour!' This is doubtless true; for no one intelligent in the word of prophecy would ever suppose that the Saviour confessed by the advocates of Campbellism is the Saviour who is to come to Zion, and to strike through kings in the day of his wrath; to judge among the nations and fill their countries with dead bodies; and to bruise the chief of an extensive region, after the types of Moses, Joshua and David. (Psalms cx.) Theirs is 'another Jesus,' of whom Moses and the prophets testify not; and their gospel "another gospel," to which those holy men of old bear no witness. The Bethanian Jesus is a man of peace and colleges; who came to save ghosts from eternal life in molten and flaming brimstone, and to translate all who believe that he is the Christ of God to kingdoms beyond the skies! The Jesus of prophecy is not such as he. He came to bring a sword and fire upon the

earth; and by his doctrine to stir up foes at the domestic hearth. He comes to save bodies, not ghosts; to destroy the devil and his works; to redeem Jerusalem and Israel; to punish the kings and princes of the earth upon the earth; to subjugate the nations; to give them laws; to found the kingdom and age; to conquer peace, and to bless all nations in Abraham for a thousand years. This is the work that is before him; and the fruit of his labours is the reward that is with him for his brethren and friends. What a different Jesus is he whose testimony is the spirit of prophecy! The 'great western' knows nothing of him, being profoundly ignorant of the sure prophetic word. 'Jehovah is a man of war,' says Moses, and the Christ of the Bible is that same Jehovah manifested in flesh. If Jesus therefore be Christ, then is Jesus a man of war, whose mission is to rebuke the nations, and to dash their power in pieces as a potter's vessel.

Five discourses delivered by the proscribed of Bethany, in a Bethanian meeting house. That is surely one of the marvels of the day! And the principal man, too, admitting that he could say yea and amen to all he heard on these occasions! We spoke of the purpose of God as the subject-matter of the gospel which was preached to Abraham, who in believing it, rejoiced to see Messiah's day which is yet to come; we showed that the church and the kingdom of Christ are in no sense identical, unless it can be shown that the heir of an estate is the estate itself! We denied the setting up of a kingdom on Pentecost, and proved that it was the mystery concealed from the prophets, and not the gospel, that was preached, for the first time, on that occasion. We showed that the gospel is not defined or declared in 1 Cor. xv. 3, 4, but in the whole chapter. We expounded the case of the Twelve at Ephesus, showing that immersion is not the 'one baptism' unless predicated upon the 'one faith.' And many more things we submitted

there, which, if admitted, destroy root and branch the system glorified by Bethany and its friends.

'Union,' said a highly esteemed citizen of the place, 'is what the reformation wants, and you preach union: why then can you not co-operate with it?' We preach union to the Christ of the prophets upon the bases of the one faith and the one baptism. If the reformation will embrace that faith and baptism we will unite with it; but upon no other terms. We cannot go over to it; it must come to us, and we will receive it with open arms. Its Jesus, its gospel, its spirit, its baptism, its hope, are not those of "the Unity of the Spirit;" they are not ours, so that if we were to consent to "union," it would only be in appearance. No. We occupy an impregnable position. One that cannot be turned by any or all the powers of Christendom. There can be no compromise. Victory or death is the motto of our enterprise. We may be prevailed against as the saints have been prevailed against by the Little Horn; but we die fighting in the harness, in hope of victory through our Lord Jesus Christ. Campbellism has no temptations—nay, the world itself has none, that can shake our allegiance to what we advocate. We embrace it with full assurance of faith and hope, firmly believing that it is as true as God himself. We read our faith in the book. We see it in Moses, in Samuel, in David, in Isaiah, in Jeremiah, in Ezekiel, in Daniel, in all the prophets; in the discourses of Jesus, in the Acts, the Epistles and in the Apocalypse. But where are Campbellism and the 'sentiments of all Christendom?' In none of them! Shall we then hold our faith in abeyance for union with them? Nay, nay! Let our friend—and we sincerely esteem him as such—let him come out and take his stand with us. We have no worldly inducements to offer him, it is true; but what of that? The glory of a soldier is his sufferings in his country's cause. We can promise him fellowship in these, in reproaches

for the truth; and if we suffer with that in righteousness, we shall reign with Christ in glory evermore. But we need not write these things that he may know them; but because he knows them, and to stir up his mind to a decision in the case. Let us save ourselves from this untoward generation, and others if we can; ourselves at all events.

In conclusion, if the reader require what good was done by the visit? We reply that we do not know.

The brethren who at our last visit had obeyed the truth, were strengthened in the faith; and others heard it more fully exhibited in the interpretation of portions of the word not expounded to them before. But what of our labour shall be manifested as good in the presence of the Lord, it is not for us to say. Much depends on those who have confessed the hope. If they are saved in the kingdom there will be so much good done; but if they fall short of it, then our labour will have been in vain, and our reward will be diminished.

Our work being done, nothing remained but to leave the result to God, and to return. We had sowed and planted, and the increase will be of Him in His own way. All who are of the truth will hear its voice and respond. We have no anxieties about results.

Scotto-Campbellism in its beginning proposed a return to primeval Christianity—to the ancient gospel and order of things. That was a truly reformation-idea, and entitled it to the epithet, 'this reformation.' But look at this now! Behold what a miserable abortion it presents! Look at Philadelphia, Cincinnati, Louisville, Richmond, Baltimore and New York for illustrations—flocks of the hireling teaching for doctrine the commandments of men! A primitive Christianity ignoring Moses and the prophets! Primitive Christianity ending in weekly orations at a thousand a year! Campbellism indeed lives, energetically fleecing the flocks and milking the goats of thousands for 'shepherds

that cannot understand, and who all look to their own way, every one for his gain, from his quarter;' and for the endowment of colleges and chairs to the immortalization of their founders throughout eternity; this speculation flourishes in all the exuberance and vigor of the rankest weeds; but 'reformation' as expressive of a return to the first principles of the oracles of God, is in the hands of Alexander Campbell and his hireling coadjutors, 'twice dead and plucked up by the roots,' and only to be found with them who reject their traditions; and out of Moses and the prophets preach the gospel of the kingdom in the name of that Jesus whom Paul and the apostles preached as its sovereign lord, the King.

At present, so far as we are informed, Philadelphia contains not even a Noachic number of believers. There are sectarians of every grade and colour; but of believers in the great salvation began to be spoken by the Lord before his crucifixion, there are almost none. There are many one-idea gospelists who reject the immortality of the human ghost and its eternal conflagration in brimstone smoke; and even believe that the Jesus of Christendom will appear on earth, but they do not believe the word or message of Jehovah delivered to Israel by the Jesus whom Paul preached. They rejoice in Millerism, Storrism, Plymouth-Brotherism, and other forms of Adventism; but to believe that the God of heaven intends to re-establish the kingdom and throne of David in Jerusalem and the Holy Land, with Judah and Israel a regenerated, independent, and powerful nation there, as its subjects, and all other nations for its imperial dominion, to believe this, and that this is the kingdom of God promised to the heirs of salvation with eternal life and glory—covenantant to Abraham, Isaac, Jacob, David and their heirs for ever; to believe this, and that these covenants were brought into force by the death and resurrection of Jesus

as their Mediator and not till then; and that it is by these covenants dedicated by his blood, that believers of the covenanted promises 'are washed, sanctified and justified,' in being immersed into the one name of the Father, of the Son and of the Holy Spirit—to the belief and practice of these things they have not attained; and never will so long as they surrender themselves to the teaching of the blind guides who at present lead them by the nose and indoctrinate them in the foolish speculations of men, who understood not the spirit of prophecy in its 'testimony for Jesus.'

But if the Lord have any people in Philadelphia He will open a door for the gospel of the kingdom to enter there, otherwise not.

The time, however, is short, and the people generally dull of hearing, and the means in operation for their illumination very feeble and the opposition well organised and strong, with all the sympathies of sinful flesh in full activity on its side. Still it is not by might, nor by power, but by the Spirit of Jehovah! The Spirit words of Jesus which are life, though feebly administered, will tell with all who are of the truth. 'I came unto

the world,' says he, 'that I might bear witness to the truth; and every one that is of the truth heareth my voice.' That truth he witnessed before Pontius Pilate and sealed it by his blood, testifying 'I am Jesus of Nazareth, the King of the Jews; and that I might establish my claim to the throne and kingdom of my ancestors, came I into the world as the Christ of God.' Reject this royalty of Jesus, or be ignorant of it, though you may have been immersed professing that the Jesus of Christendom is Son of God, you reject, or are faithless of the truth confessed by Jesus, and for which he forfeited his life. No man dies with him who confesses not the truth for which He died, before he is buried in the baptismal grave.

But we must linger no longer in the slow, self-righteous and self-satisfied city of Quaker thrift and worldly love. New York is said to be the brains and Philadelphia the heart of the Union. At present, neither the brains nor the heart are to be envied by the man whose eyes are open, and who has ears to hear the words of God. The brains are addled and the heart corrupt. May the Lord come quickly and purify them both; for they are tending rapidly to rottenness and putrefaction."

WHAT IS THE EVERLASTING GOSPEL?

"Jesus is the first, the chief element of the kingdom and he should, therefore, be first and foremost in the proclamation of the everlasting Gospel."—(Expositor, p. 519.)

The only place where the phrase "Everlasting Gospel" occurs is in Rev. xiv. 6. "I saw," says John, "another messenger flying in mid-heaven, having *εναγγελιον αιωνιον* (dispensational good news) to proclaim to the dwellers upon the earth, and to every nation, and tribe, and tongue, and people." In the common version, *αιων* "good news," or "good news concerning the age, or economy of the fulness of times," is rendered "the everlasting Gospel." In the next

verse we are informed what the good tidings are in these words, "Saying with a great voice, Fear God, and give glory to Him, because the hour of His judgment comes, and render homage to Him who made the heaven and the earth, and sea, and fountains of waters."

Such is the testimony. Is Jesus "the first and foremost in this proclamation?" God, a certain hour, and the approaching judgment, are the chief elements of it. The name "Jesus," does not appear in the record. The writer, therefore, of the passage at the head of the column must review his premisses, and amend

his conclusion.

But perhaps he does not mean the "Everlasting Gospel," but some other proclamation. If he did not mean it, he should have written contrary to his meaning. The "Everlasting Gospel," proclaimed by the messenger John saw, is not an invitation to God's Kingdom and Glory, but a command to do homage to him, under pain of approaching judgment. The "Gospel of the Kingdom of God" is an invitation to his Kingdom and Glory, as appears from the apostle's words, who says to the subjects of the "one baptism," "We exhort, and comfort, and charge every one of you, as a father doth his children, that ye walk worthy of God, "who hath called you to His kingdom and glory," and "that ye may be counted worthy of the kingdom of God, for which ye suffer."—(1 Thess. ii. 12; 2 Ep. i. 5.) They were "called," or invited, to certain things which became their hope; styled, therefore, by Paul, "the one hope of the invitation," or calling; and elsewhere, "the hope of the gospel." The kingdom and glory of God were the hope of all new converts in Paul's day, that he had to do with. For this "and" the resurrection he was called in question (Acts xxiii. 6), and suffered the loss of all things that he might win them, for in winning them he won Christ. The kingdom and glory being the hope of the gospel, is the reason why so much is said in the New Testament about them. All Christians in those days looked for the kingdom and glory, which constituted "excellency of the knowledge of Jesus, the anointed one and Lord."—(Phil. iii. 8.)

When Paul went to a city, it was to tell them about the kingdom of God, and to make them an offer of possessing it, on certain conditions, at the appointed time. Thus we are told, that Paul and Barnabas preached the gospel at Lystra and Derbe, cities of Lycaonia (Acts xiv. 6, 7, 21); and that when they returned from Derbe to Lystra, Iconium, and Antioch, they exhorted the disciples they had made

to "continue in the faith," saying that "we must, through much tribulation, enter into the kingdom of God."—(Ver. 22.) Continue in the faith for that which they suffered. Would they have endured "much tribulation" without faith in a well-defined hope? Could they have continued in the faith of that hope if Paul had not preached it to them in the gospel? Nay, verily. They were exhorted to continue in the faith he preached to them in the gospel of the kingdom. They believed this gospel and obeyed it, but did not therefore consider themselves already in it; but they hoped to enter into it as a reward for patient continuance in well-doing through much tribulation.

The "Everlasting Gospel" is preached hereafter. The advent of Jesus will have occurred before its proclamation. I say, then, the apocalyptic "Everlasting Gospel" has never yet been announced. In Rev. xiv. 6, it is only prophesied that it will be preached just before the inauguration of the judgment; so that if there be any nations or persons, like the contemporaries of John the Immerser, desirous of escaping the impending vengeance, they may do so by transferring their homage from "the powers that be" to the theocracy that sends forth the proclamation. This is very different from Paul's message, inviting people to become "heirs of the kingdom." Paul's gospel will not then be proclaimed. Ours, we believe, is the last effort to bring men back to his gospel. In a few more years it will be like the proclamation of John the Baptist after Pentecost—an affair of the past, which, having answered the purpose designed, had fallen into desuetude. Does the reader imagine that the gospel of the kingdom will be preached after the kingdom has come? The gospel was designed to take out of the nations a people for that kingdom; but when the kingdom is come, all that remains is for that invited people to take the kingdom, and to possess the kingdom,

ער-עלמא וער עלם עלמא, *ad*

alma wead alam almaiya, during the age, even during the age of ages.—(Dan. vii. 18.)

Jesus, though "the truth," was not this gospel, but the apostle of God, sent to preach it. In his teaching he did not say, "Make me first and foremost in the proclamation of the everlasting gospel," but what he said was, "Seek ye first the kingdom of God, and His righteousness, and tell no man that Jesus is the Christ."—(Matt. vi. 33; xvi. 20.) When one said, "Lord, before I follow thee, suffer me first to go and bury my father;" Jesus said, "Let the dead bury the dead; but go thou and preach the kingdom of God."—(Luke ix. 60.) But had the *Expositor* been present, we may suppose he would have spoken what he has written, and have said, "Not so, Lord, tell him rather as thou art the first, the chief element of the kingdom, the first and foremost that go and preach that thou art the Son of God." Our friend will see that he has a weak standing here. He had better look to it, lest his foundation slip from beneath his feet.

Jesus preached the gospel of the kingdom for three years and a half to the Jews, and to them only. When his ministry was drawing to a close, he delivered his celebrated prophecy on Mount Olivet, and therein, referring to the gospel he was preaching, he said, "This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations."—(Matt. xxiv. 14.) Hence it was the same gospel he preached before he became a sacrifice for sin that was to be preached to the Gentiles of the Roman habitable. It follows, then, that on and from the day of Pentecost, the same gospel of the kingdom, preached by Jesus, was still preached by his apostles, with something additional, which he only darkly hinted at, and his apostles, till after his resurrection, did not understand. Turn to Luke xviii. 31-34: "Behold," said he, to the Twelve, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man

(before he becomes Son of God with power—Rom. i. 4, and *de facto*, King."—Matt. xxv. 34), shall be accomplished. For he shall be delivered unto the Gentiles and shall be marked and spitefully entreated, and spitted on, and they shall scourge him and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither understood they the things which were spoken."

It was the gospel of the kingdom, then, together with the things the apostles did not understand concerning the sufferings of the Christ, that Jesus commanded them to go and preach to Judah and the nations, when he said, "Go ye unto all the world and preach the gospel to every creature."—(Mark xvi. 15.) There is no sophistry can over-ride this. Now, we pray the reader to mark well that salvation is predicated on the belief of these two classes of things which constitute the one gospel—namely, the things concerning the kingdom the apostles did understand (Matt. xiii. 11), and the things concerning the sufferings of the King, which we have seen they did not understand till just before Pentecost, because God purposely concealed them from them, as He had done from the prophets and angels of old time. 1 Pet. i. 10-12: "He that believes the good news of the kingdom, and is immersed, shall be saved, and he that believes not the good news of the kingdom shall be condemned." This is the teaching in Mark xvi. 15-16. They are "the wholesome words of the Lord Jesus," and more or less cannot be made of them.

Again, the divine order in which things are to be presented to men for faith, is laid down in the example of the Great Teacher himself, and upon whose method we deny that anyone can improve. Take the method he adopted in teaching The Twelve:

1.—He first instructed them in the secrets of the kingdom.

2.—He convinced them that he was the King, or anointed, and Son of God, and demanded their confession of it,

3.—He then began to talk to them about his sufferings enigmatically; and

4.—He explained the enigma after he rose from the dead and breathed upon them.

1.—He began his work in Galilee by preaching the gospel of the kingdom.—(Matt. iv. 23.) The discourse on the Mount is a specimen of his preaching to the children of the prophets.—(Matt. v. vi. vii.) He then worked great miracles, confirming it as the doctrine of God.—(Matt. viii. ix.) After this introduction, he selected from the body of his disciples twelve for a special purpose.—(Matt. x.) He continued to preach the kingdom (for that he was sent to do (Luke iv. 43), enigmatically to the people at large, but explained his parables to The Twelve in private.—(Matt. xiii.)

2.—His doctrine and miracles convinced them that he was the Christ or King, and Son of God; and when he considered the time had come, he demanded of them their conviction concerning him. Peter, for himself and the rest, declared they had accepted him as "The Anointed, the Son of the living God."—(Matt. xvi. 16.)

In the twentieth verse of the chapter last quoted, Matthew says: "Then charged he his disciples that they should tell no man that he is Jehovah, Shua, the Messiah," or in English, I Shall Be the Mighty, the anointed; and in Greek, Jesus the Christ. He then goes on to say: "From that time forth began Jesus to show unto his disciples how that he must go up to Jerusalem and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day." "But they understood not that saying and were afraid to ask him."—(Mark ix. 32.) Still ignorant of what our friend of the *Expositor* thinks of more importance than the things of the kingdom (p. 519), three of The Twelve were favoured with a view of how Jesus will appear when he shall stand and feed Israel in the majesty

of the name of Jehovah, his God.—(Mic. v. 4; Matt. xvii.) After this, he talks to them about Elijah coming to "restore all things," "the Regeneration," in which he declares they shall sit upon twelve thrones judging the Twelve Tribes of Israel.—(Matt. xix.) All this time they were in the dark about the sufferings, death, burial and resurrection of "the Wonderful."

After promising them royalty with himself, he represents his future or pre-millennial entrance into his capital, amid the many acclamations of his subjects, by riding into Jerusalem on the foal of an ass. This future entrance, he afterwards informed them, would come to pass when the "times of the Gentiles should be fulfilled," and Jerusalem should be free. Compare Matt. xxi. 9, with xxiii. 39; Luke xxi. 24

Having preached judgment against Jerusalem and the Commonwealth, he directed their attention to the end of the Gentiles' times, when he should come in power and great glory, to put them into possession of the kingdom, and punish the unjust in the judgment of the devil and his angels.—(Matt. xxv.) The last three chapters contain the history of the sufferings and resurrection he predicted, the meaning of which they could not comprehend.

4.—After he rose from the dead, "Jesus breathed upon them and said to them, Receive ye the Holy Spirit: whose sins soever ye remit, they are remitted, and whose sins soever ye retain they are retained."—(John xx. 23.) We believe that from this time they understood the meaning of the sufferings of the Christ, and how believers in the gospel of the kingdom might obtain repentance, forgiveness and eternal life, through his name. On the day of Pentecost, they were qualified to speak what they had learned in the forty days (Acts i. 3), in divers language, and to confirm their doctrine by miracles. The spirit the Lord Jesus breathed into them called all things to their remembrance, and its Pentecostian descent endued them "with power from on high."

Such is the Divine method which our friend of the *Expositor* is unwittingly seeking to subvert, in his articles on "Valid Immersion." He divides the preaching into important and "less important" things. But waiving the question just now of our friend's right to impose this diversion upon the gospel elements, we would ask, in the face of what is before us, is it not manifest that what he styles "the less important things concerning the kingdom," had the precedence in the preaching of Jesus? He illustrated his own words, "Seek first the kingdom of God, &c.," in teaching it first

to the disciples of his school. We like Christ's order better than the *Expositor's*. We are contented with it, and have neither respect nor fellowship for any other. His method made disciples of the genuine type. The *Expositor's* method is that endorsed by all the schools of the Gentiles, from the Roman Propaganda to the Divinity Class at Bethany; and according to the method so are the disciples—all faiths by turns, according to the breeze. The heirs of the kingdom come from better seed than this.—DR. THOMAS in the *Herald* for Oct., 1856.

BELIEVERS' BAPTISM NOT FOR INFANTS.

THE question of Infant Church Membership was recently discussed by one of the clergymen of Charlottesville, Va, in an address recently delivered, in pursuance of previous public notice.

It was the object of the speaker to prove that infants are proper scriptural subjects for admission, by baptism, into the church of Christ. As the foundation of the discourse he selected the text—(Mark x. 13) "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." To sustain his proposition he argued:

1.—That in Scripture the kingdom of God and the church means the same thing—that "such" as little children being in the one, they must belong to the other also.

2.—That the Jewish and Christian Church being essentially one, infants being members of the first must necessarily be entitled to membership in the second.

3.—That baptism stands in the place of circumcision, which last being the indispensable rite for the admission of infants into the Jewish church, the former also is indispensable to Christian Church membership of the same class of subjects.

4.—Cases of household baptism in Scripture.

5.—The traditions of the church the testimony of ancient writers, "the fathers," in its favour.

These conclusions the speaker urged with a zeal and earnestness which no doubt spring from conviction. Let us briefly try them by fair logic, and by the only infallible standard of truth, the Holy Scriptures.

1.—If the kingdom of the church be only different names to represent the same thing, you may by a well known rule of construction, properly substitute the one for the other and the sense will be preserved. Applying this simple rule to a few familiar passages of Scripture in which the word "kingdom" occurs, and reading its substitute "church" for it we have the following results:

"Come, ye blessed of my Father, inherit the *church* prepared for you from the foundation of the world."

"Among those that are born of women there is not a greater prophet than John the baptist, but he that is least in the *church* of God is greater than he." Is it really intended to be urged that an infant in the church is greater than John the Baptist?

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the *church* of God!"

Is this consistent with our daily observations and experience?

If we reverse the use of the terms we do not help the argument—thus:

“Paul and Silvanus and Timotheus unto the kingdom of the Thessalonians.”

“Paul, an apostle, &c., unto the kingdoms of Galatia.”

“John, to the seven kingdoms which are in Asia, &c.”

Surely it is unnecessary to press the illustration farther to show the fallacy which underlies the first proposition above.

How stands the second?

2.—If the Jewish and Christian church be essentially one, it seems difficult, if not impossible, to escape the conclusion that the rejection of Jews, the evident displeasure of God with them, the afflictions and persecutions of Christians, and even the sufferings and death of Christ have been in vain and for nought! Why reproach the Jew with unbelief and hardness of heart? Why seek to detach him from the law of Moses if his church and yours are essentially one? But were all infants introduced into the (so called) Jewish church? This leads us to consider the third point above, viz.:

3.—That, as baptism is in the room of circumcision, infants who were entitled to the latter must also submit to the former rite in order to be admitted into the church. But the intelligent preacher seems to have wholly overlooked one stubborn fact in his path which is fatal to his argument. It is that, on his premisses, female church membership among the Jews was impossible, and, by consequence (as baptism stands in the room of circumcision as the initiatory ordinance to the church), females cannot be members of the Christian church! Is he prepared for this result?

Again, if baptism be in the room of circumcision and is intended to answer the same purpose, why was baptism administered by John and the Apostles to Jews at all, seeing they had all been circumcised? And

why was Timothy, a Gentile convert, both circumcised and baptised?

4.—The household baptisms mentioned in Scripture, those of Lydia, the jailor, and Stephanas, cited by the speaker, did not include infants, as the context of the narrative shows. To make Lydia's household available for that purpose, it is incumbent on the affirmative to show:

1.—That Lydia was a married woman.

2.—That she had children.

3.—That some of them were infants.

4.—That they were with her in Philippi, where the narrative shews (Acts 16 ch., v. 15), she was only a sojourner, her residence being in another city, Thyatira. Besides verse 40 presents a strong implication against infants being included in her household. “And the apostles went out of prison and entered into the house of Lydia, and when they had seen the brethren they comforted them and departed.” Query? Did they comfort infants by their discourse?

As to the jailor, it is said in verse 32, “the apostles spoke the word to all that were in his house,” and in verse 34, that “he rejoiced, believing in God with all his house”—clearly then, the infants were believers! or there were none in the house.

The remaining citation is that of “Stephanas and his household.” This is equally inconclusive, for, of them it is testified—(1 Cor. 16 ch. 15), “they have addicted themselves to the ministry of the saints,” which can hardly be truly affirmed of infants.

5.—On the fifth and last point, the testimony of the fathers, it is hardly necessary to dwell, for the speaker very properly and candidly placed the success of his argument exclusively on the Bible testimony. Having already tested the strength of the four main pillars of the edifice, we may regard the last like the fifth wheel of a coach, as useless either to sustain the weight or to speed the motion of the vehicle. “The fathers,” indeed, what follies have they not invented? If Protestants allow to Romanists the

testimony of the fathers, the traditions of the church, who shall fix the limit to the abominations they can fasten on the pure religion of the Bible?

Vows of celibacy, perpetual poverty and unlimited obedience to priestly rule, indulgences, auricular confession, the invocation of saints, masses for the dead, clerical absolution from sins and the blasphemous pretensions of papal infallibility are all fruits of a blind and superstitious reverence for the authority of the uninspired, ignorant and often bad men, known as "the fathers" of the church. If "the mystery of iniquity already wrought" in the days of the apostles; if "men arose even among themselves, speaking perverse things to draw away disciples after them; if John, the last of the apostles wrote to the seven churches of Asia to warn them against the dogmas of the Gnostics and "the doctrine of the Nicolaitans, which thing I hate," surely we need not be surprised that very soon after their day, errors and heresies the most fundamental were preached and practised by "the fathers" themselves.

That infant baptism is to be ranked among the errors of this early period, the writer will not undertake to affirm. It is altogether probable it is an invention of a later day. It is difficult to find any trace of it until the third century. It is not pretended that the earliest "fathers" say anything about it. Barnabas, Clemens Romanus, Ignatius, Polycarp and Justin Martyr, all flourished previous to the second century. Neither of them gives any account of it. Yet their very silence has been skilfully cited to sustain the authority of the practice.

It was urged in the discourse referred to, that its authority was not disputed in the early ages of Christianity—that of all the early writers, immediately succeeding the apostolic age, none ever upbraided the church with baptising infants as an innovation, as if they could complain of a practice which, at that early day, had

no existence.

Of the early ecclesiastical writers within three hundred years after the apostles, ten can be produced who never mentioned infant baptism for every one who alludes to it. But what of this? If the Bible is to be our guide, if all the fathers pronounced it absurd and unscriptural, and we can find a Scripture warrant for it, we should practise in the spite of their opinions or authority; and on the other hand, if they all approved and the Bible nowhere enjoined it, we should reject it. So we are shut up to Scripture at last, for not only our faith but our practice in religion is to be regulated by the word of God and by it only. Tried by this infallible touchstone of truth, how can a practice be sustained and approved which is plainly inconsistent with such passages of Holy Writ as these:

"Without faith it is impossible to please God. He that cometh to God must believe that he is, and that He is a rewarder of them who diligently seek Him."

"Go, teach all nations, baptising them."

"He that believeth and is baptised shall be saved."

"Repent and be baptised every one of you, &c."

"What hinders me to be baptised? If thou believest with all thine heart, thou mayest."

"Many of the Corinthians hearing, believed and were baptised."

"When they believed Philip preaching the thing concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women."

How natural and appropriate in this place to have added "children," so as to read, "men, women and children," had such a practice as infant baptism prevailed among the apostles. Can the candid reader doubt for a moment, that it would have been so written in the narrative, had such a practice been in use?

Take such testimony from the Bible as this, which might easily be accumulated by large additions, and

remember that the most zealous champion of the opposite creed cannot produce from the Holy Scriptures one single instance or example of body baptism, and surely a reader of ordinary intelligence and candour ought not to pause as to the conclusion that the authority for the practice must be sought, not in the word of God, but in the traditions of men.

Reader, whosoever thou art, if not

yet on the Bible foundation on this question, pause, examine, and so decide, that the reproach addressed by the great teacher to the Pharisees may not fall upon you. "Full well ye reject the commandment of God that you may keep your own traditions: howbeit in vain do ye worship me, teaching for doctrines the commandments of men."—(Mark vi. 9.)—CEPHAS; *Herald*, Oct., 1856.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 1.

It is common to speak of "providence," but the common way of speaking about it shows that it is not common to understand the subject. So many things are ascribed to "providence" that the reflecting mind, acting apart from the enlightenment of the Scriptures, would be liable either to doubt whether there is such a thing as providence at all, or to conclude that all things are "providence," which would practically be the same thing, for in that case, the central idea of providence, as a special discrimination and influence in the shaping of circumstances in particular cases, would be lost.

It is of great practical importance to have distinct and correct ideas on the subject. It is not a matter of barren speculation. It touches the springs of action, and bears upon the development of character. True views on the subject will sustain and expand and ennoble the mind, while false views will have a contracting and withering and depressing effect. True views will keep a man in the path of wise action, while erroneous views may turn him into a fool. True views will enable him to know when to recognise the hand of God in past and current history, and it may be in his own life, while false views will blot God from the world altogether, and consign a man to the dreary wastes of chance and orphanage.

Correct views on the subject are only to be obtained from the Scriptures. There is no light in any other direction. Science cannot tell us how or when God may operate in the affairs of men. The mere contemplation of human experience cannot help us, for we should not be able without guidance to say what parts of the labyrinth were due to Divine regulation, and what to the uninfluenced action of man. God could enlighten us by direct instruction, by the Spirit, as He did the fathers of old; but there is a time for everything; and in His wisdom, this is not a time for open communication from God, but for studying the communications He has already made and preserved so wondrously

in the Bible, which is so much more wonderful and precious than familiarity allows the common run of men to realise.

Those who reject this source of enlightenment are helpless indeed. They are doomed to remain for ever in the dark. They can have no light except where God has placed it. A first principle of the subject is to accept this light unreservedly. It is not uttering a mere platitude to make this remark. In our day, it is essential to decide with ourselves positively whether we are to accept the Scriptures as our guide or not. If we do not settle this, we drift on without the ability to appropriate and utilise the instruction it contains. Let us settle it, and when settled, act upon the settlement. This is not the place to discuss the question whether the Bible is the word of God. It has been discussed elsewhere, and may again be demonstrated in many more ways as occasion may arise. It is needful merely to refer to it as the foundation of this endeavour to elucidate the ways of providence by the help of the divine illustrations supplied to us so numerous in the Scriptures. Away from the divinity of the Scriptures, there is no guidance. There not only in that case is probably no providence at all: but even if there were, all talk on the subject must be useless speculation; for it is then left to every man to call that providence which he pleases so to consider, and reject as providence what may not happen to be in his favour, but which being in another man's favour would be considered providence by him. Let us see this point clearly, and it will greatly simplify and strengthen the effort to grasp Bible instruction and Bible instruction alone.

There can be no doubt in the minds of those who have fully mastered the facts of the case, about the Bible being God's word. But there is a possibility that a man may assent to its being the word of God and yet fail to be influenced by its teaching in the way that ought to result from such an assent. Many causes may conduce to this. The leading cause is want of familiarity. Business and other studies interfere with that affectionate and intimate acquaintance which comes with daily reasonable deferential reading to the man who prays without ceasing. Let business and other things be attended to in their proper measure; but the Bible ought never to be displaced from the supreme position. It ought to have an inalienable place in the day's programme. Constantly read and devoutly pondered, it will, in course of time, emancipate a man from the dreamy state of misconception which thinks the incidents of Providence all very proper and natural in the lives of Abraham, Isaac and Jacob; but not to be looked for in the humdrum days of machinery and manufacturing districts. It will remove that blindness of mind which listens to a quotation from the history of Joseph with a sort of feeling, "Oh, that is only a school lesson—a story book—only Genesis," without being impressed—while attaching great consequence to any statement or opinion derived from a merely human source. It will, in fact, bring us to see and accept and feel and be impressed and enlightened and comforted by and to thank God for the Bible, in every part of it, as a great light and a paramount authority, and an infallible teacher on things on which we can get instruction in no other quarter whatever, unless borrowed from itself. Persian,

Rabbinical, Indian, Chinese, Greek, Roman and Mohammedan, Vedas and Mishnas, Talmuds and Korans, and Sanscrit literature and books of Confucius, and the law-making and moral speculations and poetisings and philosophisings and dramatic outpourings of Greek and Roman Lycurguses and Catos, Homers and Horatios, Socrateses and Julius Cæsars, Euripideses and Virgils, and the remaining host of the wise of this world—with whose valueless lucubrations it is esteemed a high honour to be familiar, will, by such a man, be at last esteemed at their inherent and proper value. He will not be afraid, but rejoice in boldly endorsing Paul's declaration concerning them all: "The Lord knoweth the thoughts of the wise that they are vain. . . . The wisdom of the world is foolishness with God. . . . the foolishness of God is wiser than men."

This, then, is a first principle of the subject to be scrupulously observed and dogmatically insisted upon—that the Scriptures, in their entirety (given by inspiration of God), are profitable for doctrine, for reproof, for correction, for instruction in righteousness. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether." With this full conviction, we have long desired to draw attention to that mode of divine operation among men currently expressed by the term "providence," as illustrated and plainly exhibited to us in the authentic cases recorded in the Scriptures. They are numerous and plain, and by the light of them, studied in their details, we can see plainly where otherwise there is mist and darkness.

As already hinted, loose notions on the subject are very prevalent. There are those who see a providence in everything, without being able to tell what they mean or to define what is not providence. There are those who see a providence in what they think good things, but none at all if the drift goes against men. Providence with them is a sort of benign blind-eyed deity who has no jurisdiction in the realm of evil occurrence, but whose sole function is to be illustrated by a good-natured farmer distributing plums among children. There are those who think there is providence somewhere—"a divinity that shapes our ends, rough-hew them as we may"—but they cannot make it out, and prefer to leave the subject as an impracticable one, not to be taken into account. There are those who think there is no divine interposition in human affairs at all, except such as happens when a Red Sea is divided, or a multitude fed with five loaves and two fishes. And there is finally the large class of fools who say in their hearts there is neither God nor providence, but simply the reign of blind power that in some inexplicable way has developed a universe replete with contrivance and arrangement of the most ingenious and elaborate kind.

We turn to the Scriptures for light, and we propose to obtain it by not merely considering the declarations they make on the subject, but by pondering

seriatim the practical illustrations of it with which Bible history abounds, beginning with the fathers and ending with the Lord Jesus, in whose crucifixion, by the hands of wicked men, God fulfilled His previous purpose, the condemning sin in the flesh as the sacrificial basis of our reconciliation. This will be a very elaborate process, and may extend over many numbers of the *Christadelphian*, should the Lord's continuing absence admit of it. But it will be a valuable process, and will do more than anything else to give us confidence in the fact of divine participation in human affairs ; and an insight into the apparent contradiction that the same act may be at once human and divine—human as regards the impulse and design of the performer, and divine as regards the initiation and regulation of that impulse and the objects to be accomplished in its execution. It will also show us that all human affairs are not divinely regulated ; that many things happen that are not of God ; that in only a certain narrow channel of things is providence a fact ; that only certain classes are angelically guided and controlled ; and that divine interposition as often takes the shape of bringing about apparently evil circumstances as those that are obviously good, and that not always with a good purpose, so far as the particular person operated upon is concerned, though in the wide sense, and as regards a certain class, all divine operations have good as the ultimate end.

It requires but another word by way of introduction. It is necessary to clear the ground. There is such a thing as chance, as distinct from what God does. The Bible declares this (Eccles. ix. 11) and the experience of every day teaches it. Every moment teems with the incidents of chance. The whirl of a cloud of dust before the windy gust coming round the corner of the house illustrates the point. God has control of all chance ; but all chance is not controlled. It is controlled when His purpose requires it. His purpose does not require Him to decide which shells every or any child on the sea-shore shall pick up and which throw away, unless the incident be a link in a purpose being worked out, and then the hand of the child will be guided. This illustration touches a great fact which it is important to see clearly.

A first idea to be mastered in apprehending the ways of Providence is the relation of the universe to God. All things are in Him, and He, though personally located in the highest heaven, is everywhere present by the Spirit, which is His substance in diffusion, so to speak. Nevertheless, God is different from His works, Creation, as organised by Him and in Him has a fixed nature, in virtue of which it has, by His appointment, an independent action, so to speak. Results ensue from certain conditions without His volition participating in the results. For example : you place a strip of paper in the candle flame : ignition follows. The ignition did not require the will of Almighty God to produce it. It resulted from conditions originally established by His will, but now having permitted independence of action. The same thing is illustrated in the million occurrences of everyday experience. It is essential to recognise it. It constitutes the platform of providence. There could be no such conception as providence if everything

were due to direct Divine volition. This conception requires that some things are God's doing, and some are not. All things are of God, as regards the establishment of the conditions and affording the power-basis of their existence; but the play of the conditions are the affair of what is called chance. The flames produced by the servant maid in the grate are not God's doings, but the result of the conditions God has established and fixed; but the flames that consume the sympathisers of Korah, Dathan and Abiram are the direct work of God. So with a thousand illustrations, from the capture of a fly by a spider to the vast elliptical revolution of the unmeasured comet; the occurrences and phenomena of "nature," though all in God, and known to Him, and cannot take place without Him, are the result of fixed affinities existing in His will, but not manipulated by His volition in their details. He can and does interfere where necessary, and this is the distinction between what He does and what He does not do. A recognition of this distinction will prepare the mind to discriminate between those incidents in human history which are the direct work of God, and those countless millions of incidents with which He has no more to do than with the selection of the blades of grass on the hill side which are to be consumed by the browsing cattle. It will therefore qualify us to read the hand of God in current events, as well as in the history of the past: in our individual lives, as well as in the affairs of nations.

EDITOR.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 100.

"Exhort one another daily."—PAUL.

WE do not find, as we might expect to find, that this habit of meeting every Sunday morning to break bread in remembrance of Christ, loses its interest from repetition. On the contrary, the meetings grow more powerful to help us in the direction in which they are intended to draw and develop the mind. This is due to the nature of the matters to which they stand related. Any other subject than the subject of Christ, would become thread-bare and insipid from continual treatment. The subject of Christ becomes larger, deeper to the view, and stronger in its power to interest and control the mind; that is where the mind is unreservedly surrendered.

Paul says, "They that are after the

flesh do mind the things of the flesh, and they that are after the spirit, the things of the spirit." This distinction of bias existed in Paul's day, and must exist in ours, for human nature is the same. It does exist, as a matter of fact. Its existence is painfully obtruded upon our attention. The only difference is that in our day it is almost all one way. They form a much smaller minority in the 19th than in the 1st century, who "mind the things of the spirit." The things of the flesh are almost the universal subject of solicitude and affection. The things of the spirit are regarded with varying degrees of aversion. In every grade of society they are cast out. The wealthy and refined rank them with the story

of Aladdin's lamp. The educated and scientific compassionate them as the pardonable dreams of mankind's moral infancy. Theatre-goers and pleasure-hunters vote them unmitigated rubbish. The man of business says they are visionary, and out of his line. The vulgar herd have little more capacity than the beasts that graze on the hill-side to form an opinion of them one way or other.

It is a distressing situation. It is the one described by our brother John, the apostle of Christ: he said, "The whole world lieth in wickedness." It is a situation calling for much circumspection. We are liable to be influenced against our own better judgment by the universal infatuation. The sheer weight of numbers is apt to incline the mental scale in the direction the opposite of true enlightenment. The right way to deal with the matter is not to look at men in the gross; but take any one of them individually. In that way you will measure them easily and decisively. You see at a glance that the flood of human life is a flood of folly, and that the way of wisdom lies in the way of Christ, and in the way of Christ alone. Creatures of sense, as we are, however, the spectacle of universal life, as it now is, is liable, every now and then, to override the perceptions of wisdom, and make us doubt if the narrow way is the right way. We do wisely, therefore, to turn our eyes often to the historical picture symbolised by the bread and wine on the table. Christ and his friends were a very small and despised company, even in the days of Jewish sacerdotal splendour, not to speak of Rome's imperial grandeur, and the world is not more divine now than it was then. If we find ourselves with very few, and those the poor, the illiterate and the despised, let us remember that this was the situation of the friends of God ages before we were born. If we are compelled by the inherent antagonism of the truth to the

present evil world in all its developments, to appear as the most unsociable and censorious of men, let us fortify ourselves by the remembrance that the Son of God, the most truly lovely of human kind, was hated by the most enlightened nation of his time, because of his testimony against their evil works. If we find our position in the present life a position of self-denial, endurance, monotony and want of entertainment, let us call to our recollection that even David, surrounded by royal splendours, declared that he dwelt in a dry and thirsty land, wherein there was no water, and moped like an owl in the desert for lack of the love of God among men.

Once upon a time we were all in the condition described by the phrase "after the flesh." We knew life and action in the light only of the thoughts and affections belonging to the unenlightened natural man. In those, the days of our flesh, the leading desire of the mind was to have pleasure. Some of us sought it one way, some in another; but all of us were alike in being governed by this craving for enjoyment, which is the universal characteristic of those who know not God, and obey not the gospel of our Lord Jesus Christ, whether they be intellectual or sensual, refined or brutal, educated or ignorant, rich or poor, old or young. Being after the flesh, we "minded the things of the flesh." We had a controlling interest in and regard for the things that tend to the gratification of "the desires of the flesh." These are legion, and in high esteem everywhere. They begin with the common wants of life, which, while legitimate enough in the subordinate place in which Christ placed them, are evil pursued as an end. We were deeply interested in making a living. Next, it was a supreme object to have a fine house, and to make opulent provision for our families. From that we went on to desire respectability, *alias* the good opinion of the world. After that we

were interested in pleasure in all its endless ramifications, from hunting with aristocrats down to song singing in the pot-house. Intermediately, and more respectably, we were taken up perhaps with some hobby of science or art. But whatever form our taste or affection might take, it was comprisable in Paul's saying that we minded the things of the flesh. We were deeply interested in them; we spent much money on them, those of us who had it to spend. Our lives were moved and formed by them.

But a new chapter has been opened in our lives by our contact with the spirit's work in the earth. We have been brought into that other state described in Paul's other words, "They that are after the spirit do mind the things of the spirit." I will not stay to dwell on the mode of the operation by which this change has been effected, beyond remarking that you are all aware that the gospel, *alias* the word of truth, is the power employed by God in the bringing of men to himself. We have abandoned the idea that the charge is due to any inspiration or metamorphosis of the sort understood and inculcated by the systems around us. We have come to recognise that our faith comes from hearing the word spoken by the spirit, through its appointed instrumentality in days gone by, and recorded in the Scriptures of truth for our learning and comfort. Leaving that point, let us ponder a moment the full import of the change from that condition of mind described as "after the flesh" to the state described as "after the spirit." The change, where it has fully taken place, is a very radical one in Paul's estimation, and Paul's estimation must be the rule of our estimation, if our estimation is to be of any value to us. He says, "If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new." The use of the word *if*, in this statement, implies that there were some

in Paul's day professedly in Christ, but still in the flesh. The existence of such a class is placed beyond doubt by the words of Christ to Sardis: "thou hast a name to live, and art dead." What was possible in the apostolic age, in this respect, is more than possible in ours. It is profitable to recognise this, so that we may escape the confusion and distress resulting from what we may find in persons technically, but not really, in Christ. The habit of taking our own cue from the word, and measuring all men by it, will greatly simplify and ease our journey in probation, and protect us from being influenced to our hurt by the unapostolic ways and maxims of men who may consort with us in the name of the apostles. If any man be truly a son of God, he is after the spirit, and minds the things of the spirit. His tastes and affections and enterprises are all in that direction. Christ and his apostles are our examples in the case, and it is nothing short of treachery in the camp for anyone professing allegiance to them to teach that they are not our models, or that we are not to be expected to walk in their steps.

The new man in Christ is not negligent of the affairs of this life, but he attends to them in a different way, and with a different spirit and different objects from the old man he was before he became enlightened in the truth. To begin with, he has a God which he had not before, and from this results a faith unknown before, which prevents him from being fearful and anxious about this life's affairs, and from bestowing his exertions upon large schemes of self-provision. He provides for his own, and is diligent in business because the new Master he has received requires it of him; but what he does, in this respect, he does to the Lord, and not to men, nor to himself, for he serves the Lord Christ; and while performing this part of his duty, he does not do it to the neglect of those other parts

which require him to care for his neighbour, and to serve God in the exhibition of His gospel and glory in the midst of a dark world in which he is called upon to shine as a light. If, in the exercise of his personal duties in business, plenty comes to his hand, he recognises that he is a "steward of the manifold grace of God," and that having received much, much will be required at his hand in distributing to the necessity of the saints, and abounding unto every good work; he does not act the part of the hoarding fool of Christ's parable, who laid up treasure for himself, but was not rich toward God, he obeys the commandment of Christ, which forbids us to lay up treasure upon earth, and makes to himself friends of the Mammon of unrighteousness, which might otherwise turn to his destruction, for it is hard for a rich man to enter the Kingdom. If he be poor, he remembers the widow's mite, and rejoices that, though little is in his hand, by the faithful use of what opportunity God has put in his power, he may lay up in store for himself in heaven a larger measure of divine approbation and blessing than those who "out of their abundance cast in much."

Rich or poor, his undying characteristic is that "he minds the things of the spirit." His tastes and affections do not run in the same channel with those of the children of the present world; his affections are set upon things above, not upon things of the earth. The spirit's point of view is his point of view. He looks at men and their affairs as Christ did, and takes the course he would have taken. For this reason he cannot be friends with the world. He will not be found partaking in the world's pleasures, or taking part in the world's enterprises. He stands not in the way of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night. In his eyes vile men, however refined and ornamental, are despised; but he honoureth them that

fear the Lord, however uncultivated or ungainly.

The things of the flesh are pleasant, and the things of the spirit are in many points burdensome at present; but what wise man would falter in choosing the one before the other? Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. In this respect he is the prototype of all men of true wisdom. The wisdom of the practical men of the present age is a very shallow affair. Its results are bounded by present things which pass away—the inherent valuelessness of which even the fool perceives on the day of death. The things of the spirit and the things of the flesh are, to one another, as the incorruptible gem to the perishing toys of childhood, or the shining of the midday sun to the flicker of an expiring lamp in a vault. The difference between them is manifest on a moment's consideration. Suppose the case of a dead man who, in his life, lived after the flesh. He comes to life 500 years afterwards. Where are the things he lived for and took care of while he lived? His friends are all dead and forgotten. He himself is a stranger to every living soul upon earth. His house is not to be found; it has crumbled to dust, or been removed as a useless dilapidation. His property, if it exist, is all in the hands of others. His bank account, if by a miracle it has survived such a lapse of time, is in another name. His schemes and enterprises have all disappeared in the restless ocean of human change. Not a shred remains of the things he chose for his portion in life.

But let it be the case of a man of God, who revives after a slumber of centuries. The things he had in his life he used as crutches of the moment merely. They were not the end of his being. God was

the strength of his heart and his portion for ever. Christ was the aim, the affection of his life. The sleeping fathers and the prophets and the friends of God in bygone times were his friends and companions, for whom he was waiting. The purpose of God, as declared in the promises, was his hope and his confidence, and he awakes, after 500 years, to find them all unchanged and imperishable. The God whom he trusted and worshipped still reigns eternal in the heavens, the possessor of heaven and earth, which he upholdeth by his power. Christ, the ideal of his enthusiastic admiration, still lives, the same yesterday, to-day and for ever. Abraham, Isaac and Jacob, and all the prophets and saints of every age and nation, stand by him or are still the coming vision of supernal friendship and delight. The purpose of God to banish away ill and to wipe the tear from every eye, and fill the earth with the effulgence of his love and glory, are still before him unaltered, as the glorious vision which filled his heart and cheered his sorrows in

the brief day of his mortal probation.

Who but a fool, with the benighted intellect of a savage, would suffer himself with such a prospect to be imposed upon by the witcheries and lying appearances of the present evil world? The conflict may be severe; but it is short-lived, and the prize at the end of it is out of all proportion to the effort we are called to put forth. Even with all the rigours of persecution—with goods confiscated, income suspended, friends banished, liberty taken away, and body tortured even to death, the sons of God in past ages have been able to say, "the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us." And what craven and unworthy aspirants to association with them shall we be, if with all the comforts of home life, and all the liberty and security which we enjoy under the shadow of modern freedom, we shall begrudge the trifling voluntary sacrifices which the service of Christ demands at our hands, or be ashamed of the reproach which identification with it entails.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 189.

SPIRIT WONDERS.

THE following are cases illustrating the diversified works and operations of the Spirit of God in Bible history.

Spirit-light.—The first light that streamed athwart the universal darkness which enveloped the pre-Adamic chaos, was directly produced by the movement of the Spirit of God upon the face of the waters.—(Gen. i. 2, 3.)

Spirit-orbs.—Those celestial glories, the sun, moon and stars, wherewith Jehovah garnished the heavens, were produced by the operation of Jehovah's Spirit.—(Job. xxvi. 13; Ps. xxxiii. 6.)

Spirit-life.—The first motions of life in our race were produced by the inbreathing of the Spirit of God through the nostrils.—(Job. xxvii. 3; Gen. ii. 7.)

Spirit-formations.—Both man and beast owe their existence to the formative power of the eternal Spirit.—(Ps. civ. 30; Job. xxxiii. 4.)

Spirit-material.—The Spirit is not only the instrumental power by which the Almighty executes the mandates of his sovereign will; but it is the substratum or original and eternal substance, out of which all things have been evolved, and into which they could again be resolved, were such the Creator's will. This idea has the advantage of being both reasonable and scriptural as compared with the absurd and unfounded notion that God made the

world out of nothing.—(1 Cor. viii. 6; Ps. xxxiii. 6; Heb. xi. 3.)

Spirit-architecture.—David received by the Spirit a plan of Solomon's Temple; and Moses also was commanded to make all the furniture of the tabernacle according to the patterns shewn to him in the mount.—(Ex. xxv. 9, 40; xxvi. 30; Num. viii. 4; Heb. viii. 5.)

Spirit-skill.—The wise hearted men to whom was committed the execution of the various designs of the Mosaic tabernacle, were further qualified for the work by being filled with the Spirit of God.—(Ex. xxxiii. 3-5.)

Spirit-interpretation.—By the Spirit Joseph was able to disclose to Pharaoh the meaning of the dreams of his butler and baker, and due to the same means, Daniel supplied the King of Babylon both with his forgotten dream and its prophetic signification.—(Gen. xli. 16, 25, 28, 38; Dan. ii. 28; iv. 8.)

Spirit-strength.—It was by the power of God that Samson performed all those superhuman feats of strength which characterised his history, and gave such peculiar interest to his life; as it was also by the same divine energy that David afterwards slew a lion and a bear.—(Jud. xiii. 25; xiv. 6; xv. 14; 1 Sam. xvii. 36.)

Spirit-generation.—By the Spirit (through faith) Sarah and Elizabeth "received strength to conceive seed," and were delivered of children when they were past age; and by the same overshadowing Spirit, applied in a higher degree, the Virgin Mary also was empowered to bring forth the Son of God.—(Heb. xi. 11; Luke i. 35.)

Spirit-protection.—By the enswathing Spirit of the Almighty (embodied in His angel) Shadrach, Meshack and Abednego were shielded from the hurt of fire, both body and clothes; and by a similar angelic application of the Spirit Daniel was preserved from the lion's jaws.—(Dan. iii. 25; vi. 22.)

Spirit-supplies.—By the replenishing and multiplying power of the Spirit the widow's barrel of meal and cruse of oil failed not; water was turned into wine, and a few loaves of bread and a few fishes augmented to a sufficient extent to feed thousands. It was by the application of the same renewing energy that the clothes and shoes of the children of Israel were prevented from waxing old or wearing out for the length of forty years; and from the same creative source it will be easy

for the angels, if need be, to provide clothing for those who are raised from the dead.—(1 Kings xvii. 14-16; Deut. xxix. 5.)

Spirit-inspiration.—By the Spirit God moved the prophets to declare things to come; as also by the same power He afterwards enabled the apostles to expound the "mystery of the gospel."—(Eph. vi. 19; Nehemiah ix. 30; 2 Peter i. 21.)

Spirit-baptism.—By the Pentecostal immersion the apostles were qualified to speak with other tongues as the Spirit gave them utterance.—(Acts ii. 1-21.)

Spirit-gifts.—Due to the Spirit with which Christ endowed the apostolic ecclesias, we have that diversity of gifts by which the work peculiar to the first century preaching was directed and upheld.—(1 Cor. xii.)

The Spirit-Comforter.—Appropriate to the bereavement which the personal friends of Christ sustained by his removal was the bestowal and abiding presence of the Spirit, by which all the things which he had said to them were brought afresh to their remembrance.—(John xiv. 16, 26; xv. 26.)

Spirit-Wealth.—By the power of the Spirit, Jesus provided the tribute-money for himself and Peter from the mouth of a fish.—(Matt. xvii. 27.)

Spirit-irradiant.—By the Spirit in its free diffused form, every living existence is sustained in being, and by its universal, all-pervading presence God is not far from everyone of us.—(Acts xvii. 27, 28; Ps. li. 12; Eccles. xii. 7.)

Spirit-virtue.—Concerning the multitude who came to Christ to be healed of their diseases, it is written that "there went virtue out of him and he healed them all." The case of the woman whose faith led her to touch the hem of his garment, shews that the healing spirit permeated even his clothes; or, as in the case of Paul, even the handkerchiefs and aprons that had been in contact with his body were charged with healing power; or again, as in the case of Peter, it seems to have been present even in his very shadow.—(Luke vi. 19; Mark v. 30; Acts xix. 12; v. 15.)

Spirit-cure.—By the measureless effusion of the Spirit which dwelt in Christ, the ears of the deaf were unstopped, the blind were made to see, the dumb to speak, the lepers were cleansed, the demons cast out, the lame made to leap as an hart, and the dead to awake to newness of life.

Spirit-change.—It is of the Spirit that life everlasting is to be reaped, and that bodily quickening, by which, at the coming of Christ, the accepted will be changed instantaneously into glorified humanity.—(Rom. viii. 11; 2 Cor. iii. 18; 1 Cor. xv. 51; Phil. iii. 21; John vi. 63.)

Spirit-health.—Spirit virtue, in its several scriptural forms, is the true panacea for all the ills the flesh is heir to. Applied physically, it heals the body of all maladies in a moment of time, or changes mortality into immortality in the twinkling of an eye; or applied mentally, in the form of the truth, it infuses light, life and hope into the dead in trespasses and sins; or applied socially and politically, through the immortalised saints and their glorified Head, it will be like leaves from the Tree of Life for the healing of the nations; or as rivers of living water, bearing verdure and "saving health" to all mankind.—(Psalm lxxvii. 2-4; Jer. xxxiii. 6; Rev. xxii. 1-3.)

Spirit-birth.—The times of refreshing will introduce the accepted to that final stage of the adoption, when, by the transforming energy of the Spirit, they shall be incorporated into the divine family in its permanent and angelic condition.

Spirit-firstfruits.—The Pentecostal baptism of the Spirit and the subsequent outpouring upon the first Gentile converts, together with all those special gifts bestowed upon the eldership of the apostolic ecclesias: these, in their totality, were but an earnest of the powers which belong peculiarly to the age to come, when the world will be governed by Spirit-rulers in whom the Spirit will dwell bodily in all its plenitude of wisdom and counsel and might.—(Isa. xi. 2; xxxii. 1; Rom. viii. 23; 2 Cor. i. 22.)

Spirit without measure.—By the Spirit Jesus was the Father's directly-begotten Son (Luke i. 35); by the Spirit he waxed strong in mind and was filled with wisdom at twelve years of age (Luke ii. 39, 40); by the Spirit he spake as never man spake, either before or since (John vii. 46); by the Spirit he was one with the Father (John x. 30); his incomparable utterances were spirit words; his mighty deeds were spirit-works—(Matt. xii. 28.) If he blessed it prospered (Luke xxiv. 50; Isa liii. 20); if he cursed, it withered (Matt xxi. 19); if he lifted his hand disease departed (Matt. viii. 3); if he spake, the dead came to life; if he prayed (the people thought) it thundered (John xii. 27-30); or if he cried "peace,"

even the wind and the waves of the sea obeyed his irresistible word

Spirit without beginning.—By the Spirit Christ preached in Noah, and testified beforehand of his own sufferings, he could say: "I came down from heaven;" "I was before Abraham;" "I am Alpha and Omega;" or, upon the same Spirit principle, it could be said of him by John, "All things were made by him;" or by Micah, "He whose goings forth have been from of old from everlasting;" or again, by Paul: "Thou, Lord, in the beginning hast laid the foundation of the earth."

The Spirit's Symbol.—The symbols of that "fulness of God" wherewith Christ is now filled since his glorification, are seven lamps of fire signifying perfection, and seven horns, signifying omnipotence, and seven eyes, signifying omniscience; therefore Paul may well say that "all things are naked and open to the eyes of him with whom we have to do."—(Rev. iv. 5; v. 6. Heb. iv. 12 14.)

Spirit-locomotion.—Phillip was conveyed to Azotus by the Spirit.—(Acts. viii. 39.)

REFERENCE TABLET NO. 190.

ANGLICISED GREEK WORDS.

The following are Anglicised Greek words not to be found in the English New Testament, but existing (in their Greek form) in the Greek original:—

- Agonise, rendered strive.—(Luke xiii. 24.)
- Amaranthine, rendered "fadeth not away."—(1 Pet. i. 4.)
- Analysis, rendered departure (2 Tim. iv. 6); and return.—(Luke xii. 36.)
- Apology, rendered defence.—(Acts xxii. 1.)
- Antagonise, rendered "striving against."—(Heb. xii. 4.)
- Apostacy, translated "falling away."—(2 Thes. ii. 3.)
- Architect, translated "master builder."—(1 Cor. iii. 10.)
- Atheist, rendered "without God."—(Eph. ii. 12.)
- Atom, rendered moment.—(1 Cor. xv. 52.)
- Abyss, rendered "bottomless pit"—(Rev. ix. 1.)
- Bible, rendered book.—(Acts vii. 42.)
- Chorus, translated dancing.—(Lu. xv. 25.)
- Criterion, translated judge.—(1 Cor. vi. 2.)
- Dialogue, rendered reasoning.—(Luke ix. 46.)

Dialect, rendered language.—(Acts ii. 6.)
 Echo, rendered fame.—(Luke iv. 37.)
 Evangelist, rendered "showing the good tidings."—(Luke viii. 1.)
 Episcopacy, rendered bishops.—(Phil. i. 1.)
 Emporium, rendered merchandise.—(Jno. ii. 16.)
 Energy, translated bounty (2 Cor. ix. 5); and blessing.—(Gal. iii. 14.)
 Ecstasy, rendered astonishment.—(Mark v. 42.)
 Grammar, rendered learning.—(Acts xxvi. 24.)
 Homœopathy, rendered "of like passions."—(Acts xiv. 15.)
 Hyperbole, rendered abundance.
 Liturgy, rendered ministry.—(Heb. viii. 6; ix. 21.)
 Logical, translated reasonable.—(Rom. xii. 1.)
 Martyr, translated witnesses.—(Heb. xii. 1.)
 Method, translated wiles.—(Eph. vi. 11.)
 Nautical (Grk. *nauticos*, from *nautes*), rendered sailors.—(Rev. xviii. 7.)
 Pathos, rendered lust.—(1 Thes. iv. 5.)
 Phantom (Grk., *phantasma*), rendered spirit.—(Mat. xiv. 26; Mark vi. 49.)
 Pneumatics, rendered spiritually.—(1 Cor. ii. 14.)
 Philanthropy, rendered kindness.—(Acts xxviii. 2.)
 Physical, rendered natural.—(Rom. i. 26.)
 Pharmacy, rendered sorcery.—(Rev. ix. 21; xviii. 23.)
 Police (Grk., *politea*), rendered commonwealth (Eph. ii. 12); and freedom.—(Acts xxii. 28.)
 Polity, rendered commonwealth.—(Eph. ii. 12.)
 Presbytery, rendered elders.—(Tit. i. 5.)
 Pneumonia (Greek, *pneumon*, lung, from *pneuma*, rendered spirit in all cases except two.)
 Phosphorus, translated day-star.—(2 Pet. i. 19.)
 Scandal, rendered offence.—(Matt. xvi. 23.)
 Scheme, rendered fashion.—(1 Cor. vii. 31.)
 Sympathy, rendered "touched with the feeling."—(Heb. iv. 15.)
 Type, rendered figure, (Rom. v. 14); ensample, (1 Cor. x. 11); fashion (Acts vii.

44); form (Rom. vi. 17); pattern (Heb. viii. 5); example, (1 Cor. x. 6).

The following words also exist in the Greek New Testament in their uncompounded form, viz., physiology, phrenology, physiognomy, orthodox, mythology, microscope, kaleidoscope, telegraph, metropolis and monadelphian, a botanic term, signifying "having the stamens united in one brotherhood or body by the filaments"

REFERENCE TABLET NO. 191.

SPRAY FROM THE WATER OF LIFE.

THAT Jesus was a man of "like passions" with ourselves, and a fellow-partaker of the infirmities common to our weak nature, and therefore of the experience common to the brotherhood, is well indicated in the following scripturally-attested facts, viz., that "Jesus wept" (Jno. xi. 35), and that he was acquainted with grief (Mar. iii. 5), and fear (Heb. v. 7), and hunger (Matt. iv. 2), and thirst (Jno. xix. 28), and weakness (2 Cor. xiii. 4), and fatigue (Jno. iv. 6), and sorrow (Matt. xxvi. 38), and temptation (Luke xxii. 28), and affliction (Isa. v. 3-7), and anguish (Heb. v. 7), and pain (Jno. xix. 1), and shame (Isa. l. 6), and poverty (2 Cor. viii. 9; Matt. viii. 20), and labour (Mar. vi. 3; Isa. xl. 4), and discipline (Heb. v. 8), and oppression (Isa. liii. 7), and death (Jno. xix. 30); and that he further exemplified sympathy (Luke vii. 13), and patience (Isa. liii. 7), and indignation (Matt. xxiii.), and love (Jno. xi. 5; xiii. 1, 23), and gentleness (Isa. xl. 11), and goodwill (Acts x. 38), and hospitality (Matt. xv. 32), courtesy (Luke iv. 22), and sociability (Luke xix. 5-7); and also that he further sang and prayed, and gave thanks, and made supplication to the Father, whom he regarded as greater than he; and as being acquainted with things which as yet were beyond the range of his own knowledge, and to whose will he at all times willingly subjected his own: in all of which is illustrated his true brotherhood and the true ground of friendship and help we have in him as our mediator and High Priest before the Throne.

There is one thing which is attested by many infallible proofs, viz., the resurrection of Christ (Acts i. 3); and there is one

thing which is needful above all others, viz., to act out the diligent part exemplified in the wisdom and undisguised earnestness of Mary who sat at Jesus' feet.

There are two things which are immutable, viz., the covenant which God made to Abraham, and the oath of confirmation.—(Heb. vi. 18.)

There are three things which are impossible, viz., it is impossible for God to lie, and it is impossible to serve both God and Mammon, and it is impossible without faith to please God.

There are four kinds of people who receive the truth, viz., some who don't understand it, some who have no root in themselves, some in whom it is afterwards choked with worldly anxieties; and just a few whom nothing can move away from the hope and patient labour of the Gospel: these are the only section that bring forth any fruit to perfection.—(Matt. xiii.)

There are five things which are true if there be no resurrection of the dead, viz., that then Christ is not risen, the apostolic preaching was a vain thing, the faith of the disciples was also vain, the baptised believers were yet in their sins, and those who had fallen asleep in Christ had perished.—(1 Cor. xv.)

There are six things which are hateful to Jehovah, viz., a lofty eye, a lying tongue, an evil heart, bloodthirsty hands, and feet that run swiftly after mischief.—(Prov. vii. 16-18.)

There are seven qualifications necessary to inheritance in the Kingdom, viz., humility of spirit, purity of heart, a merciful disposition, a hungry appetite after righteousness, a meek and submissive deportment, a mourning frame of mind, and a peace-making walk and conversation.—(Matt. v.)

God who calleth those things which be not as though they were, speaketh of the dead whom He intends to raise as though they were now existent (Luke xx. 37), and of the living who are going to die as though they were already dead.—(2 Cor. v. 14.)

The path of the righteous is luminous; but the track of the wicked is darkness that can be felt.—(Prov. iv. 18.)

True fasting is the "habituated abstinence from all excess," the constant

abstention from all appearance of evil, and the letting free the sympathies towards the oppressed—the poor, the hungry, the naked, and the afflicted.—(Isa. lviii. 6, 7.)

The following may be said to be some of the devil's literary children, viz.:—Darkness, doubt, deception, delusion, dissembling, defrauding, depredation, disorder, discord, disturbance, debasement, debauchery, degeneracy, depravity, demoralisation, defilement, drunkenness, dishonour, dishonesty, destruction, depression, debility, decay, disease, death, damnation, and destruction.

The following words describe things as they are in this present evil world, viz.:—meshy, maukish, miasmatic, merciless, miserable, meretricious, mischievous, mistaken, mournful, mortiferous, mutable, misruled, miserly, mendacious, malevolent, mutinous, and mortifying.

The following phrases set for the various aspects of the natural man, viz.:—Self-reliance (Prov. xxviii. 26); self-conceit (Prov. xxvi. 12); self-righteousness (Prov. xxx. 12); self-control (Prov. xxv. 28); self-destruction (Prov. vi. 32); self-glorification (Prov. xxv. 27); self-sufficiency (Prov. xi. 28); self-esteem (Phil. ii. 3); self-will (Tit. i. 7); selfishness (Prov. xxi. 13); self-indulgence (Prov. xxi. 17); self-complacency.—(Ps. xxxvi. 2.)

The following phrases express the change inaugurated in a mind renewed by the truth, viz.:—Self-examination (1 Cor. xi. 28); self-abasement (Prov. xxix. 23); self-denial (Matt. xvi. 24); and self-possession (Luke xxi. 19.)

God is spoken of in the Scriptures as the "High and Lofty One" who inhabiteth eternity, which is equivalent to saying I live beyond to-day; I inherit futurity. This is a boast that only the possession of immortality could justify; hence the absence of this quality, in human nature, could scarcely be more forcibly indicated than in the injunction which forbids a man to boast about the continuance of his life even till to-morrow, saying "Boast not thyself of to-morrow;" and again, says James, because your life is as a vapour, ye ought to say, "if the Lord will we shall live and do this or that."—(Isa. lvii. 15; Prov. xxvii. 1; Jas. iv. 13.)

HISTORICAL STULTIFICATIONS OF THE ANGLO-ISRAEL THEORY.

Mr. HINE, in the "Forty-seven Identifications," divides his arguments into scriptural and historical. With the former we have at present nothing to do. We offer a few words on the latter with the object of making it apparent that the historical evidence brought forward by Mr. Hine is not only worthless, but absolutely destructive of the very theory he brings it forward to support. With a great show of learning he arrays a list of historians, and professes to establish his fancies from their writings. The authors quoted, however, are most egregiously misrepresented by garbled quotations, and in some cases Mr. Hine's method of procedure amounts to a suppression of the truth. As the authors quoted are very probably difficult of access to some of the brethren, we make no apology for furnishing lengthy extracts from them.

The object of Mr. Hine is to prove that the people of the British nation are the descendants of the Ten Tribes who were carried captive into Media, or what is known as the Assyrian invasion, about B.C. 725, in which country they were to be found in the time of Josephus, about A.D. 93. Mr. Hine's contention is that after that period they left the land of their captivity, fought their way across Europe, settled in the British islands, and ultimately attained to the position of glory and power which the nation of England now enjoys, and that whilst their brethren, the Jews, are languishing under the curses of Ebal, they are enjoying the blessings of Gerizzim. Mr. Hine bases his historic proof (so-called) chiefly upon the work of Mr. Sharon Turner, entitled "A History of the Anglo-Saxons," and also upon certain extracts from Josephus, &c. The object of this class of proof Mr. Hine states very distinctly in Identification No. 1* in the following words:—"The object of the identity is to show that in the very region, and at the very time that the exiled tribes are clearly traced in the days of the apostles, there the ancestors of the British people are also traced," the various countries into which they were scattered being thus enumerated: "Media, Pamphylia, Galatia, Cappadocia, Bythinia, Ilyri-um, and by the region of the Euxine Sea." To

establish this proposition the testimony of Josephus is cited, who says (Jos. Ant., bk. xi., ch. v., p. 3, Whiston's Edit., 1825), "The entire body of the people of Israel remained in that country. Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the *Ten Tribes are beyond Euphrates till now*, and are an immense multitude not to be estimated by numbers." This testimony is corroborated by the writer of the Acts of the Apostles, who relates that many Jews came from the above-named countries to the Feast of Pentecost, immediately following the events in connection with the crucifixion, resurrection, and ascension of Jesus. "Here, therefore," says Mr. Hine, "by the mouth of two witnesses, sacred and secular historians, we learn that the exiled house of Israel was in the days of the apostles about the region of Media."

Now we shall prove from the historians quoted by Mr. Hine, that the Scythian tribes and the children of Israel are not the same people; that the Scythians emigrated from Asia into Egypt and Europe about the time that Israel was taken captive to Media, and that whilst the children of Israel were still in Media, in the time of Josephus, the Scythians and their descendants had, at that time, inhabited the northern portions of Europe for nearly 1,000 years, from which it will follow that it is utterly impossible for the theory promulgated by the compiler of the "identifications" to be established by the evidence he has adduced.

The bulk of the authorities he refers to have no bearing whatever on the proposition to be proved. Quoting Sharon Turner, he says: "It is not so much upon Sharon Turner that we rely, as upon his research; we rest upon his quotations from the classic historians and upon Homer, Strabo, Herodotus, &c." Now what have Homer, Strabo and Herodotus to do with facts belonging to an age long after their day? We have already remarked that the exiled tribes were in Media A.D. 93, according to the concessions of Mr. Hine himself. How can the historians named, prove either the duration of their sojourn in Media or the descent of the British Nation from them? Homer lived B.C. 800, or 75 years before the children of Israel were taken captive to

* 47 Identifications, 1874. 170th Thousand.

Media, by the Assyrian Monarch; Herodotus lived B.C. 450, Strabo lived B.C. 30; some of them had gone to corruption ages before the events transpired of which Mr. Hine is treating.

Mr. Hine's own witnesses go against him. He says: "According to Herodotus, the first scenes of their (the Scythian, German, or Gothic tribes) civil existence and of their progressive power was in Asia, to the east of the Araxes." If so, then the Scythians were not a people who had existed, like Israel, in another part of the earth as a nation having a civil constitution and been carried into Media captive. His words are decisive upon this point. "The first scenes of their (the Scythians) civil existence was in Asia to the east of the Araxes" It is difficult to reconcile with this statement of "the father of History" the third identification put forward by Mr. Hine: "Media was not the cradle of the Israelitish nation; but in the sense of the nationality of their tribeships, Palestine was their cradle." The statement of Herodotus shows conclusively that his reference to the Scythians is to a people entirely distinct from the Ten Tribes, and that whilst Media was the cradle of the Scythians, and the place where their civil institutions and progressive power originated, it was not so with the Israelites who were cradled in another part of the world.

Let us now look at Mr. Hine's extracts from the work of Sharon Turner, as given in Identities 1 and 2. Sharon Turner says, speaking of the second or Teutonic stock of the European population, "It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of Europe have unquestionably descended. The following will show the comparison:—

MR. HINE'S LIST, <i>Professedly given as Sharon Turner's List.</i>	SHARON TURNER'S TRUE LIST.
Anglo Saxons	Anglo Saxon
Lowland Scotch	Lowland Scotch
Normans	Normans
Danes	Danes
Belgians	Belgians
Lombards	Lombards
Franks	Franks
	Norwegians
	Swedes
	Germans
	Dutch

Why this remarkable omission of four nations from Mr. Hine's quotation of Turner's list, viz., the Norwegians, Swedes, Germans and Dutch? "These (*i.e.*, the eleven nations named), says the historian, have all sprung up from that great fountain of the human race which we have distinguished by the terms Scythian, German, or Gothic" (*Anglo Saxons*, edit. vi., vol. i. page 93-104). If so, it is clear if Scythians are Israelites, that Israelitish descent is not the exclusive distinction of the English, but that all the northern nations of Europe have come from the same stock, and where, then, are the Gentiles? The present state of these nations—a state of festering corruption, socially, religiously and politically—is about to bring upon them the wrath of the Almighty, as the prophets reveal; but how is this to be reconciled with the belief of Mr. Hine and his followers, that the foul thing called Christendom is the state of glory which the exiled sons of Abraham were to enjoy under the blessings promised to Israel? Such an idea manifests an ignorance of the prophets of the Deity which ill befits them to stand forward as the "nation's glory leaders."

The next point upon which it is necessary to animadvert is a portion of Identification No. 2, where in an extract cited from Turner and professedly quoting the testimony of Herodotus, Homer and Strabo, Mr. Hine has substituted the words "Media" and "that quarter," for Europe, thereby altering the whole sense of the historians and making them say just the reverse of what they wrote. We will quote the identification and then place side by side the historian's words and the altered quotation given by Mr. Hine, leaving each one to form his own opinion as to the reason which led Mr. Hine to alter it.

Identification No. 2.—"It becomes necessary to enquire what was the precise time that our British forefathers did occupy that region (Media)." Sharon Turner in his *Anglo Saxons* tells us that:—

"According to Herodotus, our ancestors first made their appearance in THAT QUARTER (Media) in the seventh century, but that according to Homer it was the eighth century before Christ. Hence we find that, according to Homer, the first appearance of the British ancestry in MEDIA was at the exact time of the Assyrian captivity of Israel."—(Iden. ii., page 7.

What SHARON TURNER really wrote:—

"The first appearance of the Scythian tribes in EUROPE may be placed, according to Strabo and Homer, in the eighth, or, according to Herodotus, in the seventh century before Christ. Herodotus likewise states that the Scythians declared their nation to be more recent than any other, and that they reckoned only 1,000 years between their first king and the accession of Darius."

We have already alluded to the fact that Homer flourished 75 years before the Israelitish captivity. Mr. Hine is either ignorant of this or supposes his readers are, or he would not have quoted this historian at all, inasmuch as his evidence gives a death blow to the theory, and proves that the Scythian tribes had emigrated to Europe before the Ten Tribes were removed from Palestine, and that, therefore, the two peoples cannot by any possibility be the same. It is not difficult to surmise the reason why the word "Media" was substituted for Europe in the foregoing extract. It is possible for any writer to make occasional slips, especially in lengthy extracts, but when we find that every author quoted has been misrepresented and tampered with in the same way, it cannot be wondered at if grave doubts as to Mr. Hine's sincerity and honesty of purpose cross the mind.

The evidence of Homer alone, when he is allowed to speak in ungarbled language, is quite sufficient to overthrow the vain imagination of our Israelitish descent, and shows how false is Mr. Hine's statement that "According to Homer, the first appearance of the British ancestry in Media was at the exact time of the Assyrian captivity of Israel." The myth is that even so early as the time of Darius, B.C. 538, their European settlements were so extensive as to excite the cupidity and ambition of the Persian Monarch, who endeavoured in vain to subjugate them. What Sharon Turner says concerning

the origin of the Scythians, verbatim, is this, italicising the portions given in the "Identifications:":—

After treating of the early history of Europe, and the influence the ancient Goths have had upon modern institutions and laws, he points out that the ancient inhabitants of Europe were Kimmerians, or Kelts, of which the Welsh, Irish, &c., are the descendants. They were invaded by the Scythians, and the historian's words are * "Herodotus, besides the minor Scythia which he places in Europe, mentions also "the Eastern or Asiatic Scythia beyond "the Caspian and Ixartes. These new- "comers pressed on the Kimmerians, or "Kelts their predecessors. These nations "retired towards the western and southern "extremities of Europe, pressed still by "the Scythian invaders. This new wave "of population gradually spread over the "mountains and into the vast forests "and marshes of Europe, until under the "name of GERMANS, an appellation "which Tacitus calls a recent name, they "had not only reached the Rhine but also "crossed into France. Here Cæsar found "one great body descended from them "firmly settled about B.C. 54, (according "to Mr. Hine's own admissions the Ten "Tribes were in Media at least 80 years "after this, whilst the people found by "Cæsar were the descendants of the "emigrants from Asia.—J.S.D.) whom he "calls Belgæ. This second stock of the "European population is peculiarly inter- "esting to us, because from its "branches, not only our immediate "ancestors but also those of the most "celebrated nations of modern Europe "have unquestionably descended. The "Anglo-Saxons, Lowland Scotch, Nor- "mans, Danes, Norwegians, Swedes, "Germans, Dutch, Belgians, Lombards, "and Franks, have all sprung from that "great fountain of the human race, "which we have distinguished by the "terms Scythian, German, or Gothic. "The ancient languages of these nations "prove their general affinity; the con- "tiguous chronology of their first origin, "and their common derivation, and afford "evidence of those truths from which "everyone may satisfy his doubts or his "curiosity. We have works still existing "in the ancient Gothic and Saxon, as "well as Icelandic, in which the philologist "will easily perceive their mutual relation-

* History of Anglo-Saxons, Sixth Edition, Vol. i., p. 93-104.

“ship. The comparison of these with
 “the modern German, Danish, Dutch,
 “Swedish and Flemish, will equally
 “demonstrate the kinship between the
 “ancient parents and their existing
 “descendants. The first appearance of
 “the Scythian tribes in EUROPE (Mr.
 “Hine, as already pointed out, has substi-
 “tuted MEDIA) may be placed according
 “to Strabo and Homer in the 8th, or
 “according to Herodotus in the 7th
 “century before the Christian era. Hero-
 “dotus likewise states that the Scythians
 “declared their nation to be more recent
 “than any other, and that they reckoned
 “only one thousand years between their
 “first king Targitaos and the accession
 “of Darius. *The first scenes of their
 “civil existence and progressive power
 “were in Asia, to the east of the Araxes.
 “Here they multiplied and extended
 “their territorial limits, for some
 “centuries unknown to Europe.* Their
 “general appellation amongst themselves
 “was Scoloti, but the Greeks called them
 “Scythians, Scythoi, or Nomades. To
 “this judicious and probable account of
 “Herodotus, we add the information
 “collected by Diodorus. *He says that
 “the Scythians, formerly inconsiderable
 “and few, possessed a narrow region in
 “the Araxes, but by degrees they became
 “more powerful in numbers and in
 “courage. They extended their bound-
 “aries on all sides, till at last they
 “raised their nation to a great empire
 “and glory.* One of their kings becoming
 “valiant and skilful in the art of war
 “they added to their territory the moun-
 “tainous regions about the Caucasus and
 “also the plains towards the ocean and
 “the Paulus Mæotis, with the other
 “regions near the Tanais. *In the course
 “of time they subdued many nations
 “between the Caspian and the Mæotis
 “and beyond the Tanais.* There,
 “according to Diodorus, the nation in-
 “creased and had kings worthy of
 “remembrance. The Sakai, the Massagetæi,
 “and the Arimaspoi drew their origin
 “from them. Wars arising between the
 “tribes of the Massagetæi and other
 “Scythian tribes, an emigration of the
 “latter took place. The emigrating
 “Scythians crossed the Araxes, passed
 “out of Asia and invading the Kim-
 “merians suddenly appeared in EUROPE,
 “in the seventh century before the
 “Christian era; part of the Kimmerians
 “flying into Asia Minor, some of the
 “Scythian hordes pursued them, but

“turning into a direction different to that
 “which the Kimmerians had traversed,
 “they missed their intended prey and fell
 “unintentionally upon the Medes (Israel-
 “itish history is entirely ignorant con-
 “cerning this exploit.—J.S.D.) pressed on
 “towards Egypt and governed these parts
 “for 28 years, till Gaxares, king of Media,
 “at last expelled them. They continued
 “to flock into Europe, and in the reign of
 “Darius their European colonies were
 “sufficiently numerous and celebrated to
 “excite the ambition of the Persian
 “Monarch after his capture of Babylon,
 “but all his efforts against them failed.
 “*In the time of Herodotus they had
 “gained an important footing in Europe.*
 “They seem to have spread into it
 “from the Tanais to the Danube, and
 “to have taken a westerly direction;
 “but their kindred colonies in Thrace had
 “extended also to the south. Their most
 “northern ramification in Europe was the
 “tribe of the Roxolanie, who dwelt above
 “the Borsythenes, the modern Dnieper.
 “In the days of Cæsar, the most advanced
 “tribe of the Scythians, or Gothic race,
 “were known to the Romans under the
 “name of Germans. They occupied all
 “the continent but the Cymbric Peninsula,
 “and had reached and even passed the
 “Rhine. One of their divisions, the
 “Belgæ, had for some time established
 “themselves in Flanders and part of
 “France, and another body under
 “Ariovistus were attempting a similar
 “settlement near the centre of Gaul,
 “which Cæsar prevented. It is most
 “probable that the Belgæ in Britain
 “were descendants of colonists of
 “invaders from the Belgæ in Flanders
 “and Gaul. The names Scythians and
 “Scoloti were, like Galli and Kimmerians,
 “not so much local as general appellations.
 “The different tribes of the Scythians, like
 “those of the Kimmerians and Gauls, had
 “their peculiar distinctive denominations.
 “*The Saxons were a German or Teutonic,
 “i.e., a Gothic or Scythian tribe, and of
 “the various Scythian nations which
 “have been recorded, the Sakai, or
 “Sacæ, are the people from whom the
 “descent of the Saxons may be inferred
 “with the least violation of probability.*
 “Sakai-Suna, or sons of the Sakai
 “abbreviated into Saksun, which is the
 “same sound as Saxon. The Sakai,
 “who in Latin are called Sacæ, were an
 “important branch of the Scythian nation.
 “They were so celebrated that the Persians
 “called all the Scythians by the name of

"Saca; and Pliny, who mentions this, remarks they were amongst the most distinguished people of Scythia. Strabo places them eastward of the Caspian, and states they made many incursions on the Kimmerians and Treres, both far and near. They seized Bachitrania and the most fertile part of Armenia, which from them derived the name of Sakasina; they defeated Cyrus and reached the Cappadocees on the Euxine. This important fact of a part of Armenia having been named Sakasina is mentioned by Strabo in another place, and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia. *That some of the divisions of this people were really called Saka-Suna is obvious from Pliny, for he says that Sakai, who settled in Armenia, were named Sacasani, which is but Saka-Suna spelt by a person unacquainted with the meaning of the combined words, and the name Sacasena, which they gave to that part of Armenia they occupied, is nearly the same as Saxonia. It is also important to remark that Ptolemy mentions a Scythian people sprung from the Sakai by the name of Sawones. If the Saxons who reached Armenia were called Sacassani, they may have traversed Europe with the same appellation which, being pronounced by the Romans from them and then reduced to writing from their pronunciation, may have been spelt with the 'x' instead of the 'ks,' and thus Saxons would not be a greater variation from Sacassani than we find between French, Francois, France and their Greek name Φραγγι or between Spain, Espagne and Hesperia."*

The whole of the extract is now before the reader, who will be able to judge therefrom the value of Mr. Hine's historical evidence, and also whether a fair quotation has been given by him. Any theory may be apparently supported by the course of action he has adopted, but it must be evident to all, from a perusal of the foregoing, that his own authorities are diametrically opposed to him, and prove conclusively that our British ancestors appeared in Europe many centuries anterior to the period of his imagined emigration of the exiled tribes from Media—an event of which history knows nothing.

There are two or three points in the extract with which it may be well to deal briefly, as they show how utterly impossible it is for the two peoples, Scythians and Israelites, to be identical. In the first place, the historian informs us that "their general appellation among themselves was Scoloti." But we have no record of any such appellation being claimed by the Israelites. Mr. Hine draws fanciful distinctions between Israelite and Jew; perhaps he will bestow a little attention upon this early name of the Scythian tribes, and show us when it was ever applied to the Israelites by themselves or surrounding peoples. Again, the first monarch of the Jews was Saul, or, if Mr. Hine objects to this, we will take Jeroboam, the first king after the disruption of the two houses of Israel. But the name of the first Scythian king was Targitaos—a name altogether dissimilar. Moreover, we have no account of any such overflowing of Europe after the time of Christ, as that which the inundation by the Scythians, 800 B.C., is represented to have been. The Saracens, it is true, succeeded in reaching Gaul, but they did not effect any settlement in the western portion, having been repulsed by Charles Martel. The Scythian inundation, on the other hand, swept the original inhabitants away into the holes and corners of the Continent. Moreover, a portion of this people ruled for 28 years in Egypt, but Israelitish chroniclers are entirely silent about this exploit of their people. The fact, also, that in the time of Darius the Scythians claimed a duration of 1,000 years for their race of kings, militates against Mr. Hine's position, as from the accession of Saul to the destruction of the kingdom of Israel, there only elapsed 374 years, and to the destruction of the kingdom of Judah, under Zedekiah, 485 years; and the total period from the accession of Saul to the time of Darius was only 557 years.* The most notable point, however, and the one to which all others rank secondary, is the fact which we have already briefly

* These periods are computed from the dates given in the authorised version. The testimony of Josephus is as follows:—"And after this manner have the kings of David's race ended their lives, being, in numbers, twenty-one, until the last king, who, altogether, reigned five hundred and fourteen years and six months and ten days."—(Josephus' *Antiquities*, bk. x. ch. viii. p. 411 Whiston's Edition 1825.)

noticed—that whereas Mr. Hine says, incorrectly, that our ancestors first appeared in Media the seventh or eighth century B. C., the historian's evidence is that this was the date at which they emigrated from Asia and first appeared in Europe, and therefore Mr. Hine has to account for them being beyond the Euphrates in the time of Josephus, and yet having settled in Europe 800 years before that date. History cannot be manufactured to suit theories, and any attempt to manipulate it must, sooner or later, recoil on the manipulator. Facts are stubborn things, as Mr. Hine is doubtless beginning to find.

Probably we have written sufficient to prove that the chief historical support upon which Mr. Hine relies brings, when

honestly quoted, the complete confutation of his theory. There is no surer proof than this said evidence, that the Anglo-Israel theory is only one of the many vain crotchets which have been from time to time promulgated by men ignorant concerning the faith, and in due time, doubtless, it will be relegated by all those who have their senses exercised by reason of use to its proper place among the theories of the past. We now dismiss Mr. Hine's historical evidence adduced from Sharon Turner, and in a future paper purpose dealing with that portion based upon the works of Dean Stanley and others.

J. S. DIXON.

Manchester, Sept. 11th, 1878.

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

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

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

ANOTHER VOICE FROM BABYLON.

SPEAKING of the latest arrival of Babylonian antiquities at the British Museum, the London correspondent of the *Manchester Guardian* says: "The main

portion was found near Hillah, a town about three miles north from the site of Babylon. The tops of some of the mounds in which they were discovered were washed away in the course of ex-

ceptionally heavy rains, and the Arabs found the tablets in jars resembling the ballot jars in use at French elections, two of which have been forwarded, along with their contents, to this country. With some contributions from other collections in the hands of the dealer, this most recent addition to the Oriental treasures of the British Museum comprises some three thousand specimens. The Hillah tablets are chiefly contract tablets, mortgage loans, promissory notes, records of the sale of land, shares and other commodities, representing, in fact, all the various commercial transactions of a Babylonian firm who may be approximately described as Messrs. Gabi and Sons, bankers and financial agents. Many of the tablets represent the renewal of loans and mortgages, so that the documents referring to the first and the last of continuing transactions, bear the dates of several different reigns. The dates thus extend from the fall of the Assyrian Empire to the reign of Darius Hystaspes, including dates in the reigns of Nabopolassar, father of Nebuchadnezzar, Evil-Merodach, Cambyses, and the elder and the younger Cyrus. The dates of the tables, therefore, furnish very important chronological landmarks. One of the tablets is dated in the reign of Belshazzar as king, being the first time his name has been found in connection with the royal dignity, previous inscriptions having had reference to the time when he was described as the son of Nabonidus. There is a large number of mathematical tablets, giving calculations of considerable intricacy. One curious and beautiful tablet presents a calendar for the entire Babylonian year—or would if a fragment had not been lost—and for every day in the year, distinguishing the days as lucky or unlucky, whether for feasting, fasting, marriage, or the building of houses.”

THE UNCERTAINTIES OF MODERN SCIENCE.

(Continued from page 223.)

“IV.—Has there really been that almost infinite progress (in knowledge) of which Dr. Tyndall speaks, beyond Newton, and Leibnitz and the students of the last century? Have the present generation of physical students a deeper insight into the true system of nature than their predecessors could ever attain? This, I believe is a grand illusion. Analysts have made some real advance; but along with this advance, there is great danger, what with the coinage of new phrases for old ideas and free scientific guesswork, of going backward instead of forward. Already, in more cases than one, mere verbiage, or even direct contradictions, have been palmed on the credulous as grand experimental discoveries, or still more grand *a priori* truths.

What, then, is this energy, about which such great discoveries have been made? Few of those who speak or write about it seem to have settled clearly what they mean by the term. Is it force or motion? Is it both or is it neither, being somewhat quite distinct from both? All these four opinions seem to be held, and by writers of some eminence. According to Mr. Spencer it is force, and the better name for the conservation of energy is the persistence of force. According to Mr. Grove it is motion, and the various forms of energy are ‘modes of motion.’ According to Professors Thomson and Tait, who understand the subject better, it is both, or rather each in turn. It has two kinds, potential and kinetic. The first is an integral of forces, such as have acted or will act, when a system passes from a first to a second position. Kinetic energy is an integral of velocities or motions, or their total amounts from zero up to their actual values at any

given time. These are three varieties—that is force, motion, or partly one, partly the other. Mr. Brooke adds a fourth variety, that it is neither force nor motion, but a third something, distinct from both. While he distinguishes it from force, he also inverts the use of the two terms. His energy is exactly the same as the force of Newton's definition, and of nearly every work on dynamics; while his force is the potential energy of Sir W. Thomson's analytical theory.

According to Mr. Spencer, the conservation of energy, or as he prefers to call it, the persistence of force, is the chief and foremost of all *a priori* truths. It holds in his philosophy, exactly the same place as the being of God in the Christian system. It transcends both demonstration and experience, and is the widest and deepest of all truths. But no sooner has this doctrine, borrowed from the analysts, been adopted by Agnostic metaphysicians and raised to an intellectual throne, as a substitute for the living, personal God of the Bible, than it is confronted by a rival, a younger son of the same parents, the dissipation of energy. It is the same analysts from whom the first doctrine has been borrowed, who are the sponsors of this rival and successor. Like the giant in the Hindoo tale, the new divinity of fatalism places its hand on its own head, and in a moment is reduced to ashes. I will give three statements of this second doctrine from Professor B. Stewart's *Conservation of Energy*, Thomson and Tait's *Natural Philosophy*, and the recent work, *The Unseen Universe*. The first writes as follows:—

'Although in a strictly mechanical sense there is a conservation of energy as regards use or fitness for living things, the energy of the universe is in process of deterioration. Diffused heat forms what we may call the great waste-heap of the universe, and this is growing larger every day. We have regarded the universe not as a collection of matter

but an energetic agent, a lamp. Looked at in this light, it is a system that had a beginning and must have an end; for a process of degradation cannot be eternal. If we regard it as a candle that has been lit, we become absolutely certain that it cannot have been burning from eternity, and that a time will come when it will cease to burn.'

Sir W. Thomson writes thus in his joint treatise with Professor Tait on *Natural Philosophy*. 'It is quite certain that the solar system cannot have gone on, as at present, for a few hundred thousand or a million years without the irrevocable loss, by dissipation, not annihilation, of a considerable portion of the entire energy, initially in store for sun heat and Plutonic action. It is quite certain that the whole store of energy in the solar system has been greater in all past time than at present. It is probable that the secular rate of dissipation has been in some direct proportion to the total amount of energy at any time after the commencement of the present order of things, and has thus been diminishing from age to age . . . Hypotheses assuming equability of sun and storm for a million years cannot be wholly true . . . I think we may say, with much probability, that the consolidation of the earth's crust cannot have taken place less than twenty nor more than 400 million years ago. I conclude that Leibnitz's epoch of the 'consistentior status' was, probably, between these dates.—(*N.P.*, pp. 712-716.)

We read also in *The Unseen Universe* as follows, p. 91: 'Heat is the communist of our universe and will, no doubt, bring the system to an end. The sun is the furnace or source of high-temperature heat to our system as the stars to other systems. The energy essential to our existence is derived from the heat the sun radiates, and represents a very small part of it. But while the sun supplies us with energy, he himself

is getting colder, and must, ultimately, by radiation into space, part with the life-sustaining power he now possesses. In each case of collision, there will be the conversion of visible energy into heat, and a partial and temporary restoration of the power of the sun. At length, however, the process will have come to an end, and he will be extinguished; until, after long ages, his black mass is brought into contact with that of his nearest neighbour."

In Mr. Spencer we meet with a third form of the Nebular Theory, and Physical Evolution. The theism of the authors of the *Unseen Universe*, who affirm a beginning and an end, and the monism or atheism of professor Haeckel, which wholly denies both, is pronounced alike unphilosophical. That question belongs to the class of which nothing can be known. For the rest, he holds the indestructibility of force, and the continuity or eternity of motion, as a great *a priori* truth. But he holds, side by side with it, the Dissipation of Energy, or a process 'which must go on bringing things ever nearer to complete rest.' If equilibration, he asks, must end in complete rest, what is the fate towards which all things tend? 'If the sun is losing its force at a rate which must tell in millions of years, and men and society are dependent on a supply that is gradually coming to an end, are we not manifestly progressing towards omnipresent death? That such a state must be the outcome of the processes everywhere going on seems beyond a doubt.' But a further suggestion is made, that, when the last collision of suns and systems occurs, there must ensue a diffusion that undoes the previous concentration. So that a period, inconceivably vast, of evolution, that is, condensation, may be followed by a paroxysm of dissolution, that is, of re-expansion into nebula once more.

(To be Continued.)

PROVED TRUSTWORTHINESS OF
THE WRITINGS OF MOSES (KNOWN AS
THE PENTATEUCH).

(Continued from page 367.)

"ENOUGH has been said to show, that in the days of David, Samuel, and Eli, the Pentateuch was known, and if so, it must have existed in the days of the Judges, and of its existence there are plain traces in the book of Ruth and Judges. The nature of these documents forbids us to expect a detailed narrative of the progress of religion, or of the rites and observances of public worship. The book of Ruth is a family record, a sketch from private life. The book of Judges is a collection of memoirs of the remarkable persons whom the Lord raised up to defend or to deliver the invaded provinces of Israel, not even an outline of the history of the whole nation. Allusion therefore to priests or religious laws, or even to those parts of the land not similarly exposed, must be few and incidental. Those that do occur are the more satisfactory and convincing. The first thing to be observed with regard to these books is, that the fundamental principle of the Pentateuch, the dependence of blessing or cursing on obedience or disobedience, is the hinge on which every particular history turns. This is the binding principle that holds all these separatives together. The prosperity of a poor Moabitish widow and success of armies are made to depend upon the fear of the true God, and the practice of the true religion. National calamity is the consequence of disobedience. God is the God of Israel, and rewards or punishes: The Lord who revealed himself on Sinai, as Deborah tells us, in that wonderful song, which Ewald and others admit to be the genuine work of the prophetess. — (Judges v. 4.) In the next place, we find such a state of things as would naturally have arisen from knowledge of the Pentateuch. There

was a congregation (קָהָל), also a tabernacle of the congregation, here called the house of God, as in Samuel (Judges xx. 18), and an ark of the covenant of God, verse 27—and the practice of inquiring of the Lord, ver. 18 and 28—and a priest to make the inquiry, ver. 28—and Levites consecrated to the service of God (xvii. 13, xix. 1), and an ephod, xvii. 4 (Heb.)—and burnt-offerings and peace-offerings, xx. 26, and Nazarites, xiii. 5, 7, and a yearly feast, xxi. 19, where the words used refer to the pass-over, and the duty of marrying a brother's widow, and the punishment of him who refused (Ruth iv.), and the obligation to redeem (iv. 3-5), and the prohibition to marry the heathen (Judges xiv. 3)—and to eat that which is unclean, which caused Samson to conceal from his father and mother whence he got the honey (xiv. 9); and the belief in the inalienability of that which was solemnly devoted to the Lord (xi. 35); and the duty of overthrowing idol altars (vi. 28); and all these things mentioned in the language of the Pentateuch, testify to its existence in the days of the Judges, and bring us back to the time of Phinehas the son of Eleazar, who was himself an eyewitness of the giving of the Law, and the Lord's dealings in the wilderness.

The book of Joshua also gives the same evidence. But as without it we have traced the existence of the Pentateuch to

a contemporary of Joshua and Moses, and as the controversies respecting the Book of Joshua would require much discussion, it is necessary to stop here for the present. The Pentateuch which we possess has been traced from the present time to the days when it was written; it must therefore be genuine. No apparent difficulties are sufficient to shake the testimony of the prophets and the historic books. In a book so ancient there may be many difficulties arising from the brevity of the narrative, from our ignorance of all the circumstances, from the errors of transcribers, &c., and some of them may be beyond the power of solution in the present day. But they who urge them as objections against the genuineness, or authenticity, are bound to account for the existence of the testimonies to which we have referred, and satisfactorily to set them aside before they ask us to reject what rests upon such an accumulation of evidence. The testimonies adduced can be examined by every reader of the English Bible. An attentive reader may find many more; and sure I am that he who will take the trouble of patiently studying the Scriptures, from Malachi to Joshua, in reference to this subject, will arrive at the firm conviction that there never was a time in Israel from the days of Moses on, when the Pentateuch was unknown."

(To be continued.)

THE SIGNS OF THE TIMES.

(For commencement, see page 474, present number.)

visible in several important details.

A political revolution has occurred in Egypt—tending to bring Egypt closer to England. It has ostensibly resulted from the Anglo-French financial investigations that have been going on for some time past into Egyptian affairs; but the causes, even humanly considered, probably lie deeper than this. The Khedive has surrendered the despotic control he has hitherto exercised

in all the affairs of the country, and has transferred his personal authority to a cabinet of responsible ministers, of whom Mr. Rivers Wilson, an English government official, is one. The special permission of the English Government was asked and obtained before Mr. Rivers accepted office. The affair is believed in diplomatic circles to have a deeper significance than appears on the surface. It is rumoured that a secret treaty has been concluded between the English Foreign Office and the Sultan, by which the suzerainty of Egypt passes into the hands of Great Britain. The rumour

has been contradicted, but the contradiction is given in such a way as to leave the impression that there is some truth in it. True or not, Egypt is nearer England than she was two months ago. An open occupation shortly would not be a marvel.

As regards Turkey, the drying of the river goes on apace. The London correspondent of the *Scotsman* says: "An experienced diplomatist, well acquainted with Turkey, writes: 'There is complete dissolution setting in in the East, and it is beyond anyone's power to stay it. Lord Beaconsfield, however clever, cannot repeat the feat of his ancestor and stay the march of the sun, much less the waning of the Crescent.' The position of the Tory Government at the present time is that of Mrs. Partington trying to drive back the waters of the Atlantic with a broom." These remarks are illustrated by the assassination during the month of Mehemet Ali. This personage was one of the plenipotentiaries at the Berlin Congress. He was sent by the Sultan to pacify the Sultan's own subjects in Albania, and to facilitate the Austrian occupation of Bosnia and Herzegovina, which is being slowly effected, with much bloodshed in the face of determined Turkish opposition. The Albanians insisted on Mehemet Ali leading them against the Austrians. He refused, and was attacked and murdered, with many members of his suite. This incident has important political bearings. They are hinted at in the following expressions from a leading article in the *Birmingham Daily Post*: "The fate of Mehemet Ali warns us of the prospect in store for the British officers who may be sent out to administer in the Sultan's disturbed provinces. If a Turkish Pasha, himself a Mohammedan, cannot escape massacre at the hands of Mohammedans, what better chance is likely to offer itself to foreigners and Christians who attempt to govern the Turks, nominally as the Sultan's officers, but really as the agents of a protecting power? It is obvious that British administration means nothing short of British military occupation." Quite so: this is what it will come to. Meanwhile, says the article from which we are quoting (*Birmingham Daily Post*, September 10th):—

"One thing seems to be perfectly clear—that the Sultan cannot keep order in his dominions, and therefore that, even if he

were so minded, he can do nothing to help us in putting the Anglo-Turkish Convention into force. Specially valuable testimony on this point is given by a witness whose position and connections exclude the suspicion that he desires to make the state of affairs look worse than it really is. This is the Constantinople correspondent of the *Standard*, who, writing on the 30th of August—that is, before the murder of Mehemet Ali—gives a deplorable picture of the anarchy, not of the Turkish people, but of the Turkish Government. . . . The Sultan, the correspondent proceeds, is said to be anxious to reassemble the Turkish Parliament: the invention of Midhat Pacha. Counsel to this effect, he now obscurely hints, has been given by an English adviser. 'If so, I can only say that the English adviser has done his best, as many other English advisers have done, to secure the Sultan's downfall,' for it 'is absolutely certain that if the Ottoman Parliament meets again in Stamboul the Ottoman empire will be broken up. Nothing can save it. The disintegration has already commenced. There is absolutely no part of the Sultan's empire in which he can maintain his authority. In Bosnia, in Roumelia, in Albania, and Lebanon, in the Kosandagh, in Lazistan, his orders are set at naught. He has an enormous army which he cannot disband; he has ministers who do not agree, but whom he cannot dismiss; he has an empty treasury; he has a paper currency which is depreciated to the extent of 75 per cent. of its value; he has a vast horde of retainers, whom he can neither pay nor dismiss; he is without experience, and is torn now this way, now that way, by conflicting ambassadors. He has no prestige, no money, no influence, no strength. He is a name and nothing more; and in this lies the great danger to England. She has undertaken to support that which cannot be supported."

A programme of the reforms proposed by England for Asiatic Turkey, under the Anglo-Turkish Convention has been submitted to the Sultan, whose answer is not yet published. He is said to dislike the dependent position implied in the proposals, but as he cannot help himself, he is expected to accept and promulgate them. They are said to include the proposal to place a British official by the side of every Pasha, without whose concurrence, acts of administration shall not be valid. Meanwhile, the Special Correspondent of the *Daily Telegraph*, at Pera, telegraphs that a firman has been granted to a company, composed mostly of Englishmen, so the correspondent understands, for the construction of the

longspoken-of line of railway from Jaffa to Jerusalem.

Cyprus is proving a fever-stricken country which may compel England to seek a point of occupation on the mainland, of which there are rumours pointing to Syria.

There is a cloud in Central Asia, foreboding trouble between England and Russia there. The *Turkestan* (official) *Gazette* says: "The special Tartar diplomatist, Herr A. A. Weinberg, had been sent by General Kauffmann to Bokhara, to enquire of the Emir, Mozaffar ed-din Khan, whether, in the event of a campaign along the upper course of the Oxus (*kwerehowiam* Amu-Darja), he was willing to afford the Russian Government opportunities for procuring supplies—that is, whether he will allow the officials of the Russian Commissariat to purchase corn, flour and all other sorts of provisions in his territory. The official journal reports quite naively, 'The good Emir was quite taken aback and perplexed by this communication and asked what did the Russians purpose doing with the Emir of Cabul? Did they mean to bring him to reason, or were they thinking of moving in conjunction with him against some other power—for example the English?' The answer of Herr Weinberg, given with proper diplomatic reserve, was, 'General Kauffmann does not entertain the slightest feeling of hostility against the ruler of Afghanistan, he even thinks of sending a friendly mission to him; and it will depend exclusively on Shere Ali Khan himself to determine the direction which the relations between himself and Russia will take—that is, whether they shall incline to peace or war.' These are the *ipsissima verba* of the Russian envoy at Karshi; for

it was there he was received by the Emir on June 2. And it is hardly necessary to add that the Seyid Mozaffar ed-din, as if he had been struck by a blow, hastened to protest his complete submission and promise that he would allow as much flour, fruit, and other requisites to be purchased as the Commissariat officials may desire. The merchant Iwanoff was forthwith authorised to make the necessary purchases for the Russian division of the Amu-Darja.

The friendly Russian mission to the ruler of Afghanistan referred to in the foregoing has since been sent; and the British Government has met this proceeding by a counter move. They also have sent a mission to the personage in question, with a very specific message, for the result of which many are anxiously waiting. England demands, at the risk of war, the dismissal of the Russian mission, and the acceptance by Afghanistan of England's friendship and protection. The *Times*, justifying this action, says: "The day is over at which a policy of mere inaction on our part could be prudently followed. The progress of Russia in Central Asia has brought her nearer and nearer to our North-Western Indian frontier. The thousands of miles between us have already been reduced to hundreds. One gigantic stride after another has been taken, and still Russia is moving on. We must be prepared for the time when the frontiers of the two Empires will meet, and the question before us is at what point our own first line of defence can be most advantageously drawn." These troubles in India will stimulate the development of the British Protectorate in Asiatic Turkey, with that result of partial Jewish re-settlement in the Holy Land, for which we look as next in the general order of events.

MARRIAGE WITH THE ALIEN.

Can a man take fire in his bosom and his clothes not be burned?!—(Prov. vi. 27).

Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a SNARE in the midst of thee.—(Exodus xxxiv. 12.)

Take good heed therefore unto yourselves, that ye LOVE the Lord your God. Else if ye do in any wise go back, and cleave unto the remnants of those nations, even those who remain among you, and shall make marriage with them, know for a certainty that the Lord your God will no more drive out any of those nations from before you; but they shall be SNARES and TRAPS unto you, and scourges in your sides, and THORNS in your eyes, until ye PERISH off this good land, &c.—(Joshua xxiii. 11-18.)

Thou shalt make no covenant with them, nor with their Gods. They shall not dwell in thy land, lest they make thee to SIN AGAINST ME.—(Ex. xxiii. 33.)

It is evident that marriage with the alien may cause departure from the truth, and may end in forfeiture of eternal glory. It certainly will cause much trouble to the

parties concerned, and curtail the power of brother or sister to serve the truth.

A man or a woman getting married, gives half their time and service to another.

The liberty pertaining to single life is divided with the co-partner. A joint stock concern has been set up. This arrangement works very well where both the man and the woman are in the condition laid down by the Spirit as essential to united walk.—(Amos iii. 3.) Because unity is strength. But where this desideratum is wanting, the opposite result ensues and the struggle is sometimes bitter indeed. It is almost impossible for any but those married to an alien, to know what a great hindrance a partner is who is opposed to the truth. Even if the hostile partner did not manifest *active* opposition, the opposition is none the less a fact.—(Luke xi. 23.) The conjugal necessity for mutual consideration, which, in a state of union in the truth, is a help, becomes a source of hindrance where one is out of sympathy with the truth.

Brethren and sisters may enter into these compacts without being aware of the sin they commit, and perhaps having full confidence in the good qualities of their partners, and under the delusive hope that their conjugal relation will dissolve all difficulties in the way of their service of Christ.

They will certainly suffer for their mistake if they themselves are faithful to the calling to which they have been called. Things may run smoothly for a time, but by and by the different principles animating the two persons will manifest themselves. Brethren or sisters so situated will, in the first place, find their intercourse with the brethren embarrassed through being tied to partners out of sympathy with the brethren; and their own course will be fettered by forced association with people from whose society it is often good to escape. They will also find it much more difficult in such circumstances to keep clear of the evil that is in the world than if they were otherwise situated. There are some brethren who do not appear to realise these things in their importance, and in time past have allowed to pass unchallenged the marriages which, contrary to apostolic commands, have taken place in our midst. Now, our beloved brother Paul said, "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. But I fear, lest by *any means*, as the serpent

beguiled Eve through his subtlety, *so your minds should be corrupted from the simplicity that is in Christ.*"—(2 Cor. xi. 3.)

It is undoubtedly good for us to consider this matter more carefully than has hitherto been done, not only as to the nature of the offence itself, but as to the effects that must spring from it, and as to what attitude we ought to assume towards such transgressions. I have thought an imaginary conversation might help us to realise our position more clearly, and also serve to illustrate some of the remarks already made. If the Editor thinks the conversation good enough, I shall be glad if he can find room for it in the forthcoming No. of the *Christadelphian*. In that case, I propose, in another instalment of the conversation, to discuss the question of the course that ought to be pursued towards offenders.

FELLOW-WATCHER.

(Let us suppose ourselves in the house of a brother having an alien wife, and listen to what they are saying.)

Alien Wife.—What are you going to do this evening?

Brother of Christ.—I thought of giving a little attention to the prophets to-night—particularly a certain chapter in Isaiah I have been waiting for an opportunity for some time. I feel very much interested in the recent convention with Turkey. I believe it tends to the fulfilment of a prophecy which appears in Isaiah xviii. and Ezek. xxxviii., and I should like to have a look at the matter quietly.

Alien Wife.—Why can't you let the subject alone? it does you no good I am sure. When you read those prophecies, you get absorbed and scarcely speak a word all evening. I am deprived of your society by these studies; I am sure it is not good for your health to read so much.

Brother of Christ.—So far as health goes, I could give more time to study than I do. But even if I suffered a little in that respect, I am quite willing to make the sacrifice, the matter is so important and the ultimate gain so great.

Alien Wife.—That may be all very well so far as you are concerned, but you ought to consider my side of the question; you have no right to cause my health to suffer. I have been busy in the house all day and need a little recreation. You ought to take me out; it is a beautiful evening.

Brother of Christ.—Very well, I can read another time: where shall we go?

Alien Wife.—Well, I should like to go down the Parade. We might go up the

Market Place, on by Broadway, past the Temperance Hall and through the Park. I think that is a very pleasant walk.

Brother of Christ.—Pleasant enough, so far as the park is concerned, but couldn't you leave out the Broadway route? Walking through the streets is never very pleasant, especially at this hour, when there are so many people promenading the Parade and Market Place, whose principal occupation seems to be to exhibit themselves and their finery.

Alien Wife.—That is part of the entertainment, I consider.

Brother of Christ.—Yes, to you.

Alien Wife.—I don't see why it ought not to be so to you. You have got such queer notions.

Brother of Christ.—Well, I would prefer to go some other way.

Alien Wife.—Where would you like to go?

Brother of Christ.—We cannot do better than walk down the fields.

Alien Wife.—I call that a very dull walk, and I dare say you would be for calling on that poor "brother" of yours that lives in that direction.

Brother of Christ.—Well, we might do that. I hear he is unwell.

Alien Wife.—I just thought you would propose some entertainment of that sort.

Brother of Christ.—I would suggest the footpath across Primrose Hill. Mr. Poor Brother lives at the foot of Cowslip Lane. We could call there for a moment, and come back by the fields, and so miss the town altogether.

Alien Wife.—Have you no consideration for your wife?

Brother of Christ.—Yes, my dear; I would like to see you interested in things that would bless you.

Alien Wife.—Get away with your long-faced talk. I want a little amusement, and must have it; and you know very well there is nothing wrong in it.

Brother of Christ.—We do not agree on that subject.

Alien Wife.—The more's the pity. Well, you might, at least, take me to see the shops after you have been to your poor brother's. I don't object calling on him. He is a nice sort of man; but I should like to go down Broadway before returning home. I don't care about seeing the people; but the shop windows I like to see very much.

Brother of Christ.—Very well, we can go down Cowslip Lane to Mr. Poor Brother's house, and can return by Edgeware Road and Broadway.

Alien Wife.—I will go and get ready at once. Now, mind, you must not stay long at Mr. Poor Brother's. *(In a few minutes the two start.)*

(SCENE.—Poor Brother's house: a small,

three-roomed affair; street door opens direct into living room, which, on this occasion, contains the bed of an invalid. The room is not over clean. The occupant of the bed, as well as his surroundings, look as though soap and water might be made to effect a considerable change in appearance. Seated at the foot of the bed is Well-to-do Brother. The Alien Wife and her husband are shown in by Well-to-do Brother.)

Brother of Christ (Shaking Well-to-do Brother by the hand).—I did not expect to find you here. I am very glad to see you. *(Turning to his wife)*—My dear, this is brother Well-to-do.

Well-to-do Brother (bowing).—Your wife, I suppose?

Brother of Christ.—Yes. I have called to see my poor brother.

W.B.—He is here on this bed behind the door. *(B.C. here turns to poor brother, who gives him a hearty welcome, and also greets his wife in a friendly manner.)*

B.C. (to poor brother). I heard you were not very well, but I did not expect to find you in bed.

P.—I have had a severe attack of rheumatism and have been obliged to have my bed brought down to the fire. I am a little better now.

B.C.—I am glad of that; pain is hard to bear.

P.—Yes, it is.

B.C.—But sometimes it does us good.

P.—Oh yes; my illness is not an unmitigated evil. I have been enabled to read the Scriptures more attentively, perhaps, than if I had been well and stirring about.

B.C.—People should read the Scriptures when they are well and stirring about.

P.—Yes, yes; they should, and so I hope I do. But you know when you are down and have nothing else to attend to, you seem to give it better attention.

B.C.—True enough. It is my own experience. What have you been particularly interested in?

P.—Well, I have been particularly interested in certain parts of the prophets. The events now transpiring in Turkey make us feel them to be so real.

(Here ensues general conversation between B.C., P. and W.B. on the matter introduced by Poor brother. The conversation continues some time, and Alien Wife begins to get impatient. She endeavours to direct her husband's attention to the door by sundry nods and glances in that direction, but B.C. is too much absorbed to notice these hints. But, by-and-by Poor brother ventures to address her):—

P.—What do you think of these things we have been speaking about, Mrs. B.C.?

A.W.—Oh, I don't understand them a bit. I think the prophecies you talk so much about are too deep for anyone to understand.

P.—They are written to be understood.
A.W.—Perhaps so; but not by such folks as we are.

P.—Why not?

A.W.—Oh, I don't know.

P.—What good can possibly arise from them if they are not to be understood?

A.W.—I don't see that they do good to anybody. They do my husband a deal of harm I am sure.

P.—Perhaps you are mistaken there.

A.W.—I am not mistaken. I wish he would leave them alone. We should be much happier.

P.—But surely God gave us them to do us good?

A.W.—They are too deep for me to understand; and a great deal you think you understand is more imagination than anything else.

P.—I should like to know why you think so.

A.W.—Oh, Mr. Poorbrother, I can't enter into that. I told you I did not understand such things.

P.—A little study might enable you to do so.

A.W.—Oh, I have no time to study. It takes me all my time to keep my house clean and look after my husband.

P.—Then don't you think it is wrong for you to conclude that other people's interpretation of the prophets is mere imagination?

A.W.—I really don't know (*Here A.W. is seized with a fit of coughing, which she says will be relieved by getting into the open air. Upon this hint, B.C. departs with her. The two having gone, conversation between Well-to-do and Poor Brother proceeds.*)

W.B.—What a pity brother B.C. should have married that woman. He was sure to have trouble with her.

P.—Yes, I have known many cases of marriage with unbelievers, and they nearly always end in departure from the truth.

W.B.—There can be no doubt such marriages are a drawback in many ways, even when they don't end in that. We have had an illustration to night. Our conversation this evening was restricted to general remarks, through the presence of this brother's wife; it stopped our fraternal intercourse and was quite a damper on our conversation.

P.—Quite so; and she was not at all comfortable herself. She was quite indisposed to enter into conversation.

W.B.—I do not think she takes the slightest interest in the subject we were talking of. She had a most vacant look all the while we were talking. Our company was irksome to her, and hers a restraint upon us.

P.—I could not help feeling the same thing. Besides there are many things we cannot mention in the presence of an alien.

W.B.—Unfortunately some brethren and sisters fail to recognise the necessity for this discrimination. I have often noticed that where circumstances compel considerable intercourse with unbelievers, such as a man with his wife, or a father and his family, a mother with her children and so on, the work of the truth in all its bearings and the doings of the brethren are exposed just as if only brethren were present. And, in such a case, it is no uncommon thing to hear unfriendly aliens talk of brother this and sister that, just as if they were members of the commonwealth of Israel.

P.—Is not that done in derision, don't you think?

W.B.—Sometimes, but often as a common mode of speech. I think the brethren and sisters are to blame for this. For instance, you heard B.C. introduce me to his wife as Brother Want-to-know? I am no brother of hers. And if brethren and sisters talk so to their relatives, how can they expect any other result than a common use of the term which can only be used in fitness by those who have put on the Lord Jesus Christ.

P.—I do not think there is much harm in that; but to speak of the faults of the brethren, and to talk of all matters in the presence of aliens just as if none but brethren were present, is a sure way of bringing the truth into contempt, and is calculated to injure the brethren who form the subject of consideration.

W.B.—Ah, that is a breach of one of the most important commands given by Jesus.—(Matt. xviii. 15.)

P.—I wish it could be stopped.

W.B.—You cannot stop it. There are evils which nothing can stop but the promised interposition of the Lord himself.

P.—I suppose that is true.

W.B.—I think there is some harm in talking to believers as if they were all in the bonds of the covenant. By so doing we cause them to have their senses blunted as to the dividing line between us. In reality, we do not represent or speak the exact truth. The very existence of this practice with brethren and sisters indicates a lack of discernment, or a sort of half compromise with the world.

P.—It is not common in every case, and those who do it may do it thoughtlessly.

W.B.—Yes, that is possible; but brethren and sisters of the Lord Jesus Christ should try and always remember their relationship to him. If I were married to that woman who has just been here, I should feel a constant restraint on my conversation when the brethren came to see me. The best and most profitable subjects of conversation would be excluded, and the most important things of life would find no sympathetic chord at my hearth. I should feel more

alone than if I were unmarried.

(During this conversation B.C. and his alien wife are pursuing their way down Edgeware Road and Broadway. As soon as they are well clear of Mr. Poorbrother's door, conversation begins.)

A.W.—What a dirty house! and what a dirty, disagreeable man! He can't have been washed for a week.

B.C.—You can scarcely expect to find him in any other condition, seeing he lives alone, and has been down with illness for three weeks. As a rule, Mr. Poorbrother is very clean and his house too, considering he has no one living with him to keep things tidy.

A.W.—If Mr. Poorbrother is clean, there are plenty of Christadelphians who are not, I could count off five on my fingers in a minute:—Mr. Murmur, Mr. Neverintime, Mr. Punctuality, Mr. Complainer and Mr. Regularattendant; these all look as if they had never been in a bath since their immersion. Now you Christadelphians profess to know what is right and to be better than other people. If so, Christadelphians have no business to be dirty.

B.C.—It is scarcely correct to say we profess to be better than other people. We profess to be subject to the commandments of Christ.

A.W.—Well, then, you ought to be better than other people. You ought at least to be clean.

B.C.—Some of us are, I hope, my dear.

A.W.—Some of you, perhaps, but some of you are the very opposite.

B.C.—I must admit some are not so pure as they ought to be. But then there are degrees.

A.W.—I hate dirty people, and I am surprised at Mr. Well-to-do Brother sitting on that bed.

B.C.—Mr. Well-to-do brother has learned to follow Christ and to "rejoice in that he is made low."

A.W.—I don't believe Christ ever countenanced people living in a dirty condition. The Bible says "cleanliness is next to Godliness."

B.C.—No, it does not.

A.W.—It does.

B.C.—No, my dear. There is not such a passage in the Bible. It is a common error you have got hold of.

A.W.—Is it?

B.C.—It is, I assure you.

A.W.—But surely there is something about cleanliness in the Bible, I am sure.

B.C.—I admit there are passages which enjoin cleanliness upon believers. But it is impossible to fix a standard in this matter. And, after all, it is much a matter of comparison. People who change all their underclothing every morning, get a clean handkerchief twice or three times a day,

and keep a valet to clean them down, would think some whom we consider clean scarcely up to the standard. I admit the influence of the truth should work a change in the particular you mention, but in some cases people are so situated they cannot be clean.

A.W.—If becoming a Christadelphian means that I should be obliged to have dealings with such dirty people as Murmur and Complainer, I should simply have nothing to do with Christadelphians in any way.

B.C.—You know Jesus associated with Judas?

A.W.—Yes; but we are not told that Judas was a dirty man.

B.C.—My meaning is that Jesus did associate with an evil man, who must have been very offensive to him—far more offensive than anyone can be to us. Therefore, the existence of disagreeable people in the truth should not prevent you connecting yourself with it.

A.W.—But I am not Jesus, and can't do as he did.

B.C.—He tells us to follow him.

A.W.—But not to follow dirty people!

(B.C. resolves that he will go and see Mr. Poorbrother alone next time. He falls into a reverie as to the wisdom of God, which permits the existence of evil among the brethren and in the world. But the flare of shop windows, the hum of passing people, and the conversation of his wife, soon recal him to his senses.)

A.W. *(Nearing the Temperance Hall).*—How would you like to conclude the evening by going to Mr. M——— entertainment. It begins at eight o'clock. We shall just be in time?

B.C.—I don't care to go.

A.W.—Why? What objection can you have? The entertainment is composed exclusively of readings from Shakespeare. If I had proposed to go to the theatre, I could understand you.

B.C.—I object, for a variety of reasons. No good can arise from such readings. What benefit is there in listening to the story of Hamlet's miserable indecision of character, and the exhibition of murder and sin, such as is contained in that and other tragedies of Shakespeare. It is simply a gratification of the feeling which existed in the old woman, who said she did not care for a newspaper unless there were two or three good thefts and a murder; or the feeling which prompted thousands, who had no friends among the drowned, to go and see the 500 dead who were dragged out of the Thames after the recent disaster to the "Princess Alice." The dish is dressed up in Shakespeare's plays in a very artful and entertaining style; but the feelings they call into play are none the less inferior. Moreover, his writings are full of immoral-

ity, and although much of this is kept back at public readings, yet, by extracts given at these readings, a taste is created for his writings, and the more injurious parts are devoured at home. Thus the world continues to take the lascivious draught which he offers to mankind. I must confess I abhor the whole thing, and should be miserable if I went to hear M—— read.

A.W.—You are so very straightlaced.

B.C.—What I say is true.

A.W.—I don't agree with you. I like Shakespeare, and think he does good. All the writers of the day praise him up. You are too particular.

B.C.—You won't say so when Christ comes.

A.W.—You are always talking about Christ coming. He won't come in your day nor mine.

B.C.—You cannot be so sure about that.

A.W.—Those that live longest will see the most.

B.C.—True; and it is my conviction that you will not live very long before you see Christ here.

A.W.—Oh, well, don't let us go into the subject. Let us call on Mr. & Mrs. Nearfriend.

B.C.—I had hoped to have a little time to look at the Scriptures before going to bed. If we call on Mr. Nearfriend, I am afraid I shall not be able to do so.

A.W.—Surely you have had enough of that at Mr. Poorbrother's house; and you have been thinking about it ever since you left him. Come, let us step in to Mr. Nearfriend's. It is close by. You can have Isaiah in the morning, you know.

B.C.—Very well.

(While at Nearfriend's, A.W. enjoys herself very much. B.C. is rather sad, and takes but little part in the conversation. He is very glad when they rise to go home. They are duly on the way.)

A.W.—You were very quiet to-night.

B.C.—I had nothing to say.

A.W.—You were positively grumpy. I

am sure Mr. Nearfriend will think he has offended you.

B.C.—The reason of my silence is simple. I have no interest in the conversation which takes place when we go to see Mr. and Mrs. Nearfriend. The things in which they are interested I care nothing about. The fashions, or the doings of friends in the flesh who have no fear of God before their eyes, have no interest for me, you know. What the Council does, or what it refrains from, is a matter upon which I am indifferent. Theatres and Concerts, and all the characters who move in connection therewith, I care nothing about. If we converse about the prospects of trade, we soon drift into the hated topic—the truth—which Mr. and Mrs. Nearfriend treat with such derision and contempt. I try to avoid the subject. We very soon exhaust the topic of one's health, and I am soon landed on a bank high and dry, so far as conversation is concerned.

A.W.—I think you might be sociable.

B.C.—I try to be, but where the conditions necessary to sociability are absent, it is impossible to appear so without hypocrisy, and as this is the case at Nearfriend's, I never care to go to see them. They do not care for my company either, and if they did not like your society, would not tolerate mine. For that reason I wish you did not visit them so much.

A.W.—Well now I think that is too bad. I don't see why I should give up my friends because you don't like them.

B.C.—It is hardly fair to say I dislike the Nearfriends; that is not the case, exactly. Their opposition to the truth is of such a nature that I feel as if I could not make a friend of either of them. Jesus said that his friends and brethren were those who did his Father's will and kept His commandments.

A.W.—Then I don't see what business you had in marrying me. You ought to have married one of your own way of thinking.

B.C.—Perhaps I ought.

(To be continued.)

The Christadelphian.

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

OCTOBER, 1878.

THE time has arrived to arrange for another volume of the *Christadelphian*, if another volume there is to be. There have already been many more volumes than we anticipated at the commencement of the enterprise there was time to allow of. Some

would make this a reason for giving over talking about the nearness of the coming of the Lord. In this we cannot agree with them. The belief in the Lord's nearness is established on many good grounds: and these grounds would have to be destroyed first (which is impossible) before we could cease to recognise the conclusion flowing out of them. Although we are not permitted to know the day or the hour, we are permitted to be certain that in our day, the Lord is at hand, and so near at hand as to compel the possibility of his arrival to be

taken into account as a momentary practical calculation. What if the regeneration of Asia Minor be a work of time? it does not follow that the preliminary events of the great looming programme—the resurrection and the judgment of the dead and living—may not transpire immediately. We simply do not know. It is ours to recognise the nature and possibilities of the times.

One ever-impending possibility no wise man will shut his eyes to—that probation may close at any moment with any of us, in the natural course of things, as it has done with millions of our brethren in ages past. We may fall asleep. Practically to those who do so, such an event is equivalent to the Lord's arrival, for the account to be rendered at his coming is the account closed at that point. Consequently, any way—whether it be the Lord's coming or the event that happeneth to all that engages our mind—the right way to work in this matter is to work while it is called to-day, and to do it in the manner enjoined in the advice of the Spirit by Solomon: "Whatsoever thy hand findeth to do, do it with thy might."

Now the thing which our hands find to do in the present case is the publication of the *Christadelphian*. The publication is not the work of one man, or ten. It is the work of many. It is open to all to take part in it. Is it a good work? Some think not, and let it alone accordingly. Others think it passable in an indifferent way, and sleepily participate, without any particular concern whether it be done or not. Another class think well of it, but help it not at all, being content to have a look at a neighbour's copy, without thinking of how the work is to be done, or whether, if it be a good work, well-pleasing to Christ, they are not missing an opportunity of having a hand in it to their credit in the day of account-giving. Still another class think the work a work of righteousness and life—glorifying to God, honouring to the name of Christ, and helpful to many hearts who desire to walk in the obedience of the truth and the hope of the Gospel. Such suit their actions to their thoughts. They have done this in varying degrees for many years past. There are those who do as much as they are able to do, yea, and more than they can well do, when they pay the

subscription price—seven shillings and sixpence—by which we are a little more than enabled to meet the demands of the printer. There are those who do less than they are able to do when they do this, leaving to the Editor all the honour of carrying heavy burdens and sustaining sweat-causing responsibilities in the service of Christ in this day of small things. There are those who pay the subscription price heartily, and pray us with entreaty to accept a larger measure of co-operation in this warfare against high thoughts and imaginations in this endeavour to bring into captivity men's minds to the obedience of Christ. There are those who regularly and liberally devise liberal things, that this whole work be not overthrown. In the hands of all these we now leave the coming year's work, so far as this form of it is concerned, praying the poor to remember Paul's declaration that "it is accepted according to that a man hath, and not according to what he hath not," and that, therefore, their difficult contribution of the subscription price (from which we would gladly release them were it in our power) is a sacrifice well-pleasing to God, more valued perhaps than larger deeds at the hands of those who have abundance. The better-to-do, where they are Christ's faithful servants, will not dislike being reminded that to whom much is given, of them will much be required.

In conclusion, it will be necessary for those who desire a continuance of the *Christadelphian* for the ensuing year to forthwith intimate their desire with the necessary accompaniment of 7s. 6d., if residing in England; three dollars if residing in the United States; and 9s. 6d. if residing in Canada, for every copy desired. And may the Lord's coming arrest the whole work speedily!

THE SIGNS OF THE TIMES.

THERE is nothing very palpable to chronicle this month under this head, that is to say, nothing that can be considered palpable in presence of the big events of the last two or three years. Steady progress, however, is

(For continuation, see page 466.)

INTELLIGENCE.

BIRMINGHAM.—The following cases of obedience have occurred during the past month:—**MARY LEAH DORRICO**T (19), formerly neutral; **MARTHA DORRICO**T (17), formerly neutral; **LYDIA ELIZABETH HILL** (18), daughter of brother and sister Hill; **JOHN THOMAS** (32), painter, formerly neutral; **W. POWELL** (29), mason, neutral; **GEORGE EDWIN SMITH** (22), commission agent, Burton-on-Trent, formerly neutral; **W. H. INGRAM** (22), clerk, formerly Baptist.

On Tuesday, August 27th, the usual Mid-summer treat for the school children took place. A company of about 250, including teachers and friends, went by train at 9.35 to Sutton Park, and spent the time variously in the open air till 5 in the afternoon. For about two hours in the middle of the day, rain interfered with the comfort of the occasion. At 5.15, the company returned to the Temperance Hall, where tea was partaken of; after which, prizes were distributed (one to each class) to those who had made the highest number of marks in the written (Scripture) examination a few weeks previously. Specimen answers (good and bad) were read by the chairman (brother Roberts) before the distribution.—It has been resolved to hold two such examinations in the year, as they are found highly stimulating to both scholars and teachers.

The subjects of lecture during the month have been: Sept. 1st, The Uprise of the Jews.—(Bro. Shuttleworth.) Sept. 8th, The Downfall of the Gentiles.—(Bro. Shuttleworth.) Sept. 15th, The Prophet Elijah: his miraculous removal; his connection with the work of John the Baptist; the coming resumption of Elijah's work and the re-appearance of Elijah himself in the earth shortly.—(Bro. Roberts.) Sept. 22nd, The Lord's Anointed.—(Brother Hadley.)

BRISTOL.—Brother Baker reports the obedience of **AMBROSE GARRAWAY** (36), who was immersed on Sunday morning September 15th. He formerly belonged to the "Brethren." There are two other applications. The brethren are making further efforts to spread the glad tidings of the kingdom. In future we shall hold our regular meetings in the Odd Fellows' Hall, having left the Temperance Hall, Broad Street. During the past month the lectures have been as follow: August 11th, The jailor's question answered.—(Bro. Gillies.) August 18th, Coming troubles and the second appearing of Christ.—(Bro. Baker.) August 25th, The word became flesh and dwelt among us.—(Bro. Rae.) September 1st, The Spirit of God in its various manifestations.—(Brother Chandler.) Sep.

8th, The Gospel preached in the 1st and 19th centuries; is it all the same?—(Brother Baker.)

CHELtenham.—Brother Otter reports the obedience of **S. D. POWELL** (35), formerly a local preacher among the Baptists, of which body he was an active member. His immersion took place August 16th; also **MARY WILSON** (40), wife of brother Wilson, of Gloucester, has soon followed the example of her husband, whose immersion was reported last month. She was immersed by brother Bendall, at the Baths here on September 5th. The subjects of lecture have been—September 1st, The day after death; or, are the dead ones now alive, either in Heaven, Hell, or Limbo?—(Bro. Phillips.) Sep. 8th, Bible Beginnings.—(Brother W. Osborne.) September 15th, The Soul: its nature and capabilities.—(Brother W. Taylor.) September 23rd, David's Life: its lessons and the hope arising out of the Covenant which God made with him.—(Brother J. V. Bendall.)

DALBEATTIE.—Brother Caven reports the obedience of **MRS. McLELLAND** after making a good profession of the things which are most surely believed among us. She is mother to Samuel and Jane McLelland, aged 60 years. Brother Caven adds the following interesting information: A short time ago, there was no ecclesia in Dalbeattie. There was a meeting of the Plymouth Brethren, at which brothers McLelland and Caven (not at that time in the truth) were leaders. The truth was brought under the notice of brother McLelland by brother Hamilton. Brother McLelland introduced it to brother Caven. A curious result followed. "It is not very often," says bro. Caven, "that a religious assembly suspends its regular form of worship for the purpose of considering the truth.—(John viii. 32.) This was the case with us. We commenced to read about the strange things, having got from brother Hamilton *Kuvka, Elpis Israel, Twelve Lectures, Phanerosis, &c.* We went through them; you may guess we were pretty sober (Rev. xvii. 2.) by this time. Being leaders in the meeting, as light broke in it shone out, until the time came that we could break bread no longer. Having discovered the state we were in (what a discovery!) we came to the conclusion that we would break bread no more until two or more were immersed, and then that such only should do so, the others attending the meeting to learn the truth, getting immersed when each one was in a fit state. At this crisis, the news having spread, there came along some leading P. B's, and as was to be expected, there was a drafting off (Matt.

xiii. 19.) so they went to break bread in a private house, we being left in possession of the field, and here we are to-day. We are only six in number, but that is a wonder all things considered."

EDINBURGH.—Brother W. Grant writes: "I regret having to announce the death, on 25th of August, of brother Robert Fair, a young man of 23 years, who only ran the race for the short period of five months. He had been in delicate health for some time previous to his immersion, and was in consequence only able to enjoy the privilege of breaking bread with us twice. By those brethren who were intimately acquainted with him, he was admired for his zeal and his strong appreciation of the truth, in which he expressed his unswerving faith until he fell asleep. His loss has been replaced by the immersion, on the 9th September, of JOHN SMITH (19), upholsterer, a brother in the flesh to our sisters Jessie and Cecilia Smith. We were cheered by a visit, on the 8th September, from brother Arthur Andrew and brother Arthur Jannaway, of London; brother Walter Andrew, of Leeds; and brother J. H. Dibol, of Great Yarmouth. Both brethren from London exhorted us at our meeting for the breaking of bread, and in the evening brother Arthur Andrew delivered an effective lecture on the subject after mentioned to a crowded audience. Our lectures for the month have been as follow:—1st September, The destiny of Great Britain as revealed in the Bible, with especial reference to the Anglo-Turkish Convention and other recent events in the East, heralding the return of Jesus of Nazareth to this Earth to overthrow the kingdoms of men, and establish the Kingdom of God. 15th, The Mystical Babylon of Revelation, and its Overthrow.

GLASGOW.—Brother Leask records two further additions one by baptism, viz., CHARLOTTE SPEIRS, wife of brother Speirs, who, on the 25th August, was introduced into the saving name in the way appointed, and the other, by removal, brother Andrew Stohart, baptised in the Galashiels meeting, but for some time past residing in Selkirk; on the other hand there has been a loss of four by removal, brother and sister James Howatson, and brother and sister John Howatson, junr., who have had to remove to Maybole, being unable to obtain employment here. No small stir has been created in this place, through a discussion entered into between Mr. Mitchell (the gentleman who discussed with brother Nisbet some time ago) and brother Charles Smith, of Edinburgh, on "Is the Doctrine of the Immateriality and Immortality of the Soul Scriptural? and Is the Gospel a call to an inheritance upon the earth?" Two nights were devoted to each subject. The first was on Tuesday and Thursday, Sep. 10 and 12. Brother A. Andrew, of London,

and other brethren were present, among whom was brother Ashcroft, on his way north. Brother Andrew kindly consented to act as one of the chairmen during the two nights of this week. There would be about 400 present each night. I will report anon when the discussion is concluded. The subjects of lecture since last communication have been as follow: Aug. 18th, Future Destiny Scripturally Considered. 25th, An enquiry into the meaning of the terms *nephesh* and *psuche* rendered 'Soul' in the Scriptures. Sep. 1st, The present condition of the world in relation to Prophecy, and Sep. 8th, The Resurrection, its place in Scripture contrasted with its place in modern teaching.

HALIFAX.—Brother Dyson reports the following additions to the number of the brethren here by immersion into the Christ, on Sunday morning, September 1st, at the Corporation Baths, brother William Thomas being the immerser: JOHN COA (63); HARRY SMITH (21); JOHN JAMES MCCARTNEY (16); and JANE ANN MCCARTNEY (18), son and daughter of sister McCartney; KEZIA TURNER (27); SARAH ANN NORCLIFFE (28), sister in the flesh to sister Firth; ELIZABETH HOWE (43), ELIZABETH MORTON (30), SARAH HOUSEMAN (48); and HANNAH WADDINGTON (32). The subjects of lecture have been as follow: August 18th, Preaching the Lord Jesus.—(Bro. R. Dyson). August 25th, The Kingdom of God.—(Brother C. Firth). September 1st, Dr. Talmage on Hell: his question "Is there a hell?" answered; its locality and those who are in it scripturally defined.—(Bro. M. S. Gaggins.) September 8th, The Unclean Spirits, or Demons of the New Testament: what were they?—(Bro. R. Smith).

HUDDERSFIELD.—Brother Heywood, referring to the effort at Sheepridge, says: "For two Sundays we have been opposed by the enemy, in the shape of a 'Rev.' Mr. Cocking, Free Wesleyan minister, who came forth boldly proving that Paul's 'absent from the body and present with the Lord' meant immortal souls going to heaven or eternal torments at death. The following Sunday he proposed discussion, and every fifteen minutes he tried to show, by strong lungs and loud voice, that he had the best of the argument, but did not attempt to deal with the Scripture-statements we gave. An interest is created in the minds of a few seemingly earnest souls. May the Lord prosper the work."

KEIGHLEY.—Brother Silverwood writes: We have just lately been making an extra effort to spread that glorious truth we have received, and I suppose we must wait patiently for the results, although the time is apt to appear long and dreary before they manifest themselves. On Sunday evening Aug. 11th, we had a lecture delivered in our

room, by bro. Dixon of Manchester, the subject being, The British protectorate. The room was packed with a very intelligent audience, who listened with deep attention to what was advanced. I should think there would be between two and three hundred present. A notice of the lecture appeared in the *Keighley News* the week following. On Sunday last, Sep. 8th, we had a visit from brother Richards of Nottingham, who lectured in the evening, on The Hill of the Lord, its locality, who shall ascend thereto? The room was fairly filled.

LEICESTER.—Brother Yardley reports that on the 21st ult. obedience was rendered by EDWARD SMITH (17), the conversation with whom, prior to his immersion, was indicative of the effective work done in the Sunday School.

LEIGHTON BUSSARD. — Brother Folmer, late of Swansea and Birmingham, notifies his removal to this place, and also requests any brethren coming this way would give him a call, as he feels his isolation very much. His address his Hockliffe road.

LONDON.—Bro. Jannaway writes: "On Wednesday evening, Sep. 4th, MARGARET JANE FULCHER, formerly Church of England, rendered obedience by immersion. The lectures for September have been as follow: 1st, Thy Kingdom Come; what does it mean and when will it be?—(Brother T. Boshier.) 8th, The Small Dust of the Balance.—(Isaiah xl. 15.—Brother Atkins.) 15th, The Gift of God.—(Romans vi. 23.) What it consists of, its immense value and how it can be obtained.—(Bro. R. Elliott.) 22nd, The English occupation of Cyprus and Protectorate over Asiatic Turkey, in relation to God's purpose to restore the kingdom to Israel under His Son Jesus Christ.—(Brother J. J. Andrew.) 29th, Sin, its introduction and abolition.—(Bro. G. A. Kinnaird.)

NEW PITSLIGO.—Bro James Ferguson announces the addition of ISABELLA MATHERS (39), who was on Sept. 1st immersed into the saving name. The event took place in a romantic dell near the village, where several of the brethren had previously yielded obedience to Jesus' command. A few others are interested, but progress is slow. even in these days of "an open door."

NOTTINGHAM.—Brother H. H. Keeling, who has withdrawn from the brethren here on account of their condemnation of his marriage outside the truth, wishes to consider himself in fellowship with the brethren elsewhere; but he will probably find his wish cannot be reciprocated. True brethren everywhere are one; and if their company is repudiated in one place because of a testimony against evil, it is repudiated in every other. Private breaking of bread does not preserve a fellowship elsewhere which is broken in one's own town.

SHEFFIELD.—Brother Boler reports the obedience of BYRON SMITHER (14), the son

of brother and sister Smither, who put on the saving name of Christ, Sep. 5th, after an interested attention to the truth for about six months.

SHREWSBURY.—Bro. Rees writes: "We have started a fund to have public lectures for laying the truth before the people of Shrewsbury. We are looking out for a suitable place for the ecclesia to meet in publicly. Hitherto our meetings have been private, and in my house, to which for want of room strangers could not be invited. An effort for the truth has again been made at a place near Penally. The brother who lives there was wishful to have some lectures there, so at his request, I went a few Sundays back to do my best. My first lecture, The Signs shewing the nearness of Christ's Kingdom, had many more to hear it than I expected. The second in the evening, Man Mortal, was also well attended.

SMALL HEATH.—Brother A. E. Davis reports: "During the past five weeks we have had three additions by immersion into the saving name: on Thursday, August 8th, THEOPHILUS BAKEWELL, 181, Bradford Street, whipmount manufacturer, and THERESA BAKEWELL, his wife; and on Thursday, September 12th, GEO. EDWARD SMITH (22), commission agent, 10, Albert Street, Small Heath. Each of the above were neutral before coming to the truth. The two former have had a partial knowledge of the truth for some years past.

SWANSEA.—Brother Randles writes: "I have much pleasure in reporting five cases of obedience, viz., on Sunday morning, August 18th, MR. MOORE, MRS. MOORE and their daughter, NELLY MOORE (15), formerly neutral; also MARY JANE WILLIAMS (23), formerly Baptist; and on August 31, MRS. HARDING (45), formerly belonging to the Gospel Hall community. The lectures for the month have been as follow: August 18th, subject, Spirit: a review of the various facts and forms of Spirit Manifestation brought to view in Bible History.—(Bro. Shuttleworth.) August, 25th, subject, The Baptists of the 19th century compared with the Baptists of John Bunyan's time. September 1st, The Millenium. On September 8th, brother Roberts, of Birmingham, lectured on the coming of Christ. This was one of a course of four lectures delivered by him as follows: Wednesday, September 4th, The Holy Land, its place in history and prophecy: not in the sky, but on *terra firma*. Friday, Sept. 6th, The Jews: their place in the purpose of God; their coming restoration and ascendancy over all peoples on earth. Sunday, Sept. 8th, Christ on earth 1,845 years ago; now in heaven; coming again personally to reign, and his people with him. Tuesday, Sept. 10th, The peace now concluded, and the Anglo-Turkish Convention considered in relation to the signs of Christ's re-appearing. These four excellent lectures were well

attended, and listened to with deep attention. The lectures were taken down by a shorthand writer engaged for the purpose, and the brethren have resolved on printing and publishing the same with as little delay as possible."

Brother and sister A. W. Goldie have emigrated to Texas, U.S.A., to the regret of those with whom they were associated.

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AUSTRALIA.

MELBOURNE.—Brother W. J. Evans forwards a lengthy communication in response to the equivocal allusion to the Melbourne ecclesia in the *Christadelphian* for May last. Referring to his own antecedents, on which, probably, the said allusion was founded, he remarks, after narrating the facts, "I have deeply repented of the past, and prayed earnestly for forgiveness. I thank God that I feel stronger in the faith and hope of the Gospel than ever I did before, and am quite convinced now of what I did not fully realise before, viz., that there is no salvation out of Christ, and no way of getting into him but by believing the whole truth and obeying it. Since my re-admission to fellowship, I have endeavoured to atone for the past to the best of my ability by untiring effort in the cause of the truth. And now leaving my own personal history, I will give you a brief history of the progress of the ecclesia from its foundation to the present. The first meeting was held in the house of Joseph Brown, Park Street, Emerald Hill, the following members being present: Samuel Jackson, Ellen Jackson, Annie Fincher, Robert Brown, John Bishop, Joseph Brown, Annie Jane Brown, the writer, and sister-wife Rebecca Evans. It was then resolved to form an ecclesia, on the basis of the propositions embodied in the *Declaration* of first principles; also resolved that any hereafter seeking to be admitted to the fellowship of this ecclesia should be required to yield an intelligent and willing assent to the said propositions before admission into the name and fellowship of Christ. The first meeting for the breaking of bread was held about sixteen months back—March twelve-months. We met for some eight weeks at brother Brown's, when himself and family removed to another part, at brother Bishop's, in Dorcas Street, Emerald Hill. About this time four of our members had removed, and two had been added to our numbers. Believing that if we could secure a public room for our meetings, we should, under the divine blessing, succeed in bringing the truth to operate upon some intelligent and honest minds and hearts, brother Bishop and the writer obtained the Temperance Hall, at a low rental, for Sunday evening meetings. The first meeting was held in the September of last year, since which these meetings have

been held every Sunday evening, at which the writer has lectured upon various subjects bearing upon the Kingdom and Name, to small but deeply attentive audiences, several of whom have manifested such an interest in the truth as will, we trust, ere long develop into obedience. The present members are as follow: Samuel Jackson, Ellen Jackson and Annie Fincher, late of the Derby ecclesia, England; ROBERT BROWN (44), manufacturer; JOHN BISHOP (34), soap boiler; ELIZA BISHOP (28), wife of brother Bishop; JOSEPH BROWN (31), bookkeeper, his wife, ANNIE JANE BROWN (24); AGNES BROWN (36), wife of brother R. Brown; BENJAMIN F. HARRISON (53), late mariner, his wife, ANNA HARRISON (35); ELEANOR WARNER (22); THOMAS THOMPSON (60), gardener; AMELIA KEARSWELL (28), teacher; REBECCA EVANS (36); and the writer, W. J. EVANS (36), builder. We have lost one brother by death, viz., brother A. Hunter. We are, I am glad to say, working lovingly and unitedly together, waiting for the Great Captain of our salvation."

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CANADA.

MONTREAL.—Brother Charles Robertson writes: "I moved to this city from Toronto in January last. I soon became acquainted with the members of the Advent Christian Church, the leader of whom is the Mr. W. W. Robertson who appeared as a correspondent in the *Christadelphian* in the number for November or December, of last year. They claim sympathy with Christadelphians, but the claim is not well founded. They have read much of our literature, and scripturally understand and teach the nature of man, the kingdom of God, the unity of the One God, the origin and nature of Jesus the Christ; but on the other points they are not so clear, such as the necessity for immersion, the doctrine of resurrection, and subsequent account-giving. On immersion, they do not believe that the Scriptures insist on a birth out of water as necessary to salvation, but consider it optional with any one, whether he be baptised or not. This point I have discussed with them several times in their meeting house, but to no purpose. When brought face to face with the testimony, they stolidly denied the teaching and practice of Jesus and his apostles. In private life they are very estimable men, and this, with the fact that they have disengaged themselves from the traditions that abound, makes their case a peculiarly sad one. One cannot but deeply regret that such men should stop short of embracing the whole truth on such seemingly plain and simple matters. But perhaps the truth may even yet gain the ascendancy. I duly became acquainted also with the Mr. Alex. Kerr brother Paton, of Suerbrooke wrote you

concerning. I found him to be a most intelligent man, and to have made surprising progress in the truth. His request for immersion was responded to at a quiet spot on the river side. Brother Kerr, like all others, has had to encounter those petty annoyances which a belief and obedience of the truth so surely entail upon us. Occupying a prominent position in the choir of a Presbyterian church, of which he was a member, his abjuration of Presbyterianism was rendered the more conspicuous, and of course former friends were friends no longer. Brother Kerr bears all cheerfully, being persuaded the truth he has found will compensate for 'the loss of all things.' Another case of obedience to the truth, which I have to communicate, is that of Mr. HUGH ARMSTRONG, schoolmaster, of Dunrobin. He is brother in the flesh to brother R. Armstrong, of East Lothian, Scotland. Correspondence with his brother, on the matters of the faith, led him in due time to a complete emancipation from the thralldom of the orthodox creed. His request for immersion was first made, I believe, to brother Gunn, of Walkerton, who, learning of Mr. Armstrong's case on his last visit to Scotland, has since taken a deep interest therein. This request it was somewhat difficult to comply with, on account of Mr. Armstrong's residence, Dunrobin, being in a part of the country inaccessible to the ordinary modes of travel—boat, rail, or stage. He was very desirous of being immersed by one in the faith. Brother Gunn accordingly detailed brother W. Farrar, of Hamilton, to meet Mr. Armstrong at Ottawa (from which Dunrobin is distant some twenty miles), and have the matter attended to. Brother Farrar arrived in Ottawa, but from the uncertain nature of communication with Dunrobin, he found he was a day ahead of Mr. Armstrong, and being pressed for time, could not wait till he should arrive. Both had therefore to return with the sense of having failed to accomplish the object in view. It was a bitter disappointment to both. Brethren Farrar and Gunn next put me in communication with Mr. Armstrong with a request that I should arrange a meeting in Ottawa for the same object. This I was unable to undertake at the time, and finally it was arranged that Mr. Armstrong should, during his school vacation, come to Montreal and be immersed by me here. He accordingly arrived here July 20th, and stayed with us three days. Brother Gunn was also in the city at the time, on his way through to Halifax, N.S., and all were mutually glad to become acquainted with each other. Mr. Armstrong had never seen any of the brethren face to face, although many hearing of his interest in the truth had been in correspondence with him. Brother Gunn would liked to have been present at the immersion, but the hour at which the steamboat he had to travel by

was to leave did not permit of it. I found Mr. Armstrong a well informed man, and to have thoroughly apprehended the things which are the cause of our joy. Accordingly we repaired to a secluded part of the St. Lawrence, a little above the city, and there Mr. Armstrong was invested with the sin-covering name. On the morrow we took our farewell of each other, and brother Armstrong went on his homeward journey rejoicing. He is likely to have his share of the believers' troubles. His sojourn being an isolated one, will, if anything, enhance these. He desires the prayers of the brethren that he may be kept steadfast in the faith."

TORONTO.—Brother Weir announces that WILLIAM SMELLIE, son of brother Smellie, was "baptised for the remission of sins" on Sunday, June 9th. "The ceremony took place in the afternoon in Toronto Bay, close by the Old Fort. A large crowd assembled, and the opportunity was embraced for setting forth "the truth" by an address from brother Hall, on God's "way" of saving mankind. The address was listened to with marked interest and respect, but after it was over we had a very painful manifestation of sin incarnate, by a crowd of rowdies, who had been attracted by the novelty, and who set up a horrible hooting and yelling, pitching our tent poles, and various disgraced practices which I cannot mention in detail."

UNITED STATES.

BURFORD.—Sister Isabella Lloyd Jones writes: "The signs of the times are very encouraging. Your paper is such a comfort. What would I do without it now I am all alone (since my mother's death)? No one to speak to, I am trying to walk with God alone, yet I cannot but envy those who have the sweet privilege of communion with one another, and to meet together the first day of the week to commemorate the death of our Lord. I often think what an unspeakable pleasure it would be to hear one of the many lectures spoken of in the *Christadelphian*, but such happiness is not for me in this life. I hope those who have that privilege prize it as I should. I trust you will pardon me for thus intruding upon your valuable time and attention. I think you will when you consider that I have no one to open my heart to."

ROCHESTER (N.Y.)—The intelligence from this place presents a dilemma. Bro. A. Sintzenich writes: "It gives me great pleasure to transmit to you for publication in the *Christadelphian*, by order of the ecclesia through the managing brethren, the accompanying document conveying the gratifying intelligence that the division which has obtained in this city for several years through diversity of views on the

nature of the Christ, now no longer exists; and that there is but one body here, as there is but one faith, hope, and baptism; and consequently we are enjoying the peaceable fruits of righteousness in the unity of the One Body of the Christ." In further remarks of the same pleasing order, a document is introduced certifying the fact of re-union, signed, for the body in general, by Geo. Ashton, C. H. Morse, F. B. Robinson, Augustus Sintzenich, presiding brethren.

But, on the other hand, there comes a declaration repudiating the union, signed by Charles Orlishausen, Emma Orlishausen, Jno. D. Tomlin, James H. Dewey, James Leask, Mary P. Dewey, Sarah J. Leask, Lyman M. Cunningham, Sarah Cunningham, Chas. Boddy, Thomas Boddy, Thomas Boddy, jun., Eliza Boddy, Dr. John Richman, Isabel Tomlin, and Henrietta Richman. The union is repudiated by these on the ground that the "diversity of views" originally causing the division still exists in substance, and that the re-union is effected for the sake of peace, and is on the basis of mere verbal agreement, and not on identity of doctrinal significance. They believe the truth to be compromised, both as to the sacrifice of Christ and the doctrine of judgment, through false charity, and will have nothing to do with it. They support their assertions by documentary evidence, which apparently confirms them.

The Editor could not, without personal investigation, decide which side represents the unsullied cause of truth; and as personal investigation is out of the question, he can only deal with the matter as it stands in the documents. In all doubtful cases he finds it expedient to give the truth the benefit of the doubt, and so far as the evidence at present goes, the doubt is in favour of the dissenters, and against the unionists. There is a tendency manifest in the phraseology of the latter to hide doctrinal discrepancies under generalities; and in the official declaration of union the condemnation of sin in the flesh effected in Christ is apparently made to have a moral signification instead of the crucifixion of the man Christ Jesus. We hold ourselves open to further light; but, so far, the re-union seems the practical secession of tried friends instead of the return of erring brethren.

SENECA FALLS.—Brother Algire reports the obedience of MARY A. DAY (19), only daughter of sister Matilda Day. She had received early instruction in the truth, but while at school, two years ago, she was induced by her teacher to join the Baptist church by getting hold of her sympathy and causing her to believe that sanctimonious feeling was all that religion consisted of,

which she (her teacher) undoubtedly was ignorant of herself. As soon as those feelings subsided, the truth she had formerly received began to operate as a light in a dark place. The result is as recorded.

SPRINGFIELD (Mo.)—Bro. Murphy reports the obedience of MRS. EMMA J. HUBBARD (31), formerly Campbellite, who has been looking into the truth for the last nine years. She was joined in the hope of Israel on July 29th by MRS. JANE BEAL (49), also formerly Campbellite.

SPRINGFIELD (Mass.)—Brother C. C. Mann, of Worcester, Mass., writes: "It is with great pleasure I inform you that the truth has gained a foothold in Springfield, Mass., a city some distance from Worcester. Perhaps a little outline of the facts would be interesting to all lovers of the truth. A Mr. Gaskell, who emigrated to this country from Birmingham, England, brought along with him a part of an old *Anatolia*, which afterwards fell into the hands of a Mr. Cate, who became interested in it. Desiring to have a whole one, and not knowing of the Doctor's death, he wrote to his address. Sister Lasius answered by saying that the Dr. was among the dead—but that she could supply him with a copy of the book he wanted. He got a copy, also *Twelve Lectures*, and Mr. Cate, Mr. Gaskell, and Mr. Munger and wife became deeply interested in the truth; and when brother Jones was on his way home from Bermuda he stopped with sister Lasius, and she told him of the matter. He asked for the address, and said he would write to Springfield when he would get home. Next day after his arrival at home brother Jones wrote, explaining how he got his address, and stating that he was an advocate of what the Doctor wrote and taught, and would be glad to assist them in any way for their advancement in the truth. They corresponded for a while, and then wrote brother Jones, taking him at his word, saying that the best way he could assist them was to come and assist them in putting on the Christ in baptism. Brother Jones paid them a visit, found them well informed, and discoursed with them for three days on the glorious things of the kingdom and name of him who is soon to be a great king throughout all the earth. And on July 28th brother Jones immersed JOHN T. CATE and AUSTIN MUNGER, formerly Methodists; and SARAH MUNGER, wife of brother Munger, formerly neutral. Mr. Gaskell would have been immersed at the same time, but was ill with a bad cold. Afterwards, on August 1st, brother Cate immersed JOSEPH N. GASKELL, formerly Church of England. They have sent brother Jones another invitation, and say there will be more to hear him next time."

The Christadelphian.

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

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

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Vol. XV.

THE WAR OF THE GREAT DAY OF GOD ALMIGHTY.

MEN who have great faith in military and naval science, and can boastfully point to their millions of cannon balls, shells and bullets, and at the same time know not the Scriptures, regard with scorn and contempt the proposition that the saints and their people shall wrest the world's sovereignty from those who now possess it and monopolise it themselves. How, say they, is such a thing possible? Are not all the arms and munitions of war in the hands of the governments? What can naked, unarmed men, raised from the dead at the head of cowardly Jews, effect against an iron and leaden ball from the cannon's mouth? Why, the armies of the nations would eat them up like bread, and scatter their bones as lime upon the fields. It is, indeed, true that there is no power extant in the earth equal to the work expressed in the proposition. But a true believer "walks by faith and not by sight," and is, therefore, not at all discouraged in his hope, because the means of its establishment do not appear. He knows that the Jews are cowards; that they flee when no man pursues, being faint-hearted, and chased by the sound of a shaken leaf. But this only strengthens his faith; for it is exactly what Moses wrote concerning them in the latter days, over three thousand years ago.—(Deut. xxviii.; Lev. xxvi. 26.) Existing facts compared with his predictions having established his faith in Moses, he believes the good as well as the evil he foretels of Israel. The present cowardice and powerlessness of the Jews is only temporary, for "the people shall rise up as a great lion, and lift up themselves as a young lion; Israel shall not lie down until he devour the prey, and drink the blood of the slain."—

(Numb. xxiii. 24.) "He shall eat up the nations of his enemies, and shall break their bones and pierce them through with his arrows, and do valiantly."—(Chron. xxiv. 8, 18.)

It is true that the armies, fleets, and munitions of war are at the disposal of the enemies of Israel, and of their saints; but this fact by no means dismays the true believer. By the light of prophecy he sees the kings of the earth and their armies in battle array, defying the armies of Israel, as the Philistines did of old. He sees their death-dealing batteries, shotted with grape and shell, ready to open fire upon them; clouds of cavalry threatening their flanks and rear; and whole battalions of infantry, with bayonets fixed, ready to move down upon them *au pas de charge*, for close and deadly encounter. A spectator, prognosticating the issue from what appears, would certainly expect Israel to be devoured. But their faint-heartedness will then be gone, "for the Lord is with them," and they neither tremble nor flee; for "Jehovah is a man of war; Jehovah of armies is his name;" "whose strength is in the clouds."—(Exod. xv. 3; Ps. lxxviii. 34.) A little army, with the artillery of the clouds at its command, though armed no better than David, with sling-stones (Zech. ix. 15) will have no cause to tremble before the destructive machinery of modern warfare. Let Israel stand still and see the salvation of Jehovah, who will fight for them as when He fought in the day of battle in former years.—(Zech. xiv. 3.) Hark! what is that crashing, brattling roar, that shakes the earth and heaven? Not a cannon booms from the Gentile batteries, yet infantry, artillery and cavalry are all in wild commotion! Oh! it is Jehovah thundering in the heavens, and the Highest giving forth His voice. He is raining upon them hail balls of fire, scattering them with His arrows, and discomfiting them with His lightnings.—(Ps. xi. 6; xviii. 13-15.) Now, let Israel to the charge, as the sword of the Lord and of Gideon! As hinds they pursue the foe and

overtake them; neither turn they till they are consumed. They cry to heaven for help, but there is none to save them; even to the Lord, but He answers them not. Then doth Israel beat them small as the dust before the wind; and cast them out as the dirt of the streets (Ps. xviii. 37, 50); and the words of Moses are fulfilled, that "Five Jews shall chase an hundred, and an hundred of them put ten thousand to flight; and their enemies shall fall before them by the sword."—(Lev. xxvi. 8; Deut. xxxii. 30.)

A warfare of this character, and with these results, is no fiction of the imagination. It is a warfare abundantly illustrated in the history of that wonderful people, the Israelites; and more abundantly predicted of their future by the prophets. After a few such battles in the lands of their enemies, they will have no lack of weapons of war. They will have more than they will need, for "they shall burn the weapons with fire, and they shall spoil those that spoiled them, and plunder those that robbed them, saith the Lord God." What defence have the governments provided for their armies in the field against the artillery of the clouds? Hail-stones and balls of fire? Or what can fleets do against a people whose commander, in the days of his flesh even, could walk upon the water, and command the winds and the waves to be at peace, and they obeyed him? It is manifest, then, from the Scriptures, that the occupation of all navy yards and arsenals will be gone when the time comes for "the saints to take the kingdom and dominion, and the greatness of the kingdom, under the whole heaven."—(Dan. vii. 27.) Sevastopols and Silistrias will be no defence against Israel then; for these are only a defence against missiles in parallel projection with the ground. Earthworks may breast these off, but against "a burning tempest" from above they are no defence, but utterly untenable. Hence, "they shall move out of their holes like creeping things of the earth."—(Mic. vii. 17.) "They shall fade away and be afraid out of

their close (or fortified) places."—(Ps. xviii. 44.) Unable to keep the field, or weather the stormy sea, and their fortifications useless, what becomes of the dominions of the old and new worlds? They become the kingdoms

of Jehovah and of His Christ.—(Rev. xi. 15); and the sovereignty of the people, and all other sovereignties but His, fall to rise no more.—(*Dr. Thomas, in 1856.*)

THE CLERICAL PROFESSION.

WE were told that our friend was going to erect some houses in the city, in the exercise of his profession of an architect, when the spring opened. This is an honourable profession, but that of a clergyman is mere "humbug." The reader will, we trust, excuse the word, but we know of no other word in our mother tongue so expressive of our sense of the imposition practised on the world by the clerical profession. Only look at it for a moment. A boy is sent to a college or seminary to learn how to preach the traditions of his father's sect so as not to offend its creed or hurt the feelings of his patrons. He is to thunder forth damnation against sins which they have no mind to; but to be exceedingly cautious, under pain and penalty of the loss of their patronage, how he questions received opinions, or rebukes sins which they approve. He goes, therefore, to the school to learn the art of trimming, or of navigating his craft between the Scylla of the creed, and the Charybdis of their peccadilloes. This is no easy matter. If a man boldly throw the Bible overboard, and make the "authority of the church" his compass, there is no difficulty. He can then lash down the helm and let her drive. He will pass the rocks in safety, and be applauded as a skipper wonderfully skilful and expert. But, if he be too naturally conscientious to adopt the orthodox system of navigation, and propose, like Pius ix. in 1847, to manage his people on Bible principles, there will be no end to the vexations of his life. A boy, licensed by his patrons to "cure souls," dare not, as he values his living and

standing in the sect, preach the truth. He cannot do it, for the art of trimming is not the art of preaching the truth; and the former is the only art he was apprenticed to. But, under the supposition that he know the truth, we repeat that he dare not preach it; for the "vested interests," and policy of sects are opposed to it. The truth believed and obeyed would dissolve and abolish all the sects of Christendom; that is, Christendom itself, which is anything but Christ's dominion.

But the grand imposition in the case is that the licensed boys issue forth from their doleful places, pretending to cure diseased souls! Now, this is sheer pretence, arrant, unmingled imposition; for they cannot tell what a soul is, nor can they give a scriptural answer to the question, "What must a soul do to be saved?" Is not, then, this clerical profession a bald imposture, by which a singularly gullable generation is befooled? All other forms of knavery and empiricism are eclipsed by this. They may ruin a man for life; but the clerical "humbug" binds him to eternal ruin—a condemnation from which redemption never comes. But our friend is not a boy, but a sober-minded and reasonable man, with all the courtesy and good feeling of the best civilisation extant. We hoped, and still do hope, that he will not suffer himself to be degraded from his present honourable and independent position of an architect, by episcopal ordination to that of a curer of souls, according to Anglo-American clerical prescription. In this hope we left a message with the

vendor of books for our friend, informing him where we might be found, should it be convenient for him to visit Washington. It was now about 1 p.m., and the stage did not return till 3 p.m., and after that there was no more conveyance. What could a stranger do in such a dull, uninteresting city as Alexandria—a sort of Necropolis, for two long hours? For time is long, and only fit for killing, when a man has nothing and can contrive nothing to do, but saunter through dirty and deserted streets. We concluded, therefore, to occupy the time in pedestrianizing towards the capital. The day was springlike, but windy, and the road tolerably good. It was spring above and winter below, and quite a day for exercise. The walk was pleasant but without variety; the pleasure being mostly derived from muscular action, and the contemplation of the future destiny of Washington and the valley of the Potomac, when the saints shall possess their dominion “under the whole heaven,” and the sinners who now inherit it shall be bound over to keep the peace for a thousand years. At twenty minutes to four we reached our place of rest, after a walk of nine miles, being quite indisposed to any further exertion for the day.

But, in fine, concerning the report of our friend's ordination. We were favoured by a visit from him the ensuing week, when we dined and spent two or three hours together. We informed him of the Alexandrian biblioplist's report, which we supposed was a mistake. But he certified us that it was not altogether so. He was not going to be ordained a priest of the Episcopal order, but a deacon. We inquired what advantage he expected by such an ordination? He replied that he felt it his duty to “preach the word” without pay. But that in the church to which he belonged, he could not preach without ordination, and that as he thought he could do more good there than elsewhere, he concluded to become a deacon, who received no pay for preaching, and who had no right to

administer ordinances as a priest; and to continue the exercise of his profession as a means of support. This was a shade better than we had feared. Still we regard it as a degradation. Every man who understands, believes, and has obeyed the Gospel of the Kingdom, has a right, and is bound in duty and honour, as far as he hath ability, to preach it, or say, “come!” The words of the spirit are, “Let him that heareth say, come?”—(Rev. xxii. 17.) Come to what? Come to God's Kingdom and glory.—(1 Thess. ii. 12.) When a man obeys the truth, he is, in so doing, ordained of God, to go to all that will listen to him, and to administer to them the ordinance of baptism. He may also administer the Lord's supper to his brethren in Christ, without further ordination, if they request him. “Bishops of Virginia,” however, have neither ability nor right to preach and administer ordinances in the house of God; and, consequently, they can confer none. However learned in Episcopal theology, argumentative, and voluble they may be, they have not the ability to preach the word, or to “say come.” They do not know how to say “Come;” nor do they understand what to tell their hearers to come to. Our friend, we believe, will not dispute this. In other words, if a man do not understand the gospel of the Kingdom, he cannot preach it; and no man understands that gospel who believes in the heaven and hell dogmatized in the Papal and Protestant Christendom. The bishops of Virginia and their clergy, (and we particularise these only because our friend is about to subordinate himself to their unhallowed lordship) are not only unable to say “come,” but they have no right to do so. Understanding, faith and obedience, must precede the right to officiate in things holy. They are without these, being like Isaiah's watchmen, “Shepherds that cannot understand” (ch. lvi., 10, 12); and, therefore, their assumption over men is unhallowed usurpation.

Our friend has mistaken in the idea of his ability to do more good in the

episcopal church than in opposition to it. We know that, as he says, he does not agree with us in all things: but we know, also, that he agrees with the prophets and apostles too much to be able to do any good in the episcopal sense, if he preach their word faithfully. The faithful preaching of their word will inevitably exclude a man from all "the churches" of Christendom; because such preaching convicts their Christianities of falsehood. If he be not prepared for trouble as a valiant man, let him not essay to do good by preaching the word from an Anglo-American "sacred desk;" but if he have courage let him do it earnestly, and make the best

of his opportunities, with the assurance that when the conclusions of his premisses are discerned, winged serpents, full of deadly poison (James iii. 8) will beset him, and he will have no rest for his soul till he and his diaconate are formally divorced, with all the degradation ecclesiastism can inflict upon him. To do good we must work with God, with His saints, with His word and against the enemy, of which Anglo-episcopacy in England, Ireland and America is an element, blind, obstructive, deadly, a political antagonism to a Romish monopoly of the loaves and fishes, nothing more. —(From *Dr. Thomas's Notes of Travel*, 1856.)

THE FAIR SEX AND THE TRUTH.

In his account of his visit to Washington, in 1856, Dr. Thomas says: "We spoke nine times on the subject of heaven's message to the world—to the Jew first; and afterwards to the nations at large. We showed what this was—a message of peace from God to His people Israel, to be enjoyed under the government of David's Son, to which administration all, both Jews and Gentiles, were invited, who believe God's promises concerning it, and do the truth.

"The audiences were numerous and non-clerical; that is, instead of being constituted of nearly all fashionably attired females, dotted here and there with sleek-looking gallants, three-fourths were the hardy sons of toil, accustomed to think for themselves, and to call in question the temporal and spiritual optimism of the day. The other fourth were women, who considered that heads were given to them for a nobler purpose than to be worn merely in advance of the occipitals, or rather cervicals, humourously, we presume, styled "bonnets!" The Gospel of the kingdom is for thinking men and women, and it is only such that can comprehend it. Hence, if we begin our discourses with a plus of

weaker vessels before the end is reached, it turns into a minimum; although we are careful, as far as is consistent with faithfulness to the truth, not to offend the occipital organs of their heads. We speak to the frontal and sincipital regions of both sexes; while the clergy speak to the inferior parietal and basilar. The world being chiefly in accord with these, the world hears them; and as the propensities in these regions are more active in females than in men, the majority of the world that hears them is composed of women, through whom they control the men. This seems to us to be the philosophy of the case, which we offer in explanation of the question put to us, namely, "How is it that the greater part of your audiences are composed of men?" We cannot divine any other reason; and suppose that if we were to speak comfortably to the flesh, and proclaim a heaven peopled with all our blood relations, where all the affections of "this mortal and corruptible" shall be gratified in its reunions, the feminine element would be numerically orthodox.

The hearts of brethren have been encouraged and confirmed and, they

themselves stirred up to continued and greater efforts than before. We have planted, others may water; but it is God only that can give the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—(1 Cor. iii 8.) The following letter from a brother in Washington to another in New York, will convey, perhaps, more to the reader's mind than we can, the impressions of things as they are consequent upon our meetings there. The writer says:

"Dear Brother,—I know you will be anxious to hear how we have progressed in this place since brother Thomas' visit. He arrived here on the 14th instant, at 11 a.m., and was welcomed at the depôt by myself and two other brethren. And you may depend upon it that the sight of his venerable countenance made me "feel good," as the Methodists express it. I spent all that day with him, and in the evening all the brethren surrounded him, anxious to hear him converse on the things we are hoping for, and expect soon to realise. His conversation was edifying and soul-reviving. I spent all the time I had to spare in his company.

"He commenced his discourse on Sunday morning, in the Methodist Protestant Chapel.

"I am sure, had you been there, you would have marvelled mightily, and have been no little amazed to have seen brother Thomas on a Methodist platform, sitting alongside the preacher! A stranger might have supposed that one of the ancients had appeared in rebuke of Methodism, this being as beardless as the Doctor's is luxuriant. Generally speaking, there are not more than thirty meet at this chapel from week to week, but on this occasion there were about

three hundred. And you may depend upon it their attention was rivetted. All eyes were fixed on him, and there were many with open mouths. In the evening, the house was crowded, some standing at the door. We took a hall for him to lecture in during the week. The meetings were as successful as on Sunday; and considering how little people are disposed to attend religious meetings in the week, more so. Many were anxious for him to remain here three or four weeks longer. To sum up the whole matter in a few words, I never saw so much interest displayed as on this occasion. The word of the kingdom was faithfully sown by our dear brother. At present we cannot tell how many will obey the truth; but we know this, however, that there are a good many who have fallen in love with it. We are going to rent a hall here for the purpose of giving everybody a chance of acquiring with us a participation in the glorious hope we enjoy.

"We desire the brethren in New York to join with us in praising the Lord for the door which has been opened here. It is the Lord that is doing it. There must be a people taken out for His name. The work formerly begun by Peter must be completed in the preparation of the Bride for the Bridegroom's return. Let us see to it that we do not hide our talent, whatsoever it may be, in a napkin. Jehovah works by means, and in preparing, as we learn the truth, let us show it to others; and so much the more as we see the day approaching. I hope you will let me know if brother Thomas gets safe home. Be good to him for he is a noble soldier. Remember me to all our brethren."

I remain yours, in Israel's hope,

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 101.

“Exhort one another daily.”—PAUL.

IN the portion of the Word read this morning from Ephesians, Paul informs the brethren that what he had to say to them, he said on the supposition that they had heard and understood a certain matter which he styles a mystery. “If,” says he, “ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit.” What is this mystery which in other ages had been withheld from the knowledge of men? He answers the question in the words immediately following: “That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel.”

Let us ponder this a little. Let us look at it first with regard to those that are without, and then as it bears upon ourselves. It would not be needful to consider those that are outside, in the matter at all, were it not for the fact that they claim to be the people of the Lord and to stand on scriptural ground. They are a mighty and a respectable multitude, and always in contact with us, in one way or other, and therefore we are bound, more or less, every other now and then, to consider them. Here, then, we put their claims to the test. We ask them if they understand this mystery which before Paul’s day was hidden, but in Paul’s day was revealed, and by the hands of Paul made open and effectual for the salvation of the Gentiles. If they don’t, Paul’s words are not for them; for it is only “if” people have

heard of the matter and understand it that Paul expects what he has to say to be acceptable or appropriate. If people have not heard and understood the mystery of the fellow-heirship of the Gentiles, then there will be much in Paul’s letters that is unintelligible.

Ask orthodox professors if they understand it. You will find you will be answered by a blank look. Paul’s statement is so much jargon to them—a rattle of words containing no idea. Their ideas and views of things prevent them understanding it. What are their ideas and views? Why, that man is an immortal being by nature, and that immortal souls that are virtuous (as men talk) when they leave the bodies they have inhabited on earth, which they are supposed to do with consciousness, identity and mental power unimpaired, do by reason of the eternal laws of justice (as philosophic babblers phrase it), depart to a blessed state, a saved state; that state to which Abraham and all the prophets are supposed to have departed; consequently, that Pythagoras, Plato, Socrates and their disciples of the Greek schools; Confucius, the Chinese philosopher, and all his mandarin and Chinese followers in general; Zoroaster and his Persian devotees; Brahma, the founder of Hindoo mythology, and the multitudes sincerely misguided by him, and all natural thinkers of every barbarous clime and nation, whose thoughts have taken a “religious” turn, however dark and mistaken that turn may have been.—I say, the orthodox view is that all these classes—the multitudes of them who lived before the days of Christ,—have all gone to glory in heaven. Consequently, of

what meaning to them are Paul's words, that in pre-apostolic ages, the very idea of the Gentiles being fellow-heirs of the promise with Israel, was a concealed mystery: "which in other ages was not made known to the sons of men?" Not only have they no idea of the fellow-heirship of the Gentiles, but they have no idea that there is anything to have a fellow-heirship in. They have no understanding of the original heirship of Israel. They have no idea of salvation being confined within a certain line of things—within the groove of certain promises established in covenant with the fathers of the house of Israel. Their notions are purely pagan. They think man—all men, Jew or Gentile—immortal, and a happy immortality, an affair of natural morality. Consequently, there is no place in their thoughts for the covenants of promise appertaining to Israel and the long-established exclusion therefrom of mankind in general.

An ingenious adversary of the orthodox type might suggest that Paul's words are a confirmation of the orthodox view, that in fact they mean that in Paul's day it was revealed what had not before been revealed, that the Gentiles of all ages, before and after Christ, were fellow-heirs of salvation with Israel, notwithstanding their darkness and exclusion from the covenants of promise. The suggestion, however, is inconsistent with those facts of the case which interpret Paul's words. We are not dependent for the meaning of them merely upon the statement itself, though the statement itself is sufficient, for what does he say? "That the Gentiles *should be* fellow-heirs of the same body and partakers of his promise in Christ *by the gospel.*" This shows that the fellow-heirship did not relate to pre-apostolic times, and that where the fellow-heirship was brought into effect, it was by the instrumentality of the gospel preached and believed; which is sufficient to exclude its application

to Gentiles who lived before Paul's day and on whom the gospel was never brought to bear. But the facts of Paul's case place the matter beyond all doubt. What are those facts briefly stated? It was Christ who sent Paul to do this work towards the Gentiles. Now let us listen to Christ's language in committing this dispensation to the hands of Paul: "Unto the Gentiles now I send thee *to open their eyes* and to turn them from darkness to light and from the power of Satan (the adversary) unto God *that they might receive forgiveness of sins and inheritance among them that are sanctified through the faith that is in me.*"—(Acts xxvi. 18.) This speaks for itself. The receiving by the Gentiles of forgiveness and inheritance (the fellow-heirship) was contingent on being turned from darkness to light; and this operation Paul was sent to perform on living men. Before he performed it, they were in darkness, and that in this state they were without hope is plainly stated by Paul himself in the case of the very Ephesians to whom he is writing in the chapter we are considering. He tells them that before he came to them, they were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope* and without God in the world."—(Eph. ii. 12.) This effectually disposes of the suggestion that Paul's mission to the Gentiles was to tell them that they had hope, and that they were heirs of salvation and had been so all along without any reference to the gospel.

We therefore return to the fact that before Paul's day, the Gentiles were without hope, and that his mission was to proclaim the purpose of God to admit them to fellow-heirship of the promises, and to announce the conditions on which that admission would be allowed. I remind you again that Paul's words are to us "if" we have heard and understood this matter. To those around us, who profess to be based on Paul's

doctrine, it is unintelligible because their pagan immortal-soul traditions nullify it. To those enlightened in the truth, the words are highly intelligible and very interesting. That enlightenment shows us mankind mortal, wicked, condemned, and exiled from all divine relation—disqualified in every way to approach God or to nurse hope. It shows us God divulging His own plan and issuing His own invitations on His own principles with a stringency illustrated in His striking Nadab and Abihu to death for bringing strange fire in their censers to offer in the tabernacle, saying “I will be sanctified in them that approach unto Me.” It shows us that plan unfolding itself in the selection of a particular family of mankind—a family begotten to himself in a miraculous interposition in the birth of Isaac. It shows us this family made the repository of the promises—viz., the Israelites, “to whom,” as Paul says, “pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises”—(Rom. ix. 4). It shows us this family the sole object of divine recognition among the nations of the earth, as we read in Amos iii 2: “You only have I known of all the families on the earth.” It shows us all the divine dealings in the past absolutely restricted to this one nation and those of the Gentiles who might incorporate themselves with it.—(Is. lvi. 3-6.) It shows Christ’s own labours avowedly confined within this restricted channel, saying to his disciples “I am not sent but unto the lost sheep of the house of Israel Go not into the way of Gentiles.” It shows us the early believers for a time “preaching the word unto none, but unto the Jews only.”—(Acts xi 19.) It then shows us Paul coming forth as the bearer of an invitation to the Gentiles who had not before-time been invited. He calls this a mystery which had before-time been concealed. It is an appropriate and

instructive designation. It was a mystery. The promises to Abraham, in the very beginning, announced Jehovah’s purpose to bless all families of the earth, and yet, up to Christ’s time no provision had been made for extending the blessing of Abraham to them. The prophets plainly intimated the participation of all nations—the nations of the Gentiles—in the glories made sure to the house of Israel, and yet announced no arrangement by which meanwhile the way to that participation might be opened. It therefore remained a mystery how the evident purpose of God was to be carried out. It was a mystery “which, in other ages, was not made known unto the sons of men;” but which, at the last, was “revealed unto His holy apostles and prophets” of the apostolic age. Peter, referring to the matter, said in the council of the apostles, as recorded in Acts xv. 7: “Ye know how that, a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the Gospel and believe.” The invitation to the Gentiles was officially inaugurated by the hands of Peter, and the practical working out of it was committed to Paul—at that time a persecutor—on whom Christ laid his hands as a chosen vessel to bear his name before kings.

We will now look at the matter in its bearing upon ourselves. We are, of course, all aware of the effect of the apostolic work on all who come within the compass of its operations, as regards their original relationship. Originally, they are Gentiles; but such they no longer remain when they become subject to the adoption that is in Christ. “In time past,” says Paul, “they are Gentiles in the flesh,” but in Christ they cease to be “strangers and foreigners,” and become fellow-citizens with the members of the original Israelitish family—(Ephes. ii. 19 20)—wild olive branches grafted among the branches

of the original Abrahamic good olive tree, with whom they partake of the root and fatness of the good olive tree.—(Rom. xi. 17-24.) They are not saved as Gentiles, but as Gentiles transformed into Israelites indeed, Jews inwardly.—(Rom. ii. 29.) It is not, however, to this aspect of the work of the truth among us to which I wish to call attention; but to one that comes closer than that, viz., the question of what manner of persons it is designed these Jews inwardly should be, and if they be not which, they will be rejected. This is the question with which the Epistles of Paul especially deal, and it is from these epistles we get the right cue in the matter. The epistles have not been addressed to us personally, but they are none the less applicable to us on that account. They were written to certain persons in the first century, not because of their individuality, or because they lived in certain places, but because of their relation to Paul's work and to Christ. For that reason they are addressed (as, indeed, they more than once allege) to "all that in every place call upon the name of our Lord Jesus Christ," and therefore to us, if that define our position.

What then has Paul to say on the supposition that we have heard and understood the dispensation committed to him by Christ, by which we have the wonderful distinction of being invited to a participation in the kingdom and glory of God? He says, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Let us ponder this. It suggests some things of urgent importance which we may be liable to overlook in our zeal for other forms of truth in the abstract. If we walk unworthily of the vocation, what then? There are people in our day—oh! they are so numerous as to depress the spirit oftentimes, and make

the heart cry out for the blight and barrenness of the age in which we live—who, instead of speaking the truth in love, and adorning the doctrine of God by the excellence of their deportment, on the contrary defile and disfigure it by a most unholy association with "all bitterness, wrath and anger, and clamour and evil-speaking, hatred, variance, emulations, strife, seditions, envyings." Such there were in the apostolic age. Jude speaks of them as "spots in your feasts of charity, when they feast with you, feeding themselves without fear. . . . Murmurers, complainers, walking after their own lust, and their mouth speaking great swelling words, having men's persons in admiration because of advantage." Peter also describes them in language equally strong: "Presumptuous are they and self-willed; they are not afraid to speak evil of dignities, whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." Let us beware of the influence of this ungodly class who walk after the flesh. Be it ours to walk worthy of the heavenly vocation in Christ in all lowliness—not in mightiness: mightiness is the order of the day. It is the universal habit to walk in pride. Society in every grade exemplifies it. It is even defended as a virtue. Be it ours, as Christ's brethren, to hold and to carry out Christ's views on the subject, and not the views of the respectable world which lieth in wickedness, though it be not aware of it. The world says: "Be ambitious; keep up appearances; get as high as you can." Christ says, by the mouth of his apostles, "Mind not high things; condescend to men of low estate. Be content with such things as ye have. Humble yourselves under the mighty

hand of God. Let this mind be in you which was in Christ, who made himself of no reputation." The world says, "Look after yourself; get as much money as you can; everybody else does: why not you?" Christ says look every man on the things of his neighbour; bear one another's burdens; labour not to be rich; lay not up treasures on earth. Learn of me. I came not to be ministered unto, but to minister." The world says, "You are your own master; you have a right to do as you like." Christ says, "Ye are not your own. Ye are bought with a price. Wherefore glorify God in your body and in your spirit, which are God's."

What the world says is continually dinned in our ears, so to speak, in one form or other; and we have all of us a nature sufficiently prone to feel a sympathetic response to its suggestions and maxims. There is consequently imperative need to resist constantly the world's pleasant doctrines, and to insist constantly on those of Christ, which though unpalatable to the natural man, bring great purity and peace in our present experience, and enrich and tranquilise the prospect with promise of the life to come. We shall all experience at the last the truth of the statement that we are not our own. The judgment seat will reveal the case nakedly as it is—that we are the property of another and that all we have is his property, for the use of which, we shall have to account. We shall then see that now in this time, when we are not permitted to see the fact ocularly, God has invisibly, but really by a series of perfectly natural arrangements on the surface, conferred upon us what time, health, money, or opportunity we have in trust for our trial. We shall see that it is a literal fact and not a pretty sentiment that the brethren of Christ are not their own property, but actually belong to their now absent, yet cognizant,

and then present master. Jesus plainly teaches that the decision of our case in judgment will hinge upon our stewardship in these present affairs in which most men can see no divine relation. He says: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own." It is added that the Pharisees, "who were covetous, heard all these things and they derided him."—(Luke xvi. 14) This is precisely the treatment which the doctrine receives at the hands of the same class in the present day; but it is true for all that, and no wise man will be deterred by conventional prejudice from proclaiming the truth. Every man at last will be judged "according to his works:" so Jesus has declared over and over again, and if there seem harshness in the continual assertion of these things, it is due to the peculiarity of the present situation, in which the carnal mind has a host of advocates and apologists, and few are valiant for the commandments of Christ. The power of darkness is enthroned on every side, and but for constant vigilance in the fight, the flood would pour in on every side and extinguish the little light enkindled. All seek their own and not the things of Jesus Christ's, so much so that even those who seek the things of Christ are suspected of aiming, like the rest, at their own objects. Well, the day of Christ will reveal the secrets of all hearts. If a man live to himself, regarding himself as his own property, and consulting only his own comfort and honour in the present evil world, he will reap as he has sown. The reward that Christ brings is for those who live to him as his servants, agents and stewards, in all their arrangements and affairs; and how this is to be done is made plain in the word of his apostles, which addresses itself to every grade. Servants are to "be obedient to them

that are their masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not unto men."—(Eph. vi. 5.) Masters are to "do the same things" to the servants, doing what they do as to Christ, and not to men, in the recollection that they have a master in heaven who is no respecter of persons, and who will render to them according to the divine and not the human rule of judgment. The poor are to be "content with such things as they have," yet not to consider themselves exempt from the service of giving at the call of Christ, for the work or for his poorer still; for with such sacrifices God is well pleased. They are to remember that if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not, and that, therefore, the poor can sow as bountifully as the rich, like the widow woman of Christ's commendation, and like the brethren of Macedonia, of whom Paul says that "in a great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea and beyond their power, they were willing of themselves, praying

us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints."—(Heb. xiii. 5, 16; 2 Cor. viii. 1-4; ix. 6-7.) The rich also have their part marked out: they are to rejoice in the social degradation which their submission to the truth subjects them to (James i. 10), and they are to be "rich in good works, ready to distribute, willing to communicate."—(1 Tim. vi. 18.) In this way they are to fulfil the part of "good stewards of the manifold grace of God." (1 Pet. iv. 10.) All and sundry, of every age and station, who belong to Christ, are to walk in love and follow holiness, without which, they are informed, no man shall see the Lord.—(Hebrew xii. 14.) Being thus found worthy of the vocation to which the kindness of God in Christ has called them, they will be invited at the judgment seat to enter and inherit the kingdom prepared for them. And who shall declare, then, the greatness and joy of their recompense? The brief conflict of mortal years will have ended in the victory of immortality, and the honour of an unfading crown. Trial will have given place to approbation; labour to its reward; and the endurance of self-denial and obedience, in a dark and evil age, to the unspeakable enjoyments of the incorruptible and perfect world to come.

EDITOR.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 2.

ALLUSION has been made to the permitted independence of "the laws of nature" for all ordinary purposes, and to the importance of recognising this mechanical independence in order to obtain distinct views of the operations of Providence. Next to this, if not before it, it is essential to recognise the individuality of the Creator, without which the idea of Providence would be without its very root; for though the operations of Providence are angelically

carried out in their details, yet they have their origin in the initiative of the personal Father, of whom the angels are but the obedient instruments.—(Psa. ciii. 20.)

Individual personality is the first revealed characteristic of the Creator of heaven and earth. Not only the incessant use of the pronouns "I," "Me," "He," "Him," but express declarations in many forms attest it.

"The Father hath life in Himself."—(John v. 26.)

"He is the living God."—(Jer. x. 10.)

"He is Lord of heaven and earth."—(Acts xvii. 4.)

"There is none like me in all the earth."—(Ex. ix. 14.)

"To whom will ye liken me or shall I be equal?"—(Isaiah xl. 25.)

"I am the Lord and there is none else; there is no God beside me."—(Isaiah xlv. 5.)

"The Lord is the true God; He is the living God and the everlasting king."—(Jer. x. 6.)

"I have made the earth and created man upon it."—(Psalm xlv. 12.)

"The living God made heaven and earth and the sea, and all things that are therein."—(Acts xiv. 15.)

"I lift up my hand to heaven and say, I live for ever."—(Deut. xxxii. 40.)

The force of these expressions is strengthened by the frequent and uniform declaration that the Father dwells in heaven, in contrast to the earth as a locality.

"God is in heaven and thou on earth; therefore, let thy words be few."—(Eccles. v. 2.)

"Our Father who art in heaven."—(Matt. vi. 9.)

"He that sitteth in the heavens shall laugh."—(Psalm ii. 4.)

"O Thou that dwellest in the heavens."—(Psalm cxxxiii. 1.)

"The Lord looked down from heaven."—(Psalm xiv. 2.)

"Hear Thou, in heaven Thy dwelling place."—(1 Kings viii. 30.)

"I (Jesus) go to Him that sent me."—(John vii. 33.)

"He (Jesus) was received up into heaven and sat on the right hand of God."—(Mark xvi. 17.)

The physical glory of His person powerfully leads the mind towards the same conception, testified in various ways :

"The glory of the incorruptible God."—(Rom. i. 23.)

"God is light."—(1 John i. 5.)

"He dwelleth in the light that no man can approach."—(1 Tim. vi. 15.)

"Thou art clothed with honour and majesty, who coverest Thyself with light as with a garment."—(Psalm civ. 1.)

"His glory is above the heavens."—(Psalm cxliii. 4.)

"His brightness was as the light; He had horns (shafts of light) coming out of His hands; there was the hiding of His power."—(Hab. iii. 4.)

Furthermore, the form of the glorious Creator, shadowed to us in various places, completes the chain of ascending clues by which we are enabled to lay hold of that conception of the Father which is exactly suited to our spiritual requirements: the idea of a glorious corporate intelligence located in the heart of the universe, upholding all things by the word of His power. Man is stated by James to be "made after the similitude of God," even the Father—see context.—(James iii. 9.) Paul also says he is "the image and glory of God."—(1 Cor. xi. 7.) Christ, formed in fashion as a man, is said to be "the

image of God (2 Cor. iv. 4 ; Col. i. 15); and "the express image of His person" (Heb. i. 3); which gives force to Jehovah's description of him as "the man that is my fellow."—(Zech. xiii. 7.) From this results the conviction that the Father is not only glorious substance, even spirit substance, but that this substance has the human form in its perfection. The Father's person is, in fact, the prototype of all intelligent being. Of Moses, it was said, as indicative of the privilege which he alone enjoyed in his day, "the similitude of the Lord shall he behold" (Num. xii. 8); and, further, that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10), "as a man speaketh to his friend."—(Deut. xxxiii. 11.) That this referred to the angelic manifestation of Jehovah is unquestionable; but still the fact remains that the similitude he beheld was the similitude of Jehovah. Thus the angels are in Jehovah's image, and we in the image of the angels, and therefore Jehovah's.

Dr. Thomas, in a scrap written just before his death, and found among his papers afterwards, thus defines the foregoing scripturally-revealed conception of the Father, of whom are all things: "Absolute power, from whose incorruptible substance or hypostasis free spirit radiates, is before all existing things. This self-existing incorruptible substance is essentially spirit—spirit substance—a concentration and condensation into ONE BODY of all the attributes, intellectual, moral and physical, of omnipotence—all things are out of Deity.—(1 Cor. viii. 6.) All things being out of Deity, they were not made out of nothing. The sun, moon and stars, together with all things pertaining to each, were made out of something, and that something was the radiant effluence of His substance, or free spirit, which pervades unbounded space. By free spirit, all created things are connected with the centre of the universe, which is light that no man can approach unto, so that not even a sparrow falls to the ground without the Father, who is not far from every one of us. The formation of the first man of the earth was the expression by spirit of the peculiar divine idea or mental image. The spirit-developed form, styled man, was the result of power divinely exercised upon the dust of the ground. Electricity, divinely manipulated and incorporated with the dust (itself an electrical product) assumed *the form of the divine image and likeness* and stood erect, a living, natural body, or man."

A recognition of the Father's person, enthroned in the heavens in glory, yet *en rapport* with universal space, brings immense practical power with it. It makes worship a reality, and helps us to feel the purifying truth of Hagar's speech: "Thou God seest me." That conception of God which thinks of Him as mere abstract power, impalpable, universal, without person or locality, is apt to degenerate unto the blind god of Pantheism, which is no god at all, but the mere impassive sum total of universal phenomena. The God revealed to us in the Bible is a Creator, a Father, and a person, universal in his presence and power, but still a located and glorious person whom we can contemplate, love, confide in, and adore. This suits our mental constitution. We cannot worship abstract universal power, but we can worship a glorious being who

possesses the universal power, and has made all things by His wisdom. This is the Father revealed to us in the Bible, and manifested especially to us by the Lord Jesus Christ.

We must not allow our own thoughts on the subject, as natural men, to act as a barrier to what is revealed. "An evil heart of unbelief" is every man's possession by nature, because of native ignorance of everything, and evil bent at the start; and in no way are its propensities more inveterately manifested than in "departing from the living God." Idolatry is the gross manifestation of this tendency: the philosophic rejection of personal Deity is its modern and more refined illustration, and the one against which we have to be most on our guard. It will help us to combat this tendency if we recollect that, as mere observers of nature, we know nothing about how nature has come or is upheld. The evolution theories of Darwin, Huxley and Spencer, are with a small substratum of fact, mere guesses, and hideous at that, with quite as much of mystery at their roots as may ever be felt to attach to the idea of a Creator. A primary, eternal, intelligent, and, therefore, personal force, with a located nucleus of form, power and glory, is, in reality, more in harmony with the facts of the universe as we find them, than the notion of impassive force, which is only a name for something nobody can conceive. At all events, so far as any knowledge on our part goes, or any perceived necessity, the eternal starting point may just as well be one thing as another. It is a simple question of what—not how. This the Bible settles. The ideas suggested by our own sensations are to be rejected in any attempts to conceive of the illimitable Holy One of Israel. We are weak, limited and abortive forms of intelligence; we must not conceive of or measure the Eternal Being by the light of our feelings or notions. Our simple duty is to accept implicitly what is revealed, relying, at the same time, on the force of David's argument: "He that hath planted the ear, shall He not hear? He that formed the eye, shall He not see?" to which we may add, He that hath bestowed upon us the mystery of personal individuality, shall He not possess it in the highest form? Yes, the God of Israel is a personal God. The Father of our Lord Jesus Christ is a personal Father, yet not a man, though we faintly borrow our image from Him. He is glorious and incorruptible in His substance; unchangeable in His nature, one with the universe, clothed with eternal light and power. He fills heaven and earth by His spirit, which is one with Him. By this He upholds all things, and knows and controls everything. Honour and majesty are before Him; strength and beauty in His sanctuary. Who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? Great is the Lord, and greatly to be praised. His greatness is unsearchable. I will speak of the glorious honour of His Majesty to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom.

With the two ideas before us—the fixed nature of the laws of heaven and earth, and the personal, sovereign, individuality of the Father, their Creator, it requires but a recognition of the angelic element to complete the purview of the subject, and to qualify us to conceive of and rightly interpret the

operations of providence in the affairs of men. We read that "the angel of the Lord campeth round about them that fear Him"—(Psalms xxxiv. 7.); that the angels are Jehovah's ministers and servants who do His commandments (Psalms ciii. 20); that concerning Christ and his people, He gives His angels charge for their guidance and protection. That these are no figures of speech is evident from:

1. *The actual appearance of angels in various visible transactions.*—Three appeared to Abraham (Gen. xviii. 1); two visited Sodom the night before its destruction, and led Lot out of the place next morning (Gen. xix.); one wrestled to be released from Jacob, who held him (Gen. xxxii. 24; Hosea xii. 4); one withstood Balaam on his unrighteous errand to curse Israel (Num. xxii. 22); one appeared to Gideon, in the depth of Israel's distress, to instruct him as to the measures for deliverance (Jud. vi. 11); one appeared to Manoah, the father of Sampson, who, with his wife, at first supposed him to be a mortal man.—(Jud. xiii. 3, 16).

2. *The reality of things done by them in their capacity of servants.*—One went before the camp of Israel on their departure from Egypt, and when the Egyptians drew near, removed and went behind Israel, interposing himself between the two hosts, and harassing the movements of the Egyptians by taking off their chariot wheels.—(Exod. xiv. 19, 24.) One ravaged the coasts of Israel with pestilence, and was divinely arrested in the act of destroying Jerusalem for David's sin.—(2 Sam. xxiv. 16.) One decimated a whole Assyrian army in one night.—(2 Kgs. xix. 35.) One undid the locks of a Roman prison, and liberated the apostles (Acts v. 19); and, on another occasion, liberated Peter in the same practical way.—(Acts xii. 7-11.)

3. *Their intimate relation to Christ's first appearing.*—One appeared to Mary, and announced his coming conception (Luke i. 26); another announced his birth to a company of shepherds on the open plain, and the announcement was followed by the song of a multitude of them.—(ii. 10.) Angels ministered to him on the occasion of his temptation in the wilderness (Matt. iv. 11); and again at the crisis of his trial in Gethsemane.—(Matt. xxvi. 53; Luke xxii. 43.) One angel descended and rolled away the stone from the sepulchre preparatory to Christ's resurrection (Matt. xxviii. 2); and two remained after the event to testify it to those who came to the grave.—(Jno. xx. 12.) Two also appeared at the ascension, and comforted the disciples with the promise of his return.—(Acts i. 10.)

4. *Christ's recognition of them in his teaching.*—"Of that day and hour knoweth no man; no, not the angels of heaven."—(Matt. xxiv. 36.) "Him shall the Son of Man confess before the angels of God."—(Luke xii. 8.) "There is joy in the presence of the angels."—(Luke xv. 10.) "They are equal unto the angels."—(Luke xx. 36.) "I will confess his name before my Father, and before His angels."—(Rev. iii. 5.)

5. *Their foretold participation in the events of his second coming.* "The Son of Man shall come in his glory and all the holy angels with him."—(Matt. xxv. 31.) "The Son of Man shall come in the glory of his Father with his angels."

—(Matt. xvi. 27.) “Of him shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels.”—(Mark viii. 38.) “We are come . . . to an innumerable company of angels.”—(Heb. xii. 22.) “I heard the voice of many angels . . . and the number of them was ten thousand times ten thousand and thousands of thousands.”—(Rev. v. 11.)

6. *Incidental scriptural allusions to their power, goodness and wisdom.*—“Like the countenance of an angel of God, *very terrible.*”—(Jud. xiii. 6.) “Good in my sight as an angel of God.”—(1 Sam. xxix. 9.) “As an angel of God, so is my lord to discern.”—(2 Sam. xiv. 17.)

The doctrine of angelic supervision is therefore not a mere drapery of description, but the revelation of a literal fact in which the children of God are invited to place their faith, and of which God has vouchsafed numerous palpable illustrations in the ages that are past, and of which he is about to grant the most striking of all exemplifications in the return of the Lord Jesus, with a multitudinous retinue of the glorious host, before whose brightness, the glory of the present world will pass away in more senses than one.

An element of enlightened discernment in the case is found in the fact that what the angels do and say are spoken of as the sayings and doings of their Creator. The angels and Jehovah for whom they act, are indissolubly associated in many Scripture narratives. Let one or two illustrations suffice. The angel that appeared to Lot said: “Haste thee, escape thither, for *I cannot do anything till thou be comethither.* The sun was risen upon the earth when Lot entered into Zoar. Then *the Lord (Jehovah) rained upon Sodom and Gomorrah.*”—(Gen. xix. 22-24.) Here the work done by the angel is said to be the Lord’s work. Again: God said to Abraham, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering.”—(Gen. xxii. 1.) Afterward, “*the angel of the Lord* called unto him out of heaven and said . . . seeing thou hast not withheld thine only son from me.”—(Verses 11-12.) Again: “*The angel of the Lord* spake unto me (Jacob), saying, I have seen all that Laban doeth unto thee. *I am the God of Bethel.*”—(Gen. xxi. 11-13.) Again: “The angel of Jehovah appeared unto Moses . . . Moreover, he said, I am the God of Abraham, the God of Isaac, and the God of Jacob.”—(Ex. iii. 2, 6.) The angel of the Lord camping round about them that fear Him is, therefore, Jehovah camping, &c. Yet the angels are not Jehovah, except in so far as they are embodiments of His own eternal power, and the instruments in the accomplishment of His will. The distinction is visible in many cases. Thus, the angel that came to Manoah (Jud. xiii. 16) said, “Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, *thou must offer it unto Jehovah.*” So Gabriel, who came to Daniel, said, “At the beginning of thy supplications the *commandment came forth*, and I am come to show thee.”—(Dan. x. 23.) So also the angel, who exhibited the apocalypse to John (Rev. i. 1), said to John when John fell down to worship him, “See thou do it not . . . worship God.”—(xix. 10.)

The conclusion resulting from this brief survey of the testimony is, that the

leading element in the operations of Providence, where those operations really take place, consists of angelic interposition, but that this interposition is the carrying out of instructions they have received from the Creator of all things, or from the Son of His love, to whom the angels have been subjected; and is not the result of their own devising.—(1 Peter iii. 22.) The Eternal Father fills and discerns all space and its incidents by His Spirit. He is the possessor and the head of all things: to Him our prayers must be addressed in the name appointed—the name of Jesus; but the working out of His will toward us is committed to the hands of vigilant immortal beings, whom we are not permitted to see in this our probation in the days of Gentile ascendancy.

That there should be such a thing as providence is reasonable, in view of the fact that God has a purpose among the nations of the earth, as revealed in prophecy of political matters. This purpose would never be realised were the endless caprices of human action not subject to vigilant divine supervision, carefully guiding events at the turning points. Hence we read: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 25.) The form in which this divine rule is carried out is exemplified in the words of the angel to Daniel: "Now will I return to fight with the Prince of Persia, and when I am gone forth, lo! the Prince of Grecia will come. . . . Also I, in the first year of Darius the Mede, even I (the angel) stood to confirm and strengthen him."—(Dan. x. 20; xi. 1.)

The reasonableness of providence results also from the other truth, that God is preparing for himself a people by the Gospel during, and by means of, the present reign of evil. The development of these is largely the work of circumstances operating in connection with their enlightenment. They could not be developed without trouble; but the trouble, if not regulated, would be destructive. Hence, first, the intimation that "whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth" (Heb. xii. 6); and, secondly, that He "will not suffer them to be tempted above that they are able to bear, but will, with the temptation, also make a way of escape that they may be able to bear it."—(1 Cor. x. 13.) It could not be imagined that the objects of the Father's love should be left to the operations of chance, and that He, without whom a sparrow cannot fall to the ground, and to whose eyes all things are naked and open, should leave undirected, in the morass of human life, the steps of those whose eyes and affections and trust are directed to Him in daily prayer. The testimony declares the contrary: "Your Father knoweth what things ye have need of before ye ask Him . . . Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—(Matt. vi. 8, 33.) "Cast all your care on Him, for He careth for you."—(1 Pet. v. 7.) "He hath said, I will never leave thee nor forsake thee, so that we may boldly say, the Lord is my helper; I will not fear what man can do unto me."—(Heb. xiii. 5-6.) "In all thy ways acknowledge Him, and He shall direct thy paths."—(Prov. iii. 6.) "The steps of a good man are ordered by the Lord, and He delighteth in His way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand. I have been

young, and now am old; yet have I not seen the righteous forsaken or his seed begging bread."—(Ps. xxxvii. 23-25.)

With this citation of the testimony, or rather of a very few specimens of it, going to show that such as fear the Lord in sincerity and truth, are even now under divine protection, we close these two preparatory chapters, with the purpose, if the Lord will, of proceeding in our next to the task we have undertaken: the exhibition of the practical illustration we have of those truths in the histories contained in the holy oracles.

EDITOR.

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT.

(Continued from page 346.)

Sunday Evening.—Too much excited to sleep. Have received a remarkable letter from friend K—, who assisted at my immersion. He thinks I can now only address the congregation as "Dear Brethren," with a very disagreeable mental reservation. So I think; for latterly the word "brother" has come to signify too much with me to allow of my indiscriminate use of it, and I have accordingly pronounced it from the pulpit of this church for the last time. Still, I cannot but think that my friend should have pointed out to me, before entering the water, what in all consistency I was bound to do on emerging from it, viz., separate entirely from my old companions in error. His suggestion enables me at length to see that an immersed believer of the gospel of the kingdom of God is not justified in breaking bread with unbelievers. I would not myself have given aid at another's immersion, whom I knew held a position which the law of Christ required him forthwith to abandon. There ought to have been a distinct understanding. My friend is the editor of the *Bible Echo*. I fear his paper represents the original voice but poorly. Towards himself I begin to experience a feeling of commiseration. He is devout and self-denying, but already I perceive that his relation to the Scriptures is neither here nor there. He represents

a class that appear to me to be *playing* with apostolic truths. They are creating much division and offence in churches up and down the country about things which they do not regard as vital after all. It is conditional immortality *minus* the conditions. A mere theological hobby, the riding of which costs money and makes a row, but does not in any way contribute to a man's salvation. No wonder the congregation, from this point of view, consider me exceedingly unwise in having introduced these topics. If I regarded them as unnecessary to the faith without which it is impossible to please God (Hebrews xi. 6.) I should share their opinion as to the exceeding impropriety of the course I have pursued. Indeed few things can be more reprehensible in a teacher than for him to poison the roots of friendship, rasp the religious susceptibilities of the pious, and shock their prejudices, when he all the while believes they can be saved without his ever troubling their stagnant theological waters. Some of my *Rainbow* friends shape their angry expostulations in the following style:—"What about the good and devoted servants of Christ, of this and past generations, who have neither believed nor obeyed the truth which you say has so recently been exhumed? Look at the appalling conclusion to which

your Christadelphian belief conducts you! The world's best men, both before and after the Reformation, according to you, are excluded from eternal life, because, forsooth, they failed to understand the gospel and were never baptised."

I am amazed that men who wish to be considered logical, should attack a *conclusion* while they blink the premisses that lead up to it. The axe should be laid to the root of the tree. These very friends of mine refuse to deny that God requires men to believe the gospel which the apostles preached, and to be baptised -- or that the Scriptures reveal the offer of immortality on no other conditions. But the logical deductions from these indisputable propositions they decline to face, and substitute for it the more palatable theory which affirms salvation without knowledge of what God requires men to do. It is difficult to persuade mankind that they are but flesh and blood--that false and exaggerated conceptions of the value of human nature in the sight of God lie at the root of all our popular theologies--that man has no inherent right to a renewed existence of any kind, much less to incorruptibility in the kingdom of God, and that it is his part to bow in humility before whatever arrangements the Deity may have been pleased to place among men by the hand of Christ and his apostles, with a view to their redemption, and to abide by the inspired testimony, however it may conflict with sentiment or go against human opinions as to what ought, or ought not, to be done. Our breath is in our nostrils. If we had put it there, we might talk about our right to live for ever, with some show of reason. These "good and pious" men have disappeared in the grave, whither they are being followed by thousands who have inherited their mental blindness. They are not fit objects of pity, inasmuch as they have no consciousness of deprivation any more than before they were born. Their misdirected sincerity and steadfast devotion to what they held

to be right, establish for them no claim upon the favour that is to be brought to the earth at the revelation of Jesus Christ, and therefore no injustice is involved in their being allowed to remain in the grave. It is objected that they were full of love to Christ and prepared to make any sacrifice for his sake. This, however, is open to dispute, if we take Christ's own description of the man who loves him:--"He that hath my commandments and keepeth them, *he it is that loveth me.*"--(John xiv. 21.) According to Christ, the man who has not got his commandments does not love him; and the same is said of him who has those commandments but keepeth them not. So that it all depends upon what Christ has ordained. Did he command belief of the kingdom of God? Did he command those who believe the gospel to be baptised? This plain, straightforward course of argument is particularly distasteful to some of my conditional (?) immortality friends, who instead of shewing wherein it is fallacious, lose *their* patience, and express themselves in a way that is very trying to mine. Besides, I am very doubtful whether these pious people who are dead, would have yielded the necessary submission to the gospel if they had fully understood its nature and obligations. Experience of the treatment the truth receives at the hands of the pious living, scarcely encourages the conviction that it would have fared better at the hands of the pious dead. I have an impression that providence will always bring the seed into contact with any good soil that may really exist on the face of the earth, and that if men pass away in ignorance of the word of life, the probability is they would not have received it had it been proclaimed in their ears. Some such reason as this must explain the otherwise inexplicable fact recorded in Acts xvi. 6, 7, where it is stated that a divine prohibition kept Paul and Timothy out of certain localities whither they were intending to proceed. What was the case with

respect to one generation in Asia and Bithynia, may also have been the case with sixty generations of entire nations.

In proportion as such thoughts as these gather strength within me, my present position becomes increasingly painful to me. I feel that the bonds are virtually severed that have bound me to this people for four and a-half years. Another Sunday is over, and there was mingled affection and sorrow and distrust (strange combination) depicted upon the faces that were upheld to-day in fixed and respectful attention while I spoke upon John the Baptist's fearless rebuke of Herod's sin.

Tuesday.—Have had a long discussion with friend W.—upon the question, Will all mankind be raised from the dead? He is much exercised upon the point because of its bearing on his own case. I extracted from him the other day the astounding admission that it was not necessary for a man to obey God! This was spoken concerning baptism, which he had previously agreed was an institution of divine appointment. He charges the Christadelphians with having invented the doctrine of a limited resurrection to suit the exigencies of "their repulsive creed." It was impossible to make him say at what stage of human existence he would draw the resurrection line. He had no difficulty in enclosing within it all the heathen nations, though what was to be done with such people after they were raised, was not for him to say. The case of "infants who had never seen the light" (Job iii. 16), prompted him to take shelter beneath Christ's declaration that all who are in the graves would hear and come forth. It was in vain his attention was drawn to the remainder of the text which describes the "all" whom this destiny awaits, and it was of no avail to show that as "sin is not imputed where there is no law," those who have been "without law" cannot be said to have "done evil" in the sense of Christ's words, and, therefore, are not to be included in

the class to which he referred. My friend would have it that some of these heathens had transgressed the divine law in the most flagrant manner, and he instanced the king of Dahomey as a very palpable example, though I should have thought he might have met a conspicuous specimen of what he wished to contend for nearer home. Did I mean to say that such a man would never be raised to give account of his atrocious deeds? I could not convince him that God never gave any law to these benighted heathens any more than to the wild beasts which infest the forests around them; and he closed his eyes to the apostolic statement that "What things soever the law saith, it saith to them that are under the law."—(Rom. iii. 19.) He quoted Rom. ii. 14: "The Gentiles which have not the law do by nature the things contained in the law." I was not sufficiently familiar with the apostle's argument to give a very clear explanation of the passage at the time, but it required no very great penetration to see that the passage could on no account be used for the purpose for which my friend quoted it. In what sense could a Hottentot be said to "do by nature the things contained in the law?" If the law of Moses be the law referred to, it is obvious that a man would require to know it in order to keep it, for it contains precepts relating to many things which would never suggest themselves to the human mind. No man ever practised circumcision, or kept the Sabbath, or offered sacrifice to the God of Abraham "by nature." And as for the law of Christ, it is equally apparent that the natural man cannot do the things it contains until he is made acquainted therewith. What man offers the other cheek when smitten, or gives blessings in exchange for cursings "by nature?" And who would ever think of being baptised and of breaking bread on the first day of the week, unless he was explicitly commanded so to do? I am not aware that God has placed

mankind under any obligations, the nature of which has not been revealed, "line upon line, precept upon precept," in His holy word. Resurrectional responsibility is not created by human opinion, civilized or barbaric, but by knowledge of that which Jehovah has been pleased to make known to the sons of men. I have since examined Romans ii. 14, and find that the word *phusei*, translated "by nature," has been understood as meaning "an infused disposition, which is become, as it were, natural," and that competent critics are of opinion that the verse relates "not to unconverted, but to converted Gentiles." I fear, however, that enlightened criticism, as applied to this subject of resurrection, will be thrown away upon my friend, and that he will still have it that all human creatures that have ever drawn breath and expired, will stand again and appear before a Judge whose name and laws most of them have never so much as heard of. Yet he has got so far ahead of his co-religionists as to believe that *hades* means the grave. I must remind him that Christ declared that the gates of *hades* should not prevail against his church — a statement which the doctrine of a universal resurrection robs of all its significance and force, by affirming that the gates of the grave *will not prevail against anyone* who has been consigned to its custody. The same may be said of what is contained in Psalms xlix. 15. In opposition to this, my friend contends that *all souls* are to be redeemed from the power of the grave, a doctrine which reduces this particular verse to a superfluous and meaningless assertion, and utterly destroys the contrast of which the Psalm is so striking and triumphant an elaboration.

Wednesday.—My speech at our recent Missionary Meeting was not at all relished, judging from the expostulations which have since been addressed to me. The quotation from Horace Smith appears to have been specially repugnant, though I did not say I

endorsed his words. He describes missions as "An attempt to produce in distant and unenlightened countries an uniformity of opinion on subjects on which the missionaries themselves are at fierce and utter variance." The address throughout was a plain but pretty vigorous plea for a return to apostolic testimony, assuming that there had been a serious departure from the same, which apparently was not at all disputed. There were two Missionaries present—one from India and the other from China. It was amazing to witness their consternation and embarrassment at so unusual a deliverance. It was a line of remark evidently quite new to them. When their turn to speak came, they made no attempt to deal with my arguments, but just observed that they were careful to avoid in their work abroad the theological questions which are agitating the churches at home: from which I inferred that the Pauline method of "reasoning out of the Scriptures" and "preaching the gospel with much contention," does not find favour with the agents of the London Missionary Society. I pity these men and don't covet their task. Should not like to have to defend popular Christianity in the presence of an educated Oriental. How singular that the "precious immortal souls" which crowd the dark places of these British Islands should be passed over in this modern preference for souls that inhabit a different climate and of different colour of skin! Yet these missions are regarded as a divine institution, and it would be considered a sign of great impiety to question their claim to apostolicity of character and aim. The time will come when missions of a more effective and reasonable description will be prosecuted on a wider scale by missionaries who will not require a society with secretary and treasurer and board of directors to provide them with funds, who, if they disdain argument, will be able to prove the authority of their words without its

aid; who will never be compelled to report failure nor to return to head

quarters with impaired health and broken-down constitutions.

(To be concluded.)

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

PREFACE.—THE book of Job must have lost much of its external beauty in the translation; and however laudable the aims of the translators may have been to present it in a correct, and as nearly as possible, word for word rendering, it nevertheless, perhaps from that very fact, comes to us in somewhat curt and clumsy phraseology, which does not always open up its meaning clearly without study. With that impression, I have chosen to compile "A Metrical Narrative from the Book of Job," rather than construct it on the principle of "The Book of Job in Metre," as the former leaves him more at liberty to insert disquisition, explanation, &c., wherever such appeared admissible. Whereas the adoption of the latter method would necessitate some stiffness and formality, for which there is no urgent demand.

It will be readily granted that any effort to simplify or modernise that peculiar book, and make it attractive for young persons and others, might prove dry and perhaps unprofitable in any other form than the pleasant charm of measure and rhyme—the materials for which the book amply suggests. I have heard it otherwise explained, but the most reasonable hypothesis is, that as a considerable time—perhaps a year—elapsed between Job's first great one-day affliction and the ultimate striking of him down bodily, many of the humbling indignities and experiences to which he latterly refers, occurred during that interval.

WALTER CAMERON.

Storeship "Queen," Panama.

JOB AND HIS FRIENDS.

There lived in Uz in ancient days,
A man who earned Jehovah's praise
By uprightness and fear of God,

And shunning every evil road.
His name was Job. In honour he
Was held for truth and dignity.
And time his fame had far increased
Above the greatest of the east.
His camels, oxen, asses, sheep,
His host of faithful servants keep
In order, and the Giver pours
His blessing on increasing stores:
Till Job, by such example moved
A helper to the needy proved.
Whose prayers, it seemed, his riches swelled,
For though he gave he still beheld
His fruitful beast and fertile field
Their heavy tribute freely yield.
Aims to the poor, lent to the Lord,
Shall be an hundred-fold restored;
And bread upon the waters cast
May yield a hundred-fold at last.

To him were born three daughters fair,
And sons, even seven, their father's care,
Who daily and devoutly sought
To keep them right in speech and thought,
And in the paths of rectitude
With bent of heart to choose the good.
A certain time had come when they
Were wont to feast, each on his day,
In his own house, to which, as guests,
Each his fraternal kin requests.

The godly father's fears were great
In Job, for often feasts elate
The mind unholily, and excess
Hangs close on lack of watchfulness
At such a time. So he advised
And bless'd them. Still, he thus surmise I,
"It may be that my sons depart
From my desires, and, in their heart
Curse God, or other secret sin
Of theirs may yet involve us in
Rebuke from that great God I serve:
For them I will the rites observe."

So all these days he early brought
Ten beasts all perfect without spot.
His hand upon the head he lays,
And, looking upward, "Lord," he says,
"Be pleased in this Thy order'd way
To hear, accept and bless, I pray,
The child for whom this beast I slay."
He strikes, and from the vital vein
The blood of life streams forth amain:
Of which he takes and sprinkles on

The ready altar, reared of stone,
Upon whose top the wood is laid
In readiness. The beast is flayed
And cut in parts, some washed with care,
Obeying what the laws declare;
The most is laid upon the pile
And fire applied; the sage, meanwhile,
In attitude devout doth pray
His God may smile, and deign to say
That He will blot from out His book,
The record of each sinful look,
And peaceful answer now afford
To this sweet savour to the Lord.
He for each child the rite repeats,
And thus for blessing much entreats.

There was a certain festal day
On which the Israelites obey
The laws of ceremonial rites
With one accord (which law invites
To offer bullock, goat or ram
Unto the God of Abraham),
And to present themselves before
The Lord, His favour to implore.

On this recurrence of that day
An adversary came that way,
And, with presumption, mixed among
The pious and devoted throng.
His purpose there is not averred,
Nor who he really was declared,
For "Satan" (our inquiry gleans)
An "adversary" simply means.
Without committing us to speak
Of horns and hoofs and brimstone-rock.
But we digress.—His startled leer
Gave sudden evidence of fear;
For He to whom the people bow
Demands of him: "Whence comest thou?"
"From earth, where to and fro I flit,
And walking down and up in it."
"Dost thou my servant Job observe?
How he doth faithfully preserve
His fair integrity, and still
Reveres the Lord, eschewing ill?
None like him in the earth I see
For wisdom and fidelity."

"Yes, but doth Job fear God for nought?
Thou hast his service dearly bought!
As with a hedge thou hast him round
About encompassed, nor is found
A way by which the world might
Place its temptations in his sight.
Thou hast with fatness filled his soul,
Nor passion left him to control;
The glutted rich and meanly poor
May well Thy grinding forms endure;
But touch them with a change, and then
Perchance they walk as other men.
Put forth Thy hand; withdraw Thy grace,
And he will curse Thee to Thy face?"
"Vaunt not; behold now at thy will
I place my servant. Every ill
Thou canst conceive upon him shower,
In this alone I curb thy power:

His person and His life are mine
And proof 'gainst stratagems of thine."
"Agreed, I shall advantage take
Of thy fair offer soon, and make
This smooth and easy plain of his
A rougher path than now it is,
Which if he tread without a fall,
Then justly him Thy servant call.
For they who cleave temptation's cloud,
And pass un-toll'd through its shroud,
Shall better grace thine own domain.
Farewell, until we meet again."

Earth's surest matters now, at best,
Upon a sandy basis rest;
And our secure and certain things
Possess concealed but ready wings.
And chains, we fancy bind our toys,
Oft prove the thread a breath destroys.
How oft do labour'd years repay
With cold defeat and hope's decay.
How transient all! Ah, much conspires
To frustrates aims and mock desires.
How fit the world, with fickle starts,
Responds to our unstable hearts,
And still exhorts the frail to seek
Foundations promised to the meek.

The sun, which saw one changeful day,
Was far upon his westward way;
A sudden storm had raged between
Him and the fair terrestrial scene.
He had beheld vile, ruthless hands
On life and wealth lay lawless hands.
At length a messenger, in haste,
Reports to Job of blood and waste.
"Thy servants on the field lie dead,
And robbers with thy beasts have fled;
A Sabean horde upon us fell,
And I alone am left to tell."
Whilst yet he speaks, another tale
Is brought by one who doth bewail
That servants and the sheep were doomed
To be by lightning's fire consumed.
"I saw the blighting flashes fall,
I only am escaped of all."
Another yet. "A Chaldean horde
Have slain thy servants with the sword,
And thy good camels, everyone,
Are with the fierce marauders gone.
And I alone am haply spared
To say how sadly all have fared."
Another still! "Oh, master dear!
Mine are the saddest news to hear.
Thy sons and daughters are no more!
A wind with sudden violence bore
To earth thine eldest son's abode,
And buried 'neath its crushing load
The household and the company,
Whilst holding high festivity.
I only am escaped to tell
How this catastrophe befel."
Then Job in grief his mantle rent,
And to the ground his head he bent
And worshipped. "Naked from the womb

I came, and naked to the tomb
I shall return. I nothing brought
With me, and hence shall carry nought;
The Lord gives and He takes away,
So blessed be His name for aye."
Withal Job fell not into sin,
Nor murmured at the Lord within.

Again recurs a certain day,
And "sons of God" are met to pay
The service due to Him they serve,
And their united rites observe,
And in their midst again the same
Bold adversary also came
To show himself. Soon he was hailed
By that Great Voice which never failed
To fill with reverence and fear
Its foes afar and servants near:
"Whence comest Thou?"

"From walking o'er
And round the earth as heretofore."
"Hast thou my servant Job observed?
How he hath faithfully preserved
His great integrity, and stood
The test of sore affliction's flood?
How he doth with increasing love
Walk uprightly, and rise above
What I have done? Art satisfied
That now his spirit hath been tried?"
"That he unchanged doth yet remain
I do confess. But, yet again,
Put forth thy hand; his health impair!
What instinct can at all compare
With love of that? This, tempting, try,
And see him change, yea, cursing, die!"
"For mine own purpose it shall be
Accomplished on him. As for thee,
Come thou not to accuse and vaunt

In sacred place of mine. Avaunt!"

Job bore his trials with noble heart,
Since fell destruction's scathing dart
Had robbed him of all earthly store,
And left privation at his door.
His worthy wife, less firm than he,
His seven sons and daughters three,
Incessant mourned with mother's grief
A mother's loss, and her belief
Began to shake that God was just,
For broken heart impaired her trust.
But when her lord she saw struck down
In misery, from foot to crown
With loathsome sores and itching pain,
And prostrate in the dust remain,
Her soul was filled with blank despair.
She, weeping, cried, "Oh husband,
Where is now thy God? Is justice dead?
Is pity lost? Has mercy fled?
That thus upon a righteous head
Such wrath should fall! Renounce thy faith!
Curse God and seek relief in death!"

Poor Job in horror raised his eye,
"What! blessing live, then cursing die?
O say not such, thou foolish one,
Remember all His goodness done.
Shall we, like weaklings, from His hand
Receive the good, and ill withstand
Which test the heart? With Him what can
Avail the curses of a man?
His is the power to build and break,
His is the right to give and take;
For all are His. I, living still,
In patience shall await His will."

(To be continued.)

THE ANGLO-TURKISH CONVENTION AND DISRAELI'S EARLY WRITINGS.

17, DUNFORD ROAD, HOLLOWAY,
Sept. 17th, 1878.

DEAR BROTHER ROBERTS,

I have recently done that which in the August *Christadelphian* you condemn, which as a practice I also condemn, and which even as a solitary thing I have not done for thirteen years—i.e., read a novel. To those under probation for a future life, time is so valuable that they cannot afford to indulge in fiction, the vast proportion of which is merely a reflection of the folly and wickedness of human nature. It is quite sufficient to come in contact with the real evils of the world without adding those evolved from

the imagination (based on facts though they be), and presented in a garb which lessens their heinousness. For those who wish to exercise the imagination—a very useful faculty when rightly directed—there is abundant scope in communion with Divine revelation, whether it be applied to the records of the past or the pictures of the future. In this there is lasting and solid comfort, because we are convinced of the matter pictured to the mind's eye.

When the recent Anglo-Turkish convention was made public, it was stated the Paris papers published long extracts from *Timrod*, one of Disraeli's early novels, for the purpose of shewing that

the Asiatic Protectorate was not a newborn idea of the English prime minister's but the realisation of a dream of younger days. This appeared so remarkable that I felt desirous of reading it, and accordingly embraced the opportunity of so doing during my recent holiday. "Tancred" is the name of the hero, a young English nobleman, son of a duke, who had no relish for the occupations of his class, and who conceived the idea of a journey or pilgrimage to the Holy Land, for the purpose of kneeling at the Holy Sepulchre. An ancestor of the family had taken a prominent part in the Crusades, and this appears to have incited Tancred to what is called "the New Crusade." He speaks of that part of the earth's surface as "the land of inspiration,"—a fact which he thinks must exercise a peculiar influence over those who reside there. Contrary to the expressed wish of his parents, and amid the ridicule and dissuasion of the circle in which he moved, he carried out his desire as soon as possible after coming of age. The main portion of the book is occupied with an account of his adventures in Palestine, when he comes in contact with Jews, Arabs, Druses, Maronites and Kurds, the most prominent character being a young Emir of the Lebanon, who was ambitious of becoming the leading ruler of that district. The conversations between Tancred and the various characters he met with, afford scope for elaborating the author's ideas respecting a new Asiatic Empire. The most striking ones I have culled for your perusal. You are at liberty to make any use of them you think fit, though I should be sorry if their reproduction were deemed an encouragement to the reading of fiction. If written by a less prominent man, they would have no value, but coming as they do from one who occupies such a peculiar position in relation to God's purposes, they are of great significance. They explain somewhat the enigmatical conduct of Lord Beaconsfield during the past three years, and indicate, I think, that he had no real intention to plunge England into war. The probability is that he drove as near the precipice as compatible with safety for the purpose of taking credit for preventing a catastrophe.

His sympathy with the Hebrew race is evidently very strong. He delights to extol them at the expense of modern nations. But had he remained in the

Jewish community, he never could have attained to his present position. Hence his strange induction at thirteen years of age into the Church of England, a circumstance no doubt brought about by Divine agency with a view to his future manipulation in the hand of God.

Jeremiah records (ch. 40) a state of things strikingly analogous to the results which are clearly seen as a sequence to the British Protectorate of Asiatic Turkey. When the Babylonish power had appointed Gedaliah to be ruler over the remnant of the Jews left in the land of Judah, their brethren who had fled into the surrounding countries, returned and re-settled on their estates.—(v. 11, 12.) How much more may we expect that the prospect of order and tranquillity throughout Syria will attract some of the scattered tribes to the land of their fathers. Parallel circumstances, though separated a long time, generally produce corresponding results. May the much desired consummation soon come.

J. J. ANDREW.

TANCRED.

"A Montacute had been one of the most distinguished knights in that great adventure, and had saved the life of Cœur de Lion at the siege of Asealon."—(Pages 46-7).

"It is the Holy Land that occupies my thought, and I propose to make a pilgrimage to the sepulchre of the Saviour."—(Page 54-5.) "Why should there not be heavenly messengers when heavenly messages are most wanted?"—(Page 74).

"It cannot be denied that society was once regulated by God, and that now it is regulated by man. For my part, I prefer divine to self-government, and I wish to know how it is to be attained."—(Page 74.)

"It is the land of inspiration, and when I am there, I would humbly pray that my course may be indicated to me."—(Page 121.)

SIDONIA.

"The crusades were of vast advantage to Europe, and renovated the spiritual hold which Asia has always had upon the North. It seems to wane at present, but it is only the decrease that precedes the new development."—(Page 123.) "It appears to me, Lord Montacute, that what you want is to penetrate the great Asian mystery."—(Page 124).

TANCRED.

"I go to a land that has never been blessed with that fatal drollery called a representative government, though Omniscience once deigned to trace out the polity which should rule it."—(Page 137).

AUTHOR.

"The life of a British peer is mainly regulated by Arabian laws and Syrian customs at this moment; but, while he sabbatically abstains from the debate or the rubber, or regulates the quarterly performance of his judicial duties in his province by the advent of the sacred festivals, he thinks little of the land and the race who, under the immediate superintendence of the Deity, have by their sublime legislation, established the principle of periodic rest to man; or by their deeds and their dogmas, commemorated by their holy anniversaries, have elevated the condition and softened the lot of every nation except their own."—(Page 163-4.)

"Jerusalem, it cannot be doubted, will ever remain the appanage either of Israel or of Ishmael; and if in the course of those great vicissitudes which are no doubt impending for the East, there be any attempt to place upon the throne of David a prince of the house of Coburg or Deuxpoints, the same fate will doubtless await him as with all their brilliant qualities and all the sympathy of Europe, was the final doom of the Godfreys, the Baldwins, and the Lusignons."—(Page 171.)

TANCRED.

"It cannot be denied that, whatever be the cause, the miracle exists; and that the Hebrews, alone of the ancient races, remain, and are found in every country, a memorial of the mysterious and mighty past."—(Page 192.)

BARIZY OF THE TOWER.

"The English want Cyprus."—(Page 237.)

TANCRED.

"Work out a great religious truth on the Persian and Mesopotamian plains, the most exuberant soils in the world with the scantiest population, it would revivify Asia. It must spread. The peninsula of Arabia, when in action, must always command the peninsula of the Lesser Asia; Asia revivified would

act upon Europe. The European comfort, which they call civilisation, is, after all, confined to a very small space: the island of Great Britain, France, and the course of a single river, the Rhine. The greater part of Europe is as dead as Asia, without the consolation of climate, and the influence of immortal traditions."—(Page 303.)

"Unhappy Asia! Do you call it unhappy Asia? This land of divine deeds and divine thoughts! Its slumber is more vital than the waking life of the rest of the globe, as the dream of genius is more precious than the vigils of ordinary men. Unhappy Asia, do you call it? It is the unhappiness of Europe over which I mourn."—(Page 309.)

"It appears to me, at the first glance, that the whole country to the Euphrates might be conquered in a campaign; but then I want to know how far artillery is necessary, whether it be indispensable. Then again, the Lesser Asia; we should never lose sight of the Lesser Asia as the principal scene of our movements; the richest regions in the world, almost depopulated, and a position from which we might magnetise Europe."—(Page 369.)

"The government of this globe must be divine, and the impulse can only come from Asia."—(Page 393.)

"The world that since its creation has owned the spiritual supremacy of Asia, the only portion of the world which the Creator of that world has deigned to visit, and in which he has ever conferred with man, is unhappily losing its faith in those ideas and convictions that hitherto have governed the human race. We think, therefore, the time has arrived when Asia should make one of its periodical and appointed efforts to re-assert that supremacy."—(Page 421.)

"The house of David is worshipped at Rome itself, at every seat of great and growing empire in the world; at London, at St. Petersburg, at New York—Asia alone is faithless to the Asian; but Asia has been overrun by Turks and Tartars. For nearly five hundred years the true oriental mind has been enthralled. Arabia alone has remained free and faithful to the divine tradition. From its bosom we shall go forth and sweep away the mouldering remnants of the Tartaric system; and then, when the east has resumed its indigenous intelligence, when angels and prophets again mingle with humanity, the sacred quarter

of the globe will recover its primeval and divine supremacy; it will act upon the modern empires, and the faint-hearted faith of Europe, which is but

the shadow of a shade, will become as vigorous as befits men who are in sustained communication with the Creator."—(Page 128.)

THE TRUTH IN NORTH CAROLINA, U.S.A.

Jeffersonville, Indiana, U.S.A.,
August 26th, 1878.

My dear brother Robert Roberts,—Some four years ago, a number of tracts and copies of the *Christadelphian* were sent to me at Asheville, N.C., by you or some of the dear brethren in England, and I have tried to use them in the very best manner for the good of such as seemed willing to investigate for *the pure truth*. When I went there, and began to try to teach the truth unmixed with error, all the people in that section of the country were ignorant of God's plan of redemption—ignorant of the true Gospel of the Kingdom—and for a long time I found it very difficult to find any person who seemed to understand my teaching; I taught the old paths, yet it was new to the people. Some thought I had a new Bible of my own make, and was using it to start a new religion; and they could scarcely believe that my Bible was just like theirs, even after I had caused them to open their Bibles, from one place to another, and compare with the copy I was using.

The preachers warned their flocks to beware of me; that I was a very dangerous man; that I was, by stealth and otherwise, doing all in my power to undermine the Christian religion. The people (those whom I had conversed with and induced to read some portions of the holy record for themselves) thought that surely it could not be that a common man like me could know more about God's plan of redemption than their oldest preachers, even more than their Doctors of Divinity and their chief bishops. Some of the preachers and some other persons tried to circulate the report far and wide that I was a deranged man, crack brained by too much study of the Holy Scriptures; and thus by a combination of the powers of darkness, the way of the truth (in Western N.C.) for a long time was hedged up, and, at times I almost despaired of effecting any real and lasting good in that mountain country. My business and inclination caused me to travel a

good deal, sometimes on horseback, but oftener afoot. I went everywhere among those mountains (as far as time and opportunity would permit) preaching the pure gospel, and except the tracts you sent me and a very little help from a few others, my labours there for nearly four years were at my own expense. At times I felt much discouraged, especially after getting one or more men and women seemingly well started in an earnest march for the truth, and they seemed to be learning fast, when suddenly, their spiritual doctors (the preachers) would come in and nullify all the good that I had commenced to do. I wrote to you and other brethren in England, and received no replies; and under all of my trials and difficulties in that country, I think that many a man would have given up in despair of effecting any real good by teaching the gospel.

But after a long time and much constant work, with such as would hear and read the Word, I found a lodgment for the pure truth in the minds and hearts of a few honest, earnest mountain farmers, and, before leaving them, I baptised three noble men and their worthy helpmates—two of the men and their wives, namely, ALFRED F. WALTON and WIFE, and JAMES D. BARTLETT and WIFE, near Turnpike, Funcombe County, North Carolina. I had been teaching them almost constantly—one to three visits a week—sometimes going Saturday P.M., and instructing them until late bedtime, and all day on First Day, for about eighteen months. The others, namely, LANKFORD, HIGGINS and WIFE, at Bright's Creek, Polk Co., N.C. These I taught earnestly for nearly two months; then eight months by letter, and then nearly two weeks, when I went back there to assist them in their obedience to "that form of doctrine" so beautifully described in chap. vi. of the Roman letter. The entire six of them had for years been esteemed members of the Baptist Church; very

poor as to this world's goods, but, thanks be to our heavenly Father, they are now rich in faith and in good works; and I am satisfied that they are now walking humbly before God in the true way of the kingdom soon to be established in the land promised to Abraham and all his seed. I tried to be extremely particular in testing them correctly on all points in the revealed wisdom, as fast as they could well comprehend it, and as far as possible to get them well rooted and grounded in the truth. I was aware of the probability that I could not long remain with them, and that after I left a very strong effort would be made to turn them back into Baptism. Then, as I have often said, I would much prefer to teach one man correctly, and get him so perfectly overwhelmed with the truth, that he will remain firm and be approved when Jesus comes, than to but one-half teach ten thousand persons, and not one of them get into the kingdom of God. I gave good instruction to those brethren about how to work after I left them, and to try to follow closely the combined testimony of the apostles; and to be confident, as far as possible, that persons were well taught in the word, and had received the truth into good and honest hearts before they would consent to their baptism. They have worked nobly since I left them. I get

letters from them two to four times a month. They have baptised seven persons, whose names I will send you after I hear from you again.—Affectionately your brother in the One Hope,

R. H. GRESHAM.

P.S.—Will the brethren who read this in England, or elsewhere, please to bear in mind that any books, tracts or papers, old or new, teaching *the truth*, will be thankfully received by me at this place, and by the dear brethren that I have mentioned in North Carolina; also by brother J. L. Whittaker, of Edneyville, Henderson County, N.C., and brother James Sejer, of Highlands, Macon County, North Carolina. Those dear brethren in North Carolina are all very poor, and not able to buy books. I have given some to each of them, and would be glad to give them much more if I had the means. Old copies of the *Christadelphian*, or other printed matter, to assist them, will be gladly received by them and used for good to the best of their knowledge. They greatly need some truthful hymn books, so that they may sing properly without the need to scrutinise every line to see whether it is in contradiction of the apostolic teaching.—Your brother praying, “O Lord, Thy Kingdom come.”

R H. G.

MARRIAGE WITH THE ALIEN.

(Continued from page 473.)

(SCENE: Poor brother's house, several days after the last-recorded incidents. Enter Brother of Christ.)

P.—I am glad to see you.

B.C.—I am very glad to see you. I have been thinking of giving you a call for some time, but have not had an opportunity. Are you better?

P.—A great deal better, I thank you.

B.C.—Rheumatism quite gone?

P.—Well, nearly. I have had a very severe attack this time.

B.C.—You have been all alone too?

P.—Yes, but I have had many friends and have been well cared for.

B.C.—I am happy to hear it.

P.—I have had all things really necessary during my illness. Truly God is very good; He did not feed me by ravens it is true, but He sent his own children, and that is better. How is your wife?

B.C.—Very well as regards bodily health.

P.—Is she ill in her mind?

B.C.—Well; she is ill with a very general mental complaint.

P.—You mean, I suppose, she is no nearer acknowledging the truth?

B.C.—Just so. In fact, her thoughts are entirely in another direction.

P.—Loves the world and the pleasures thereof?

D.—Just so. I begin to think it is wrong to marry out of the truth.

P.—I am very glad to hear you say so. I have always thought so myself, and I feared when you married an unbeliever that you had taken the first step in a downward course.

B.C.—I pray God your fears may not be realised, but I doubtless suffer some of the evil consequences of my act.

P.—It must be so. I now understand

what a complete division the truth must make between a man and his wife when they are not agreed thereon.

B.C.—At the time I married my wife I thought she would never be opposed to the truth. Nor can I say she is *actively* opposed to it now, in one sense. Yet we are as completely divided in spirit as if she were an out-and-out opponent—perhaps more so. We are as disunited as it is possible for two people to be who live together. I take no pleasure in the things she delights in, and she takes as little in those that please me. She spends much of her time in the society of friends for whom I care nothing, and I find the brethren come to my house as little as possible. I find it particularly trying as regards our children. They are drawn, poor things, two ways at once. And the example and influence of a mother who does not obey Christ, is calculated to have a hurtful effect on them, and to deter them from receiving the truth when they come to years of discretion.

P.—It must be so. I am sorry for it.

B.C.—I often feel very distressed by these things.

P.—I am distressed with you and for you. I should like to have spoken to you before your marriage.

B.C.—Do you know I had misgivings myself, and I believe I should never have married my present wife if a brother, whom I respect very highly, had not spoken of the matter indifferently.

P.—Well, well; I am sorry to hear that, and yet glad, in a sense. It shows how very cautious brethren ought to be in their talk. It also shows how cautious we ought to be in allowing ourselves to be influenced. Even worthy brethren make mistakes sometimes. Paul says; "*Be ye not followers of men.*" I believe God permits otherwise excellent brethren to make these mistakes in order to test the others. There is no infallible guide in this day and generation but the Word. We must examine all advice by this standard. I have in my mind a passage which illustrates the way in which God tests the faithful in the way I speak of, and it is in Deut. xiii. 1-3: "*If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass wherof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God PROVETH YOU, TO KNOW WHETHER YE LOVE THE LORD YOUR GOD WITH ALL YOUR HEART AND ALL YOUR SOUL.*" Then you remember the story of the man of God who prophesied against the altar of Jeroboam and who listened, to his own destruction, to the advice of another in opposition to God's own command. The man of God

received a command directly by the Spirit, and nothing but a similar intimation should have induced him to alter his course. The incident seemed to me a warning to be on our guard lest a stray word from man should lead us away from the word of the Lord. When "the prophets speak, two or three, let the others judge." And if a brother speak not in harmony with the "oracles of God," let us not hear him, however worthy he may be.

B.C.—I wish I had understood the matter better. I think I should not have been misled, even though I respected the brother who spoke lightly on the subject; and I wish something could be done to prevent others from falling into my difficulty—perhaps I ought to say my error. I am sure many of the brethren are not aware of the serious nature of the matter.

P.—I have often thought something ought to be done.

B.C.—What can we do?

P.—That is the question.

B.C.—We ought to take counsel on the subject.

P.—I will see Brother-well-to-do on the subject.

B.C.—Do. I feel anxious to have something done. I know how nearly I have been overwhelmed by the great burden I have taken on myself.

P.—I expect Brother Well-to-do to call to-day, and I will mention the matter to him. (*a knock at the door.*) I should not wonder if this were he.

B.C.—It is. I can see him through a chink in the door. (*opens the door and shews in Well-to-do brother.*) I am glad to see you, Brother Well-to-do; your call is most opportune. Poorbrother desires to speak with you.

W.B.—Oh, indeed. I am glad to be here in that case. (*walks in.*) How are you, Poorbrother?

P.—I am thankful to be able to say I am getting slowly better.

W.—I am glad of that. You want to speak with me?

P.—Yes. I was just saying to B.C. that I would like to have a little conversation with you.

W.B.—Is it an important matter upon which you wish to speak to me?

P.—Well; yes, it is somewhat important. It concerns the welfare of the brethren and sisters generally. Brother of Christ and I have been talking of "Marriage with the Alien."

W.B.—Oh, I suppose that has some connection with his own position.

P.—Yes, that was the beginning of the matter in the present case. We had some talk about it ourselves the last time, you recollect.

W.B.—I remember. What does he think about it?

P.—He has come to the conclusion that he did wrong in marrying out of the truth.

W.B.—I am glad to hear that.

P.—He thinks that if he had understood the teaching of the Scriptures better he would not have erred in the matter. He, moreover, wonders what could be done to prevent others from falling into a similar error. (*looks enquiringly at W.B.*)

W.B.—Yes; well, if anything could be done it would be well. What would you suggest, Poorbrother?

P.—Well; one thing we ought certainly to do, and that is to clearly explain the teaching of the Scriptures on the subject.

W.B.—That would be well.

P.—But we want something more.

W.B.—What?

P.—Well, we ought to decide how to act when professing brethren go against the law of Christ in the matter. We might pass a resolution among ourselves to the effect that Paul having commanded to “marry only in the Lord,” and to be “not unequally yoked with unbelievers,” we deem marriage with an alien to be an offence against Christ; and that any brother or sister so offending, or denying the truth in relation thereto is, in our judgment, unworthy of fellowship.

W.B.—That would be a strong measure.

P.—Would it be too strong?

W.B.—We should think it over well first. I agree that it is very wrong for a brother or sister to marry an alien, and I would do all in my power to dissuade them from such a course; but if they refused to take my advice, I should have to think twice before doing anything farther. Paul forbids marriage with the alien, but he does not threaten offenders with any penalty.

P.—If Paul forbids a thing, you would not call that advice, would you?

W.B.—No; but my exhortation to a brother or sister would be advice.

P.—That is you would advise them to obey Paul?

W.B.—Precisely.

P.—And what if they did not obey?

W.B.—You put it rather pointedly. Still, Paul does not threaten us with any penalty if we marry unbelievers.

P.—You mean, then, Paul does not threaten us with any penalty if we disobey his commands?

W.B.—Certainly that places the matter in a forcible light. Logically I ought not to object to that way of putting it.

P.—Very well. How does that agree with this: “*If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed.*”

W.B.—Is not that Paul’s advice as to the kind of companionship we ought to cultivate, after the manner of Solomon’s wise saying: “*Make no friendship with an*

angry man, and with a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul?”

P.—I think not. The passage I have quoted is from the Second Epistle to the Thessalonians, chap. iii. verse 14. It is an instruction to the ecclesia how to act collectively towards disobedient brethren. In the same chapter, verses 6 and 7, the apostle says: “*Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us.*”

W.B.—But I do not see any reference to the subject of matrimony in that chapter. If Paul had written: “*Withdraw yourselves from all those who marry unbelievers,*” our course would be clear.

P.—It is not necessary surely that Paul should single out matrimony in that way. There are more ways of walking disorderly than one. Paul, in this chapter, particularises disorderly walk of a certain kind. The command is, however, general in its application, because his words are: “*WITHDRAW . . . FROM ALL THOSE WHO WALK NOT AFTER THE TRADITION RECEIVED OF US.*” For instance, Paul says “*Let him that stole steal no more.*” Do you think that we should be justified in the continuance of fellowship with a brother who persisted in stealing?

W.B.—Certainly not.

P.—But Paul does not refer to stealing in the injunction to withdraw from disorderly walkers, nor does he say “*withdraw from every thief;*” yet no one can doubt, that his command covers that offence.

W.B.—I cannot demur to that.

P.—Then why should you refuse to apply it to the sin of being unequally yoked with unbelievers? The same offence is just as much subject to ecclesial disapproval as the other. The general instruction covers all offences contrary to apostolic command.

W.B.—I confess I never saw the matter in that light before; but a difficulty presents itself to my mind. Paul appears to command these withdrawals in order to produce certain results in the person withdrawn from. I noticed while you were reading in Thessalonians, the words, “*Note that man and have no company with him that he may be ashamed.*” I suppose, therefore, withdrawal from a thief might shame him into an honest mode of life, and thus enable the brethren to receive him again to fellowship. Is not that Paul’s idea?

P.—It seems so.

W.B.—Then how would that apply in the case of marriage with the alien? You could not ask for a dissolution of marriage?

P.—No, the law would not allow that. But if those who had so transgressed were brought to realize their position by means

of such a withdrawal—if they were induced to more earnestly follow after righteousness, confessing their sin and seeking a renewal of fellowship, Paul's idea would be realized, so far as possible under the circumstances.

W.B.—According to that reasoning, if a brother confesses his error immediately after his marriage, we ought to forgive him and receive him into fellowship?

P.—Not necessarily. Paul has other objects in commanding these withdrawals besides that of producing repentance on the part of transgressors. A principal purpose served is to warn others and to absolve the ecclesia from complicity with sin. This is evident from what he says in his first letter to Timothy, verses 20 and 22: "Them that sin rebuke before all that others may fear." "Neither be partakers of other men's sins." Withdrawals are necessary to rebuke some for the sake of others. They are a warning voice, as it were, warning the inexperienced against the way of sin. They also free the community from being partakers of other men's sins. If an ecclesia pass unnoticed open transgressions against the commands of Christ, they tacitly endorse the evil done.

W.B.—Do not you think the requirements of the case would be met by passing a resolution disapproving of the offence?

P.—That might be sufficient in some instances.

W.B.—Are we justified in making distinctions?

P.—I think so. Paul does so. The Cretans were of a stubborn order, and Paul commanded Titus to "rebuke them sharply, that they might be sound in the faith." Jude also says: "Of some have compassion, making a difference, and others save with fear, pulling out of the fire, hating even the garment spotted by the flesh."

W.B.—What period of withdrawal would you recommend?

P.—The circumstances of each case would have to determine a guide. Our present duty appears to lie in making the truth fully known, and then obey the command of Paul, to withdraw from those who "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." The resolution I suggest would lead to this result. It would also raise the question as a distinct issue, irrespective of any particular case.

W.B.—Would not those brethren who are already married to unbelievers be disfellowshipped by such a resolution?

P.—Not if they consented to it. Paul makes an exception in favour of those whom the truth has found in wedlock with unbelievers.

W.B.—How would you ascertain their consent?

P.—I do not see that we need take any steps towards that end. If a brother did not teach "contrary" to it and remained in fellowship with us, supposing such a resolution was passed, that would be sufficient evidence of his consent, I think.

W.B.—Well, I must allow the force of your remarks. What do you think about it, Brother of Christ?

B.C.—I have no doubt that if the course suggested by Poorbrother were adopted some good would be done in the direction we desire. One thing which led me into error, was the conflicting views of the brethren on this question. Some brethren said no wrong was done in marrying an alien; others denounced such marriages as serious offences against Christ; I being anxious to marry the woman I admired listened to the former advice. We certainly ought to be of one mind on this or any other question. There are several passages, however, which I should like you to explain, my dear Poorbrother, which appear to be opposed to the course you propose. I will give you them one by one: The first is contained in the First Epistle to the Corinthians, iv. 5: "Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the council of the hearts."

P.—Whatever Paul means in that verse, we may be sure he says nothing out of harmony with his command to withdraw from disorderly walkers, or from those who "consent not to wholesome words and the doctrine which is according to godliness." In the latter case he is speaking of manifest disobedience or of manifest denial of the truth, while in the verse you have quoted he forbids us to come to judgment on doubtful matters. Such, for instance, as to whether Paul was a faithful steward or not, which, in fact, as the context shows, was the very question that led him to make the statement referred to. This was one of the things which no man could know. Even Paul himself, who ought to have known better than anyone else, did not feel competent to come to a conclusion on the question. This is the subject in reference to which he says "Judge nothing before the time," as you will see by referring to the opening verses of the chapter.

B.C.—I think that is satisfactory. The next is Rom. xiv. 4, 10, 13: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. Let us not, therefore, judge one another any more."

P.—This is another instance in which Paul condemns our coming to judgment on doubtful matters. From verse 2 we see

where were brethren in the ecclesia at Rome who abstained from meats for conscience-sake. There were others who believed all things might be eaten. Paul endorses that opinion. He affirms (verse 4) that there is nothing unclean of itself. He, however, declares that "to him who esteemeth anything to be unclean, to him it is unclean." We can easily conceive how a man who had lived under the law of Moses would not at first attain to the complete knowledge of the liberty there is in Christ. Such an one Paul calls a weak brother. These weak ones were not to be despised or rejected. They were to be "received" provided they abstained from disputation as to the Mosaic observances. Paul exhorts the weak ones not to "judge" the others. Our attitude to disobedient brethren is another matter altogether.

B.C.—True; but does not Jesus say, "Judge not, that ye be not judged?"

P.—Yes, but the Spirit in Paul does not contradict the Spirit in Jesus. Therefore, whatever Jesus means by those words, he does not countenance a disregard of Paul's command to withdraw from those who walk disorderly. When we obey this injunction we don't "judge" in the sense of the term used by Christ. Our line of conduct has been laid out for us by the Spirit. We dare not fellowship a brother walking in manifest disobedience. We are forbidden; but in withdrawing, we do not decide the destiny of the one who is the subject of such withdrawal. Our act is "a standing aside from iniquity," not a judgment on the person stood-aside from. The Master will do that when he comes. If such an offender repent, we receive him again to fellowship. But in either case, the question remains for Christ to decide as to whether the offence committed will be forgiven.

B.C.—What did Jesus mean, think you, when he said "Judge not that ye be not judged?"

P.—That our own behaviour to others would affect the treatment we are to receive. Jesus adds, "For with what judgment ye judge, ye shall be judged, and what measure ye mete it shall be measured to you again."

B.C.—The responsibility we incur by withdrawal appears to be very great.

P.—So it is, but the responsibility is no less if we refrain from withdrawal when there is reason to adopt that course. Jesus said (Luke xviii. 3), "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him."

B.C.—He does not say withdraw from him.

P.—Stay, my brother. In Matthew's Gospel he does distinctly command even that, when a brother persists in wrongdoing. His words have such an important

bearing in relation to this subject I will quote them *in extenso*. (*Finds* Matt. xviii. 15.) "*Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established; and if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*" These words are spoken to Christ's disciples (see verse 1), who are the ecclesia or "church of the living God." If a brother refuses to hear the admonition of such a community, then he becomes to them "as a heathen man and a publican."

B.C.—I always thought that passage in Matthew referred to offences against brethren.

P.—So it does; but is not an offence against Christ an offence against his brethren? And is not an offence against Christ a more serious matter than an offence against any of us? And if we are to rebuke one who trespasses against us, ought we not to do likewise when he transgresses against Christ?

B.C.—Your reasoning is cogent.

P.—Let me show you some things which are found in the law and the prophets as to our duty in warning others. "For whatsoever things were written aforetime were written for our learning." (*Finds* Lev. xix. 16.) "Thou shalt not go up and down as a talebearer among thy people, neither shalt thou stand against the blood of thy neighbour (i.e., prevent the just retribution due to transgression.) I am the Lord. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" or as the margin reads, "that thou bear not sin for him." Again (Jer. xliii. 10): "Cursed is he that keepeth back his sword from blood," which Saul did in the case of Agag, and Ahab also. I will just read you what the prophet said to Ahab (1 Kings xiv. 42): "Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Turn also to Ezekiel iii. 18: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his wickedness, but thou hast delivered thy soul." Again, "When a righteous man doth turn away from his righteousness and commit iniquity

and I lay a stumbling block before him, he shall die because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thy hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doeth not sin, he shall surely live because he is warned, also thou shalt deliver thy soul." These passages all indicate the sense of evil of which we may be guilty if we neglect to fulfil the divine commands in relation to sinners. You say the act of withdrawal is a responsible one. The responsibility does not lie in one direction merely. It is great either way. We ought not to shrink from our responsibilities, however, but to endeavour to clearly realise them, and then fulfil our duty in the fear of God who has placed our responsibilities upon us.

W.B.—I fear we have fallen short of our duty in the past.

P.—Perhaps that will be mended by care in the future.

W.B.—I think the proposal of our poor brother is a good one.

B.C.—Yes; I do not see that we can do better than adopt it. May the blessing of God follow our deliberations.

P.—Amen. "May we all come unto the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow unto him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.

W.B.—Amen. Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever.

B.C. and P.—(Together.) Amen.

The Christadelphian.

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

NOVEMBER, 1878.

WE are obliged at this period of the year to make mention of the necessity for a renewal of subscription on the part of those who desire a continuance of the *Christadelphian* for the next coming year; for apart from such renewal, there can be no continuance. Of course there may be no need for continuance. Christ's reappearing may supersede it; but in the absence of knowledge on this point, it is part of the faithful stewardship to arrange for possibilities. We should prefer to keep perpetual silence on the business phase of the subject. It goes entirely against the grain to recur to it; we yield only to imperious necessity. We have to be brave for the truth's sake, and submit to the disagreeable in the particular circumstances of the gospel in the nineteenth century. In doing so, we are thankful for the good understanding of fellow servants in Christ, who comprehend the situation, appreciate the work, hold out the helping hand, and say God speed. But on the other

hand, we have to inure ourselves to unfriendly insinuations and even hard speeches of such as think of us as though we walked after the flesh.

We freely say to all who only see the Editor of the *Christadelphian* in this business, that we do not ask their co-operation. Our only aim is to do the work of God; and for all who desire to do this work with us, for Him, we are truly thankful; but if any think of helping or favouring the Editor as a man, their attentions are badly bestowed and entirely unappreciated. The Editor counts not his own life dear to himself, and therefore, has no gratitude for any participations that are not rendered in a brave, enlightened and godly spirit at the shrine of the service at which he himself is prostrate. In fact, he would prefer to be unencumbered by such assistance. If he speaks of the measure of service due from those to whom God has given much, it is not that he himself may benefit, as well acquainted friends are well aware, but that the work of God may be done in the endless ramifications that open up to faithful service; and his words, in that case, are only a re-echo of apostolic words, and a compliance with the apostolic command to exhort one another daily, "lest any be hardened through the deceitfulness of sin."

Where they offend, they are misappropriated, for they are not intended for those who consider themselves their own, but only for the faithful disciples and friends of the Lord Jesus, who can discern the day of their visitation and rejoice in the opportunity of spending and being spent in his service while as yet he is unserved, disowned and rejected by the world at large.

THE SIGNS OF THE TIMES.

PROBABLE WAR IN ASIA.

THE BRITISH ASIATIC PROTECTORATE AND THE PROSPECTS OF THE HOLY LAND.

THE event of the month is the refusal of the Ameer of Afghanistan to receive a British Embassy, and the consequent expected resolution of the British Government to make war upon him. The affair has very wide-reaching bearings. If it were merely a question between England and Afghanistan, it would be of comparatively small moment. In reality it is the collision of British and Russian interests through a third party. Afghanistan lies between Russia and British India, and it is a matter of importance to each which way Afghanistan works. For a long time Afghanistan wanted to be friendly with England, and indeed to obtain her alliance and protection against Russia, who had not yet approached her frontiers. England, however, under the Gladstone Government, repelled her advances, thinking it unwise to undertake the indefinite responsibilities of a protectorate, and adopting the policy of leaving Afghanistan entirely to herself. This alienated the Afghans, and meanwhile Russia gradually drawing near, found a ready ear for her friendly proposals. Some months ago, when it seemed inevitable to Russia that there must be war with England, the advances to the Ameer of Afghanistan became very special, and resulted in the Ameer consenting to receive a Russian Embassy, and, in a word, throwing himself into the arms of Russia.

Alarmed at this form of affairs (which would give Russia the power to invade India in case of war), the English Government demanded that the Ameer should also receive an English Embassy. It is this which the Ameer has refused, and his refusal has led to extensive preparations for war on the part of the Anglo-Indian Government. The question is being anxiously debated in the press and by leading public men in England in special communications. There seems little doubt that there will be war. The question is, will it be confined to England and Afghanistan, or will it open out into a gigantic struggle between Russia and England. The probabilities, scriptural and political, are that Russia will not be brought into the strife at the present stage. Russia will help the Ameer as England helped the Sultan; but it is not likely she will deem this a fitting opportunity for entering upon that mighty trial of strength with the lions of Tarshish, which she deems inevitable some day or other. The pre-advantual British work to be done in Asia Minor seems to require a considerable prolongation of the present peace interval. This work will be helped by the present complication, which is certain to stimulate British resolution, and hasten British enterprise in the strengthening of the Asia Minor bulwarks.

By far the most important item of news is the intimation that the Sultan, after much discussion, has intimated his acceptance of the British programme of reforms under the protectorate. The details of those reforms have not yet been officially published; but they are reliably reported to include a police directed by British officers, local courts supervised by British assessors, and a British attendant on every Turkish pasha, with control in matters both of law and finance.

The beneficial effect of these measures, when practically carried out, it is impossible to exaggerate. It is their effect on the Holy Land and Jewish prospects which more particularly concerns those who are watching the evolution of the latter days. The phase is dealt with by various papers, quotation from which will best illustrate the stage that affairs have reached. The *Jewish World* says, under the heading:

“THE JEWS OF THE HOLY LAND UNDER THE PROTECTORATE.

“During the last fortnight something has evidently been occurring in the diplomatic world which is fraught with the greatest importance for the commerce of Asia Minor, and therefore for the welfare of the Jews of the Holy Land. Mysterious diplomatic journeys have been made by semi-official English gentlemen; Lord Salisbury has found it necessary to proceed himself to Paris, and little by little circumstantial evidence has leaked out by means of which it becomes tolerably certain that the framers of the Anglo-Turkish Convention have commenced their realisation of their amelioration scheme in earnest. The tentative correspondence which took place between Dunrobin and Stamboul, the journey to Paris undertaken in haste by Midhat Pasha, and now the permission accorded to that eminent man to return to Turkey, all point to some scheme of reform, in which the late great reforming Vizier is to have a large share. To all those who are interested in the future of Asia Minor, this must be a matter for congratulation, and judging from the past—from Midhat's splendid career whilst Vali of the Bagdad provinces—we may be sure that under good supervision every element of progress and prosperity will be stimulated to its utmost. In dealing, therefore, with the conditions of commercial prosperity, which are all of a reforming nature, the probability of Midhat Pasha becoming Governor-General of Asiatic Turkey renders our anticipations all the more sanguine. The development of the commerce of Asia Minor depends entirely upon administrative reforms and the development of great public works; and when we consider that whilst the fortunes of Bulgaria and Bagdad were in the hands of Midhat he rendered the administration of the affairs of those provinces the purest in the empire, and that he used every civilised means to stimulate local industries and commerce, it is evident that no one is better fitted to carry out the necessary reforms in Asia Minor and to watch over the progress of those great schemes which European capitalists are now elaborating for the development of the illimitable resources of the Asiatic provinces of Turkey.

“There are, however, conditions of commercial prosperity which, especially in the Holy Land, depend more upon internal administration than European speculation. The most important of these is the improvement of the ports and the consequent rehabilitation of the Syrian seaboard, which for shipping facilities is unequalled in the entire world.

“As an agricultural and industrial district alone the Holy Land proper will flourish.

In agriculture the Jews will take no part; in industry they may do much, with the assistance of the Testimonial Fund, to develop the resources of the country, but we feel bound to confess that it appears to us that if the rest of the Jews in Palestine are as courageous and enterprising in their commercial aspirations as their Western brethren, they will leave the *Klein-handel* of the Holy Land in the hands of local native traders, and will emigrate to the larger arenas of Beyrout, Tripoli and Alexandretta. For the development not only of the commerce of these ports, but of its supplies—the resources and industries of the interior—we look to the Protectorate for great public improvements—the dredging of the harbours, the construction of roadsteads, and, above all, the perfection of a customs system, realising the commercial policy of the Sultans and subversive of the reprehensible schemes of the Stamboul Effendis.”—*Jewish World*.

The *Jewish Chronicle* says “If the knowledge that England had assumed the protectorate of the Asiatic provinces of Turkey possessed more than passing significance for Europe, how much more intense was the significance for the Jewish communities in Europe and Asia? It is not the language of exaggeration to assert that no event of modern times is likely to exercise so important an influence over the ultimate destiny of the Jews. If the ancient history of the race is full of charm, the present is full of promise, and it is not too much to hope that it is the occult design of an all-wise and beneficent Providence to gild the future with the brightness of His favour. The march of events seems to give point to the language of prophecy, but there is no necessity for drawing on this as a factor in our calculations when we look forward to great results from the course which England has taken with regard to the Asiatic provinces of Turkey. It is the common history of all nations that security for the person and property, respect for the law and stability of government, bring in their train intellectual development and material prosperity; and to the Jew, whose highest aspirations still hover over Asiatic soil, what bright visions does not this open up! The colonization of Palestine, the revival of learning in the ancient seats of the great Jewish schools, seem to be ideas no longer the exclusive property of the mystic and the dreamer. The colonization of Palestine by Jews is as yet one of those

questions which will hardly bear practical investigation, but the more it is looked at, the more the probabilities of realisation now increase. . . . And if it is the goodwill of Providence that there should arise out of the accumulated ashes of desolation which cover Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England."

The *Christian Signal* says: "In the last issue of the *Jewish World*—the organ of the cultured and advanced section of the British Hebrew community—there appeared an article containing friendly strictures on some remarks we recently had occasion to offer on the return of the Jews to Palestine under British protectorate. We do not affect stoical indifference to the evidently genuine compliments which the writer pays us in alluding to our discussion of the subject as 'very courteous, just and appreciative towards Judaism,' and in describing our comments on the remarkable migration to the Holy Land now in progress, as sober, rational and well-judging.' . . . As we observed on a previous occasion, nearly all sections of modern Jews, with various modifications, concur in accepting the old tradition of their ultimate restoration to Palestine. The writer in the *Jewish World* is included in the number, though he declines to base this expectation of his people on prophetic grounds. The scepticism of the inspired authority of the Old Testament, which he singularly enough betrays, is a recent development of Judaism, and has led captive many of the ablest and most cultured Hebrew minds in Europe and America. . . . But whatever mode of interpreting prophecy as affecting the rehabilitation of Israel in the 'land of promise' may be adopted by Jews or Gentiles, the fact remains, and is admitted on all sides, that the hope of returning to their own country has been cherished with unquenchable fervour ever since the armies of Titus scaled the walls of Jerusalem, and blotted out their nationality; and it appears now, from a concatenation of seemingly natural causes, to approach nearer realisation than at any previous period."

Under the heading of "The Kingdom of

Judah," the *Jewish World* reproduces from a Continental paper a satire on the rising prospects of the Jews. Though a mere piece of fun, it is a sign of the times that such a subject could be a theme for satire in a Gentile paper. The words of the *Jewish World* are:—

"The expatriation of the Jews from all European countries, and their national settlement in Palestine, as proposed by Herr Istoczy in the Hungarian Parliament, is amusingly commented upon in *Kladderadatsch*, the *Berlin Punch*. Our contemporary predicts that the King of Judah will be Baron de Rothschild, whose Ministry will be composed as follows:—Minister of the Interior, M. Gambetta; Minister of Public Instruction, M. Cremieux; Minister of Justice, Herr von Bleichroeder; and Minister of Foreign Affairs and Commerce, Earl of Beaconsfield. The article goes on to state that the Jews of Europe will return to Palestine *via* the Suez Canal and the Red Sea; that all the sovereigns who have deposited their money in the Bank of England will receive the decoration of the Golden Calf (first class); that a Stock Exchange will be established in Jerusalem; that public anniversary *fetes* will be held in honour of Moses and the Prophets; and that his Majesty the King of Judah will proclaim the unconditional emancipation of the Christians."

This is, in another form, the scorn that was exhibited by the adversaries of Israel when the work of restoration from Babylonish desolation commenced. Nehemiah says (ii. 19): "When they heard it they laughed us to scorn and despised us." . . . What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are buried? . . . Even that which they build, if a fox go up, he shall even break down the stone wall."—(iv. ii.) But, notwithstanding the scorn, the work prospered, and so it will be now.

A straw in the same direction is found in an incident connected with the opening of a new synagogue in Boston, U.S.A. As part of the opening ceremony, the vice-president made a short speech to his daughter in acknowledgment of the key of the building which she handed to him on a crimson cushion. In the course of his remarks he said:—"May the day not be far distant when we shall return in the body to the

holy city, headed by the dear good Sir Moses Montefiore, prince of philanthropy."

A correspondent of the *Jewish Chronicle*, writing from Cyprus, reports the presence of Jews and the celebration of the New Year and the Day of Atouement in Cyprus for the first time for a long season. He says:—"Probably, it is many years since they have been celebrated on this island; possibly it is the first time, as we could

not trace one single Jew. We are now twenty-five in number, and, strange to say, this small number is a mixture of almost all nationalities, English, German, French, Greek, Italian, Spanish and Turkish. We hope that we shall soon be numerically strong enough to erect a permanent place of worship, to which I feel sure we shall receive the sanction of the Governor and the protection of Great Britain."

INTELLIGENCE.

BIRMINGHAM.—During the month the following persons have obeyed the truth:—Oct. 3rd, Mrs. MARY ANN ALLCOTT (22), formerly neutral; 10th, ROBERT PHILIP HALL (17), son of brother Hall; 17th, Mrs. ROSE HANNAH LINES (40), wife of brother Lines, formerly neutral.

The Annual Meeting was held Thursday, Oct. 10th. It was reported that the ecclesia now numbers 310 brethren and sisters, and would have numbered 345 if the brethren of the Small Heath district had not formed themselves into a separate ecclesia. In addition to the routine business, the reading and adoption of the ordinary reports, the appointment of serving brethren for the year, it was resolved to make a special effort in the way of publishing the truth to the people of Birmingham. The Mayor has granted the use of the Town Hall for three successive Sundays, Dec. 1st, 8th and 15th, and a special course of lectures will be delivered on those Sundays, advertised by monster posters and a special circulation of other announcements. The lectures will be given by brother Roberts, if the Lord will, on the general subject of "COMING EVENTS IN THE EAST," subdivided as follows: 1.—The present troubled state of the world from a Bible point of view. 2.—An event coming on the world which will trouble it still more for a while. 3.—The future in store for the world during the glorious reign of Christ and his saints on earth. The Town Hall is an immense building used for the Triennial Musical Festival. It will hold a very large audience. The brethren mean to do their best to get it filled. It will be a costly effort but it is worthy.

On Oct. 14th, sister Caldecott, the elder, expired suddenly on being called on during the night to go out as nurse. She had been troubled with heart disease. She was interred on the following Tuesday in Witton Cemetery. Her sudden removal (a sore affliction for her immediate relatives) has helped us to realise the ephemeral nature of human existence.

The Sunday evenings of the past month have been occupied as follows:—Sep. 29th, Question Night.—(Brother Meakin.) Oct. 6th, The Fiery Dart repelled.—(Brother Roberts.) Oct. 13th, The Great Salvation.—(Brother S. H. Smith.) Oct. 20th, Elisha, Elijah's Successor: the incidents and lessons of his life.—(Brother Roberts.) Oct. 27th, The Bible defended against professed friends and open foes.—(Brother Shuttleworth.)

BRISTOL.—Brother Baker reports the obedience of GEORGE NIPPRESS (30), on September 22nd, formerly belonging to the Baptists. His minister is making efforts to re-entangle him in the meshes of orthodox superstition. He first heard the truth at the meeting of the brethren about three months ago. The brethren were somewhat surprised on receiving his application for immersion; but, after conversation, in which he made intelligent confession of the faith, they could not forbid water. On Sunday, September 29th, brother Shuttleworth delivered two lectures on the occasion of holding our first regular meeting in the Odd Fellows' Hall, Rupert Street. The attendance and attention were all that could be desired. Conspicuous among the audience were to be seen several Israelites after the flesh, the subjects being peculiarly interesting to them; morning, The Uprise of the Jews. Evening, The Downfall of the Gentiles. Other lectures during the month were as follows: September 22nd, The Kingdom of God: is it in the heart? Is it the Church? Is it above the skies or a divine institution to be established on the earth?—(Brother Chandler.) Oct. 6th, The Broad and the Narrow Way.—(Brother Gillies.) Oct. 13th, Thy Kingdom Come.—(Brother Rae.)

COLESHILL AND DISTRICT.—Bro. Sheppard writes:—"The few brethren and sisters in this neighbourhood have suffered a great loss in the removal of brother and sister Killick. Brother Killick being Inland Revenue Officer is promoted to Liverpool, and will now meet with the brethren at

Birkenhead, and will strengthen the hands of brother Ashcroft. Brother K.'s labours in the Lord in this district have been rewarded in seeing several brought to the knowledge of the truth, who, we trust, will be his crown of rejoicing in the Lord's day. Since his departure the week-night meetings here are held fortnightly, instead of weekly, at the houses of brothers Walker and Sheppard, alternately, who are always glad of the help of a brother from Birmingham."

CREWE.—Brother Booth reports the obedience of JOSEPH WHARMLEY (33), formerly a member of the Congregational Church. He has been patiently looking into the truth for some time, and his decision has given the brethren much joy. "We have lost the society, though not the sympathy and assistance, of sister Tierney and brother Thirtle, who have been united in matrimony and have settled at Hanley. We have been greatly cheered by a visit from brother Dixon, of Manchester, and brother Ashcroft, of Birkenhead. They lectured for us to fair and attentive audiences. There are several looking earnestly into the glorious news of the kingdom.

DALKETH.—Brother Sharp reports the addition, by removal, of four to the ecclesia here, namely, brother John Glen, brother Robert Glen, and sisters John and Robert Glen, from New Cunn-ck. The brethren have had and enjoyed a visit from brother Ashcroft, who delivered a lecture on Friday, September 27th, in Foresters' small hall. The audience was small.

EDINBURGH AND ELLAND.—Unavoidably left over till next month.

GLASGOW.—Brother Leask reports the removal of brother and sister Lang, to Newcastle. The gap has partly been filled by the immersion of ISABELLA FERNESTER, fellow servant of sister Hobart, of Renfrew, who came in contact with the truth through her means. As mentioned last month, the other two nights of the discussion between brother Charles Smith, of Edinburgh, and Mr. Mitchell duly came off on the subject named, Is the Gospel a Call to an Inheritance upon the Earth? On the whole four nights Mr. Mitchell brought forward nothing new, his arguments being of the usual flimsy and weak nature, when put side by side with the truth, which is truly impregnable. On the Sunday following the discussion, Mr. Mitchell delivered a lecture on the Christadelphian Resurrection, his idea being, as he stated, to represent or make known what the views of the Christadelphians were regarding resurrection, and to show the unscripturalness of the same, but had he said he was to misrepresent those views, he would have been nearer the mark. Brother Robertson replied to the lecture the next Sunday, and made known the true facts of the case, but Mr. Mitchell was not present to hear it. The other lectures since last communication

have been as follow:—Sep. 22nd, Another Gospel which is not another: the Gospel of Jesus Christ in contrast therewith. Oct. 6th, The Second Coming of Christ. Oct. 13th, Is the Soul dormant after death? The latter was a reply to a sermon delivered by a clergyman here the previous Sunday on the same subject.

GLoucester.—Brother Wilson reports the engagement of a room here for laying the truth before the people of Gloucester in public lecture. On Sunday, the 29th, the first lecture was delivered by brother Taylor. Subject: The Kingdom of God. Brother Wilson remarks: "We were highly gratified to have twenty-one intelligent hearers, who expressed satisfaction at what had been advanced."

GRANTOWN.—Brother Grant writes: "We had the pleasure of the society, for nearly a week, of brethren Ashcroft, Andrew and Jannaway, London; Walter Andrew, Leeds; and John H. Diboll, Yarmouth. Our ecclesia is a very scattered one in respect of the abodes of the brethren and sisters, some of whom live as far away as twenty miles from Grantown, yet their attendance is good. Brother Ashcroft lectured in the Public Hall twice. The first, given on Sunday, Sep. 15th, was on the Ministry of the Modern Pulpit: its doctrine and practices. Why, as a believer in the Bible, I have discarded both, with the title of "Rev." and emoluments associated with it. The second, on the following Thursday, was on Things supposed to be in the Bible which cannot be found there, and things which religious people in general are not aware of. About eighty, including brethren and sisters, turned out to the former and about that number to the latter. At both lectures a very patient hearing was given. One solution of brother Ashcroft's peculiar case, suggested privately amongst some of the people was that he was "daft" [a Scotch word for insane—Ed.]; but an intelligent outsider stated his objection to this inference upon the ground of the lecturer's intelligence. 'Blessed are ye when men . . . shall say all manner of evil against you falsely for my sake.' Whether these will be fruitful it is hard to say; there is little appearance of it. We hope the effort will not be altogether in vain in the sight of God.' [The "remarks" accompanying the foregoing intelligence will appear on another occasion, space, or the want of it, at present precluding.—Ed.]

GREAT BRIDGE.—Brother Hardy reports the death of sister Page, wife of brother Page, of Toll End, Tipton, on Friday, Oct. 4th. The last few weeks of her life were spent at her mother's at Lower Gornal. She was interred there on the Tuesday following her death, and the occasion was taken advantage of by two of the brethren speaking, the one on Resurrection and the other on the Kingdom of God. Both speakers were

listened to with marked attention. There have been two additions to the ecclesia, viz., JOSEPH PARKER, of Tipton, overlooker, formerly neutral; and RICHARD HENRY ATTWOOD (43), ironworker, formerly Wesleyan, reported in the *Intelligence* for Birmingham in Sep. No. as discharged from his employment in consequence. We are pleased to say that his employer afterwards withdrew his notice, and he is now at work as usual. Our lectures are well attended, and the truth is taking hold on the minds of several."

HALIFAX.—Brother Dyson writes:—"I have to report the delivery of the following lectures since last I wrote: *The Conversation of Jesus Christ with the Woman of Samaria at Jacob's Well.*"—(Brother W. Thomas.) Sep. 22nd, *Everlasting Punishment not Eternal Torments.*—(Brother M. S. Goggins.) Sep. 29th, *The Glorious Transformation about to take place in the Earth.*—(Brother Hirst, of Huddersfield.) Oct. 6th, *The Restoration of Israel to their Fatherland.*—(Brother R. Dyson.) Oct. 13th, *How Sin entered the World and how it will be finally destroyed.*—(Brother M. S. Goggins.) It is also my pleasing duty to record another addition to our number in the person of Mrs. ELIZA AKROYD, who was assisted by brother Pirth to put on the saving name of Christ, on Thursday, Oct. 10th, at the Corporation Baths."

HUDDERSFIELD.—Brother Heywood reports a visit and lectures by brother Dixon, of Manchester. On Sunday, September 29th, he lectured on "Palestine and the Eastern Question;" on the Monday following the subject was "Are Englishmen Israelites?" There was a good attendance at both lectures, particularly the latter. It so happened that Mr. Hine was advertised to lecture in the town the same week. Brother Dixon inserted a challenge to Mr. Hine on the bills announcing the foregoing lectures, and also attended Mr. Hine's lecture to deliver the challenge personally. The chairman, however, though inviting questions, refused to hear brother Dixon on account of the published challenge on the bills. Mr. Hine made frequent and scurrilous reference to the *Christadelphians*, remarking that he would neither discuss with Mr. Bradlaugh nor Mr. Roberts, as they were both children of the devil. The *Huddersfield* brethren propose to help brother Dixon to get up a tract in confutation of Mr. Hine's theory, and invite others to help in the work.

LEAMINGTON.—Brother Tandy reports an addition to the number of brethren here, in the person of his wife, EMMA TANDY, formerly connected with the Independents. She was immersed on the 26th of last month. Her attention was first called to the truth by seeing a brother marking his Bible, which caused her to enquire as to what he was doing. He explained the things con-

cerning the kingdom and the name of Jesus Christ. This led her to seek for herself. She found she was resting on a false foundation, and after much anxiety of mind was led to believe the truth as it is in Jesus. She explained it to her husband (afterwards brother Tandy) what she heard, which caused him to look and see if these things were so, with the result of leading him to obey the truth. His wife would have obeyed the truth at the same time but could not. They both very much rejoice at the step they have taken. The ecclesia now number seven, which is very pleasing to the brethren who have laboured so long without any result. Arrangements have been made for a course of lectures for the next month.

LEEDS.—Brother W. H. Andrew writes:—"On July 24th we had the pleasure of assisting WILLIAM TURNER (27), joiner, formerly neutral, in putting on the saving name in the appointed way. On Oct. 9th, brother C. S. Briggs removed to Newcastle-under-Lyme, where he has obtained employment. On September 1st we had a lecture by brother A. Andrew, of London, on which occasion the audience was greatly in excess of what we usually have, the room being quite full. The subject was the same as that mentioned in the *Edinburgh Intelligence* in the October *Christadelphian*. The lectures since then have been by the brethren here."

LONDON.—Brother A. Jannaway writing October 14th, says:—"During the past month, the operations of the truth in London have been particularly interesting, as the following will show. We have added to our number G. F. COULSON, formerly neutral, by immersion, on September 22nd; ROBERT ROBERTS, cousin to brother Roberts, of Birmingham, formerly Church of Scotland, on the 29th; and GEORGE JABEZ MILLER, formerly Baptist, but several years past neutral, on October 13th. There has also returned to our fellowship sister EMMERSON, who, through our withdrawal from certain holding an unscriptural belief, has been standing apart from us for some years. Brethren Arthur Roberts, Phillips and Lucas, whose occupation is upon the deep, have departed together on a sea voyage, likely to extend over many months; their fellowship we miss. Since our last report we have taken a hall in Dalston (a district in the N.E. of London), with the hope of extending the knowledge of the truth in this vast metropolis. Brother Roberts, of Birmingham, commenced this effort, by delivering a course of lectures on Sunday, Tuesday and Thursday, September 29th, October 1st and 3rd, to very good and attentive audiences. These lectures have been followed by one on each Sunday evening since, and will (D.V.) be carried on until the end of the year. On the occasion of brother Roberts' visit, he was accompanied

by sister Roberts. We had on the Wednesday evening a tea meeting, when we were much gladdened and edified by a long address from brother Roberts. The lectures for October, in the Upper Street Hall, are as follow:—6th, Universal peace, when will it be? and how will it be accomplished?—(Brother Blount, of Dudley.) 13th, Jesus Christ, a light to lighten the Gentiles and the glory of God's people Israel.—(Brother Arthur Andrew.) 20th, Who are the sons of God? How did they become so?—(Bro. William Owler.) 27th, Jerusalem, so long a refuge of lies yet to become a city of truth.—(Brother J. J. Andrew.) We are anticipating a visit from brother Ashcroft, on Friday, October 25th, who has consented to lecture for us on that evening."

CURIOUS CHAPTER IN THE HISTORY OF THE TRUTH.

MANCHESTER. — Brother W. Smith announces that on Sunday, Sep. 29th, the ecclesia withdrew from Frederick Leary, *alias* William Entwistle, *alias* Thomas Metcalf, &c., for imposture and villany in general. The case—a painful and a saddening one—forms a very curious chapter in the history of the truth, going to show that imposture sometimes assumes incredible and scarcely-detectable forms, and that previous experience is not always a guide.

Early in the present year, the Editor of the *Christadelphian*, having just returned from a lecturing visit to Birkenhead, received the following letter which was simply addressed: "R. Roberts, Christadelphian Preacher, Birmingham."

MANCHESTER, Feb. 2nd, 1873.

DEAR SIR.—I scarcely know how or why I should address you, but my misery must prove my excuse, and, perhaps, when you have read this through you will pardon the liberty I have taken. In my early days I received a substantial education, but my parents keeping a public house, I unfortunately, became acquainted with many young fellows leading a fast life, and became absorbed in a vortex of worldly pleasures. I lost situation after situation by my misconduct, until at last my friends refused to do anything more for me. I then became worse than ever if possible. I cohabited with prostitutes, and thieves and other bad characters, and thieves became my constant companions, and so I have been going from bad to worse for years. For all this, I could never altogether deaden that 'still small voice,' and in spite of Paine, Voltaire, Rousseau, Bolingbroke, Whiston, and others, it would at times assert itself, and at times drive me insane. But whenever I came to look reformation sternly in the face, what could I see before me? a dreary, dark, cold world that I should be flung upon, without

character and without anyone to lend me a helping hand. How was I to obtain a livelihood? No! the prospect was too dismal and it was put off to a future time.

At the close of the last year conscience was pressing me to commence the new year with a new and better life; the same struggle was passing through my mind with almost the same effect as before, when, about a fortnight ago, I found myself in Birkenhead. I was then in the midst of uncertainty what course to pursue, when passing the Queen's Hall something induced me to enter along with others. I could not join in the service for recollection of my early and happy days passing through my memory; but I soon found myself not looking back to childhood, nor to what I might have been had I built my house upon the rock instead of the sand, but looking to the future—What was to be the end of my career? Your words on redemption, however, made a deep impression upon me.

That night the struggle commenced with greater fury than ever; conscience would not give way. "Fool," it said, "there is no time like the present; know you the number of your days? To-morrow you may be dead." But what hope can there be for me? I asked "Look at the thief on the cross, the adulterous woman, even at Saul," it answered. "Though your sins be as scarlet they shall be made white as snow, though they be like crimson, they shall be like wool." "Let the wicked forsake his way and the unrighteous man his thoughts," &c. "When the wicked man forsaketh the wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive." Then I would look to the world—how black and dreary; who would employ me? how was I to live? I was answered: "When the Lord sent out his disciples, did he give them money to pay for food and raiment? Yet did they want? Who fed the Israelites in the wilderness? Who fed Elijah by the ravens? Who feeds the sparrows? And is not your soul worth many sparrows? Suppose you suffer, look what the Lord suffered for you—hunger, thirst; had no place to lay his head; deserted by his friends and companions in his misery; betrayed by another and denied by another, and then led to a lingering and painful death; and shall you complain after all you have done to raise his wrath and deserve his chastisement? shall you not much rather thank him for his mercy in preserving you?"

The struggle with sin was desperate for a time, but I resolved, with the aid of God, to delay no longer. I cut all my companions, and have since rambled through the country in search of employment, but without success. The difficulties which lie before a man who has lost all are unknown except to those who have experienced them: they are,

perhaps, the more so in my case as I have no trade, having been a bookkeeper, &c., and am not strong enough for any very laborious employment, although God, who knows the secrets of my heart better than I know them myself, knows that I would willingly embrace any opportunity of beginning an honourable mode of living, however humble or how small the recompense. But, sir, I know not what to do or where to look; there seems no employment of any kind to be obtained. Trade in the country is so bad that if a situation is vacant there are plenty for it. So a person like myself, without character or friends, stands no chance, and I am now at the far end. I have no money, and I have parted with everything except what I stand in, and I know not where to obtain a meal's meat or a night's shelter. Under these circumstances, something has induced me to write to you (I am told you was the preacher) to ask if you can advise me in any way how to proceed. I know not why I should trouble you, but any advice you can give me I shall feel grateful for. You will please excuse me sending this without stamp, as I have not got the money to purchase one. I intend to proceed on Monday to Ashton, where a letter will reach me. Yours truly,

THOMAS METCALF.

Please address: "Thomas Metcalf, Post Office, Ashton-under-Lyne, till called for."

Having received this letter, the Editor felt a difficulty how to decide to deal with it. It might be an imposture: its extreme character suggested that possibility. On the other hand, it was not a usual form of imposture for a man to confess having been a rogue; and it might by possibility be the case of a man desiring to forsake his evil ways, and to walk in paths of righteousness. At all events, it was a case of misery; and it is one of the commands left for the observance of the house of Christ that we are to do good to all men as we have opportunity, even to "the unthankful and the evil;" that we are to be merciful, and not shut our ears to the cry of distress; but like the Samaritan of the parable, to help the man whom we find in the ditch. Finally, if it turned out a case of imposture, it was better to be bitten in the doing of the commandments of Christ, than to run the risk of refusing the means of rescue to a man who might avail himself of them if placed within his reach. The Editor finally decided to take the course indicated by this line of reflection, but at the same time to do it in a way which would, while barely giving the man a chance, keep him at a distance till his true character might appear. He therefore—(withholding my address)—wrote him a distant note, in the third person, enclosing a little assistance, wishing him well in his endeavours to reform, but expressing inability to give advice, and the conviction that his return would

necessarily be a work of great difficulty. To this the following answer was received:—

45, Emmett Street, Queen's Road,

MANCHESTER, Feb. 12th, 1878.

DEAR SIR.—I received your note enclosing half-a-sovereign, and should have answered it earlier but I thought I should have something better to say than I have. The money enabled me to take lodgings at the above address, and I have been able to obtain two day's employment in a timber yard, but the work has proved too much for me and I have been obliged to leave it. This, however, will enable me to stay here until the end of next week, and if you hear of anything during that time you will, perhaps, let me know. I may say that I have been a bookkeeper and my past life has tended much to weaken me. I shall not object to a situation, however humble, if only I can do it. Thanking you again for your kindness, allow me to add that my real name, which I have now taken again, is William Entwistle, Metcalf being an *alias* by which I have been known, but which I now intend to drop. Yours obediently,

WILLIAM ENTWISTLE.

As the end of the week drew near, the Editor wrote again, sending a copy of the *Lectures*, with the idea that if the man were, as it seemed likely, a true man, it might prove the means of eternal benefit to him. Before committing himself further than this, he wrote to the Manchester brethren apprising them of the case and enclosing twelve shillings, and asking them to call at the address and judge for themselves as to whether they would be justified in giving him the money or not. In his letter to Entwistle, the Editor stated he would be visited. The following letter came in reply:—

45, Emmett Street, Queen's Road,

MANCHESTER, Feb. 23rd, 1878.

DEAR SIR.—I received your kind letter this morning, enclosing silver and stamps to the value of 1s.8d. It arrived just as I was thinking what I was to do. Your book did not arrive until this afternoon: and your surmise is true. I have already discovered many things, in looking through it, which have surprised me, yet many of them coincide with opinions that I have long held, without being aware that others held them—and other things which I could never understand, are put in a clearer light; for although educated in the Church of England, I am no bigot; and since the time I commenced to use my reason, I could never conform to all her doctrines; and the present discord in the Church and its leaning toward popery, disgusts me. Yet I doubt not there are and have been as good Christians in the church as can be found elsewhere. Your book, however, interests me much; and I will read it

carefully through, for many things which before appeared incomprehensible to me are now quite clear; and I cannot but thank you for sending it. I am sorry to say that I have not yet been able to obtain employment of any kind, although I have tried very hard. I cannot disguise that it will be an extremely difficult matter, but I trust that the Lord will open out a way for me, and that the rest of my life may be spent to His honour and glory. I have waited in all day, expecting the gentleman (named in your letter) to call, but he has not yet done so; probably he may do so later on, or perhaps to-morrow; but as it is now post time (8.30 p.m.), I thought I had better acknowledge your kind letter and book. I am sure I shall be extremely grateful to anyone who can find me employment of any kind, no matter what, if my strength will only permit me to do it.

I am, very gratefully yours,

WM. ENTWISTLE.

There also came in due course, a letter from brother Dixon, stating that he and brother Smith had called at the address and found Entwistle in the position represented: a lodger in a decent house, respectable looking, tallish, of dark complexion, black beard, sober, quiet and reticent, and apparently educated. They found him reading the *Lectures* and in the conversation that followed, he put many intelligent questions as to what he considered scriptural difficulties in the way of the truth. The two brethren were satisfied that he was no impostor, and leaving the small relief sent, they gave the address of their meeting place and left him. Then came the following letter:—

45, Emmett Street, Queen's Road,
MANCHESTER, March 7th, 1878.

DEAR SIR.—I am sorry to say that I have not yet obtained employment. I saw Mr. Dixon last night in the meeting room and he has not yet heard of anything. I shall be glad to know if you have heard of any. This want of work makes me exceedingly uneasy, perhaps more so than it ought to do. I have to-day walked over twenty miles seeking it, but without success. As Mr. Dixon and myself were talking together the other evening, I told him I thought of trying in my rambles to obtain something to do in the way of writing tickets for shop windows, for I feel quite confident I could manage them, and if it only brought me in a few shillings weekly, until something regular turned up I should be satisfied. I have called at several shops but I find that if I must do anything, I must have a stock for them to select from. This, under present circumstances, is quite impossible; but I have made enquiries and I find that for a stock of brushes, cardboard, selection of cards, &c., it would cost about eight or nine shillings, and this I could work up into a

stock that I could call on all shopkeepers with.—And having said so much about my present affairs, I will say a few words about the life to come. I intended to write more fully but it is near post time. I will do so at a future time. I have not yet read through your book, but as far as I have gone, I have not only been much interested but greatly surprised. How easy it is to understand the Bible when you look at it in the light of common sense and treat it as you would any other book. In our youth we are taught to twist and distort its meaning, and when we come to the years of maturity and begin to use our own minds and find that we cannot make things meet, is it wonderful that so many fly off to infidelity? Orthodoxy makes Christianity a science which it is impossible for any man to understand, and your work ought to be in the hands of all infidels. In reading the different lectures, objections have come to my mind which you have afterwards dealt with in a way to convince me, and I may have some now that may be dealt with before I get to the end. Your argument on immortality was certainly very startling, but putting prejudice at one side, I am convinced that your argument is the only way we can look upon it. As regards the appearance of Moses and Elias at the transfiguration, I have often wondered whether this has not been an error, and whether it was not *Enoch* and *Elias*, both translated—one before the law and one during the law. Of course it is not very material. I quite agree with your opinions regarding heaven and hell; and I believe the orthodox idea has been caused by the twisting of such texts as Mal. iv. 1, and Ps. xxxvii. 20, where words such as "burn" and "consume" appear. I have not yet so far found what your opinions are respecting (I was going to say the Trinity, but I find that dealt with to my satisfaction)—Baptism and the Lord's Supper. From some remarks you make upon children, I presume you count baptism of no use to them. I myself could never see how the words "Suffer little children to come unto me," could be construed into an argument for infant baptism. That it is necessary we cannot doubt as the Lord commands it, but I cannot yet see anything in the New or Old Testament that proves "regeneration by baptism." As regards the Lord's supper, our Lord says: "Do this in remembrance of me." How can it be held to be a sacrifice, and what is the meaning of John vi. 53: "Eat the flesh and drink the blood." I see the latter subject (the Lord's supper) is to be dealt with in a lecture on Priests and Priesthoods, at the meeting room here, on March 20th, and if I am still here on that date, I shall no doubt obtain some information on the point. I must now conclude as it is post time. Yours very truly,

WILLIAM ENTWISTLE.

A remittance to procure materials for ticket writing was the result of this, and was acknowledged as follows:—

45, Emmett Street, Queen's Road,
MANCHESTER, *March 9th*, 1878.

DEAR SIR.—I received your letter this morning containing a cheque for £1 and hasten to acknowledge it. I shall no doubt be able to cash it; if not I will apply to Mr. Dixon. I am sure I do not know how I shall be able to repay your kindness. Yours very truly,

WILLIAM ENTWISTLE.

Then followed a month's interval, during which there was no communication. At the end of that time the following letter was received:—

45, Emmett Street, Queen's Road,
MANCHESTER, *April 8th*, 1878.

DEAR SIR.—I have now gone carefully through your book. It has explained to me many things which I formerly could not understand, and though it has placed others in a different light than I have been in the habit of looking upon them, yet, putting prejudice at one side, it is quite impossible for me not to come to the same conclusion as yourself. Still, there are a few things I should like a little more light thrown upon. My Bible is not a reference one, and though my landlady has two or three, yet none of them contain references: it, therefore rather hampers me in my researches. 1 Thess. iv. 17. This verse seems to imply that at the time Paul wrote this, he expected the second coming of the Lord during his life, or at least during his generation. ("We which are alive and remain.") If this was so, Paul must have been ignorant of the time of the Lord's second appearing. Yet from other passages, I cannot think it. Compare 1st Cor. xv. 24-28 with Luke i. 32, 33. Does there not appear to be a contradiction here? In lecture VII. you clearly prove to my mind "then cometh the end" to be 1000 years. Now if Christ is to give up his throne at the end of the 1000 years, how can he reign "for ever?" I have an idea that I have seen this dealt with either in your work or elsewhere, but in looking over it again I cannot find it. Lecture XI., page 301, fifth event. Where is the proof to be found of the "sending away of the unworthy into the territory of the nations on whom judgment will descend?" In the remarks above it is one of the events "already spoken of," but I do not remember it, neither can I find it again. P. 309. Can you tell me where this tradition is to be found? Zech. xiv. 3. "As when he fought in the day of battle." What day of battle does this refer to? The text is quoted on p. 338. It may refer to Isaiah lxiii. 3, 4, 6, but I cannot, at present, see anything in Zech. to connect them. I think it conclusively proved by the Bible that the saints

hereafter shall be princes and rulers; but a difficulty arises in my mind; it likewise proves that the wicked shall be destroyed, therefore there will be no one alive on the earth but saints. Who then are they to reign over? one another? This can scarcely be. I can well understand there being different degrees of honour, but some must be at the bottom of the list. Who are these to reign over? 1 Cor. vi. 3: "Know ye not that we shall judge angels?" seems to imply that we shall be higher than angels. Can you direct me to anything on this point. I fully agree with your idea of the Godhead, but there is one passage that I have been taught to look upon as proving the Trinity which you leave untouched: "Let us make man." I know the Unitarians have some way of getting over the difficulty, but I have not seen their argument. The original may bear a different meaning. Can you help me? I have always looked upon the baptism of infants as a foolish thing, and am now more than ever convinced of it. Still I cannot for a moment doubt that baptism is necessary to salvation, and that by immersion and not by sprinkling, for which I cannot find the slightest authority, at least in the Bible. I must, therefore, look upon my infant baptism as useless, and as I now, by the help of God, am resolved to lead a new life unto Him, I am very anxious to be again baptised. I intend to mention this to Mr. Dixon, whom I shall also ask respecting the above texts. As regards worldly matters, I have not yet been able to obtain any employment, yet, thanks to your last remittance, I have been able to keep "the wolf from the door." I certainly have not much time for reading or research, for I have to write my tickets at night and sell them during the day. Times are very bad, and I have to work for little, for I am obliged to sell; yet my wants are few, and, thank the Lord, I have been enabled, so far, to keep up my stock and pay my way with a little pinching, and hope to be able to do so (as my clothes are not bad, with the exception of my shoes, which are done and let in water), until something turns up for me, when I hope to be able to repay the money you have sent me—to repay all I owe you is an impossibility. I am, dear sir, yours very faithfully,

WILLIAM ENTWISTLE.

The Editor replied that he would answer the enquiries in due course through the *Christadelphian*. Time then went on without further correspondence. Meanwhile, Mr. Entwistle attended the meetings of the brethren; but as the brethren testify, he did so in a very modest manner. He kept himself in the background and left immediately the meetings were over, without giving any one the opportunity of speaking to him. At last he applied for immersion. He told brother Dixon he did not write the Editor

of the *Christadelphian* because money always came back in response and he was afraid it might be supposed his objects were sinister. All this helped to strengthen the impression of his genuineness. His examination was all that could be desired, and he was immersed in due course. He wrote the Editor of the *Christadelphian*, stating that it would not be necessary to explain the difficulties he had raised, as they had been satisfactorily removed by his intercourse with the brethren. He also wrote the letter which appeared in the *Christadelphian* August last (page 369), under the title of "From Darkness to Light." After his immersion he became active in the ecclesia, particularly at the week night meetings, to which he brought written notes on difficult passages, and made himself an appreciated contributor to the instruction and edification of the brethren. His supposed slender earnings from ticket writing were meanwhile supplemented by a weekly allowance from the brethren till he should get a situation. That the case should turn out bad seemed impossible. But so it did. It was arranged for the Editor to lecture in Manchester in the last week in September. On his arrival, the Editor was rejoiced to be informed that "brother Entwistle" had obtained a situation as collector for Howe's Sewing Machine Co. at £1 a week, and would only have three days' work in the week. It seemed exactly the thing. He was to begin the following week. There had been a little difficulty in procuring the situation, however. A deposit of £25 had been demanded as security and at first "brother Entwistle" had given up all thoughts of it. A week after, however, he mentioned that his "landlady" (who had taken an interest in him) had offered to find half the money. He said he did not wish the brethren to find the other half. He merely mentioned the fact in case the brethren should afterwards blame him if he did not do so. The result was the brethren raised the amount £12 10s. among them, to be returned when he should leave the situation. On receiving the money Entwistle wept, and said it cut him to the heart to be the subject of so much kindness after having been such a wretch.

Just previously he had been away from Manchester for a week. His explanation was that he had fallen into conversation with a shopkeeper, on the truth, and found him a believer in the Hine Anglo-Israel theory. He combatted this theory with such effect that the gentleman offered to pay his expenses if he would go up to London and have an interview with some of his friends who were also believers in Hineism. Entwistle consented and went, had the interview, and afterwards wrote a series of letters in refutation of Hineism, to the principal member of the group, with the result of eliciting a letter from that gentleman (which he showed

to the brethren), imploring him to write no more letters. He handed over what purported to be copies of the letters to bro. Dixon, with permission to do as he liked with them.—Bro. Dixon showed the documents to the Editor of the *Christadelphian* on his arrival. They extended to no fewer than 140 closely-written pages of note paper. The Editor was contemplating a possible use of them when the sequel upset all ideas in that direction. Entwistle did not turn up on the Sunday. The brethren knew he had been ailing and therefore did not feel particularly uneasy. They, however, applied at his "lodgings." There they heard he was the good-for-nothing husband of the "landlady;" that his name was not Entwistle but Leary; that she had not advanced any money towards a deposit to secure a situation; that in fact there was no situation; that in a word it was what is vulgarly called a "swindle." Next day, this was confirmed by application at Howe's. The Editor then went to the house, and was admitted without disclosing that he knew the truth. He was at first put off with lies; but at length he discovered that Entwistle was at home, upstairs in bed, and had given instructions to say he was not at home. The Editor, after a display of some firmness, obtained permission to go upstairs, and found the man buried in the blankets, face downwards. He pretended to be very ill. The Editor questioned him without at first making him aware of what he had learnt. In answer to these questions the man reaffirmed the whole string of falsehoods, as to his name and status in the house, saying in explanation of his position that he had sinned in going once more with bad companions and in getting drunk. The Editor then told him what he had heard, which agitated him greatly. He finally confessed it was all true—that his name was Leary, that he was the husband of the landlady, that there was no situation, that he had never seen anybody in London on Hineism—that the letters were a make-up, &c. He writhed and groaned and cried and said he was wicked, and desired to be forgiven.—The Editor replied that if there had been a single gleam of righteousness visible in the case, there might have been room to consider the question of forgiveness; but he had lied and defrauded up to the last moment till found out.—The result is to be found in bro. Smith's announcement. To the brethren whose generosity has been imposed upon in the case, it is but necessary to say that their deeds in the case, done to Christ and not to Mr. Leary, are not thrown away but are as much accepted for the day of account as if the unworthy object of them had proved a genuine saint. EDITOR.

NEWBURGH.—Brother Hepburn in renewing subscription for the *Christadelphian*, says the committee of the Newburgh Lib-

rary have finally decided to exclude Christadelphian books from the Library. This is perfectly appropriate to the dispensation. These books are of the word and not of the world; and it is the appointed fate of all things truly pertaining to the word at present to be despised and rejected like the great incarnation of the Living Word—the Lord Jesus Christ. A great reversal is about to take place; and as certain things now low are then to be high, it is not dispiriting to true enlightenment and faith to be made companions of the low things meanwhile.

NOTTINGHAM.—Brother Kirkland reports the obedience of SAMUEL RICHARDS (19), son of brother and sister Richards. After making the good confession he put on Christ by immersion, October 9th. Since our last report we have suffered loss by the removal of sister Goodacre to Norman Cross. The lectures for September have been as follow:—Sep. 1st, The Mystery of the Gospel.—(Brother Richards) Sep. 8th, Judgment to come.—(Brother Sulley.) September 15th, The Devils which Christ cast out.—(Brother Shuttleworth.) Sep. 22nd, The Cloud of Witnesses.—(Brother Richards.) September 29th, The Christian's Anchor of the Soul.—(Brother Peel.)

PETERBORO.—Brother Royce, in addition to the removal of sister Goodacre to Norman Cross, mentioned in the Nottingham intelligence, also reports that bro. Lake has removed from Windsor to Brampton, near Huntingdon, and meets with the household of brother Hodgkinson on Sundays, and occasionally with the Peterboro' brethren.

SHEFFIELD.—Brother Boler reports the obedience of HENRY MITCHELL (32), miner, which took place October 4th. Brother Mitchell has been interested about six months. He resides at Whittington Moor, and will break bread with brother and sister Allen of that place, who have been the chief instruments in assisting him to come to a saving knowledge of the truth. They are much cheered by the circumstance.

SHIPSTON - ON - STOUR.—Brother Pym reports the addition of three others, who were immersed into the name of Christ, at Birmingham, on Saturday September 28th, namely: JAMES CALCUTT (49), ANN CALCUTT (48), his wife, and DANIEL ADAMS (40). The ecclesia now number eleven.

SMALL HEATH.—Bro. Barlow reports the satisfactory confession of HANNAH HATHAWAY (32), formerly neutral, wife of brother George Hathaway. She was immersed at Birmingham on the 18th of October.

STOCKPORT.—Brother Waite reports withdrawal from fellowship with bro. Bradburn, for slander, and further the withdrawal of brother Beaumont, from the ecclesia, from

sympathy with the no-will theory. The place of the latter, however, has been filled by the return of one who had for a while been identified with that same heresy.

SROW.—Brother A. Scott reports a visit from brother Ashcroft, which was very cheering to all the brethren. He gave two excellent lectures in the Volunteer Hall, on the evenings of Monday and Tuesday, the 30th Sep. and 1st Oct. to good audiences. His subjects were, 1st, The modern pulpit, &c. 2nd, Things Supposed, &c. Bro. Scott says: It truly was a great treat for us to hear him, and we are strengthened greatly by it. And the strangers were very attentive, and seemed to take an interest in the lectures. Brother Alexander gave a lecture in the same hall on Sunday evening, 16th. The subject was The end of all human government is near. Illustrated by a prophetic chart.

SWANSEA.—Brother Randles reports two further additions, viz: THOMAS TUCKER (31), formerly Church of England, and DAVID JOHN LUCE (21), Congregationalist, whose case is an interesting one. A few particulars may be acceptable. He first heard of the truth about five years ago from brother Bailey, now residing in North Wales, who worked with him at the same business. An impression was made upon his mind, but not at that time of a serious nature. Afterwards he was constrained to read our literature, nearly the whole of which has been studied by him, and so satisfactorily that a thorough knowledge of the truth is the result. Till recently he entertained the prospect of becoming a Congregationalist minister. We fully hope and expect that he will be useful to us. He addressed the brethren on the Sunday he was received, recounting the various obstacles he had overcome, and the reason why he had cast in his lot with the sect everywhere spoken against, and choosing rather to suffer affliction with the people of God than to enjoy the position and emoluments which were open to his choice. The brethren were much cheered and encouraged as there is every prospect of his becoming an able and effective speaker. May he be kept from falling is our earnest prayer. Since my last report the subject of lectures have been as follow: September 15th, Jerusalem as it was, as it is, and as it will be. September 22nd, The Resurrection; will all be raised from the dead? the question answered. September 29th, The Judgment, its locality and time of occurrence. October 6th, The reward of the righteous when and where?—Bro. Usher reports the obedience on the 19th ult. of WILLIAM JOHN REES (21), formerly neutral, son of brother John Rees.

TAUNTON.—The brethren here have withdrawn from brother CHARLES DOE, for a walk unbecoming the gospel.

TEWKESBURY.—Brother E. M. Osborne writes:—"Since my last report we have lost by removal our brother and sister Millard, who have migrated to Wolverhampton. We miss them very much in the meetings, and also in our Sunday school, where they were both active workers. We hope that where they are gone their work and labour of love may still continue, and that they may be the means of inducing some of the aliens in that locality to embrace the glorious gospel of Christ. The brethren have been much edified by a visit from brother J. J. Andrew, of London, who met with us at the table, and lectured on Sunday, August 25th, on the occupation of Cyprus, which, being an interesting subject just then, was successful in bringing together a comparatively large audience."

CANADA.

GUELPH (Ont.)—Brother Evans reports submission to the truth on the part of **WM. THOS. PARKER (33)**, machinist, native of England, and formerly local preacher among the Methodists, and recently paid precentor for the Presbyterian body of errorists in this town. Brother McNeillie, on the 11th August, assisted him in the required figure to conform to the likeness of Christ's death. Mrs. Parker and others, being honest and intelligent, it is not improbable will embrace and obey the gospel ere long. One admits himself "staggered" at the "glorious things" brought to his notice, as well he may be. It is but natural that the blind receiving sight, or the dead awakening to life, should feel like this.

NEW ZEALAND.

CAVERSHAM.—Brother W. W. Holmes, writing for more books, says:—"All that brother Campbell and brother Brown got are completely sold out. Perhaps brother Brown may send you another order soon, but I cannot tell yet. At all events I have nearly disposed of the whole of what brother Brown got out. There is a good work doing, and much enquiry. There are seven I expect shortly will become obedient. They are closely studying the word of life, preparing to become candidates for the kingdom. I visit them about once or twice a fortnight. They live four miles from us. Sometimes one or more of them come down here."

UNITED STATES.

MECKLENBURGH.—Sister L. Anderson writes:—"We are now in Mecklenburgh, amongst kind brethren, trying to set forth

the things concerning the kingdom of God and the name of Jesus the anointed. Bro. Jones, of Norfolk, who is devoting himself exclusively to the gospel, has been over here for several months. Eight persons have put on the name of Jesus, namely, **Mrs. L. MARSHALL, Mr. BOLLING and WIFE, Mr. DRAKE and WIFE, brother Crafton's oldest SON, brother and sister Wilson's second son RICHARD; also Miss LOWLIE CAMPBELL, only child of sister Campbell, deceased; many more are interested.**"

TOPEKA (Kansas.)—Brother Gratz, of Philadelphia, a Jew according to the flesh as well as the spirit, writes:—"Brother Merry, who lives four miles out of town, was very determined on my arrival in Topeka upon a public proclamation of the truth. Innumerable obstacles presented themselves at first. Being known as a Christadelphian, four times the usual hall rent was demanded of him, which made it therefore prohibitory. The judge refused us the Court House, fearing it would injure his re-election. Providentially, we obtained by the aid of an Adventist from the Mayor, the use of the City Park, a very nice place with semi-circular seats and platform. We had for above a month good attendances. The Adventists also secured us the Mission Church for the evening; so, to our great surprise, with brother Merry's unsparing efforts in issuing posters and handbills, and every available manner of advertising at his own expense, we made fair progress. Through sister Gunn's acquaintance with a Presbyterian minister, we also obtained the use of his church, and addressed a large and respectable audience on Israel's hope, the only salvation of the world. Whilst addressing the Adventists several Sundays at the Lutheran Church, a nice meeting house they frequent, one of them, an adversary, stirred up prejudices against us. They sent out to adjoining towns where Advent camp meetings were held to secure a preacher. Not being organised, they feared we should get them into new doctrines leading off from Adventism. A State Evangelist paid them a visit, spoke after our meeting was over, excitedly, but checked by our presence on the covenants of promise, closed with burning up the inheritance in which our fathers sojourned at the end of the world. Being cautioned against us, they acted accordingly, and refused us the use of their church. Large posters we had in readiness became useless. Brother Merry, nothing daunted, with patient effort secured the Union Hall, most centrally located, for Sunday, Sept. 15th, morning and evening. The subject, which was well advertised, was The Keys of the Kingdom. Also, for September 22nd, two lectures. Why was Paul bound with a chain? So we are, with all opposition, by friends and foes, not even silenced yet. A

gentleman (Captain Morris) who keeps the finest orchards in Kansas, invited us to his house, and conversed on religion, desiring strongly an appointed interview with some ministers he knew, as they failed to meet us. He had contributed largely to the building of the church at Tecumseh, Kansas, though not a member, and he demanded and succeeded to get a hearing for us. We had a large audience: they came from all the surrounding country. It also aroused strongly the spirit of Esau. The minister whom I requested to open the meeting called upon a brother 'rev.' to close with a prayer, in which he styled the Jews the murderers of Jesus, and other blasphemous expressions. I challenged him to discuss his spurious religion on the soul's immortality. He would not respond. Some members, the postmaster for one, are consequently desirous to secure us the use of the church again, which in the first place was difficult, as brother Merry is known, and his faith, to all around for many miles. We are still hoping for good results to follow, and, above all, that we may be found approved, and obtain favour in the not far distant day of Christ, to which we look for comfort and consolation."

SPRINGFIELD (O.)—Bro. Reeves reports as follows, through sister Lasius:—"Three sisters have been baptised during the past summer: Mrs. ELLA J. ST. JOHNS, after full study and teaching, passed a good review, and put on the sin-covering name in the waters of our beautiful Lagonda. She was formerly Orthodox, and then Liberalist. She had settled down into the belief that there was no assurance of the future state, good or bad. She was a great admirer of Mr. Ingersol, and a reader of and contributor to the *Boston Index*, &c. One Sunday afternoon, while taking a walk with her husband, they read our notice of a lecture, and through curiosity came and heard it. After the lecture they attacked the lecturer as the most uncharitable and selfish proclaimer they had ever heard, concluding that our God would accomplish very small results through our efforts. I simply replied by inviting them to come and hear again. They did so, and soon the truth found its way to her understanding, with the above result. Sister FRUMAN, of our ecclesia, about a year ago visited her sister, Mrs. WHEELER, and daughter-in-law, Mrs. FRUMAN, in Sandusky City, on Lake Erie. She introduced the truth to their attention, and after some opposition they entered into free investigation of the Book of books—with the help of *Twelve Lectures* and *Elpis Israel*—with the conviction that they must believe and obey the gospel if they expected to be saved.

Accordingly they came down here, and we have assisted them to a clear understanding of the 'truth as it is in Jesus.' On Sunday afternoon, June 16th, brother Way buried them in the 'watery grave' before a considerable congregation of spectators assembled on the banks of the river, to rise to walk the new life over the road paved with tribulation, more or less, to all pilgrims travelling to the kingdom of God. The audience was addressed on the name and the relation of immersion to the inheritance through the name; and the definiteness of the Scriptures as to remission of sins, being placed in the institution to none but believers of the things of the kingdom and name. These sisters were identified with sectarian churches in Sandusky, and their present action will cause no small stir upon their return. We hope they will prove a light-stand in that place. The ecclesia in Springfield is much strengthened, and there is good prospect of the addition of several more. The ecclesia is entirely free from any dilutions of the 'whole truth,' and requires a full and clear intelligence and confession of the truth, as held by the known uncompromising brethren of Christ the world over, upon the part of any one applying for baptism or fellowship."

SPRINGFIELD (Mass.)—Sister Lasius reports from West Hoboken as follows:—"We are much pleased to be able to tell you of five persons who have recently been baptised at Springfield, Massachusetts. In the latter part of last February, we received a note from one Mr. J. T. Cate, inquiring for some of the Doctor's works. These were gladly received, and much interest expressed in the doctrines set forth in them. He mentioned that others were interested in these truths besides himself. After this we recommended to his notice the *Twelve Lectures*, and the *Declaration of First Principles*. Both of these were just what they wanted to aid them in studying the truth. When brother Jones arrived from Bermuda, we spoke to him of them. His interest being thus awakened towards them, he opened communication with the brother above-named and offered to go and help them if they so desired. This was most readily responded to, and he accordingly went to visit them at Springfield. While there, he found upon examination that four persons were prepared to put on Christ. Since he was with them, another has been added to their number: sister E. B. CATE, wife of brother Cate. There are several others who are much interested and seem anxious to learn and obey the truth. This is the first opening for the truth in Springfield that we have ever heard of."

The Christadelphian.

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

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

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Vol. XV.

THE PARABLES OF CHRIST.

BY DR. THOMAS.

THE parables of Jesus were illustrations of the things of the kingdom of God *spiritually discernible*. Even the unsophisticated and simple-minded apostles were under the necessity of soliciting an explanation of them in private. Without this assistance they found it impossible to understand his doctrine; for before he had called them to be his apostles their mind had been darkened like the rest by the leaven of the Scribes and Pharisees. The interpretations of the Lord Jesus were the explanations of the Spirit through him. By the light of these *spiritual* interpretations, they were able to *discern*, or understand, the meaning of the parables. If the parables were mere narratives of facts, their meaning would have been obvious to the popular mind; but seeing that they represent something different from the common signification of the words and phrases spoken—that they had a hidden meaning—an interpretation of these dark sayings became absolutely necessary to the comprehension of them.

The apostles were greatly astonished at the Lord Jesus that he did not speak plainly to the people, and without enigma. "Why," said they, "speakest thou to them in parables?" As if they had said, "If thou desirest that they should understand, and be converted, and receive forgiveness of sins, in recognising thee as the King of Israel, why dost

thou not teach them so that a child might understand thy speech?" Such a result as this, however, he was desirous to avoid. The generation of Judah and Benjamin, the forty-second from Abraham, was then in its youth. It was like the generations that had preceded it, both crooked and perverse; and as the narratives of the evangelists and apostles, and the history of Josephus, prove, more obdurately wicked than all that had gone before. It was determined, therefore, to judge the nation by the calamities to be visited upon the generation contemporary with Jesus and his apostles. Jehovah, consequently, did not purpose to give them light enough to lead them to a repentance, by which His indignation and wrath against the guilty nation might be turned aside. The leaders of the people had caused them to err. They had made the word of God of none effect, by their tradition. They had taken away "the key of knowledge," and had substituted the mythology of the Greeks, which had made the people's hearts gross, their ears dull, and their eyes blind. The people were blind, and their leaders were blind, nevertheless, they said "We see;" therefore their sins remained.

This was the moral condition of the nation in the days of Jesus. The minority acknowledged his claims to the throne of David, and recognised, in him, the Son and Prophet of Jehovah; but the nation, the great and overwhelming majority of the nation, rejected him, and constituted itself the fit and proper instrument, blindly, to carry into effect, the pre-determination of God concerning His Son. In answer, therefore, to the inquiry, "Why speakest thou to them in parables?" the Lord Jesus replied: "Because it is given unto you to understand the mysteries (secrets) of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have greater abundance; but whosoever hath not, from him shall be taken away even that he hath got. Therefore speak I in parables: because they

seeing (saying, they see) see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith: 'By hearing ye shall hear, and not understand; and seeing ye shall see and shall not perceive; for this people's heart is gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard."

The parables, then, were illustrative of "the secrets of the kingdom of heaven," which the multitude could not understand, because the key of knowledge was lost. They had "the knowledge," for it was in "the Law and the Prophets;" but neither the learned, nor the unlearned, could interpret it aright. Thus were fulfilled the words of Isaiah, "they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes; the prophets, and their rulers, the seers hath He covered. And the vision of all hath become to them 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."—(Isaiah xxix. 9—12.) "The key" to the understanding of the knowledge of this book they had lost. They had lost sight of the true doctrine of the kingdom; and had embraced the vain philosophy of their Greek and Roman masters, which taught immediate reward and punishment in Elysium and Tartarus at the instant of death. They expected Elijah to come and restore

all things, and the kingdom to be re-established with observation, when the Messiah should appear and sit upon the throne of his father David; but they understood not that "he must first suffer many things and be rejected of their generation;" and by a resurrection from the dead be raised up to sit upon David's throne.—(Acts ii. 30.) Neither did they understand that they who were to possess the kingdom with him must first be righteous men, and then immortal, by a resurrection from among the dead. They supposed, when the Messiah came, he would promote them to the honour and glory of his kingdom, little dreaming that "the first should be last" then; and that certain poor peasants of Galilee, and dogs of Gentiles from afar, should be first in the kingdom and empire of Shiloh.

The kingdom of God, rightly understood, is "the key" to the parables, and indeed, not to the parables only, but to the whole Bible; for the Bible is in truth the book of the kingdom of God. It is nonsense for men to talk of understanding the Bible, if they do not understand the true doctrine of the kingdom. As well might one say that he understood Turner's Elements of Chemistry, though entirely ignorant of chemical science, or acquainted only with Alchemy. The leaders and people of Israel were mere alchemists in theology; they sought after the stone of Greek philosophy, and stumbled at the princely stone, and bruised themselves to death.

It is not to be wondered at that moderns should find the interpretation of the parables beyond their skill. They are alchemists like their prototypes of the forty-second generation of Israel. The exposition of the parables relating to the kingdom is as impossible to them, as the analyses of the alkalis and of water were to the alchemists of the age of Paracelsus. The fact is that the moderns, generally, understand less of the kingdom of God than the ancient Scribes, Pharisees, and lawyers. They have resolved it into a kingdom of grace and

a kingdom of glory, with an intermediate state, or not, according to their taste. They tell us not to pray "Thy kingdom come," because it is already come. It came, they say, on the day of Pentecost! It is the kingdom of grace, or the church; the very reign of favour itself! Where is the throne? In reply, they point to the throne of the Invisible Majesty, somewhere in the milky way, which they call the throne of David, and tell us that there is the Lord Jesus, reigning over the house of Jacob! They teach, also, the Greek philosophy, or mythology rather, concerning souls. At the instant of death, they translate them to heaven or hell—a theory by which the real kingdom of God is entirely superseded. Pledged to this heaven, they can see nothing in the Bible pertaining to the future free from the fermentation of immortal-soulism, and its consequences; an intermediate state, with its separate localities for the souls, or disembodied ghosts, of the righteous and wicked dead. As if conscious of the weakness of their theories, they seize, with avidity, upon every text (and they are but few), not to prove what they affirm, but out of which they think they can create difficulties for those who repudiate their dogmas. They can only twist ropes of sand, and on the ghosts of seven pillars erect castles in the air. We repeat it, that these aerial-castle builders, being ignorant of the real kingdom of God, and, consequently, of the gospel of the kingdom, cannot interpret the parables, much less able are they to interpret the rich man and the beggar, the most difficult of all. They have first adopted their theory on the plea of reconciling, or rather, of harmonizing Christ and Plato, that the doctrine of Jesus might be less objectionable to "philosophy;" and have then put the Scripture to the torture, to compel it to speak according to their wishes. This is just the reverse of what they ought to have done. They should have put their philosophy on the Scripture rack, and if it would not confess according to

what is written, have condemned it to an *auto da fe*, because of its cancerous

and destructive heresy. — *Herald*, 1857, *I. p. 122.*

THE ANIMAL CONSTITUTION OF THE WORLD.

Avenue Road, Grantham,

Nov. 12th, 1878.

DEAR BROTHER ROBERTS.—Enclosed I forward you a writing of Dr. Thomas, which it is possible you may not have seen, and which runs in accord with the creative work, to my mind. If you have not seen this, it is possible I may be able to exhume others which are new to you.—In the true hope, yours fraternally,

JNO. HAWKINS.

DR. THOMAS, *in a letter to J. Wallis, Feb., 1838, says* :—“That God should create matter capable of thinking, appears as incredible to some as that He should raise the dead from their corruption, did to King Agrippa. The Sadducees erred in denying certain things, for *two* reasons: first, they were ignorant of the *Scriptures*; and, secondly, they were ignorant of the power of God. “You err,” said Jesus to them, “not knowing the *Scriptures* nor the power of God.” And these are the two grand causes of scepticism among professors of religion in the present day. Now, he that knows most of nature and revelation, the things of which harmonise in all their parts, and whose belief in the power of God is boundless, will be found, if he commit his reflections to paper, to entertain views of an uncommon and startling character. And why uncommon? Simply because it is such an uncommon thing for men to study the word of God independently of the prejudices of education. He that takes it for granted that everything is known in society that can be known from the word of wisdom, even if the study of that word should bring him to opposite conclusions, will be very apt to reject his own conception for

that which is known as the popular faith. Does it harmonise with right reason that truth has been perverted in all its parts except that concerning the immortality of man? Had the world retained the true doctrine of eternal life, the truth would have continued unalloyed by the traditions of men. Now, I think, this deserves reflection—that the New Testament doctrine of the immortality teaches *not the continuance of immortality to an incorruptible principle in man*, but HOW THAT WHICH IS MORTAL MAY BECOME IMMORTAL. “This mortal,” says the word, “shall put on immortality,” not this immortal spirit shall continue in immortality, but this mortal or animal *body*.

“I want to suggest a something to you which to me conveys a grandeur of conception far transcending all human imagination. I am often embarrassed in expressing my ideas by the want of precision and the feebleness of the English language, so difficult is it to speak of divine things in human speech. Well might Paul say he had heard and seen things unutterable. My difficulty is in so expressing myself as not to be misunderstood. Well, I want to express to you that the wisdom of God is singularly conspicuous in His having constituted a material or animal world upon one simple principle. That idea is the forming from the dust of the ground a substance capable of mental combinations, by some termed reason and instinct. This is the first principle or radical of the animal world. And I would suggest, first, that the reason why the individuals or citizens of this world are not all of one form is, that they may be able to execute or develop the conceptions of the thinking sub-

stance in its several stages from its incipency to its organization in man. Thus one modification of this substance conceives the idea of crushing the bones of a buffalo, and afterwards of swallowing him whole—horns, hoofs and everything. Now, if this modification of the thinking substance were placed or incorporated in the human form, or in the form of a sheep or hare, it could not develop its conceptions for want of a system of organs capable of executing or of developing its purpose; but incorporate it in the form of a boa constrictor, and it can at once accomplish its desire. The most perfect thinking substance in the animal world is the human brain. The nucleus of this substance is discovered in the polypus, and ascends from the zoophyte through many stages, corresponding to the several species of animals, until it arrives at man, beyond which at present it does not go. But a time will come when it will arrive at a further development in the animal man. The thinking substance will be perfected in the spiritual or immortal man, the type of which is the anointed Jesus, our Lord.

The immortal thinking substance will be incorporated in a body capable of developing all its conceptions; it will, indeed be "a sound mind in a sound body," as far superior to the animal organ of thought, which now is in man, as incorruption is to that which is ever running to decay. I throw these things out as pegs for you to suspend some ideas of your own upon.

"It is an axiom with me that God adapted his dispensations of religion to man, and not man to the dispensation. Hence, no theory of religion derived from the Bible can be true which does not harmonise with the organic constitution of man as he is. If one God had made man and another God had made religion, we might account for a want of harmony between man and religion by supposing that the God of religion did not entirely understand how the God of nature had constituted him. But, seeing that one God made them both, if any discrepancies do appear, they must be attributed to the interpreter, and not to the Creator of the things professed to be interpreted."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 102.

"Exhort one another daily."—PAUL.

It has long been on record, and has been perpetually illustrated in all the generations that have run since it was written, that "he that walketh with wise men shall be wise, but the companion of fools shall fall." The truth embodied in this divine saying has an intimate bearing on our position as obedient believers on the Lord Jesus Christ. Let us occupy our minds this morning with one particular application of it, which we shall find to be very profitable. The application concerns

the apostle Paul.

You are well aware that it is customary in our day, among what are considered the educated people of society, to estimate the apostle Paul very lightly. People will admit that he was an able, energetic and conscientious man, and that he did a great work and left a great example; but their commendation is always qualified in a way that takes away all practical meaning or usefulness from it. They say Paul was all "very well for his day,"

which is as much as to say that in our day he and his work are obsolete, and that he cannot be made useful in the circumstances of the nineteenth century; that, in fact, he is pretty much in the position of an early inventor, whose productions have been superseded by later contrivances, built, it may be, upon the foundation laid by him. Paul, they say, was able, but bigotted; energetic, but unenlightened; conscientious, but mistaken and narrow-minded in his views of truth;—in which case, of course, he would sink in the estimation of all intelligent men to the position he occupies with the class in question, viz., to the position of an interesting historical character, of no more practical utility to us than an Egyptian mummy.

Now we, brethren, are acquainted with many and unanswerable reasons for taking a very different view of the case. We know that Paul and his work are of as vital consequence to us as to those on whom they were brought to bear in the first century; that through the invitation and instruction sent from God by his hand, we may attain to life everlasting; and that, apart from them, we have no hope whatever, however fine our philosophical or literary notions may be, or however high our conceptions may be of nineteenth century attainments. It is not my purpose, however, to speak of those reasons, which belong to another time. My object is to use the conviction we have acquired, and to bring Paul to bear upon us in such a way as will enable us to measure ourselves, and to see ourselves as we appear in the light of the divine standard.

Nothing is plainer in the whole course of the apostolic testimony than that Paul is a Christ-appointed model for us to copy. We have first Christ's own declaration concerning Paul to Ananias of Damascus: "He is a chosen vessel unto me."—(Acts ix. 15.) A man chosen by Christ must needs be a safe example for

all the servants of Christ to follow. But we are not left to inference. Paul commands—and what he wrote were the commandments of the Lord.—(1 Cor. xiv. 37.) "Be ye followers of ME, as I also am of Christ."—(1 Cor. xi. 1.) The sense in which he means this is made abundantly evident in many places. He tells us expressly, for instance, that he, though a persecutor, received mercy that "in him first Jesus Christ might show forth all long-suffering FOR A PATTERN to them which should hereafter believe on him to life everlasting."—(1 Tim. i. 16.) Accordingly, to the Philippians, he says (iv. 9): "Those things which ye have both learned and received and heard and seen in me, DO." And, again (iii. 17): "Mark them which walk so as ye have us for an example."

To the Corinthians he speaks thus plainly: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church."—(1 Cor. iv. 15.) To Timothy he commends his own example in saying: "Thou hast fully known my doctrine, manner of life, purpose, faith, charity, patience"—(2 Tim. iii. 10); and to the Thessalonians he says: "Yourself know how ye ought to follow us."

. . . . We made ourselves an example unto you to follow us."—(2 Thess. iii. 7, 9.) "Stand fast," he tells them, "and hold fast the traditions which ye have been taught whether by word or our epistle. Ye are witnesses," he also said, "and God also; how holily and justly and unblameably we behaved ourselves among you that believed." It is customary in polite society to consider those sayings egotistical. The polite, however, judge by a false standard in the matter. It is not egotistical, according to the scriptural standard, for a man devoid of self-love to

declare the truth concerning himself when that declaration is necessary. Paul was no self-lover; but if he was the appointed example from Christ of the sort of man Christ would choose from mankind for association with himself in glory, it was kind and necessary that Paul should testify this and hold the fact well in the front. The fact stands so, and Paul has acted in accordance with the fact; and our wisdom is to study the pattern, that we may copy it, and stand with Paul in the day of resurrection, which is at the door.

It is our lot to live long after Paul's day; consequently, we have not the privilege of personal intercourse with him. It is in our power, notwithstanding, to study his character and realise our model. Perhaps it is more in our power to do this than if he were alive. A man's life can always be more accurately judged when looked at as a whole, and seen against the background of death, than when contemplated amid the bustle and the prejudices and the limited information of the contemporary generation. Let us look at a few of the points in the portrait of our beloved brother Paul, always remembering that we look at it for the purpose of copying a model, and that we act inconsistently with our profession as brethren if we ever yield to the temptation of saying "I am not Paul."

At the first rough glance, what do we see? Why that as a brother has well remarked, Paul did not belong to the church of Laodicea. You remember the character of that ecclesia as sketched by Christ to John in Patmos. It was lukewarm—neither cold nor hot, and yet on very good terms with itself. It said "I am rich and increased with goods, and have need of nothing." It was not aware that its spiritual attainments, so highly estimated in its own self-complacency, were of a very sickly and meagre aspect in the eyes of the Spirit of God—so much so as to lead Jesus to declare that they were

"wretched and poor and miserable and blind and naked."—(Rev. iii. 17.) Paul had no such high estimate of himself. He says to the Philippians: "I count not myself to have apprehended (not as though I had already attained either were already perfect); but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press towards the mark of the prize of the high calling."—(Phil. iii. 13.) To the Corinthians he said: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—(1 Cor. ix. 27.) Nevertheless, though thinking thus modestly of himself, he was not afraid to declare before the Jewish Council: "I have lived before God in all good conscience unto this day" (Acts xxiii. 1); and to the brethren in Corinth: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you-ward."—(2 Cor. i. 12.) Finally, at the end of his probation, his last words were words of self-confidence—truthful but not vainglorious: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c. From this it results that a man may be characterised by sentiments of self-depreciation, and yet consistently indulge in self-assertion, if a good conscience warrant it, and the occasion require.

Paul was as unlike the brethren of Laodicea as possible in their lukewarmness. If there is one thing about him that stands out more strikingly than another, it is his earnest, ardent, thorough-going, uncompromising and warm-hearted identification with all things pertaining to Christ. His was no yea and nay, half-and-half addition to the service. His earnest enthusiasm was such that he was reputed

"beside himself." His answer is, "Whether we be beside ourselves, it is to God . . . For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead—that is, all died with the one— . . . that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. . . . Wherefore, henceforth know we no man after the flesh."—(2 Cor. v. 13.) Again, he declares: "I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—(Phil. iii. 8.) Again: "For me to live is Christ;" and, again: "I determined not to know anything among you but Jesus Christ and him crucified."—(1 Cor. ii. 2.) The general aspect of his case is vigorously drawn in the following words: "We are fools for Christ's sake; but ye—Corinthians, of whom he had just said, 'Are ye not carnal, and walk as men?'—ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, as the offscourings of all things unto this day."—(1 Cor. iv. 10.) You know, also, his stirring declaration to the Philippians—that for Christ he had "suffered the loss of all things, and counted them but dung that he might win Christ."—(Phil. iii. 8.)

It is profitable to ask, What was the nature of this extraordinary devotion on the part of Paul to Christ? Was it merely the result of an ardent temperament? Was it a mere peculiarity of Paul's natural man? We should err greatly, and weaken much the power of

his example, if we were to answer these questions in the affirmative. There can be no doubt that Paul was a man of a warm nature—the fitting soil for the good seed of the kingdom—but even a man of a warm nature cannot be warm without something to be warm about. Enthusiasm, however strongly it may exist in a man's breast, requires something to stir it. It is in the nature of the facts before Paul's mind that we are to find the true explanation of the zeal that led him to abjure the ordinary objects of human life, and to throw himself entirely into a matter that appeared bootless and without reason to the ordinary run of men. The importance of recognising this lies in the fact that what stirred Paul's enthusiasm will stir ours. We only require to believe the same things to experience the same results. A man's enthusiasm always runs in the channel of his practical convictions. The children of the present world are in earnest about present matters whenever they believe there is good in them. Let a promising commercial enterprise be brought under a man's notice—an opportunity of promotion—an avenue to honour—a way to certain wealth—and you will see the most sluggish man wake up and manifest enthusiasm in pursuing it. Paul's was no irrational enterprise. On the contrary, it was highly enlightened and essentially logical and consistent. He had a risen Christ before his mind; he recognised Christ's present existence and controlling presence in heaven; he looked forward to the certainty of standing before his judgment seat at his coming, and of receiving at his hands the unspeakable gift of immortality, and a place in the endless kingdom of God, if his present ways were acceptable to Christ. He had constantly before his face the Eternal Creator of heaven and earth, who, in the unity of universal presence, is near to every one of us, from whom no creature is hid, to whose eyes all things are naked and open. With this mental

picture of facts before his mind, it was impossible that he should be otherwise than earnest and enthusiastic. Any man with similar assured convictions must feel the stirring of a similar ardour of purpose. It is a question of faith. Every man has a faith of some sort; and his works are generally—nay, invariably—in accordance with it. If his professed faith and his works are out of harmony, it is because his professed faith is not a living faith. He professes confidence in a man, but will not trust him, because he secretly doubts him. If he had real confidence, he would show it. Another man really has confidence in him, and shows it by putting himself, perhaps, entirely in his hands. So with commercial enterprises or private affairs in general. A man shows his faith by his works. James may well say, "Show me thy faith by thy works." A faith that does not express itself in acts accordant with it, is no faith. It is dead. Paul's faith was real, therefore his enthusiasm was strong, and his works in harmony. It is simply disgusting to hear it set down to temperament. Such a suggestion can only emanate from those who are strangers to Paul's faith. If they had Paul's faith, they would understand Paul's fervour. All men have faith in money, and they show it, whatever their temperament may be. If all men had faith in Christ, they would show it, irrespective of peculiarities of temperament. This faith is conviction indeed, by acquaintance with the facts. The scarcity of it is due to the smallness of this acquaintance. "Faith cometh by hearing;" but people won't take the trouble to hear, which in our day, means read. They turn wholly aside after pleasure or business, which monopolises the mind and leaves the facts of God's truth no opportunity of obtaining power with them.

The point to realise is that in Paul's non-Laodicean "heat" of mind towards the things that are Christ's, he is our appointed example, and that we tread on

very unsafe ground, if we excuse ourselves on the ground that we are not Paul. If we are to stand with Paul in the day of approbation, we must stand with him now in this particular; that we must be in earnest in our admiration and love, and service and obedience of Christ.

The next feature of the pattern is that Paul was a tender-hearted, sympathising, self-sacrificing man, mindful of others, interested in the brethren, solicitous of their welfare, and compassionate of the poor. This comes out in a variety of ways. His letters abound with illustrations of it. When James, Peter, and John countenanced, in a special way, the mission of Paul and Barnabas to the Gentiles, they exhorted them to be mindful of the poor, "the same," says Paul, "*which I also was forward to do.*"—(Gal. ii. 10.) Accordingly, we find him prominently co-operating in works of almsgiving. He tells the Corinthians (1 Cor. ix. 1) that it is "superfluous" for him to write to them "touching the ministering to the saints." They already recognised that matter-of-course branch of service in Christ. "I know the forwardness of your mind," he says, "for which I boasted to them of Macedonia." Nevertheless, lest his boasting should be in vain—lest some of Macedonia should come with him and find the Corinthians unready, and he and they be ashamed together, he sent a deputation of brethren in advance of himself, to make up a certain bounty beforehand, of which they had had previous notice. He tells them that such a ministration as he was arranging for, not only supplied the wants of the saints, but the "liberal distribution" was fruitful in the production of much thanksgiving, and practically useful in the manifestation of their subjection to Christ. Personally, as he told the Ephesian elders, he coveted no man's silver or gold.—(Acts xx. 33) His own hands had provided for the necessities of himself and those that were with him. Yet, in frequent

need, the brethren sent unto him "once and again unto his necessity."—(Phil. iv. 16.) If, in such a case, he appeared to desire it of them, it was not in the spirit of covetousness, but as a matter of service merely, and that "fruit might abound to their account."—(Verse 17.) His exhortation was that "so labouring, they ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive" (Acts xx. 35), reminding them that those who in these things served God sparingly, would reap sparingly, while a bountiful service would have a bountiful reward.—(2 Cor. ix. 6.) There were some from whom he was careful not to receive anything, probably because he observed a want of enlightened appreciation and an upbraiding spirit in the case. He tells the Corinthians that when he was present with them, and wanted, he was chargeable to none of them; that that which he required, the brethren visiting from Macedonia supplied. In all things, he says, he had kept himself from being burdensome to that particular ecclesia, and intended so to do; adding, with emphasis, that no man should stop his boasting on that point. So that Paul, while practising and inculcating the duty of giving, "made a difference," according to circumstances. He only accepted fellowship in the matter where it was done in the spirit of true service to Christ. He had, likewise, a strong objection to helping those who leant upon the kindness of the brethren. He had heard that in Thessalonica there were some of this sort, "working not at all." He had even found it necessary, while personally among them, to lay down this doctrine: that "if any would not work, neither should they eat." From this it follows that Paul did not favour indiscriminate almsgiving, but practised and enjoined a robust-minded discernment as to the

fitness of cases. This, however, was only a minor shade in his character—necessary, certainly, but not the all-distinguishing feature, as with some when invited to be merciful. Though prudent, he was no parish relieving officer. The principal feature was a benevolent concern for those who had been less favoured in the distribution of God's bounties. In this he was unlike the false shepherds of Israel, to whom God said by Ezekiel (xxxiv. 2): "Woe be to the shepherds of Israel who feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and clothe you with the wool; ye kill them that are fed, but ye feed not the flock . . . Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock."

Paul, himself a true shepherd, exhorted the leading brethren in Ephesus to feed the flock with true kindness and care. Peter does the same thing, adding that "when the *chief shepherd* shall appear," all such faithful shepherds shall receive a royal trust of larger dimensions. We are not all in the formal position of shepherds, but all of us have an appointed care of one another. The shepherd spirit applies to the whole, because of Christ; and though wolves sometimes array themselves in fleece, for the sake of the attention that belongs to the sheep, we must take care not to be betrayed into a neglect of the precept and examples given for our development, in preparation for the unspeakable exaltation that awaits us, if Christ approve.

There are other points in the model which Christ has given us in Paul, which there will be no time to consider on the present occasion. Perhaps another time will supply the opportunity.

EDITOR.

THE WAYS OF PROVIDENCE,
AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

N o . 3 .

THE Bible abounds with cases of direct, open, manifest interposition of divine power on behalf of the subjects of divine favour. The dividing of the Red Sea, the destruction of Sennacherib's army and the resurrection of the Lord from the dead, are leading illustrations of a large class of such interpositions, great and small, scattered over the course of Bible history. It will not be relevant to the present purpose to cite such cases. The times of the Gentiles in which we live, though times of divine regulation of human affairs no less than the times of Israel, are not the times of open work, *alias* miracle, and, therefore, it would not be helpful to the object in view to cite miracle. We propose to confine the illustrations of Providence to those incidents and aspects of Bible history, first, which resemble our own experience, and, secondly, which are expressly declared in the illustrations brought forward to be the work of God *alias* Providence.

The first signal illustration is the case of Abraham. There was much in his life that belongs to the category of revelation, such as the direct summons to leave the land of the Chaldees, the command to offer Isaac, repeated interviews with members of the angelic host, &c. With such, at present, we have nothing to do. We look to the incidents of what may be considered the natural order avowedly manipulated by the hand of Providence. They are not awaiting.

Abraham, at a certain stage of his journeyings, sojourned at Gerar.—(Gen. xx. i.) Seeing the licentious character of the neighbourhood, he feared his life might be endangered by the comeliness of his wife, if the relation were avowed. He, therefore, agreed with Sarah, who was his sister on his father's side, though not on his mother's (verse 12) that she should announce herself his sister. The result was that Sarah was the object of the king's attention, and Abraham was honoured for her sake. "Abimelech, king of Gerar, sent and took Sarah." She was at his court for a considerable time.—(verse 18.) He supposed her to be an unmarried woman and free, and his desires were towards her. How came it that he did not give effect to his ideas? We learn from a divine message communicated to him (verse 6): "I know that thou didst this in the integrity of thine heart; for *I also withheld thee from sinning against me; THEREFORE, SUFFERED I THEE NOT TO TOUCH HER.*" This instance bears two ways, first, with respect to Abraham; God invisibly protected his wife in the dangerous position in which she was placed through Abraham's own prudence. Secondly, with respect to Abimelech, who seems to have been a righteous man.—(verse 4.) He was withheld from doing a thing which, while legitimate from his own point of view, would have been a wrong against God. He would not be aware of the fact. From day to day, domestic events and his own mood would simply take that turn, apparently in the ordinary course,

which would keep him from the course that seemed open and desirable to him. God was withholding him and he did not know it. Why did He withhold him? Because he was animated by integrity of heart in the matter. This is the point of the case in its bearing in subsequent times; for it was intended for subsequent times. The Spirit in Paul informs us that these things were "written for our learning."—(Rom. xv. 4.) They were not written as human records are written—merely for their historic interest. They were not even written for Abraham's sake alone, but for us also.—(Rom. iv. 23, 24.) They were written for our instruction, guidance and comfort. Consequently, if we set ourselves, with earnest purpose, to pursue the ways of righteousness, Abimelech's case shows us that we pray not a vain prayer when we pray "deliver us from evil." Nor is it an empty allusion when Jude ascribes glory "to him that is *able to keep us from falling, and to present us faultless* before the presence of His glory with exceeding joy."—(verse 24.) The lesson of the case is both comforting and purifying. It is the lesson embodied in the words of Peter: "Let them that suffer according to the will of God, *commit the keeping of their souls to Him IN WELL DOING* as unto a faithful Creator."

In the course of time, Abraham was requested by Sarah to send Hagar and her son Ishmael away from the house. "And the thing was *very grievous in Abraham's sight* because of his son" (Gen. xxi. 11), from which we learn that a thing may be of God and yet very unwelcome to the beloved of God for whose benefit it is devised. This will help every godly man to entertain a comforting reservation with regard to every evil circumstance—a reservation to this effect: "Well, I do not see the object of this, but God is wiser than man; let the will of God prevail." The commonest and most distressing domestic incident may be the hand of God in our affairs, if those affairs are committed to Him in prayer and obedience. "In all thy ways acknowledge Him and He shall direct thy paths." Abraham was told not to be grieved at Sarah's request (verse 12), for in Isaac, Sarah's son, and not in Ishmael, was his seed to be called. "And also of the son of the bond-woman *will I make a nation* because he is thy seed." Here are two points: first, for Abraham's sake, Ishmael was favoured. The righteous are a blessing to all connected with them, because God regards their connections for their sakes. This principle constantly appears throughout the whole Scriptures. Lot was saved for Abraham's sake (Gen. xix. 29); Rahab's family for her sake (Joshua vi. 23); the kings of Judah for David's sake, even when David was long dead (1 Kings xi. 12; 2 Kings viii. 19; xix. 34.) On this principle, Sodom would have been saved if there had been ten righteous men in it.—(Gen. xviii. 32.) On this principle the Lord's people are the salt of the earth.—(Matt. v. 13.) On this principle, too, we are forgiven and saved for Christ's sake, if we conform to what is required of us.—(Eph. iv. 32; Acts xiii. 38, 39.) The second point lies in the expression: "*I will make a nation of the son of the bond-woman.*" If we follow the history of Ishmael's descendants, we find them become a nation, and a nation that has played a very important part in history; but we do not find on the face of that history anything that would apparently answer to the idea

that Ishmael's national development was a divine work. Read as merely natural men read, it would appear a perfectly natural affair throughout—that is an affair left to chance; but here we have the certainty before us that it was not an affair of chance. It was a matter divinely regulated and fostered for Abraham's sake, whence arises the conclusion that affairs of human action may be perfectly natural and uninfluenced on the face of them (like Abimelech's abstinence), and yet be the subject of divine manipulation from behind. It is merely a question of whether the affair comes within the range of divine manipulation, and not a question of appearance. This question is determinable first by the other question whether a divine purpose has been declared, as in the case of prophecy; or, secondly, whether the Lord's people are involved, by prayer or otherwise. "In all thy ways acknowledge Him, and He shall direct thy paths."

Abraham, like every enlightened father, was anxious on the subject of the marriage of his son. His anxiety differed altogether from that of the moderns, whose principal solicitude relates to income and worldly prospects. He might have found a likely-enough match on this score among "the daughters of Canaan"—the landed folk of the age; for he was on terms of equality with the leading people, even to their very kings. But he declined an alliance in this direction. The cup of the Amorites was not *yet* full, but it was *filling*, and he did not wish alliance with a state of society whose corruptions may be learnt from Lev. xviii. as applied in verses 24, 25. He preferred to seek a wife for his son in the family of his own father, who had joined with him in the original pilgrimage from Ur at the command of the Lord (Gen. xi. 31), and the members of which showed in their subsequent intercourse with Abraham's servant that they knew and feared the God of Abraham. Thus early did scrupulosities on the "marriage question" characterise the friends of God. Later on, Esau, the prototype of the rejected class, Isaac's son, acted otherwise. He married Canaanitish wives, "which," we are told, "were grief of mind" to Isaac and Rebecca" (Gen. xxvi. 35), and Rebecca, in advising Isaac to save Jacob from a similar mistake, said: "I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me?"—(Gen. xxvii. 46.) However, we are not dealing with Esau but with Abraham. Abraham took steps in the matter. He called the steward of his house and said: "I will make thee swear by the Lord, the God of heaven and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country and to my kindred and take a wife unto my son Isaac." There were two difficulties in the way. Eliezer, his steward, did not know where he was to find his master's kindred (for there were no Directories in those days, and a general reference to Mesopotamia was a poor guide); and even if he found them out, it might turn out there was no woman suitable for a wife for Isaac, or being suitable, she might be unwilling; and how, in that case, was the thing to prosper? Eliezer started the latter difficulty, and enquired, in case it should turn out so, whether he

was, in that case, to take Isaac back to Mesopotamia? Abraham was emphatic on this point. Wife or no wife, Eliezer was to beware of taking Isaac back to Mesopotamia. It was a command from God that he and his seed were to sojourn in the land wherein they were strangers, and Abraham would not break one command in trying to keep another—a striking and important example. Abraham's confidence was this: "The Lord God of heaven shall *send his angel before thee*, and thou shalt take a wife unto my son from thence." He was prepared, however, for failure, if the will of God were so. "If the woman will not be willing to follow thee, then thou shalt be clear from this my oath." Eliezer starts; in due time he arrives in the neighbourhood where Bethuel, the son of Nahor, his master's brother, resides. He does not know exactly where to go. He has seen no angel on the way. All things have been perfectly natural. But he has confidence in the guidance of Abraham's God. He stands by the well outside of the city. Other men besides Bethuel dwell in the place; and there are many daughters whose custom it is to come to the well in the evening to draw water. Which of them all is it that suits his delicate errand? He asks God to give his errand good speed. He proposes an indication: let the first woman to whom he shall speak be the woman, if she offer to draw water for his camels as well as himself. He speaks to her; she not only complies with his own request for a drink, but so soon as he has slaked his thirst, she says, "I will draw water for thy camels also." "The man wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not."—(verse 21.) When the camels had done drinking, he asked her whom she belonged to, and discovered she was the granddaughter of Abraham's brother Nahor. He then made known to her that he was Abraham's steward, and was cordially welcomed at Nahor's son's house, Bethuel. He said the Lord had "led him to the house of his master's brethren," and he refused to eat till he had told his errand, and demanded an answer at once. They said to him: "The thing proceedeth from the Lord; we cannot speak to thee bad or good. Behold, Rebekah is before thee; take her and let her be thy master's son's, as the Lord hath spoken."

Now, here is a case of angelic arrangement beyond question. Yet no angels were seen. The man Eliezer went on from step to step in a natural way. He was not conscious of any interference. He seemed to follow his own volitions all the way. How is this reconcilable with angelic guidance? The case of Balaam illustrates it inversely. An angel stood in the way to arrest his progress.—(Numb. xxii. 22-31.) Balaam did not see any angel, but attributed the awkwardness of the animal he rode to a freak of temper. "The Lord opened his eyes" (verse 31) and then he became aware of the situation. There was no need to open the eyes of Eliezer, Abraham's servant; the case did not call for it. But if his eyes had been opened, he would have seen that an angelic guide was directing his way, invisibly operating upon him and causing him to conceive impulses and think thoughts which to his consciousness were all his own.

The teaching of the case is plain. "The angel of the Lord encampeth round

about those that fear Him," and directs their way without any open or apparent interference with the natural order of things. What is due to a man's own thoughts and what to angelic supervision, a man cannot by his own ratiocination discriminate. He need not attempt it. His part is simply to fear God, do His commandments, commit his way to Him, in the full and cheerful confidence that "all things work together for good to them that love God and who are the called according to His purpose."

EDITOR.

EXTRACTS FROM THE DIARY OF A CONGREGATIONAL MINISTER.

BY (LATE) "THE REV." ROBERT ASHCROFT.

(Concluded from page 503.)

Sunday afternoon.—At last I am free. My resignation has been sent in and accepted "with much reluctance," and not without some murmuring at the peremptory form in which I took care to express it. I requested the friends to receive it as final and inevitable, with as little discussion as possible. My last appearance in the pulpit here, took place this morning—a sorrowful occasion. The church was a *Bochim*—a scene of sobbing lamentations which I am not likely soon to forget. These people seem to have fairly measured the distance which to-day begins to separate us, though they have not used a spiritual standard in the process. Fleshly associations are sometimes hard to cut asunder. The present case is all the more painful because I know my attitude will be misinterpreted, and I shall be regarded as most ungrateful in withholding fellowship from those by whom I have been treated with such exceptional generosity. For my position has been known as a *good* one amongst Congregational ministers. It has been invested with sufficient attraction to make it the envy of most of my clerical friends. To begin with, there is not much *competition* in the locality. Episcopalianism is represented by men whose doctrines are disliked and whose abilities are despised. And Presbyterianism is not much better

off; while Wesleyanism is pretty much what it is anywhere else—not possessed of very great pew-emptying influence over other churches. The Baptists are scarcely visible in the entire neighbourhood, though I hear they are not without hope that something good may come out of my case for them. Altogether, a Congregational minister in this pleasant suburb need not despair of a larger following, even though he may have very moderate powers at his command. In stipend and respectability the church is only out-distanced by one other belonging to the same denomination in a circle of about twenty miles diameter. There will be quite a flutter of excitement among Congregational ministers as to who shall get the appointment. The amount of hire I have been receiving will be noised abroad through the British Islands in a wonderfully short space of time; and the deacons will be deluged with applications from needy "Revs." or their friends, elaborately setting forth their remarkable aptitude for the vacancy that has been created they care not how. Over production gluts the ministerial as well as other markets. This shows that these men are not raised up by the Holy Spirit for their work as dissenting ministers. If such were the case there would, I fancy, be a closer correspondence between the supply and the demand,

and no such awkward disproportion between the number of pulpits and the number of men to fill them.

Two months from date of last entry.—I have before me two interesting documents which I copy into this record. The one has just been handed to me by a deputation consisting of five gentlemen, who accompanied the reading of it with a very substantial token of regard therein referred to. Its acceptance was fortunately unencumbered with any conditions, and did not bind me to leave the neighbourhood, or to keep silence in future concerning any of the delusions that in the present day are co-mingled with so much that is kindly conceived. The following is an exact copy of part of the address in question:—

*Rock Ferry Congregational Church,
13th April, 1876.*

TO THE REV. ROBERT ASHCROFT.

DEAR SIR.—At the church meeting held on Thursday, 2nd March, 1876, it was resolved to appoint a committee to present you on behalf of the church and congregation with a recognition of our sense of . . . and to convey to you an expression of the high personal esteem in which you are held.

In asking your acceptance of the accompanying purse of three hundred sovereigns, we desire also to express to Mrs. Ashcroft and yourself, our heartfelt appreciation of that warm friendship and cordiality which has so long subsisted between us, and our belief that the affection you have inspired is too well founded to be impaired by those conscientious convictions on your part, which have led to your resignation of the pastoral charge over us.

With the most sincere regard for yourself and family, and our very earnest prayers for your future welfare,

We subscribe ourselves

ON BEHALF OF THE CHURCH AND CONGREGATION.

The difficulty I experienced in acknowledging so munificent a benefaction can only be appreciated by those who are acquainted with my present relation to the system from which I

am in the act of emerging. Few churches would have done anything of the kind under the circumstances, and many would have left me to flounder in the quagmire I had created for myself. But I have pleasure in bearing witness to the exceeding great kindness of my late associates. I know of but one thing besides *death* that could have accomplished our separation—and that is, the truth of God, which is more to be valued than thousands of gold and silver, and ranks higher than the most endearing friendships which rest only on that which cannot inherit the kingdom of God.

The other document contains the "call" I received nearly five years ago to the ministry of this church. It may interest some who may read these extracts to know how these things are done. The invitation was worded thus:—

*Rock Ferry, Cheshire,
May 17th, 1871.*

*The Church of Christ of the Congregational
faith and order at Rock Ferry, to the
REV. ROBERT ASHCROFT.*

REVEREND AND DEAR SIR.—Having derived much pleasure and profit from your occasional ministrations amongst us, and feeling the great importance of our being speedily settled with a pastor, we now most heartily and unanimously invite you to take the spiritual oversight of us in the Lord.

Since the commencement of our work here, we have had many encouraging tokens of the Divine approval, and there are plain indications that our new cause will ere long prove a very important sphere of Christian labour.

With regard to remuneration, we propose that the stipend shall be *£300 per annum.

We now leave this momentous subject for your consideration, with the earnest prayer that the Great Head of the church will guide you to a right decision, and remain,

Yours faithfully in Christ Jesus,

(Here follow forty signatures.)

* This amount was soon raised to £400.

The "call" was "cordially approved" by the "seat-holders" who signed it. It is melancholy work to read over the ninety-six names appended to this document even at this short distance of time from the date of its reception by me. Many of these people are now in the grave, whereas I am sure they will sleep a perpetual sleep and not awake. And one—the manager of a large Insurance office, in receipt of more than £1,500 a year, has been sentenced to penal servitude for embezzlement. They are all following one another into the place "where the wicked cease from troubling and the weary are at rest." It comes to that at last. Presents and compliments and invitations to lucrative berths are all very fine, but people are fast vanishing from the scene, the bulk of them *to be no more!* In view of this sobering fact, it really matters little what a man is, or has, in the present state, provided that he can hope according to God's word, which I am certain cannot be said of these, my friends, whose path is so widely divergent from my own.

A week later on.—My old friend John Y—— has been staying here a day or two, in order to comfort me as he thinks. He and I were formerly neighbours, our respective "pastorates" being about a mile from each other. He has the reputation of being a very solid discreet sort of man, and accordingly was chosen as the exponent of the principles of Congregational Independency on the occasion of that solemn farce, designated by my ministerial brethren "Ashcroft's ordination." He then proved himself an able interpreter of "our church polity," strenuously upholding the theory which affirms that every separate ecclesiastical community should make its own regulations, pay its own way, and do its own work. He would not, however, attempt to disguise the weak points of the system. It was possible for glaring anomalies to exist, even in Congregationalism (which after all was but a human device), as when imperious

and ill-bred deacons usurped the functions proper only to the pastorate, or made an offensive parade of their control over the financial department. I could not, however, induce him to converse much upon the great questions which now exercise my mind. He evidently thought I was bilious and out of order. His strong practical intellect forecasted trouble for me amid temporalities. Quite sure the churches would not have such doctrine at any price, and how was I going to live! That, I could shew him was not the question. I wished him to prove that the Bible was not on the side of these heterodox conclusions. He replied by making doleful allusions to bread and cheese, and said we *must* exist. This is the very thing I deny. It seems to me that when Christ spoke about a man hating his own life for his sake, he smote the "must exist" assumption on the head. Who are *we* that our being is of such consequence, when even an inspired apostle counted not his life dear unto him? No! old friend, it is not absolutely necessary that either you or I should go on living, as some will learn to their sorrow, and others perhaps to their delight, one of these days, if Christ does not meantime return to the earth and immortalize us, of which I must say I see no hope at present, as far as you are concerned; for depend upon it, however fair Congregationalism may appear in your eyes, "the end of these things is death." The clerical shoe fits the clerical foot exactly, but the unclerical *truth* pinches sorely at the "food and raiment" point. I see Mr. Minton has been acting as the apologist for men who hold his "Life only in Christ" theory, but who, having families, dare not give public utterance to their convictions. He would not condemn them because he feels doubtful if he himself would have had the courage to do so, had his lot been cast in their dependent circumstances. That is to say, a man's enlightened and most ardently cherished convictions must be smothered in a degrading regard for £ s. d. and this sort of thing we are expected

to dignify by the term "prudence!" Then let me for ever be accounted imprudent. I wonder what particular word Christ would have chosen by which to designate so crooked a policy! Surely it is not a very mighty thing for God to attend to the necessities of such an one as He approves. The man who seeks first His kingdom and righteousness steps out of the law which gives sunshine and shower and fruitful seasons, and in which he takes his chance along with other Gentiles in whom the Deity is not interested—to succeed if he be strong and crafty and diligent, and to fail inevitably if he be weak and foolish and slothful; and he enters the region whose affairs work together for his good and are subject to a direct divine cognition, "Godliness hath promise of the life that now is." A Plymouth brother, full of horror at the prospect of my becoming a *Christadelphian*, groaned out in my presence the other day a very doubtful hope that God would help me. He did not appear to be of opinion that the needed help would be vouchsafed however. Such as he seem to think that a man has come to a dead impenetrable wall when he has *only* the Great Unfailing One to look to! So long as he has plenty of friends and money he has nothing to fear; but if he has to trust altogether to the Unseen, he then becomes an object for much religious commiseration! I fear that a practical scepticism of this sort binds many of the clergy to their posts. Perhaps they are entitled to as much compassion as blame. A more helpless set of men away from their emoluments, it would be difficult to find. I myself feel that in my own case the hope of embarking successfully in any business enterprise is considerably clouded by the consciousness that I know but little of the ways of trade, and am, in fact, disqualified for anything like an effective administration of the mammon of unrighteousness by an absence of 14 years' duration from all secular affairs. Yet I am resolved to free myself from all

conscience-trammelling associations. Meantime I am waiting in hope that my path will open in some direction that will enable me on the one hand to "Provide things honest in the sight of all men," and on the other, to declare the gospel to such as may care to hear it from my lips.

My friend Y— is impatient of any suggestion that points to a final abandonment of the ministerial office. Yet he has absolutely nothing to say against what I have advanced except that he does not believe it. According to him, Christ will never return to the earth, and all the evidence he has to offer in support of this opinion is simply his own impression of its accuracy! Like the rest, he hopes and believes (or thinks he does) without a reason. Nothing can be done with men of this sort. They are worthy only to be the hireling echoists of the people's benighted traditions. I perceive the aversion with which our ministers regard theological debate. This tells mischievously against their sincerity and candour. Jehovah can have no permanent use for a man who is disingenuous, and who refuses to have his opinions brought to the test of frank and honest discussion. It is clear to me that the acknowledging of His truth is associated in the present day with much that is disagreeable and untoward. And His Word has to be accepted independently of the consequences—generally painful—which are sure to arise. He has not chosen to identify His truth with silks and satins and magnificent Gothic buildings, and fine organs, and stained-glass windows, and fashionable congregations.

Enough of this. I have seen the Editor of the *Christadelphian*, who has expounded unto me the way of God more perfectly. My immersion into the one faith is arranged for, so that it will be no longer possible for me to continue—*The Diary of a Congregational Minister*.

STEPPING STONES TO WISDOM, POWER AND RICHES.

An address delivered to the Birmingham Christadelphian Young Men's Mutual Improvement Society.

BY BROTHER SHUTTLEWORTH, OF BIRMINGHAM.

STEPPING-STONES are expressive of the comparatively easy, gradual, and uniform methods by which we may climb to higher altitudes, or by which we may cross a running stream.

Stepping-stones involve the idea that a place is to be reached which it would be difficult, if not impossible, to attain without the use of some systematic means, and the putting forth of a corresponding endeavour: this may be illustrated by the case of a man reported in the *Mail* of last week, who being accidentally precipitated on one of the Alpine mountains, had no means of saving his life (and another, who shared his fate,) but by cutting steps with his hatchet in the ice, whereby he reached the top again in safety.

Speaking of this present life, every one, sooner or later, becomes aware that there are heights to be reached which cannot be attained without the aid of steps cut in the cliff, and breadths of running water to be crossed, which cannot be accomplished with dry feet except by the help of stepping-stones.

There are some unusually qualified men who, with their minds bent on the discovery of new countries, or new and useful information, have found it necessary to step out of the trodden path, and to cut a new track for themselves; but for the ordinary run of mortals who are not specially gifted with the necessary exploring faculties, it will not be difficult to see that it is their wisdom to tread in the foot-steps of those who have preceded them, and who have succeeded in the objects they have proposed to themselves. Some rash adventurers, deriding the humiliation of following in the foot-prints of others, or accepting of a wisdom provided by the experience of those who may have gone before—some young men who were too independent to be thus indebted, have eschewed the wisdom which the multitude of days teaches, and have lived long enough to mourn the folly of their course, and to curse the self-conceit which forbade them listening to the counsels of their seniors.

Speaking still of this present life, it is

a well attested fact that wisdom is a thing that can only be attained unto as the result of a patience-trying experience. Children are not wise, and young men are not wise, simply because they may have stored their minds with knowledge: for knowledge is but one of the stepping-stones by which wisdom may be reached. It has been said that "knowledge is power;" true, but it is power, like fire and water, which needs to be controlled by the highest discretion, otherwise what might have been a useful servant will turn out to be a bad master.

The same thought applies to power in general, which it can only be good to possess when conjoined with wisdom.

Power and wisdom do not always unite in the same person. We have sometimes seen power without wisdom; in those cases, as you must have observed, it is always exercised to the hurt of whoever may happen to be the unhappy subjects of such an administration. In the absence of guiding wisdom-power is mere blind force blunderingly applied, which, if it be governed by benevolence, may accidentally bless somebody, but it will also hurt many; whilst, on the other hand, if it be connected with avarice or covetousness it will likely be tyrannical and oppressive.

The same has also to be said of riches—riches possessed without wisdom are destroying to the possessor, and cannot yield satisfactory results when even applied benevolently to others, where the bestowal is undirected by every wise consideration.

But even wisdom, power, and riches are only well possessed where they are overruled by an enterprising, disinterested, and distributive goodness; which we may say, however, is a state of things we shall look for in vain as the outcome of any mere human organization.

But let us look a little closer;—There are two distinct orders of things to which the terms wisdom, power, and riches have been applied; the one order to which I refer is human, and the other divine; hence, there is human wisdom, human power, and humanly-acquired riches; while, on the other hand, there is divine

wisdom, divine power, and divinely bestowed wealth. The difference between these two orders is two-fold; the one is higher and everlasting, while the other is inferior and short lived. From this we conclude that the "enduring substance" of the divine promise is the "true riches," and the purer wisdom of the divine school is the true wisdom, and the never-failing positions of influence and dominion which are to be the subject of divine appointment in due time, is the only lasting, and therefore the only real and true power. Mere human power, whatever be its form, is subject to decay; mere worldly wisdom, as Paul says, is "foolishness with God;" mere humanly inherited treasure takes wings, as Solomon says, and flies away; or otherwise "we fly away," as David says, which is the same thing.

The present world offers no position of wisdom or power or riches to which you might step up that you could retain in your own keeping for a single century, probably not for half that time, and possibly (such is the uncertainty of life) not for a twelvemonth.

Human institutions as well as human bodies are mortal; firms and communities, and cities and kingdoms, and even races of men, change, and finally disappear from the scene of human activities.

For a young man to go in, heart and soul, for all the advantages which are offered in this present life would only be a justifiable course, if he were sure that this existence is the only one possible. That present things have to the majority of people an irresistible attraction, is no evidence of wisdom on the part of those who pursue them; before you can decide the wisdom of a man's course, you must know what things in his case were possible of attainment, and what course he took to secure them, and what endeavour he put forth in relation to the object proposed. Now the case with you, young men, stands thus:—It has been your privilege to hear of eternal life as a possible inheritance, contingent upon certain conditions; and therefore in your case, at least, you cannot wisely leave this out of account in squaring the form of your life, because he cannot be considered wise in any very high sense who wins only this short life's good, but who had it in his power to obtain "the life that knows no ending," and "the amaranthine wealth that is laid up for the just." If it be replied that the course necessary to secure the latter would be one of sacrifice and peril to present well-being, the answer

is, who does not forego present comfort to obtain future positions of affluence even in this life. There are men who will thread their way through weary years of drudgery and degradation to reach some pinnacle of honour that they think worth the labour involved: so that the argument that objects on the ground of present loss is deprived of its value. Moreover, it is a common thing for men to labour incessantly for 20 or 30 years that they may retire upon the results for the last 10 years of their life; this being so, it surely cannot be considered out of proportion that a man should give the little handbreath of existence we have now in exchange for the countless ages of eternity. In this case the disproportion is all the other way about—three score years and ten, and mostly a much shorter term, is a very infinitesimal outlay of time and energy to secure such an inconceivably glorious result—a result which would have for ever baffled any mere human wisdom to conceive of, much more so to have carried into effect. As the thing itself is a divine purpose, so also the way to its realization is a divinely indicated path which no man could have ever taught his brother, or found out for himself apart from the channel of enlightenment which has come to us in the revealed will of God.

Each school of wisdom has its representatives and advocates; on the one side is arrayed such men as Bacon, Shakespeare, Milton, Plato, Socrates, Bunyan, Franklin, Carlisle, Burns, Goldsmith, Scott, &c.; but as representing the other side we have Abraham, Moses, Elijah, David, Daniel, Jeremiah, Job, Paul, and quite a "cloud of witnesses" beside these, all men to whom God actually spoke and revealed His mind; and who, therefore, represent the wisdom of God. Not so in the other case in which the wisdom rejoiced in is only the development of natural genius and endowment. The two schools of thought are as distinct as light and darkness; the one wisdom has power to release from death and to light up its dark and shadowy valley with joyous hope; with the other wisdom, all this is a "leap in the dark," a region all unexplored, a dim uncertainty which eludes the grasp, a mere "wandering of the desire," in which all is mystery and impenetrable gloom.

But the higher wisdom is a sweet virgin sister, who guides the young with innocence in virtue's paths to read. In her right hand she holds to view a length of happy days, and in her left are riches with splendid honours joined. She is a tree of life to those that lay hold upon

her, an ornament of grace and a crown of glory. She will surely bring to honour at last all who embrace her. The powers of silver and gold and precious stones to afford pleasure and plenty to the sons of men, are not to be compared for a moment with the rivers of pure delight to which the true wisdom will, in the end, introduce all her children. The difference between the true and the spurious wisdom is a matter in which both young and old need the guidance of the Holy Oracles. This essential difference cannot be, perhaps, better expressed than in the words of James. Speaking of the one sort he styles it "earthly, sensual and demoniacal;" and, defining the other, he says it is pure, peaceable, gentle, merciful, impartial, sincere, and loaded with good fruits—(James ii. 15, 17.) The reason of this difference is to be sought for in the fact that the one is from beneath and the other is from above: *i.e.* the fountain of the impure stream is the unenlightened mind and the alienated affections of human nature, which is always giving itself off as some great one; whereas the source of the silvery brook of unadulterated living water is God Himself, from whom cometh also every perfect gift. He who would be truly wise, must consent to be "taught of God." There is a time to come when, as it is written, again "Wisdom shall be the stability of the times." The wisdom of which I am speaking is the same of which it is said: "The Lord by wisdom hath founded the earth, and by understanding He hath established the heavens."—(Prov. iii. 19.) If you have ever admired the exquisite skill and perfection of beauty exhibited in the works of nature, then you have seen the best illustration of the moral fitness of everything which has the advantage of having been divinely appointed, and also the best confirmation of the word of promise, that as the glory of God covers the heavens, so also, in due time, it shall envelop the earth; and as the stormy winds fulfil His word in so well answering to the objects for which they were called into being, so also, at last, shall all creatures speak forth the honour of His name, and everything that hath breath praise the Lord. It is conjectured by scientific men that for long ages before man appeared upon the scene, the earth was being slowly and by various successive stages, developed into that perfect fitness, which it was necessary it should arrive at as the preliminary to the introduction of its human

inhabitants. Be that as it may, we use this idea only at present to illustrate that God is in no hurry; His purposes, as a whole, are ponderous and stupendous, and comprehensive of the most remote results. Hence He has assigned to each of the successive ages of human history its own peculiar mission in relation to some as yet unreached future, when a perfect development of His will upon earth is to be arrived at. Hence the final purpose and the steps by which it is at last surmounted are each, in their place, a divine arrangement. In this arrangement He has made the path which leads to entire good to pass through the valley of all but overwhelming evil. The reason of such a procedure is to be found in the fact that while evil is destructive to the world of the ungodly, it acts like fire upon gold when brought to bear upon the personal embodiments of the wisdom I am commending to your notice, and makes fit for the great Master's use against his re-arrival among his friends. But a wisdom so high cannot be attained to without stepping-stones, and amongst the first of these elevated projections is to be mentioned the one referred to by the wise king in the well-known words: "The beginning of wisdom is the fear of the Lord."—(Prov. ix. 10.) On the strength of this, we would say to you, beware of making a false step at the threshold of the enterprise, for such a step may be fatal. Observe here the difference between wickedness and righteousness. It is written of the wicked that they have no fear of God before their eyes. Now, the fear of God consists in a wholesome recognition of His authority and of His power and purpose to punish disobedience, as well as to reward well doing. We can only make the acquaintance of His character in these respects by reading His Word, which He has asked us to regard as being of more importance to us in relation to final results than even our necessary food. So strong a proposition as this may not be realized all at once, no more than a child understands how it lives by eating; but if we are disposed to take God at His word we shall not be very long in finding out how intensely true His testimonies are, and more to be desired than fine gold, and sweeter to the undepraved taste than fine honey. It is considered but the part of true courtesy and honour for a son to believe what his father says, or a man the words of his friend, but the most unbecoming liberties are frequently taken with what God has

said; it is looked upon as incredible, and thought to be a very small offence to indulge in dishonourable cavil and trifling strife about what He has spoken. But there is a very serious side to this part of the subject, presented by Paul, which I will here give you in two sentences, they are as follow: "Let God be true but every man a liar," (Rom. iii. 4), and again, "He that believeth not God hath made him a liar." Now I submit that this is a very serious responsibility to incur, and therefore I would counsel you at all times, as you hope for divine approval, to approach divine things with becoming gravity, and to treat them with reverence and godly fear. Scarcely can any greater insult be given to God than that irreverent levity with which divine things are but too frequently treated by the common run of young men;—to such, however, as I trust you are, who are before me to-night, it will be sufficient to remind you of the Almighty's decree that "he who despiseth the word shall be destroyed;" but, on the other hand, says He, "to this man will I look even to him that is of a contrite spirit and trembleth at my word;" and again, "to him who ordereth his conversation aright I will shew the salvation of God." It has been well said that a hoary head is a crown of glory if it be found in the way of righteousness: just so is it with young men—they are a glory and a joy when their hearts incline to keep Jehovah's law; otherwise than this there is no beauty in them that they should be desired. They are a moral blot in creation, and are not answering the end of their existence. The objects of being are not served by attention to the mere animal functions of life, but by the dedication of youthful glory (i.e. your strength) to the praise of Him to whom you owe your being—as it is written, "Remember now thy Creator in the days of thy youth."

Another stepping-stone rises to view in the command given to the children of Israel, viz., "Thou shalt honour thy father and thy mother that thy days may be long upon the land." Although this was primarily given to the Jews and appertained in their case to a lengthened mortal existence upon the land of promise, yet nevertheless the spirit of the commandment applies now, and in this way: no one may fairly aspire to be a future inheritor of Jehovah's land in its final reorganized condition, who does not now make this statute a law of his life; we know this because the essence of this Mosaic injunction is incorporated in the Apostolic precepts; but in our day the

tendency to disregard this has greatly increased, and the consequent results of general lawlessness obtain the ascendant everywhere with most stultifying effects in relation to all things of a scriptural character. On this account there is the more need that the young men whom I am addressing should seek to steer a course by which they will run clear of such heinous offences as the irreverent treatment of parents. This very thing was one of the many features of that wide-spread apostacy which was foretold by Paul, in the description of which he uses these words as defining one element, viz., "disobedience to parents."

Another stepping-stone to these higher and everlasting conditions will be found to consist in a careful avoidance of whatever would impede this spiritual march. Sins are stumbling stones, and evil habits are burdens which interfere materially with the results proposed, and which if not cast aside, may finally imperil the rich reward which is at the end of the race.

On this point I would be urgent. Nothing is so unseemly as trying to do such impossible things as to serve the God of heaven and the god of this world, thus copying the newly imported people of Samaria "who feared Jehovah and served at the same time their own gods."

In one word, let consistency characterise the whole of your ways; lift a strong arm against every form of folly, and meet every species of seducing influence with the stout heart of an uncompromising fidelity to divine principles. Never, for a single moment, forget the only place where wisdom's exhaustless treasures are to be found; call to mind Timothy, who from a child had known the Holy Scriptures; take him as your example in this particular; aim high, strive lawfully, walk orderly, run patiently; keep close by the man of your counsel (the written Word), and allow nothing on earth to alienate your affections from so good a portion. And then if this be your mind and this the way of your life, true friends will love you, while false ones will flee from you; all the generous friends of Christ will help you in counsel and in many other ways; and God Himself will have regard to the prayer of your life, and will lead you by His right hand into paths of safety and peace. Finally, after you have filled up the measure of obedience in faith and baptism and blameless walking, He will shew you the greater things of His power and the richer things of His "exceeding

kindness," in the day when He will reward every work, whether it be good or bad, and when He will bring down to the ground the tall towers of human pride and unholy ambition, and lay in utter desolation the citadels of lies in which men have everywhere entrenched themselves; and, finally, when upon the ruins of this world-wide corruption He once more places His glorious throne, not one of the true and law-abiding sons shall be forgotten, but from their hiding-place in the dust of ages they shall come forth, to grace the firmament of a new heaven and a new earth, wherein dwelleth righteousness and truth and wisdom, and riches and honour and the blessing of life for evermore."

The following remarks were added in reply to sundry expressions of appreciation and thanks by members of the society:—

"My dear young men. It is so unusual a thing for me to receive public thanks on behalf of my addresses, that you must excuse me on this occasion if I be somewhat lacking in the matter of reply. I may say this, however, that I reciprocate the expressions of appreciation in so far as they apply to the word of exhortation delivered to you from the Holy Oracles, and in so far as they disclose your desire to live in accordance with the revealed will of

God. At the same time, I take you to witness to-night that you have just now, in the presence of many witnesses, declared your entire concurrence with the Divine ways; therefore, should you ever decline from so good a confession, there be those who will remember the testimony you have given this evening. But should you happily go on to the perfection enjoined by Paul, the clouds which may meanwhile overhang your sky, will, at last, finally disappear before the rising of a day, in which you shall begin life afresh under entirely new and better circumstances, and led on by greatly-increased strength and more joyful realisations, when faith shall be turned to sight and hope into the sweet fruition portended in the divine promises of unerring wisdom, glorious power and true riches—a day in which your sun, once more arisen above the horizon to gladden the unmeasured hours of that long-looked-for and nightless day, shall arise to set no more; for your sun and your moon shall henceforth stand still, irradiating joyous light, and shall never again hasten to go down over your heads, or decline from the position of brightness and rule which is now the hope of our gospel, but soon to be the realised expectation of all the steadfast-minded followers of Christ.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Continued from page 505.)

Job had three friends, who, when they heard
Of his afflictions, their regard
Was moved, and they agreed to go
And see his state, and kindly show
Their sympathy, and mourn, and lend
Some comfort to their worthy friend.
They came, and when they saw him lie
A spectacle for pity's eye,
Their's filled with tears which sorrow sheds.
They tore their mantles into shreds,
And, sprinkling dust upon their heads,
To heaven looked. No speech was found
To suit the time. So, on the ground
With him for one whole week they sat,
Because they found his grief was great.

But Job, at length, the silence broke,
And earnest cried, "Let God revoke
The day on which I saw the light!

And let it be in darkest night
Forgotten! In each month and year
Let not the sun on it appear!
Oh, that I had returned to earth
A hidden and untimely birth!
Why came I from the womb to live?
Why did the breasts their succour give?
Why was I nursed upon the knee?
Why died I not in infancy?
And sink into where no distress
Disturbs the sweet unconsciousness.
The silent realm! where Pride is lain
With objects of its past disdain.
Ah! there the prisoners and the free
Consort in mute solemnity.
The great and low are equal there;
The rich and poor their couches share.
The slaves are free! The tyrant's rod
Is broken in that grim abode.

The wicked's ways are there repress'd
And there the weary are at rest.

Why is the light of life bestowed
On him who, crushed beneath a load
Of misery and pain, doth pray
That all his toil would pass away
By mingling with his kindred clay?
Even in my happy days I felt
My bliss on suff'rance with me dwelt.
My heart communed, though I was dumb,
That which I fear'd, alas! has come.

ELIPHAZ THE TEMANITE.

If we essay a word with thee
Wilt thou be grieved? for who could be
Restrained from answering when such speech
Is heard? Didst thou thyself not teach]
The ignorant of wisdom's way?
And to the falling prove a stay?
But now all thy philosophy
Is naught when troubles fall on thee!
What are thy thoughts? Thy confidence?
Dost thou suppose that innocence
Doth ever feel the chastening rod
Of a most just and righteous God?
Nay! They who plough and sow their sin
Shall the meet harvest gather in!
Yea, they shall perish by the breath
Of Him who rules the power of death!

I had a dream. In the still night
A being undiscerned by sight
Approach'd me, and with very fright
My bones were shaken, for the voice
Was such as the Supreme employs.
It said: "Shall evanescent man
Be more just than the Lord? Or can
He hope in heart to be more pure
Than God who doth for aye endure?
Nay! Those bright seraphs who attend
His high behest do not pretend
Perfection. Neither puts He trust
In them, and how much less He must
Repose in that which springs from dust?
Who live a troubled fleeting day,
And then for ever pass away?"

But I have seen the fool take root,
And forth in pride his branches shoot;
But was he safe? Ah no! He stood
Beneath a shade of spoil and blood
That threatening hung above his course,
Ingulfing, with its gathered force,
At last his earthly all and him
In confines of oblivion dim.

If I were thee I should commit
My cause to God, for He doth sit
In council on the ways of men.
On pride severe, but gracious when

The humble and the contrite plead
The guilt of their ungrateful deed.
He doth preside and thwart the plan
Of the designing crafty man,
And taketh him in his own snare,
And plants the poor and patient where
The mighty, but ungodly were;
And by affliction swift displays
The measure of his sovereign ways;
But happy to the son whom He
Correcteth, for those stripes shall be
His making. Do thou not despise
Such rod. For purpose good and wise
The Lord His own doth fit chastise
In His own way. He maketh sore
And bindeth up, still watching o'er
Whom He rebukes. He shall protect
Thee from the famine's last effect;
And guard thee from the sword and war,
And tire the tongues that slanderous are.
And when destruction walks around
Thou shalt in safety still be found.
All things with thee shall be at peace,
And thy blessed store and seed increase
In thy wide gates, and time shall shed
Her utmost bounties on thy head,
Till laid in honour with the dead;
Like to a full-eared shock of corn
Into a welcome shelter borne.

All this we searched and found it so,
And for thyself thou shouldst it know.

JOB.

Oh that my grief were fully weigh'd!
My troubles in the balance laid!
For they in weight would now be more
Than sand upon the great sea shore.
No words, I find, that can express
The breadth and depth of my distress
And broken spirit. Doth the ass
Impatient bray when he hath grass?
Hast heard the ox low o'er his food?
Or when the sated cud he chewed?
How is it possible to eat
The bitter and to call it sweet?

Oh! might the Lord His hand let loose
And slay me, for I rather choose
To be away from hopeless strife,
Because I weary am of life!
Is my strength as strength of stones?
Or made of brass my flesh and bones?
I feel! So grieve! Yet, wisdom hath
Not quite forsook my checker'd path.
Are ye my friends, indeed? If so,
One gleam of welcome pity show
To the afflicted. Let the fear
Of the Almighty ask a tear
Of sympathy for my estate,
Nor make your wisdom cause for hate!
Why deal with me so cruel and rude,
And such unsav'ry speech intrude

Into my case? Who sent for you?
Or did I say, "Bring unto me
Your substance in your charity?"
Did I request you to defend
My cause? Or ask ye to contend
On my behalf against my foes?
What doth your argument disclose?
But this, that ye do me suspect
Of secret sin; but I reject
Such calumny. Show me my wrong!
Then, humbled, I will hold my tongue.
Of true right words the wise approve,
But what can ignorance reprove?
Ye catch at words, which, light as air,
Come from a creature in despair,
And dig a pit for him, instead
Of smoothing his uneasy bed,
Where poor he lies by you assailed,
Because his Maker's face is veiled.

Oh, change your voice, and gentle be!
I have done no iniquity!
Or do, I ask, depart from me,
And let me spend my closing day
Alone, before I pass away
And be no more, for which I pray.
Nor set a watch on me, for I
Will in my bitter anguish cry
To God himself to hear the plaint
That shall not hush at your restraint.
Must I choose words your ears to please,
When I, in torture, turn to ease
My aching bones, to you it seems
Appropriate with terrific dreams
To scare me, and to crush me down
Beneath an angry father's frown?
Let me alone! I wish to lie
Here unmolested, and to die.

"O Thou, who in the heaven dost dwell,
And doth in light and life excel.
Infinite and Omnipotent,
Just, Holy and Omniscient—
What is the son of man that he
Should be accounted of by Thee?
Why shouldst Thou him so magnify
As to descend and daily try
His changeful spirit? Cease, I pray,
And take Thy heavy hand away.
I have transgressed; but, Oh! forgive
All mine iniquity. I live
A burdened life, and wish to sleep
In the blank region dark and deep."

BILDAD THE SHUHITE.

How long wilt thou, with windy speech,
The workings of the Lord impeach?
Doth God His righteous laws pervert?
Or can rebellious man avert
The searching justice that shall trace
The sinner to his secret place?
Thy children, doubtless, have transgressed.
Or He who scans and knows each breast

Could not, in justice, burn and slay
All thy possessions in one day!
If thou thyself in heart wert pure,
Thou shouldst in safety still endure,
Increasing, happy and secure!

Enquire of those of former age,
Our fathers, holy, true and sage,
From whose experienced teaching we
May learn with all utility,
That certain as the rush which grows
In marshes or where water flows,
And quickly shooting fresh and tall,
But doth as sudden withered fall:
So shall the Lord, indignant, lop,
Like spider's web, the sinner's hope!
The hypocrite's device shall fail!
And powers imperative assail
His fragile house, whose clouds of dust
Shall, falling, bury all his trust!
The Lord doth not His own withstand
Nor take the goddess by the hand.
He justly doth. No morbid whim
Disports itself on chance in Him.
All His unerring stripes express
His much-offended righteousness.
Confess to what unusual sin
Thou hast succumbed, and to re-win
The favours of a bygone day,
Renounce it! and His wrath allay.
Then shall He raise thee, and bestrew
Thy shorn held with seed anew.
He will thy faithful lips employ
In grateful songs of love and joy.
And they that hate thee find their name
Out-blotted in contempt and shame.

JOB.

Teach thou me what I do not know,
And thy unseasoned speech forego.
Who shall be just with God? or stand
Before Him and rewards demand?
Where is the man that shall contend
With Him and not defeated bend?
He who the spacious heavens outspreads,
And on the heaving ocean trends?
He who the mountains doth remove,
And the huge trembling earth reprove!
By whose unaided vast control
The countless spheres incessant roll.
Through the infinite and unknown,
Scanned by his reaching eye alone!
Who wonders doth—none knowing how,
Nor voice to ask "What doest thou?"
To plead with Him how can I choose
Such speech that He must not refuse
To hear and answer? If I say
That I am perfect, I betray
My imperfection. Yea, such boast
Would indicate a conscience lost.
E'en were I so, I should despise
Myself before His holy eyes!
What though my hands I purify,

And strive my ways to justify;
Shall He not lay me in the mire?
In judgment now can I aspire
To handy words? No umpire doth
Lay pleading hands upon us both.

Oh, let Him take His rod away
That now hath filled me with dismay!
Then might I speak and fearless be.
Alas, it is not so with me,
My soul is weary, sad and faint.
"O Thou Benign, hear my complaint!
"Oh show me why Thou art estranged!
"And all Thy former kindness changed.
"Is it Thy pleasure to oppress
"Thy servant, and another bless?
"Wilt Thou Thine own hand's work despise?"

"Or measure faults with human eyes?
"Is Thy life counted by the year?
"Or hast Thou in the heaven a peer?
"That Thou shouldst search and plunge me in
"Distress for some unwitting sin.
"For Thou dost know that by design
"I am not wicked. I incline
"To love and keep Thy righteous laws.
"But in Thy heart is hid the cause
"Of thy displeasure. Be it so;
"But, Lord, relieve me of my woe,
"And comfort grant before I go
"Away into that sombre vale
"Where deepest darkness doth prevail."

W. CAMERON, Panama.

(To be continued.)

THE RESEMBLANCES BETWEEN MOSES AND CHRIST.

*The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren,
LIKE UNTO ME, unto Him ye shall hearken.—(Deut. xviii. 15.)*

THE FEATURES OF RESEMBLANCE.

MOSES.

1.—Some time prior to the birth of Moses, Pharaoh charged all his people to cast every son of the Israelitish women that was born into the river.—(Ex. i. 22.) In consequence of this decree the life of Moses was endangered, and his mother, being anxious to preserve him alive, was compelled to hide him for three months in her own house, and afterwards to make for him an ark of bulrushes, and to place him therein in the flags by the river's brink.—(Ex. ii. 2-3.)

2.—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.—(Acts vii. 22.)

3.—Moses was brought up as the son of Pharaoh's daughter.—(Ex. ii. 10.) It is clear that during the first forty years

CHRIST.

1.—Herod having heard that a child had been born King of the Jews, made very diligent enquiries for him, with the secret intention of destroying him; but the angel of the Lord appeared to Joseph, and directed him to take the young child and his mother and flee into Egypt.—(Matthew ii. 13.) Thus we see that Christ's life was also endangered - so much so that Herod, in his anxiety to destroy Christ, sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.—(Matt. ii. 16.)

2.—Christ was the most learned man of his day. It is recorded that when he was twelve years old, he was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.—(Luke ii. 46-47.) It is also recorded that Jesus went up into the temple and taught, and the Jews marvelled, saying, How knoweth this man letters, having never learned?—(John viii. 14-15.)

3.—Christ knew that he was the Son of God (Luke ii. 49), and that God had promised him the heathen for an inherit-

of his life Moses enjoyed a very eminent position at the court of Pharaoh, and was no doubt regarded as the heir-apparent of the Egyptian throne. But Moses was a man of faith, and when he was come to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.—(Heb. xi. 24-26.)

4.—When Moses was forty years old, it came unto his heart to visit his brethren, the children of Israel. He supposed his brethren would have understood how that God, by His hand, would deliver them, but they understood not. Seeing two of his brethren striving together, he endeavoured to make peace between them, saying, *Sirs, ye be brethren; why do ye wrong one to another?* But the wrong-doer thrust him away, saying, *Who made thee a ruler and a judge over us?*—(Acts vii. 23-27). Thus did they reject Moses on his first appearance among them.—(Acts vii. 35.)

5.—Afterwards Moses departed from Egypt, and was a stranger in the land of Midian, where the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. (Ez. iii. 2.) Thus we see that, consequent upon his rejection at the hands of his brethren, Moses went into a far country, where he met with God.

6.—After a long time, Moses returned to the land of Egypt, and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed, and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.—(Ex. iv. 29-31) Thus we see that, although the Israelites rejected Moses when he first appeared among them, yet that on the occasion of his second appearance among them, when he preached the gospel unto them (Heb. iv. 2), they accepted him as their divinely-appointed leader.

7.—Moses was the instrument in the

ance, and the uttermost parts of the earth for a possession.—(Ps. ii. 8.) But he also knew that his kingdom was not from thence.—(John xviii. 36.) Therefore, when he perceived that they would come and take him by force to make him a king, he departed again into a mountain, himself alone.—(John vi. 15.)

4.—It is recorded of Christ that he came unto his own, but his own received him not.—(John i. 2.) Also, that his citizens hated him, and sent a message after him, saying, *We will not have this man to reign over us.*—(Luke xix. 14.) Also, that the Jews cried out all at once, saying, *Away with this man (the Lord Jesus), and release unto us Barabbas.*—(Luke xxiii. 18.) Thus did they reject Christ on his first appearance among them.

5.—After Christ had been raised from the dead, and had shown himself alive unto his apostles, being seen of them forty days (Acts i. 3), he was taken up into heaven, and a cloud hid him out of their sight.—(Acts i. 9.) Thus we see that after Christ had been rejected by the Jews, he went into a far country (Matt. xxv. 14); or, as Mark puts it, he was received up into heaven, and sat on the right hand of God.—(Mark xvi. 19.)

6.—Christ has been at the right hand of God a long time now, and has not yet returned. He is still standing on "holy ground." But when he has returned from the far country (which he will shortly do) the spirit of grace and supplications will be poured upon the house of David, and they will look upon him whom they pierced, and mourn for him as one mourneth for his only son.—(Zech. xii. 12.) Indeed, every eye will see him, and they also which pierced him, and all the kindreds of the earth will wail because of him.—(Rev. i. 7.) When that time arrives, it will then be true of Christ, as it was of Moses—that, although the Jews rejected him at his first coming, they will acknowledge him at his second coming.

7.—Christ's re-appearance in the earth

hands of God whereby the children of Israel were delivered from their oppressors.—(Acts vii. 35-36.)

8.—Moses led the children of Israel from the land of Egypt to the borders of the Promised Land. He was present with them in all their wanderings in the wilderness, which extended over more than forty years, and during all those years he occupied the position of a prophet (Deut. xxxiv. 10), a mediator (Ex. xx. 19; Deut. v. 5), a lawgiver (Deut. xxxiii. 5), and a king.—(Deut. xxxiii. 5.)

may now be looked for daily, and when that event has taken place, he will bring the children of Israel out from the people and gather them out of the countries wherein they are scattered.—(Ezek. xx. 34.) He will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first.—(Jer. xxxiii. 7.) He will take them from among the heathen, and gather them out of all countries, and will bring them into their own land.—(Ezek. xxxvi. 24.)

8.—It will not now be long ere Christ will bring the Jews unto the wilderness of the people, and there will he plead with them face to face. Like as God pleaded with their fathers in the wilderness of the land of Egypt, so will Christ plead with them.—(Ezek. xx. 35-36.) Afterwards Christ will conduct them not only to the borders of, but into, the land of promise, where he will for a thousand years reign over them as prophet, as mediator (Zech. vi. 13), as lawgiver (Isa. ii. 2), and as king (Ezek. xxxvii. 24; Isa. ix. 6-7; Luke i. 32-33.)

The Christadelphian.

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

DECEMBER, 1878.

THIS is the last number of the current volume. Where the visits of the *Christadelphian* are desired to be continued, there must be an intimation to that effect immediately, accompanied with the remittance that enables us to keep the printer going. Many have already done so, but the list is incomplete and must be made up within a short time of the appearance of the present number. We ask every subscriber to remember that the next despatch will be from *the new list made up from the orders sent to office*; and that therefore no disrespect is to be understood if the *Christadelphian* should fail to come in any case through the non-insertion of a name in that new list. We

emphasize on this explanation because some have in former cases construed such an omission as a slight, when in fact it was a mechanical result due to a mechanical cause. On account of the number of subscribers we are obliged to work by a system which does not discriminate between one and another. Wise men will understand.

THE CLOSING YEAR.

THE last has been a calamitous year and closes amid clouds and forebodings. This is in harmony with the epoch. The close of the day of Judah's favour was characterised by a slow accumulation of evils, public and private, that culminated in the storm that swept their commonwealth into destruction. It is fitting that the close of the time of the Gentile and the approach of judgment upon the long-suffered corruptions of Gentile society should be similarly heralded. There is now "on earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and look-

ing for those things that are coming on the earth." The situation is well sketched in the following words from a Glasgow paper :— " We are approaching the end of an anxious year, with little immediate prospect of a diminution of our anxiety. . . . The world just now is out of joint. Almost everywhere there is upheaval. The rumblings of earthquakes—so frequent this year all over Europe, from Iceland to Turkey—are in keeping with the oscillations of the political and social firmament. The outbreaks of yellow fever fit in with the maladies of the body-politic. The calamities above ground, under ground, and at sea are in tune with the clash of arms, the collapse of banks and merchants, and the tottering of Empires. Everything seems unstable. Parliaments are dissolved, Cabinets fall, Monarchs and Statesmen are the aim of assassins, rivers burst their bounds, droughts cut off their tens of thousands, men-of-war sink with all their crews, strikes and lock-outs endanger the public peace and aggravate the depression of trade. On every hand the elements are jarring, and the two bright spots in the year, the Berlin Congress and the Paris Exhibition, are almost lost in the general gloom."

THE TEMPLE OF EZEKIEL'S VISION.

By a combination of little circumstances the attention of a number of brethren has recently been directed to the study of the specifications of the temple seen by Ezekiel in the vision described in the last eight chapters of his book. The result is likely to be the publication of a lithograph small enough for pasting into a pocket Bible, which may be an acceptable guide to the brethren in their studies of a description in some of its parts somewhat obscure. Several have been conferring and comparing notes. The difficulty relates to the temple itself. The position and dimensions of the holy oblation, and the general division of the land under the new covenant are clear enough : the extent and arrangement of the temple enclosure is not quite so plain. Bro. Sulley, of Nottingham, as an architect by profession, has special aptitude for this study, and has taken the subject seriously in hand ; but he would be thankful for any

assistance the brethren anywhere may have in their power to give. In a letter on the subject, he says: "A closer investigation of the prophet Ezekiel only confirms me in the opinion that any plan which will give undoubted proof of its accuracy must take time in the preparation thereof, and that much patient investigation will be required to correctly define its limits and contour. At the same time, I cannot help thinking the riddle is solvable. I am now carefully comparing the Septuagint, verse by verse, with James' version. A preliminary glance reveals important discrepancies. If you remember, verse 4 of chapter 43 very much puzzled me. In our version it reads: 'Before the chambers, a walk of ten cubits a way of one cubit'—a sentence which appears to me quite unintelligible. The Septuagint reads: 'And in front of the chambers a walk ten cubits in breadth . . . the length to a hundred cubits'—*i.e.*, by a way of a hundred cubits, I suppose. This is very clear, and harmonises with the central area, being 100 cubits square, as we at present suppose it to be. I do not, however, feel it so easy to accept the Septuagint where, in verses 16-20, the outside wall is said to be 500 cubits. This would be little more than the size of Herod's temple, which was about 400 cubits square. The words of the prophet, verse 10, chapter 43: 'Thou Son of Man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.' Chap. xliiv. 6—'And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations'—seem to indicate that the plan is so great an affair that the contemplation of it would lead to repentance. Now, if the house is 500 reeds square, it is such a mighty place that all who realise the prophet foretells the erection of such a building must be influenced by it. The division of the land from east to west is a striking fact. The holy oblation is another remarkable fact; and I cannot avoid thinking investigation will prove this temple is as large as we at first thought it—*i.e.*, nearly a mile square. Such a building would be a wonder, but one 500 cubits is no wonder in comparison to modern erections. I am willing to lend my best energies to find out

the true measure of the house. Is it not possible some of the brethren scattered abroad may be able to give some assistance? I fancy a great many have tried to 'plan the building.' If you mention the matter in the *Christadelphian*, please ask intending contributors of information to be prompt with their communications, because I am able to spare time for the work just now, which later on might not be the case. Success is sure, if Christ require the plan to be made, and will permit my unworthy self to make it, and give the necessary strength and understanding for the work. At present some parts of the plan are utterly incomprehensible to me, but I have only fringed the subject."

Those who think they have light on the subject will please communicate their plans without delay to H. Sulley, architect, Brougham Buildings, Wheelergate, Nottingham.

THE SIGNS OF THE TIMES.

WAR BETWEEN ENGLAND AND AFGHANISTAN.

THE ANGLO-TURKISH CONVENTION.

THE PROPOSED COLONISATION OF PALESTINE.

War between England and Afghanistan has been commenced. The ruler of the latter country, having in an insulting manner refused to receive a British envoy, was served with an ultimatum from England, demanding an apology for the affront and the reception of the rejected envoy. A limited time was allowed for his answer, with an intimation that should no answer arrive by the specified time (Nov 20th) the British troops would be ordered to advance. The date has passed, and no answer having been received, it was resolved at a meeting of the Cabinet to leave the matter in the hands of the Viceroy with an intimation that the Home Government

were prepared to support him in his decisions. In view of the disposition of the Viceroy, this was equivalent to a declaration of war.

There was a fear on the part of many that a war with Afghanistan would bring on a war with Russia, the secret ally of Afghanistan. From the prophetic point of view, it seemed scarcely likely that this result should be realised at the present stage, on account of the need of an interval of peace to allow of that partial recovery of the Holy Land which must precede the final struggle between Russia and England on the mountains of Israel. The fear of a present collision seems to have passed away, Russia having avowed her intention to be neutral in the struggle, so far as all events as official help is concerned.

The question then presents itself, what probable part can a British conquest of Afghanistan contribute to the prophetic climax to which the events of these latter days are converging. In the complex operations of providence, it will probably fulfil a purpose that we cannot at the moment discern; but there is one view that obviously presents itself in connection with the extraction of the Afghan race.

It is said, and apparently with good reason, that they are a portion of the descendants of the Ten Tribes, who, in the days of Josephus, were located to the north-east of Parthia—a position nearly corresponding with Afghanistan. The editor of the *Jewish Chronicle*, referring to this, says: "The claim of the Afghans to have descended from Israel is nothing new. Their native historians are agreed as to their origin and descent. They say that they were carried away captives by the Babylonians so far as the Ghore range, between Herat and Cabul, and then turned adrift to commence life anew, to grow into a nation, or to shrivel up in isolation and desolateness of heart. The *Times* in a recent article on the 'Indian Frontier,' gives the following information, which at the present moment will be read with interest:—

'The Afghans style themselves the Bani Israel, or Sons of Israel, and claim descent in a direct line from Saul, or Malik Twalut. Saul had two sons—Barakiah and Iramia (Jeremiah)—and the latter a son named Afghana. When Bakht-u-nasr (Nebuchad-

nezzar) took the children of Israel into captivity, the tribe of Afghana, on account of their obstinacy in maintaining the Jewish religion, were driven into the mountains of Herat, where, rapidly increasing, they extended their migrations eastward into the Cabul Valley, and along the right bank of the Indus to the confines of Scinde and Beloochistan. This is the consistent tradition of all the Afghan historians. Living among idolaters, many of their tribe fell into idolatry; and in the ninth year after the announcement by Mahomed of his mission, and more than 1,500 years after the time of Solomon, the Afghans for the first time heard of the advent of a new prophet, through a fellow-Israelite who, having been convinced at Medina of the truth of the new religion, sent a message to his countrymen at Herat and Cabul to come and examine the doctrines of Mahomed for themselves. They accordingly sent six of their chief men under a leader called Kisch to Medina, where at once they embraced the new religion and returned to Afghanistan to proselytize their fellow countrymen; and in the course of a few years a large proportion of them became Mahomedans. Subsequently the number of converts was greatly increased through the powerful influence of the Saracens, who invaded Persia and Turkestan, and swept through Afghanistan in their plundering incursions into Hindustan; but many resisted to the last, and there is a tradition still current among the Afghans that the Kyber Hills were inhabited until a comparatively recent period by a colony of Jews. The term Pukhtum, corrupted into Pathan, is said to have been conferred on Kisch, by Mahomed himself, has since been adopted by the Afghans as a national designation, and is a name by which they are known by the natives of India. Indeed, in Afghanistan, the term Afghan is now applied only to the direct descendants of Kisch; but the tribes which the Afghans reject as not of the same lineage as themselves, because they cannot prove their register in the same genealogy, are, nevertheless, allowed to be of the same stock as the predominant race; and these tribes call themselves indifferently Afghans, or Pathans, and Bani Israel. The true explanation of the nominal distinction between Afghans and Pathans is probably this: that in the time before the appearance of Mahomed, the entire Afghan nation derived their descent and title from Afghana, the grandson of Saul; but as soon as the new religion became known, the new converts, who were of the family of Kisch, reserved to themselves the proud designation of Afghans, and ignored altogether as Afghans the tribes

inhabiting the eastern boundary of the country, who did not adopt Mahomedanism for a long series of years after it had been embraced by the tribes about Herat and Cabul.

Meagre as this historical outline is, it would be somewhat remarkable that native historians should agree as to the facts unless there was the substratum of truth on which they could rest."

A contributor in the *Jewish Chronicle*, while regarding it as an open question, states several facts which he thinks go towards establishing kinship between the Jews and Afghans. He says:—

"Kabul (pronounced, as in Hebrew, *Cawbl*) is mentioned first in Joshua xix. 27, and then again in 1 Kings ix. 13. According to the Talmud and the best commentators—including Targum—the term *eretz Cabul* implies an enclosed, guarded and iron-bound land and soil. Hiram did not at all like this present of **כבול** given him by King Solomon, and according to Josephus,

Hiram punned on the term **כבול** (*Cawbl*) which, in the Phœnician tongue, implies revolting, or rather disgusting. Be that as it may, we start with the fact that *Kabul*, or *Cawbl* was the name of a district in Judea. In 1 Chronicles verse 26, we read: 'And the God of Israel stirred up the spirit of Pul, King of Assyria, and the spirit of Tilgath-pilneser, King of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half tribe of Manasseh, and brought them unto Hala and Habor (Hara), and to the river Gozan, unto this day.' Hara is one of the places to which the Ten Tribes were deported. It appears to have been situated in Media. The writer of the book of Kings mentions Median cities instead of the generic term 'Hara.' He, the King of Assyria, located them in Hala and Habor, and the river Gozan, and the cities of Media. The term 'Hara' is traceable to 'Har,' a mountain. The Seventy render **ערימדי** (2 Kings xvii. 6), as if written the *mountains* of Media, and not cities. So also Amos iv. 3, the mountains of Armenia. According to the Talmud this was the very district to which a section of the Ten Tribes was located. Rabbi Akibah—the great traveller of his day—held that opinion. Josephus takes the same view.—(Antiquities ix. 14.) Benjamin of Tudelah tells us that he found more than a hundred Jewish congregations in the mountainous districts of Media. Already, as early as Ezra, we read that he sent missions to the Jews dwelling on the Caspian heights, that they should send him a contingent of Levites. The district was then called Casiphia.—(Ezra viii. 17.) According to Ptolemy, the geographer, this Casiphia was situated be-

tween Media and Parthia, and in the opinion of the Apocryphal Ezra (xiii. 44) it is asserted that the Ten Tribes were transported to this very district. When so located by Shalmaneser, the Jews, seeing that they were set down amidst idolators, estranged themselves from the people of the country, and sought new settlements wherein they might more favourably carry out their own traditions. They became nomads, and after journeying for a year and a half, they founded a new settlement, which they graphically called 'the city, or mount, of the remnant,' which subsequently became the permanent home of the people. Opinions differ as to the exact locality. According to a statement, however, in the *Wilna Kuryr Liteski*, October 8, 1828, copied from the *Journal de St. Petersburg*, the people occupying the district are the veritable Afghans of the present day. The population is given at about 4,300,000 settlers, besides a fluctuating and nomadic race, which go to swell the numbers considerably. They form together a distinct people, and possess great martial instincts. Jews, who were compelled elsewhere to submit to an enforced conversion, re-proclaimed themselves here as Jews. Already, in the time of Rabbi Moses, physician to the Sultan Suliman, mention is made of such Jews in Afghanistan who not only observed the Sabbath day, but made a point of closing their stores and booths on the Friday before sunset. And when he, Rabbi Moses, asked them the reason, the answer given was, 'we have long ceased to know the reason, but we continue to do so from a tradition handed down through many generations.'"

Now, if this view be correct (not that the Afghans are the sole surviving descendants of the Ten Tribes, but a portion of them: for the bulk of them are doubtless to be identified elsewhere, e.g., China, and in those vast masses of Jewish population to be found in southern Russia in Europe, Poland, and the eastern frontiers of Austria, between whom and the Roman dispersion no connection can be established), then it may be that the establishment of British ascendancy in Afghanistan may providentially prepare a means for England which will be needed when the land overshadowing with wings enters upon her mission of bringing to the Lord for a peace-offering, "the nation meted out and trodden down, whose land the rivers have spoiled."

That the Afghan war in some way or other will help the work of these latter-days it is impossible for Bible enlightenment to doubt. It is ours to watch and wait and

see. It will doubtless powerfully tend to strengthen the Anglo-Turkish Convention, by drawing close attention to the objects of that Convention. War with Afghan means British fears of Russia, and will influence Russian resentment against Britain, which will re-act in calling British attention to the weak spot in the Anglo-Indian armour,—Asia Minor—into which Russia threateningly peeps from the north-east corner. This is all very evident from Earl Beaconsfield's speech at the Lord Mayor's banquet to the Government on the 9th of November. In the course of that speech he said:—

"I do not wish, my Lord Mayor, in making these remarks that you should understand that Her Majesty's Government are of opinion that an invasion of India is impossible or impracticable. On the contrary, if Asia Minor and the valley of the Euphrates were in the possession of a very weak or very powerful State, it would be by no means impossible for an adequate army to march through the passes of Asia Minor and through Persia and absolutely menace the dominions of the Queen; but Her Majesty's Government have contemplated such a result, and we have provided means to prevent its occurrence by our Convention with Turkey and our occupation of the isle of Cyprus (cheers). By that Convention we have secured that those regions should remain in the possession of our ally, supported by subjects growing in population and in material wealth, who will thus add greatly to the strength and authority of the Sultan (cheers). In order to encourage, strengthen, and aid the Sultan we have felt that it was not wise that we should look forward only to an ambiguous or a distant assistance, but that we should occupy, with his entire concurrence, a place of arms where he would feel that if any danger prevented him from carrying into effect those changes for the regeneration of his country which he has agreed, and willingly agreed, to make, he could look with confidence for the assistance of an ally close and contiguous to his own frontier. As I am touching on this subject, perhaps it would not be uninteresting to the citizens of London to learn that Cyprus will be no burden to this country (cheers); and that even this year, when the methods of administration of England have necessarily only partially been applied, it will furnish not merely the sum annually accrued to the Sultan, but the whole expenditure of its civil government (cheers). There is no doubt, my lord, that the administration of Cyprus by England will exercise the most beneficial and moral influence upon the contiguous dominions of the Sultan. But this was a secondary consideration in inducing us to take the step which we have

done. It was as a strong place of arms, for which it is admirably calculated by its geographical position and the variety of its resources, that we fixed upon Cyprus, after having examined all the other islands in the east of the Mediterranean. My lord, I have shown you that if the policy of Her Majesty's ministers is carried into effect; if that rectification of our north-western frontier is consummated; and if Asia Minor remains—as, in my opinion, it will remain—in the possession of our ally, and if it becomes a country which, from the steps we are now taking, will, I hope, increase in prosperity and power, the English people may dismiss from their minds all anxiety as to the external enemies of their Indian Empire (cheers.)”

The working out of the Anglo-Turkish Convention is the great desideratum from the prophetic point of view. The operation is in process of performance. As announced last week, the Sultan has signed the scheme of British reforms. He has now intimated that he cannot, in the impecunious state of the national finances, apply the reforms at once to the whole of his empire. He will begin with two provinces, to be named. It has not yet been mentioned which these two are; but from the two announcements—1. that Midhat Pasha has been appointed governor of Syria; and 2, that to his hands will be entirely entrusted the working out of the reforms in Asia Minor, we may fairly conclude that the Holy Land will be included in the first application of the results of the British Protectorate. This would exactly suit the exigencies of the times prophetically considered. The watcher for Zion's morning does not care what becomes of the other portions of Asia Minor; it is on Jehovah's land that he is intent to see the impending day-break.

Lieutenant Conder, one of the officers of the Palestine Exploration Society, has contributed a series of articles to the *Jewish Chronicle*, under the heading, “THE COLONIZATION OF PALESTINE.” He remarks: “What is really wanted to improve their (natives') condition is: 1st. Imperial administration of justice; 2nd. A just system of taxation; 3rd. Security from the violence of the irregulars employed in levying the taxes. *These three points are included in the English scheme of reforms, which has been signed by the Sultan*, and it is earnestly to be hoped that the execution of these reforms, under the eye of England, may bring relief and prosperity to the down-

trodden peasantry of the Holy Land.” Speaking of the proper method of colonising the land, he remarks as follows.—

“It is not any sterility of the country, any change of climate, or any absence of cheap labour which has to be feared. The failures have been due, first, to want of money; secondly, to the false principle of endeavouring to introduce foreign labour, which could always be undersold by the peasantry; thirdly, to the hostility of the natives, which was only natural to those who threatened to dispossess them of their land; last, but not least, to the passive resistance of the Turkish bureaucracy and to the insecurity of title which has deterred capitalists from embarking money in the attempt to develop the land.

“The true principle to be wrought out is not that of superseding native labour, but of employing it under educated supervision.

“The best way of enriching the country is by purchase of estates in convenient and fertile districts, and the employment of capital in cultivation of the native products. The richness of the crops and the variety of the produce would then yield an ample return; and Palestine might become the Garden of the World—situate as it is in so accessible a position with the great Mediterranean waterway so close to its corn plains and olive yards.

“In choosing the best centre for such operations, the two main requisites would be accessibility and healthiness. The country has no roads and no drainage. It is, therefore, necessary to begin in a district easily reached from the shore, and, at the same time, to avoid the malarious districts along the coast. For this reason, the plains of Sharon and of Acre, the Jordan Valley and the Jerusalem mountains, should be avoided at first. Jaffa is not a good port, for during the winter it is almost entirely closed, and the rugged mountain wall, west of Jerusalem, makes communication with the coast difficult.

“Modern Palestine has only one real harbour. The ports of Tyre, Sidon, Cæsarea and Jamma, are closed, choked with sand, or artificially filled up. But in the centre of the coast line, the Bay of Acre is three miles broad, at the mouth of the Kishon, and eight miles long, and on its south side, the ridge of Carmel, reaching an altitude of 1,700 feet above the sea, runs out N.W. and forms a promontory which breaks the force of the sea, while the hill affords shelter from the wind, during the winter or autumn storms which beat from the south-west.

“Under Carmel, in the hollow of the bay, lies the town of Haifa, the ancient Hephah of the Talmud, ‘the Haven,’ famous for its Hilzon fishery, whence the Tyrian purple was derived. The town is walled, and has a population of 4,000, of whom 1,000 are

Jews. It has a Jewish cemetery, and from the middle ages down has been the favourite resort of the Hebrews. The Carmel bay is even now a roadstead which good-sized vessels can visit throughout the winter. At a small expense, it might be converted into a valuable harbour. A mole running out in continuation of the Carmel ridge might easily be built of the limestone from the mountain, and there are still ruins of an ancient port near this headland. Not only is the harbour good, but the position of the place is most favourable as regards the remainder of the land. The broad plain of Esdraelon—the richest ground in Palestine—lies immediately inland and joins the plains which stretch northwards from Carmel. The river Kishon runs down from Esdraelon to the sea near Haifa, and along its course the roads to the interior rise with easy gradients. Haifa has on the other side easy access to the plains of Sharon. The great corn harvest of the Hauran is brought on camels by the Arabs, by the highway from Jordan, to Acre, at the north end of the bay; the main roads to Damascus, to Beyrout, to Upper Galilee, and to Nablus, all lead from Haifa.

“The plain of Esdraelon is the part of Palestine which, if any military operations should be undertaken in the country, must be the scene of the decisive battle. Palestine is the natural bulwark of the Suez Canal—a country scarcely larger than Cyprus, surrounded by deserts and through which any hostile army *must* advance in order to reach Port Said. Palestine is the favourite centre of Russian intrigue, creeping like a poison through the veins of Turkish government. The port of Haifa might be a Levantine Torres Vedras, and the plains of Meggido—the old highway from Assyria to Egypt—must be, if any place is, the battle field of Palestine.

“An English occupation of this part of Palestine would have the great advantage that it would not conflict with French interest in the Holy Places. Jerusalem and Bethlehem are far south, Nazareth is north of this central district. The industrial and military centres are not in the towns which Christians agree in holding sacred. English occupation, or protection, would be an assistance to colonisation—or rather to farming by means of native labour. The English are favourites in the country. ‘England is the Sultan’s sword,’ the peasants say, and while the Sultan, as ‘head faith,’ holds a secure place in the affections of his people, the native Syrians are only too eager to carry out the ‘bag and baggage’ policy, and to drive out the whole tribe of corrupt and tyrannical rulers whom the Turks send to administer the country.

“There is nothing in the present physical condition of the country or in the character of its native inhabitants to deter those who

may be interested in the development of the country. Palestine requires nothing but good government, an increased population and civilised cultivation to restore its prosperity.

“As has been already noted, the stipulations of the Anglo-Turkish Convention, honestly carried out, supply what is most wanted, and offer an amount of security which has hitherto been unknown to those embarking in such an enterprise.

“The double object of promoting agricultural and mechanical education and enterprise is of primary importance for the future of the land, and it cannot be doubted that the remarkable linguistic talents of the Jews would give them great advantages over other Europeans. Palestine is said to have been so drained of men and money during the late war that the present time cannot fail to be a good one for the introduction of even moderate capital into the country; but the condition of the country, without roads or public works of any kind, seems to render agriculture more probably remunerative than mechanical employment. There is, however, no doubt an opening for such trades as smiths, carpenters, joiners, weavers, &c., for the native work is rude and clumsy, while the German productions are too expensive for general use.

“Since the completion of the survey of Palestine—which is on the same scale and which aims at giving the same amount of detail given for England by our Ordnance Survey—we may be said to possess more detailed and accurate information regarding the present condition of Palestine than exists in the case of any other Asiatic or African country. The waste lands, forests, and deserts, are distinguished on the great map from the cultivated districts. The olives, figs, vines, and enclosed vegetable gardens are all shewn, the springs and streams have all been surveyed, and the memoirs which accompany the map give detailed accounts of the water supply and cultivation. We have, therefore, at the present time reliable data on the eve of publication for a true estimate of the present condition of Palestine, and of its possible future value.

“The desolate condition of the country has been over-estimated. It has been supposed that a great change in climate has occurred, and that there has been a great destruction of former forests. Both these statements are far beyond the true facts. The seasons of Palestine are identical with those described in the Mishnah (Taanith I.), and although we have no ancient observations to compare, and cannot therefore say with certainty that the rainfall is the same as in olden times, still the springs and streams mentioned in the Bible are all yet flowing with water, and the annual rainfall of about twenty inches would be quite sufficient for the wants of the country if it were stored in the innumerable

'broken cisterns,' which only require a coat of cement to make them serviceable.

The climate is, no doubt, far more unhealthy than formerly, but this is due in great measure to the destruction of the splendid old system of drainage and irrigation, and to the loss of trees raised by cultivation. Good drainage and tree planting would do much to restore the land to its former condition as regards climate."

JERUSALEM AWAKING.

The following literary notice appeared in the *Liverpool Mercury* of October 28th:—

"Mr. Neil, who was formerly incumbent of Christ Church, Jerusalem, here (in the book noticed) presents us with an interesting, and in many respects a startling, book on one of the questions of the day. The Jews are now returning to the Holy Land, and no one can read the author's description of the progress of civilisation in that historical and sacred territory without wondering at what is to follow. All interpreters of

Scripture prophecy should read and carefully study this book, which has received no warmer welcome than from Jews themselves. Mr. Neil writes with the graphic power of an eye-witness, and the reverent tone of an independent but hopeful student of the Old Testament. In a political point of view, his statistics on the material improvement of Palestine are of much value, while he holds the balance even between conflicting schools on the thorny subject of unfulfilled prophecy. On the restoration of the Jews to their own land, he is, of course, sufficiently pronounced, his language being 'No sign of the time of the end is now waiting to convince us that we are living amidst the closing scenes of this dispensation—albeit the hour before dawn is the darkest, and warning on this subject is most necessary now.' Of one thing every reader will be convinced by this volume, viz., that, after the slumber of ages and the persecutions of Saracen and Turk, the Holy Land is now awakening to a new life."

"THE CHRISTADELPHIAN" AND ITS READERS.

It may not be uninteresting, or unuseful, to make a few quotations from the letters of those who have written to renew subscription to the *Christadelphian*. They throw light on the question, debated by some, whether the *Christadelphian* is of any good. We give them in order of arrival. They are perfectly spontaneous expressions of opinion, written without any view to publication.

Brother ROYCE, Peterborough:—"I respond, with pleasure, to your call for renewal of subscription to the *Christadelphian*. I must say I consider it a very excellent little work. I look for the Sunday morning exhortation in each number, and feel myself benefited by it. Then there is the intelligence, which unites us in one, as it were, and makes us acquainted with all our brethren and sisters by name, and the different little incidents attached to them, so that when we meet at any time, we are not entirely strangers. I certainly think it is the duty of every member of Christ's body to, at the least, subscribe to it, one for each household, and even more where it can be afforded, so as, by the number demanded, to lighten the burden."

Brother SANDERS, of Vineham Muddiford:—"Allow me to say how deeply I feel indebted to you for the immense trouble you take in leading me, nay us, on in the 'right way of the Lord.' I never receive

the *Christadelphian* without feeling this indebtedness, which I would gladly repay in some more substantial way, if I could; but what I cannot do (my Lord, your Lord and Master will) and surely the pay-day is not far off. We watch for it, as those that watch for the morning, crying with those under the altar, 'O Lord, how long, how long?' Here I am, dear brother, still alone. No one will hear or accept the truth, but on the contrary, show the most determined opposition thereto. There is a young man, who is an apprentice to a draper, at Barnstaple, educated with your son, at brother Veysey's, who is earnestly enquiring after the truth; but his parents have prohibited his coming to see me, and will not hear of his leaving their church, as they call it. This lad is most earnest in his enquiries. At present he submits himself to those who rule over him. I am in hope that he will see the way to break the bond that holds to them soon. I am only anxious that he should do so in the Lord's way. We correspond, regularly, as the only means that can be adopted; his master also being an adversary. This event has broken the monotony of my lonely life. Here I am with heart and flesh failing me, but God is the strength of my heart, &c. Taking hold of this strength, I am enabled to accept joyfully, the reproaches of those who reproach me, and count it all joy when I fall into divers troubles, for His sake. I may say that I am laid by, very now!

earnestly hoping not to be unclothed, but to be clothed upon, &c., and the *Christadelphian* hath come in to cheer my fainting heart. Allow me to greet the brethren and your household, with love in the Lord."

Brother TUTTLE, Fitchburgh, Mass., U.S.A. :—"In accordance with your request, I enclose a bill to pay for another year's *Christadelphian*, to be directed to the subscribed address. We are a small ecclesia of three—my father, mother, and myself—over twenty miles from any brother or ecclesia; so you can see that your valuable monthly is a great help to us in encouraging us to persevere in our efforts to live in the world, but not for the world; endeavouring to walk circumspectly, not as fools, but as wise men, redeeming the time, because the days are evil. We find ourselves especially comforted by the Sunday morning discourses, and think each one is better than the last. We feel thankful to our Heavenly Father that we are permitted to enjoy such a blessing as the understanding of the truth as it is in Jesus, and that He has provided and continued such a comforting and up-building agency as the *Christadelphian*. We pray that it may exist in its present ability and usefulness, so long as His servants of this day and generation have need of it; and that when its work is complete, the one who has so faithfully and untiringly served us may reap the rich reward which is in store for "him that overcometh and keepeth the Spirit's work unto the end."

Brother and sister HALL, Glasgow :—"We enclose 18 shillings, 10 of which are for the continuance of the *Christadelphian* for 1879. Will you kindly take 2s.6d. off, as a mite in the way of enabling our poor brethren to obtain a copy for themselves. We value it so much. Edifying, upbuilding, and comforting—a welcome visitor, indeed, to our house. Dear brother, we pray God may enable and strengthen you in the very hard battle you have to fight; hard and yet pleasant."

Brother ATKINSON, Heckmondwike :—"We like the *Christadelphian* more and more. It is always welcome, and a source of pleasure and profit to us. Indeed, we have no sooner read the new number, than we are ready to devour another."

Brother GRANT, Edinburgh :—"I appreciate, very much, your labours in connection with the *Christadelphian*; and, along with many others, weary for the appearance of its welcome face. I am thankful to God that He has, in brother Roberts, a servant

so able and willing to work in His vineyard, at this, the eleventh hour."

Brother LEASK, Glasgow :—"With this, I send you post office order for five pounds five shillings (£5 5s.), in payment of the *Christadelphian* for the ensuing year, for 14 brethren and sisters, whose names and addresses you will find in a note attached. It is at all times a welcome visitor, and were I to lose it, I would lose a friend indeed, helping, as it does, to cheer, comfort, and strengthen us in our journey Zionwards, as well as warning us of the many dangers to which we erring mortals are liable in traversing the narrow way to God's kingdom and glory. Would I were able to strengthen, or, I should say, support you in the work, but I cannot. All that I can do is to invoke the blessing of God, the mighty God of Jacob, to be with you."

Brother TAYLOR, Easington :—"Many thanks for the regular supply of the *Christadelphian*. It is, indeed, a welcome visitor. From it, we have derived much instruction and comfort, and we hope and pray that nothing may interfere with its publication till the Lord come. Come Lord Jesus."

Brother ARMSTRONG, Edinburgh :—"My uncle (brother Hugh Armstrong, teacher, Dunrobin, Ontario) sends a couple of greenbacks, wishing the *Christadelphian* to visit him, at the address just quoted. He badly wants such a caller in his isolation, and I trust he will grow to look for it as hungrily, appreciate it as dearly, and devour it as greedily as his Scotch relative, who would learn to do without many a thing before he dispensed with its monthly advent. Desiring that the need for its publication may soon be superseded by the presence of Him whose cause it honours and upholds, yours fraternally."

Brother YEARSLEY, of Birkenhead :—"The *Christadelphian* is a welcome visitor to the above address. Therefore, it affords us much pleasure in continuing our subscription to it, for the year 1879, and now beg to enclose post office order, to the amount of seven shillings and sixpence (7s. 6d.). Along with the Scriptures of truth, we may say it is one of the most edifying and comforting assurances of our lives, in reminding us of the near approach of the Anointed One, who will be king over all the earth; and in that day shall there be one Lord, and his name one. May you be strengthened to continue this work for the Lord, until this glorious event takes place."

INTELLIGENCE.

ABERDEEN.—Bro. Anderson reports the obedience to the truth of Mrs. WALKER,

wife of Bro. Jas. Walker. She was immersed September 6th. Bro. and sister Walker have

since left Aberdeen, and gone to reside near Elgin. Brother Anderson also reports the death of brother Archibald Ross, who fell asleep October 26th. He had been, for many years, a consistent member of the ecclesia.

BIRMINGHAM.—During the month, the following persons have rendered obedience to the truth:—**EDWARD DUNN** (30), formerly Roman Catholic, and in training for the priesthood; **ELIZABETH HIPKINS** (18), daughter of brother Hipkins; **W. LINE** (39), silversmith, formerly Baptist.

On Monday, Nov. 11th, the usual Quarterly Meeting was held. There was a good attendance, and a profitable gathering; several said "the best tea meeting we ever had." The proceedings, after tea, consisted, as usual, of addresses from various brethren (including brother Blount, from Dudley), interspersed with the singing of hymns and anthems.

A new and promising start has been made in the cultivation of singing by the music in the hymn book. For some time, efficiency in this respect has been declining, for a variety of reasons. To effect improvement, sister Turney has commenced a course of twelve lessons in the use of the tonic-solfà notation, of which a large number of the brethren and sisters are availing themselves. On Tuesday, November 12th, brother Roberts gave an introductory lecture on the connection between edification and right singing, illustrating the various phases of the subject by means of 16 or 18 brethren and sisters, who had practised for the occasion, and who, at intervals during the lecture, sang a variety of hymns and anthems, showing how they ought and how they ought not to be sung, and the different effect of the two ways. There was a large attendance, and much interest. Another element of improvement lies in the fact that brother Geo. Thompson (formerly a singer in the Birmingham Philharmonic Union) has accepted the post of leader of the singing.

Special efforts are being put forth to make the coming lectures in the Town Hall (Sundays, December 1, 8, and 15), a success. A number of briefly-worded large posters are on the wall, announcing that "Christ is Coming," in connection with Coming Events in the East, and that lectures are to be given in the Town Hall, on the subject. In addition to this, 400 three-sheet large posters, 5,000 cards, and 12,000 handbills, and advertisements in the papers, circulate the same information, in a detailed way. Brother Ashcroft has consented to preside at the first lecture, and to deliver a short introductory address.

The lectures, during the month, have been:—Nov. 3rd, The Clergy.—(Brother Ashcroft.) Nov. 10th, The privilege and responsibility of possessing a Bible.—(Bro. Shuttleworth.) Nov. 17th, The True Im-

mortality.—(Brother Young.) Nov. 24th, The True Christ.—(Brother Shuttleworth.)

CARDIFF.—Brother Morgan Rees writes:—"After 18 months' residence here, and many conversations with men about the truth, the brethren have come to the conclusion that there is a field for sowing the good seed more publicly than hitherto. But we are only four in number. Consequently, we are not able to find sufficient means to do as we should. We, therefore, invite the assistance of God's faithful ones, elsewhere, that we may be able to defray the expenses that will be incurred in hiring a room, and establishing and paying the expenses of bringing brethren from elsewhere. All contributions to this object will be received by brother G. A. Birkenhead, Windsor-road, Penarth, near Cardiff."

CUMNOCK.—Brother T. Haining writes:—"It is my pleasing duty to report other two additions to the number of believers here, namely, **ROBINA GOODWIN MCMILLAN** (23), formerly neutral, wife of brother Nelson, Auchinleck, and **THOMAS WILSON**, Auchinleck (30). The immersion took place on 29th ult., after satisfactory evidence, given on the part of our brother and sister, of their intelligence in the things of the kingdom and name."

EATINGTON.—Brother Taylor writes of the immersion of **W. PHILPOTT** (28), and his wife **EMMA PHILPOTT** (32), sister in the flesh to the sisters Waddhoupe of Birmingham. They reside at Kineton. The immersion took place July 27th, 1878, at Birmingham, but was omitted by an oversight to be noticed at the time. Brother Taylor says: "I also wish to communicate some little intelligence as to our work here. We have at last secured a room for public lectures, for a time, and we have had four lectures lately, with good audiences, who gave a good hearing. Many are feeling interested, and looking into those things to see if they really are so. We now number thirteen, meeting together every first day to remember him who has died for us and risen again. Our lectures have been as follow:—Sept. 29th, Do good men go to heaven when they die? (Bro. S. H. Smith, Birmingham.) Oct. 13th, Impeachment of the National and Sectarian Religions.—(Brother C. F. W. Young, Birmingham.) Oct. 27th, Religion: What is it?—(Brother Alfred E. Davis, Birmingham.) Nov. 10th, The approaching end of the present dispensation.—(Brother B. Parsons, Birmingham.) Our lectures have been earnestly and scripturally delivered, and have been of great benefit to the brethren and sisters. Some of the strangers are very anxious, of whom we have good hope. We do our best, and leave the results to him whose work it is."

EDINBURGH.—Brother W. Grant writes: "We have again been cheered by a visit from brother Ashcroft, of Birkenhead,

extending from 22nd to 29th September, inclusive, during which he delivered four very fine lectures, variously worded, on *The Bible versus the Modern Pulpit*. The Odd Fellows' Hall, in which the lectures were delivered, is seated for 750. The attendance exceeded our expectations, and close attention was paid throughout the course. On the first Sunday (22nd) the hall was filled to overflowing; on the following Tuesday (24th) there were between 400 and 500 present; on Thursday (26th) about 300, and although the second Sunday (29th) was very wet, yet a lecture on the Clergy drew together an audience of fully 500, several 'clergymen' being present. We expect some good result, as an interest appears to have been created in the minds of some, judging from the fact that our regular Sunday evening lectures have since been largely attended. But while continuing to sow the word of the kingdom (although in a smaller degree), we ask our heavenly Father to bless our labours in giving us the increase. We have two added to our number, brother Melrose, from Girvan and MARJORY YOUNG (28), domestic servant, who rendered obedience to the faith on October 11th. Our lectures for October have been as follow:—6th, *The Doctrine of the Immortality of the Soul*, proved to be contrary to Scripture. 13th, *The Doctrine of Eternal Torment and Never-ending Life of the wicked*, proved to be contrary to Scripture. 20th, *The Kingdom of God a divine order of things to be established upon the earth*. 27th, *One Faith and One Baptism*. The book club connected with the Edinburgh ecclesia was begun last March, and during the first six months the following works have been procured by its members:—thirteen copies of *Eureka*, vol. I., eleven vol. II., and five vol. III.; four *Elpis Israel*, three *Dr. Thomas's Life*, one *Twelve Lectures*, one *Bible* and one *Hymn Book*. The above particulars are given that other ecclesias may see the benefit to be derived from a regular system of combination."

Brother Grant, writing again Nov. 11th, says: "Since our last communication two others have accepted God's invitation to His kingdom and glory, viz., WM. SAUNDERS (28), who was immersed on 24th October; and MARY MARTIN (19), on the 9th Nov., both of whom made very intelligent confessions of their faith. Brother Saunders, when the truth was first presented to him, was an ardent believer of Mr. Hine's ten-tribe theory, but a study of *Elpis Israel*, the *Twelve Lectures* and other works, has induced him to discard it as worthless. We have also added to our number brother JAMES GRANT, jun., Grantown (brother in the flesh to the writer), who has come to reside here. On the other hand, bro. Melrose has removed to Glasgow, brother James Smith to Moffat, brother Wm. Gordon to

Ballindalloch, in consequence of the depression in trade, and sister Joseph Kirkwood to Stockport, owing to ill-health. Sister Susan Miller has withdrawn from our fellowship, declining to give any reason for so doing, further than that she considers we do not teach the truth. Our lectures for November were as follow:—3rd, *One faith and one baptism*. 10th, *Prophecy*, and the light it sheds on the destiny of human affairs. 17th, *The King of Glory and his coming reign*. 24th, *Repentance*. We have begun a course of lectures in Leith, where a number are interested. The following were the first of the subjects, viz.:—Oct. 27th, *The Soul*. Nov. 3rd, *The Gospel*. 10th, *The Second coming of Christ*. 17th, *Great and precious promises*. 24th, *The Kingdom of God*. The attendance as yet has been fair."

ELLAND.—Sister Jagger writes: "On September 3rd, we had a visit from brother A. Andrew, of London, who lectured for us on the following subject: *The Destiny of Great Britain as revealed in the Scriptures*, with especial reference to the Anglo-Turkish Convention and other recent events in the East, heralding the return of Jesus of Nazareth to this earth, to overthrow the kingdoms of men and establish the kingdom of God (illustrated by a chart). The lecture was duly made known to the public by the distribution of handbills and personal invitations by the brethren. This endeavour was quite a success, as far as a good audience goes, for the room was filled to overflowing. We are very grateful to brother Andrew for his visit, and the lecture was one of great interest to the brethren and the public generally."

GLOUCESTER.—Brother Wilson, referring to the lectures that have been commenced here, says they are listened to by intelligent and interested audiences, the numbers of which increased. On the 19th ult. "brother Otter lectured on *The Hell of popular belief*. Oct. 26th, brother J. C. Phillips, of Tewkesbury, gave a lecture on the *Apostacy*. This lecture has succeeded in disturbing the stagnant waters of orthodoxy, calling forth a strong written communication from the President of the Adult Bible Class, at Southgate Street Independent Chapel. On the 3rd instant, the lecture was, *Are the dead really dead?* by brother Taylor. On the 5th instant, we immersed two: SAMUEL CLARK (24), and his WIFE (28), formerly members of the Independent Church, in this city. This was, indeed, a joyous day; and by the last post, on that date, we had a letter from brother Hadley, saying that the Birmingham ecclesia had promised us three lectures, one a month, for three months, so our cup was filled to overflowing. I am strongly of opinion, and believe that the Deity has determined that the truth shall take deep root in this city. Its area is constantly extending, and we pray that it might

become a mighty power, so that Jehovah may be glorified.

GREAT YARMOUTH.—Brother Diboll, jun., writes:—"I am sorry to report that we have had to withdraw from D. Spinney and R. Dyson, on account of an avowal, by them, of a belief in the human paternity of the Lord Jesus. (The foregoing, by an oversight, was omitted from last month's intelligence.)

HECKMONDWIKE.—Bro. Atkinson writes: "I have great pleasure in being able to report a course of four lectures which we have had in the Temperance Hall. On Sunday, Oct. 13th, afternoon: "Palestine, the land promised to Abraham and Jesus Christ; its coming transfer from Gentile to Jewish rule; the promises concerning it in relation to the Christian Hope." Evening: "The English Occupation of Cyprus, and Protectorate of Asiatic Turkey."—(Bro. Dixon.) On Sunday afternoon, Oct. 20th, "Nebuchadnezzar's Image," and in the evening, "The Great Salvation—what it is, and how to obtain it—the doom of those who do not attain thereto."—(Bro. Booth, of Crewe.) The lectures were tolerably well attended by very attentive audiences on each occasion, and questions were put to bro. Booth at the close of the last lecture. I may add that one of the local papers applied for a report of the lectures; we sent the enclosed reports, and they were inserted (for a wonder) just as we sent them: "Truth *versus* Tradition.—On Sunday last Mr. Wm. Booth, of Crewe, delivered two lectures in the Temperance Hall, Heckmondwike. The subject in the afternoon being 'Nebuchadnezzar's Image; or the kingdom of God on earth, the future and only abode promised in the Bible to the saints.' The lecturer in introducing the subject dwelt upon the remarkable fulfilment of prophecy as set forth in the Bible; citing the cases of Nineveh, Babylon, Egypt, and the Jewish nation, as remarkable instances of the literal fulfilment of the Word of God. The history of the world from the flood to the overthrow of the Jewish nation was then briefly sketched and Nebuchadnezzar's dream was brought forward as a prophetic symbol of the future history of the world. The lecturer connected the various visions as recorded in the Book of Daniel, shewing that the metals and beasts were symbols of the Babylonian, Medo-Persian, Grecian and Roman powers. These kingdoms, the lecturer maintained, were to be superseded by the kingdom of God (or stone kingdom) which was to be a divine political institution, established upon the earth with Christ as its king and the glorified saints as its rulers, which would ultimately usher in a reign of blessedness and peace as foretold in the Scriptures. The popular idea of heaven being the place of reward for the righteous was warmly denounced by the lecturer, who stated that not a single passage of Scripture could be adduced to prove it,

but that the only reward promised to the saints was a future reign of glory and immortality upon the earth.—In the evening the subject was 'The Great Salvation and how to obtain it.' The lecturer, after shewing the importance of the subject, declared that the gospel as now preached was not the gospel as set forth by Jesus and the Apostles, that the burden of their teaching was the kingdom of God, and that no man would be saved without a belief of this and immersion in water. The lecturer maintained that immortality was not a present possession, but the future reward of the accepted in the resurrection. The wicked were not destined to be tormented for ever, but would be destroyed, and the time would come when sin and sinners would be no more, but righteousness, peace and glory would reign supreme. There were fair audiences, and at the close of the lecture a few questions were put and answered."

KEIGHLEY.—Brother Silverwood writes: "I have much pleasure in reporting the obedience of one more, who has, in the goodness of Deity, been brought to see the truth, viz., CHARLOTTE BUTTERFIELD (23), formerly Baptist. It is also my painful duty to report the death of brother Watson, a brother who has, as you well know, been out of fellowship for some time."

LEEDS.—Brother W. H. Andrew writes: "I have pleasure in reporting another addition to our ecclesia, viz., Mrs. MARTHA BARRETT (sister in the flesh to sister Thorp), formerly Primitive Methodist, who was immersed into the saving name on November 6th. The subjects of lectures have been as follow:—Oct. 6th, The good confession that Jesus Christ witnessed before Pontius Pilate.—(Brother Andrew.) Oct. 13th, The world to come considered in its relation to war and the present age.—(Bro. Mitchell.) Oct. 20th, The importance of knowing it.—(Brother Andrew.) Oct. 27th, The Second Death: What it signifies, and who shall be subject to it.—(Bro. Andrew.) Nov. 3rd, The glorious transformation about to take place on the earth, &c.—(Brother Hirst, of Huddersfield.) Nov. 10th, The Gospel of the Kingdom of God, as revealed in the Prophecies.—(Brother Andrew.) Nov. 17th, Earl Beaconsfield's peace with honour, a probable failure. Permanency secured only by the Prince of Peace.

LEICESTER.—Brother Yardley reports the immersion, on the 23rd ult., of AUGUSTA BOOT, who for many years was a member of the congregation meeting at the Metropolitan tabernacle, under the pastorate of the popular Mr. C. H. Spurgeon. Having long been a diligent student of the Word, she has long been dissatisfied with the distinctive doctrines held by the Baptist community—notably that of eternal torments. Some two years ago, she came to Leicester, but latterly has held a post in a house of business, the head of which is a deacon in the Baptist

Tabernacle in this town. While filling this post she came in contact with the truth, through the instrumentality of a few of the brethren, who were located near. No sooner was it known that she had embraced the truth, than both shelter and employment were promptly denied her. She was dismissed there and then. She has since obtained another situation. The brethren have decided to have week-night lectures in addition to their Sunday effort, thinking some might be induced to listen on a week night who would not attend on Sunday. The first lecture was given on the 14th ult. by brother F. R. Shuttleworth—subject: The Future Life. On the 10th inst., we were favoured with the company of brother Roberts, who greatly cheered us in the forenoon with the faithful word of exhortation, and in the evening lectured to an interested audience on the prophet Elijah: the stirring incidents of his life, and the great work awaiting him in connection with his re-appearance on the earth. Brother Yardley, writing later, reports the immersion of CLARA SOPHIA THORNELOE (mother of brother Thorneloe) with whom the brethren sympathise on account of the trials she has had to endure for the truth's sake.

LONDON.—Brother A. Jannaway reports the following immersions: October 20th, HENRY HARRISON (of Hammer, near Dorking), cousin to brother Harrison, of Brighton, through whose instrumentality he was brought to a knowledge of the truth; Oct. 23rd, MARY GORDON, wife of brother J. S. Gordon (lately removed from Birmingham), and CHRISTINA WESTLAND, mother of Mrs. Gordon, both of whom were with the Plymouth Brethren; Oct. 27th, ROBERT HENRY ABBOTT, cousin of our sisters Abbott, formerly Church of England. We have also been pleased by an application for fellowship from Frederick Saunders, who was baptised about eighteen months since, under somewhat peculiar circumstances. He has been meeting, until recently, with those from whom we withdrew two and a half years ago, and by them has been immersed twice. On the first occasion, we understand, he held a belief which he afterwards considered so unsatisfactory that he requested to be immersed again, which was done without another examination; and according to his statement now, as to what he then believed, we are satisfied he held the "one faith," and therefore are glad to receive him into our midst. On Friday evening, October 25th, brother Ashcroft lectured in our Upper Street Hall, to a very attentive audience, on Christ's declaration that the accepted in the resurrection are "equal unto the angels." The brethren and sisters were especially interested. The lectures for November, in the Upper Street Hall, are as follow: 3rd, The covenants of promises, and how to become sharers in their blessings.—(Brother

Atkins.) 10th, The doom of existing State Churches when Jesus Christ returns to establish the long predicted theocracy—(Brother J. J. Andrew.) 17th, Modern Evangelicalism at variance with Apostolic Teaching. The "One Faith" ignored.—(Brother Owlser.) 24th, What must we do to be saved?—(Brother Elliott.)

MANCHESTER.—Brother Smith reports the addition of another member to the body of Christ in the person of brother FRED HARRY CURRY. He formerly resided in Leicester, where he first became acquainted with the truth. Removing to Manchester, after attending one or two of the lectures, he applied for immersion; and, giving "the good confession," was inducted into the saving name.

NEWARK.—Bro. John Hage reports the intelligent immersion of Bro. JOHN WALKER, of Newark, which took place Oct. 31st, 1878. "The brother was well informed in the things taught by the Prophets and Apostles, Jesus Christ himself being the chief corner stone, looking forward for the reward of immortality in the kingdom, and for the high exaltation of its inheritors in the beyond. His father, brother Edward Walker, died last January 25th, aged 79 years, a worthy member of our ecclesia."

NEWPORT.—Bro. G. A. Birkenhead, of Cardiff, writes that the Cardiff brethren visit Newport occasionally for the breaking of bread. Sister Brittan is very lonely in the truth in Newport, having only her sister in the truth with her. The brethren are in hopes that her husband will become one with us in time. Writing Nov. 11, Bro. Birkenhead says: "Bro. Cliff and I were over there yesterday, and we broke bread together in the afternoon, and in the evening we had a pleasant meeting for study and setting forth the truth, there being present a Mr. Malcolm, chief mate of a vessel in the docks. He seemed struck with what was said, and I believe he will look into these matters further."

PETERBOROUGH.—Bro. Royce reports the obedience of ELIZABETH COLBERT, 31, the wife of brother Colbert (formerly neutral.) She was baptised into the name of Jesus Christ on the 1st inst. Brother J. J. Andrew delivered a lecture on Cyprus and the British Protectorate over Syria on Oct. 20th, and Bro. Ashcroft on the Song of the heavenly host, on Oct. 27th. Both lectures were very well attended.

RIDDINGS.—Brother Wragg announces the obedience to the truth of EMMA TATTON (26), wife of bro. Tatton, who put on the saving name on Saturday, Nov. 2nd. Sister Hannah Board, from the London ecclesia, now meets with us, being resident at Pilsley, near Clay Cross, a few miles off from Riddings. Since bro. Vernon's return from Edinburgh we have lectures in our room every Sunday evening, which are well attended, and we have a few interested. We have had also two lectures in Zion Chapel: The Kingdom of God (Bro.

Vernon,) and Mr. Hine's Identifications examined in the light of the Scriptures and found to be delusions.—(Bro. Richards, Nottingham.) At those lectures we had a very large attendance, and our efforts have called forth lectures from Mr. Hine's party, and the Campbellites, the latter having Mr. Mumby, from Nottingham, whose delight has been in his last three lectures to run down the brethren, from Dr. Thomas to bro. Vernon, who is always there to question him. He (Mr. Mumby) finished up his lecture last night by declaring that 'the Christadelphians were the most pernicious sect on the face of the earth.' But I feel confident that all efforts made to turn inquirers from the truth have utterly failed."

SMALL HEATH.—Brother Geo. C. Barlow reports the removal of brother and sister Webb to Brighton.

SWANSEA.—Brother Randles reports the withdrawal of the brethren from S. W. Blight *alias* Richards, for prolonged and systematic inposture. Ever since his immersion, some nine months or so ago, he has talked of legal prospects, about to be realised, which would secure him an income of £140,000 per annum; and the great things he would do for the truth when he came into possession. Meanwhile, he was leaning, considerably, in a quiet way, on some of the brethren. His story, which was very circumstantial and adorned with letter-posting, and reported visits of legal persons to Swansea, which never took place, has been found, on investigation, to be a complete invention. The case is quite phenomenal, and has distressed the brethren greatly. The following have been the subjects of lectures delivered in Swansea since last report:—October 13th, *Abraham* and the Eastern Question. Oct. 20th, *Christ* and the Eastern Question (illustrated by a map). Oct. 27th, The Bible doctrine of Immortality. Nov. 3rd, Christ's destruction of the Devil. Nov. 10th, Bible Teaching concerning God in contradistinction to popular conceptions. The meetings are well attended, and interest continues to be manifested. Sister Mirfin has removed, temporarily, to Manchester, for change, on account of bad health.

TAUNTON.—Brother Veysey reports: "On Sunday, Nov. 3rd, *EMILY HAWKEN* (35), of Irewarder, Sladesbridge, Cornwall, formerly United Methodist Free Church, who has for some time past been corresponding with sister Roberts, of Birmingham, put on the all-saving name of Jesus, having previously made a satisfactory confession of the faith; also, at the same time, Mrs. *SMITH*, wife of brother Smith, of this town. She has been looking into the truth for four years. In the evening they broke bread with the ecclesia.

CANADA.

WALKERTON.—TOUR IN THE MARITIME

PROVINCES.—Brother Gunn writes: "My autumn tour this year was made to the maritime provinces of Canada, having a desire, among other things, to meet those isolated brethren so kindly traced out by Bro. Jas. U. Robertson, on his visit to those provinces last year, as set forth in his letters in the *Christadelphian* for December last. Leaving Montreal, as you were informed by Bro. C. Robertson last month, on Monday morning, I arrived at Halifax, Nova Scotia, on Saturday evening, and was met at the station by two young brethren, Mitchell and Stevens, who have been so fortunate as to escape from the Lithgow house of bondage, in which, for so long a time, they sojourned. I found these young brethren most intelligent in the truth in the first principles of the doctrine of Christ, as well as in these co-relative and concomitant doctrines which have their foundations in the Word, and are only apprehended by careful study, an intelligent apprehension of the truth in all its broad and glorious fulness. I found them thoroughly alive to the responsibility devolving upon them through the gospel, the necessity, by continuance in well-doing, of making their calling and election sure. On Sunday we met in my room at the hotel, for the purpose of exhortation, edification, the commemoration of our Lord's death, the services being led by bro. Stevens, the youngest of the three. Being all of one mind and spirit, a matter that does not always happen, I felt this to be a season of great gratification and spiritual refreshment.—On a week-day evening, we called on sister Hume, of Boston, then on a summer visit to Halifax, and spent a few hours most profitably, conversing on things pertaining to the one faith. We also called on sister Coleman, of Dartmouth, whom we found at the house of a sick friend. These two aged sisters have, by their advice and sympathy, done much to assist our young brethren in their contention for the truth, and their final acceptance of it. At Cow Bay, a watering-place on the Atlantic coast, these brethren joined me on the two Sundays I was there. There being no convenient mode of doing so in the boarding-house we broke bread and held our meeting on the beach at the far off side of the bay, on one Sunday, and in a small spruce grove near the sea-shore the next, brother Stevens leading the services, his selection of Scripture passages being most appropriate; and so far as I was concerned those refreshing seasons came to an end and our parting took place with much regret. When the truth was introduced in Halifax many years ago, the people interested had the advantage of the personal presence and efforts of our brother, Dr. Thomas, but as regards the great majority of those who were taught and baptized by the Doctor, what a sad and lamentable termination to what was once looked upon by many, in other places, as a prosperous and promising beginning. It is the old story of men erring and making

shipwreck of the faith through the perversion of the truth, and clearly illustrates two great difficulties that meet us; first, the difficulty we experience in accepting the truth; second, the greater difficulty, perhaps, of holding it fast. To shew you the extent to which perversion of the Scriptures has been carried in Halifax, I enclose you a letter written by Mr. Crighton (Mr. Lithgow's right-hand man), and published in the "*Restitution*" of Oct. 2nd, 1878, a paper issued from Plymouth, Indiana, U.S., under the auspices of Benjamin Wilson, A. B. Magruder, and J. M. Stephenson, who all at one time gave hopeful promise of better things. The sad and most lamentable part of the matter is that such men lead astray, easy, simple, confiding, and in many cases, well-meaning people. Out of the terrible condition of things indicated by Mr. Crighton's letter, our two young brethren, Mitchell and Stevens, have been delivered; surely they will have the prayers of the household in their present isolated and interesting position. Difficulties exist in the way of holding public meetings or doing anything in Halifax, otherwise than by the circulation of printed matter, which is not neglected, and the two brethren manage in some way or other to meet somewhere every first day for mutual edification and breaking of bread. On leaving Halifax I followed bro. Robertson's route, and called upon bro. Dr. Creed, of Pugwash, Nova Scotia, one of the few remaining true to the truth preached by Dr. Thomas in that region. I remained with bro. Creed one night and was hospitably entertained. The doctor is an excellent reader, and read before bed-time and in the morning, as is his wont, (albeit his family, like mine, is a mixed one), portions of the Psalms, on which he commented most appropriately and intelligently and in the most correct emphasis and impression. I can see no reason why in all families who are of one mind in the truth, and even in many mixed families, this custom should not be followed. It would provide in a great measure for that constant reading of the Word which you so properly and persistently urge upon the brethren, and which is so essential to their spiritual well-being. Parting from the doctor and his kind wife I left the town of Pugwash for St. John's, New Brunswick, where I arranged to spend Sunday in the company of bro. Dowling, a young brother who is alone in that city, who was baptized last year by an alien, and who never met a Christadelphian until he met me at the railway station. Unfortunately, the evening I reached St. John's, he had received orders to go to a distant village on business next morning, so we saw very little of each other, which I greatly regretted, as I had to leave St. John's before his return. His case is very interesting, and I urged him to place himself in communication with brothers Mitchell and Stevens, and if possible, run over to Halifax to meet them, and have con-

versation with them, as they will be most happy to extend to him that aid, instruction, and encouragement, which in his circumstances he so greatly requires. I took a supply of printed matter with me for distribution, and in hotel as well as by stage, train and steam-boat, availed myself of every opportunity of giving away, and of attracting attention to the truth as it is in Jesus. Sowing beside all waters, knowing not which will prosper, either this or that, and remembering that while a Paul planted and an Apollus watered, the increase was of God.—Yours in the one hope,—WM. GUNN."

NEW ZEALAND.

CHRISTCHURCH.—Brother Jno. L. Brown writes: "It has been our pleasing duty to assist another to put on the sin-covering name by immersion. It is the case of a SISTER. She rejoiced greatly at having found the truth as in Jesus, of which she is fully convinced. We now number three brethren and five sisters, and we meet on the first day in my house to break bread in memory of Our Lord and Saviour Jesus Christ."

UNITED STATES.

OLATHE (Kansas).—Bro. Howland writes Oct. 15th: "On October 8th sister BATCHELOR, of Olathe, was immersed by brother John Elston into the name of Christ. Others are diligently searching God's word. On last Saturday the brethren and sisters were all rejoiced to meet with brother S. F. Gratz, of Philadelphia, late of England—the first "Israelite indeed" we have ever met with; also brother Merry and sister Merry, of Topeka, Kansas. Brother Gratz spoke in the City Hall at Endora, at eleven o'clock a.m., to a small but attentive audience. Number of the faithful present: 18, out of 24, who live at great distances from one another. The other six were unable to come by reason of sickness and other unavoidable hindrances. In the afternoon the same number of us broke bread at the residence of brother Wm. Cook. It was a great feast to all the brethren and sisters to hear the richness of the truth from those able brethren."

ROCHESTER (N.Y.).—Bro. Ashton reports the obedience of EURODA HAYNES, on Oct. 14th. Brethren Sintzenich and Ashton both write in reference to the report of union with former separatists, and the repudiation of that union by certain whose names appeared in the *Christadelphian* for October last. Brother Ashton's letter is also signed by brother Sintzenich and brethren C. H. Morse and T. B. Robinson, for the brethren and sisters (40 in number) meeting with them. They request the publication of the document. We should be glad to comply with their request, so far as a personal desire to oblige is concerned, but several

considerations deter us. The documents are long: they are largely personal, and generally of a nature to lead to endless controversy, and to work otherwise than to the comfort and strength of the brethren in general. Finally, they are not needful to neutralise what has appeared in the *Christadelphian*, since what has appeared is brief and non-committal, and may easily be neutralised by our correspondents without the extensive ventilation of the matter in the *Christadelphian*. Our brethren err in supposing we have judged and condemned them. Our very first words introduced the matter—the union and its repudiation—as a “dilemma,” which is always a matter of equally-poised uncertainty in two directions. We expressly said we held ourselves open to further light. True, there was an expression of view as to how the thing looked; but, with this, there was a distinct recognition of the possibility of its being otherwise than it looked. The matter still remains in that position. The documents now transmitted do not remove the uncertainty: they confirm it. Stress is laid on the fact that the declaration which was the basis of union was “in scriptural language;” and it is stated that at the meeting held to settle the terms of union, “questions were asked freely by both parties *couched only in Scripture language, according to previous arrangement.*” This of itself excites suspicion. If there were no discrepancies of conviction in the assembly, why this care about “Scripture language?” Nobody theoretically believing in the Bible would object to Scripture language, however contrary to the truth their doctrines might be. “Scripture language” is to be reverentially esteemed in its right relation; but there are times when a mechanical adherence to its terms may be a handling of it deceitfully. Bible terms may be assented to when there is a repudiation of Bible ideas. Where Bible ideas are in dispute, it is important to allow unlimited leeway in the use of language. The fact that this liberty was not allowed at a meeting for the union of two bodies reputedly at variance in doctrine, lends countenance to the allegation that actual differences were slurred over by assent to mere Bible terms. If there were no such differences, it is difficult to understand this careful and tender restriction to Bible phraseology. There is no allegation that brother Sintzenich and those who with him have united themselves with the erstwhile Renunciacionists, have changed their views a single particle. Brother S.’s declaration on this point is in harmony with all the evidence. The contention is that he and they have united with those whose faith on some points will not stand a peep behind the gauze of Scripture terms assented to. Brother Sintzenich denies this. He says:

“I utterly deny that the body we have united with are Renunciacionists in any sense of the word. They openly repudiate Turneyism in all its phases, and believe as you and I and all true Christadelphians believe.” Still, in the *definition of their faith*, the condemnation of sin effected by God in Christ is made Renunciacionistically to apply to moral conflict, and not to his crucifixion, thus: “His warfare, like ours, was to condemn sin in the flesh—that spirit of disobedience, or that will natural to his flesh—which was antagonistic to the law of the Deity, and doing that successfully all the days of his life, he finished his work by the nailing of his body of death to the tree.” The truth is that, morally, Christ was spotless, but, physically, he was an inheritor of death in partaking the Adamic nature which had become mortal on account of sin. When this morally spotless, but physically death-partaking, God-begotten Son of Man was crucified, sin was officially and ceremonially condemned of Adam’s Creator. The Jews and Romans were mere providential instruments. The condemnation of sin effected in him was sacrificial. In this sacrifice, the basis was laid for reconciliation for all who should come unto God through their crucified representative. Brother Sintzenich further adds: “Our ecclesia is 40 in number, and embraces all Christadelphians in Rochester but the Boddy and Tomlin families, while of the 16 signatures you publish, all but the two families live in the country, and signed their names at J. D. Tomlin’s solicitation without knowing anything of the case except from him.” We desire nothing but the truth to prevail, and should grieve to injure true brethren by countenancing a misrepresentation if such it is. Brother Sintzenich thinks we might have corresponded privately first. We admit the cogency of the remark. If we took an easier course, it was because the multitude of public duties with the limited stock of strength at our disposal, precludes extensive private correspondence, such as must have ensued in such a case; and also because we entertain the conviction that true men will not suffer finally in the candid public exhibition of any matter. Brother Sintzenich suggests investigation by some accredited brother or brethren on the American Continent. We recommend a simpler course: Are the forty referred to in his letter prepared to assent to the definition of the one faith contained in the verified statement accepted in Birmingham? Their special attention should be given to paragraphs ii., iii., iv., vi., vii., ix., xv. section D; xviii. and xxv. If they are prepared to endorse these definitions without qualification or reserve, their position would stand vindicated before the brethren in other parts, however much misapprehension may have heretofore prevailed. The “statement”

in question is published separately for general circulation.—**EDITOR.**

ST. LOUIS.—Sister Busby writes: "We have a lightstand in St. Louis, and though it is small, I hope it is one of the golden sort, and by the Spirit recognised as chosen and faithful. We gratefully acknowledge the kind interest the brethren and sisters (particularly sister Nite and brother W. H. Reeve) have taken in us in corresponding with us, and warning us of the many crotchets and isms that are afloat in the world that would only tend to confuse and mislead. Brother Zimmerman has returned to Pa, and we are three in number now, but we look for sister Barrow's father soon, and also brother Gratz, an able worker, in whose coming we will rejoice that we may be built up in our most holy faith, for God forbid that we should have a name to live and be dead. I feel sorry brother Zimmerman had to leave us, and I am greatly interested in him. Though young, he seemed to have his mark high, with a great interest for the truth. I truly think a word of encouragement might be dropped for him that he may press forward, adding to faith knowledge, and the other excellencies. We receive the *Christadelphian* regularly; we feel we could not do without it in this great city, where the lust of the eye and the pride of life reign supreme."

WEST DAVENPORT.—Sister Fenton writes: "It is a long time since I wrote to you; but I am not at all dissatisfied or discouraged. I am lonesome sometimes in this city of 25,000 or 30,000 inhabitants, who do not know and understand in what way God offers salvation to sinners. The superhuman endeavours of the apostacy to keep their converts converted is simply amusing. It almost staggers our thinking powers to conceive of rational men and women swallowing such miserable husks. But it pays the hireling well. Poor foolish goats; content to believe lies, and pay the deceiver! I am still minding the same things. I read my Bible portion every morning, and expect to do so until I die, or Jesus comes. I was called to go to Waterloo on a case of sickness, so I had a chance to see some of the brethren and sisters there. They had no meeting when I was there. But what affected me was their want of enthusiasm in talking on the truth. They live in fine houses and are making money, and their time is so taken up that I am not at all surprised at not seeing their names in the *Christadelphian*. Oh how few of us can God trust with wealth! I asked them how long Jesus would give us to settle our affairs when he called us to judgment. I feel it dreadfully unsafe in these times to

have Christ crowded out of our heart and home by greed of gain. What a time of trouble this continent is experiencing. Every paper comes laden with death, bankruptcy and crime. The yellow fever is sweeping thousands; fire and blood, tornadoes, blasting and mildew; fruit, nothing on the trees; yet, in all this, they do not discern the outpouring of the vials of wrath. I feel rooted and grounded in the truth, yet I am lonely and isolated. I wish with all my heart that several hundred of the morally good could get their eyes open and come to us. I cannot go to them. I have no relish for husks after eating the bread of life and drinking the pure waters. Some seem rather to mix somewhat at their gatherings, I will tell you; and if I am needlessly alarmed, you will just give me a hint; and if they are treading on the devil's side of the enclosure, please set them right. (Rather difficult, my sister. If Christ does not rule in the heart and guide men in wisdom's ways, pressure from without is unavailing.—**ED.**) Last winter there was a wonderful uprising of Babylon in the cause of temperance orthodox, heterodox infidels, Deists just going in to fight King Alcohol, as they called it. Should brethren join such an enterprise, don the blue ribbon, make speeches and get appointed to office? (No; brethren belong to the narrow way; there is their work and their company. To harness with the devil's children is dangerous if not fatal work.—**ED.**) The movement is running into politics as everything does in America. There was a meeting of delegates to consider getting up a temperance ticket for the election. Is it right for a brother to be one of the delegates? I love the brethren so sincerely, and am so much afraid of judging them; but you will know if such is the work of the saluts. I am no complainer, but when the very shores of the promised land are visible, we must see that we fall not out by the way. The last *Christadelphian* is a treasure indeed. There is more light in that one number than in a whole book store-full of sky-kingdomites, darkening science by words without knowledge. Don't I write savage? I feel so disgusted with men and women that appear to have common sense, relying on a fable tortured out of Moses and the prophets with Plato's discovery of the immortal soul, tacked on for a kite. Well, for myself, with my *Bible Companion*, my *Christadelphian*, together with prayers and hymns of praise, I will endeavour to travel on. Aid me, my precious ones over the ocean, by your prayers. Tell our Father my name, and say, 'Help sister Fenton to come off conqueror through the blood of the Lamb.'"

No. 163.— January 1, 1878.

THE CHRISTADELPHIAN

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.

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
NINE SHILLINGS AND SIXPENCE; in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

N. and L.—The obstacle is now removed.
G.B.—Thanks for information as to matters in Listowell. The "great wreck" in affairs there is to be lamented, but cannot be wondered at, in view of all things.

J.R.—We shall publish the Calvinistic Methodist questions on the kingdom, in the *Christadelphian*, with scriptural answers, if the kingdom itself does not meantime supersede the necessity.

THE BRETHREN IN AMERICA.—These will observe from the Chicago intelligence that brother Marlow, on whose behalf brother Wallace appealed last month, is now beyond the need of assistance, having fallen asleep.

S.A.P.—There can be no question that the games are out of place in the house of a saint. It is going back altogether. You can easily refrain from joining. Withholding the countenance is sometimes the best form of protest.

J.B.—Thanks for the newspaper with the account of the Babylonian antiquities landed in Liverpool. We are indebted for most of the tit-bits we place before our readers to the enterprise of private correspondents in this way. When all help, the result is good.

C.F.Z.—The lines, "The promised seed of Israel's hope," are beautifully written, in a calligraphic sense, but they lack the vigour of sense essential to profitable versification. We are sorry not to use the composition after the trouble you have taken to produce it.

J.D.T.—It is not possible at present to have works on the truth printed in German. The demand would not be sufficient to pay the printer's outlay. Possibly the need for it will soon be ended in another way. If, meanwhile, the Lord require this agency, He will bring it into operation in some way.

P.G.—There are scarcely any brethren so far

west in the States as you speak of. The following addresses may be of service:—D. B. Benedict Eldorado, Butler Co., Kansas; also in the same state—E. Effinger, Olathe, Johnson Co.; Mrs. G. D. Gunn, Topeka; F. T. J. Jacobs, Newton, Harvey Co.; P. Johnson, Dover, Shawnee Co.

JOHN WESLEY AND THE IMMORTALITY OF ANIMALS.—Several have responded to brother Arthur Andrew's enquiry. Brother Veysey, of Taunton, refers to a work entitled, *Wesleyana: a Selection of the most Important Passages in the Writings of the late J. Wesley*. Printed for Thomas Tegg, Cheapside, 1840, on pp. 333-336 of which, his teaching on the subject will be found. Also in vol. II. of his *Sermons* pp. 128-131. Brother Thomas Gamble, of Leicester, also forwards extracts, and brother J. Birkenhead refers to Wesley's sermons, vol. II., page 121. The sermon is on "The Great Deliverance."

I.R.—We regret you should be isolated from fellowship, but cannot do anything in the way of applying a remedy. It would not be serviceable for us to see the letter. The remedy must arise in the locality of the trouble. God has given no authority to anyone in our age, except the authority that everyone has to choose his own course and his own fellowship, subject to the judgment-seat, to which he will be answerable. If you suffer wrongfully and cannot obtain a remedy commit your cause in well-doing to God, who can open your way if He sees it best for you. There can be no question that it is wrong to suspend anyone from fellowship without specifying his offence, and it ought not to be done then without first complying with the scriptural requirement of a course of interviews, intended, if possible, to remove the cause of trouble.

A NEW SERIES OF LEAFLETS, ENTITLED—

BIBLE FINGER-POSTS.

The first eight of a series of 2-page leaflets for distribution, are now ready.

- No. 1.—Bible Doctrine *v.* Pulpit Theology—an Odd Mixture, This or That?
- No. 2.—When Are the Righteous Glorified?
- No. 3.—What is it to be Born Again?
- No. 4.—The Cross and the Kingdom—Apostolic Teaching *v.* Modern Preaching.
- No. 5.—Popular Christianity Opposed to Bible Principles.
- No. 6.—Are "Revival Services" Useful?
- No. 7.—The Bible and Modern Notions of Religious Life.
- No. 8.—Christ as the Heir to David's Throne.

The following are also in the printer's hands :

- No. 9.—The Name and Faith of the Christadelphians.
- No. 10.—Bible Faith *versus* Pious Feeling.
- No. 11.—Glories of the Age to Come.
- No. 12.—The Duty and Difficulty of Coming Out from the Sects.

The Finger-posts are printed in a large type, on good paper, on both sides, the same size as the "Christadelphian" page. They can be had at the following rates: 12 for 14d.; 25 for 24d.; 50 for 4d.; 100 for 7d. Postage extra at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—Nov. 26th, W. Buckler; 27th, W. Ward, C. Firth, R. Goldie, F. Peel; 28th, S. Richards, P. Hall, "Warrington," W. H. Andrew, R. Carruthers, G. S. Murray, J. Board, J. W. Royce, G. A. Birkenhead; 29th, W. Smith, J. Hirst, A. L. King; 30th, W. Cole, J. Fowler, D. Gaskin, M. Birkenhead, W. Usher, M. Sharp, J. Kirkwood, T. Royce, M. H.; Dec. 1st, J. Birkenhead, Miss Holmes, W. Otter, S. A. Smith, J. Clark, M. H.; 3rd, G. T. Wallis, A. L. King; 4th, W. Ward, J. Mowatt, J. Pride, Miss Holmes, J. Hirst, A. M. Dibol, W. Atkin, T. Holland, J. Heeley; Dec. 5th, W. Grant, W. Dumore, L. Spencer, J. Ross, W. Ripley, J. J. Andrew; 6th, R. Ashcroft, W. Silverwood, W. Osborne, H. Warwick, T. Betts, R. Johnston, R. D. Robertson, M. Luckman, S. Caven, W. Fisher; 7th, W. Booth, C. Firth, G. Wait, T. E. Clegg, T. Gumble, R. Hardy, E. Trueblood, T. Sykes, H. Phillips, G. Baker, T. Haining, R. Ashcroft, J. J. Andrew, J. Martin, (P.) Canon Bowdley; 8th, J. Grant, "Warrington," T. Parkes, J. Mulholland, J. Henderson, C. Thompson, F. Chitty; 10th, G. Baker, C. Firth, W. Hardy, A. Cook, G. S. Murray, Anonymous, J. Bell, J. Jenkins, A. Sutton, G. F. Lake; 11th, M. A. Harris, C. M. Dibol, T. Royce, G. Dowkes, J. U. Robertson, W. Ward, S. A. Jagger, R. Melrose, R. Robertson, E. Edwards, D. Gaskin, J. Mortimer, T. Gamble, J. Cook, A. M. Arcus, J. McIntosh, J. Alexander, M. Hamilton, S. Richards; 12th, J. W. Thirtle, D. Gaskin, W. Counts, T. Swindell, J. Milne, W. Smith; 13th, A. Andrew, G. Armitage, J. U. Robertson, J. Boler, J. King, J. Atkinson, J. Heywood, J. Rhodes, R. P. Gillon, J. Dalgliesh, R. Carruthers; 14th, C. Roberts, J. Harris, H. Bannister, W. Silverwood, J. Rhodes, J. Wragg, W. H. Jones, A. Dowie, D. Rodgers; 15th, J. Boote, J. Kirkland, J. Yardley, E. Kirke, J. U. Robertson, R. M. Skeats, W. Smith, F. Shelton, G. Wait, J. O'Neil, J. Howie, D. Stokes, A. Robertson, W. Green, W. Kerr; 17th, G. Baker, W. Smith, W. Hartley, J. Gillies, W. R. Otter, J. Cooke, A. Harwood, D. Atkins, R. Wood, D. Stokes; 18th, J. Folmer, B. Lowe, D. Turner, J. Richards, S. A. Garside, A. Sharp, J. Hage; 19th, "Warrington," M. Savage, T. Wilson, R. W. Goldie, J. Hirst, W. Ripley, J. M. Armstrong; 20th, J. Gale, D. Laverock, J. Leask, F. R. Winterburn, A. Barraclough, J. W. Moore, A. McKillop.

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DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 27th, A. Eastman, W. Ward, H. McFadyan (3), C. Sweet, J. Campbell (4), W. F. Kirk (2); 28th, S. Richards, C. Firth, G. Brown (2), G. S. Murray; 29th, A. Andrew, F. Peel, R. Carruthers; Dec. 1st, C. Firth, J. Clark, W. Cole, A. L. King, G. Drake, Mrs. Atkinson, T. Royce, W. Usher; 3rd, A. Andrew, C. Firth, Mr. Huckleby, A. M. Dibol (2), T. T. Powlkes (2), E. Thomas (2), J. Hirst (2), J. Banta, Miss Holmes, J. Monaghan, J. W. White, G. P. Wallis, J. Pride; 5th, W. Ripley, W. Grant (2), T. Holland, L. Spencer (2); 6th, S. Caven (2), W. Silverwood, S. Betts; 7th, V. Collyer, E. Trueblood, H. Phillips, G. Wait, T. E. Clegg, G. Baker, T. Haining (2), W. P. Hooper, G. H. Mayer, J. J. Smith, J. K. Magill (3), S. Boddy (6); 10th, J. Jenkins, A. Cook (2), G. Baker; 11th, T. Royce, R. Ashcroft, H. Leah, R. M. Skeats, L. Edwards, D. Strickler (2), J. Mortimer, H. Jacobs, G. Dowkes, W. Ward, R. Harper, A. W. Dibol; 12th, W. Roberts (5), P. Powell (3), Mr. Greenlee, E. T. Mitchell, J. W. Thirtle, W. Maxwell, T. Moor, J. Milne, J. S. Hawkins; 13th, A. Andrew, J. Dalgliesh, J. Atkinson (2), R. Carruthers (4), G. Everard; 17th, W. Silverwood (3), E. Kirke; 18th, M. Mulligan (3), E. Thomas (3), A. Sharp, G. Inwood, J. Wood (2), M. Stewart, J. Howie, W. Green, J. Richards, J. Gillies, McGaren, S. Risien, T. Holland, D. Turner, S. A. Garside, Miss James, C. Firth, Mr. Soley; 19th, C. Smith, R. S. Weir (8), Capt. Dutton, J. Hirst, J. Savage, T. Wilson, S. Boddy, C. Morrison; 20th, A. Barraclough, J. Gale, J. W. Moore.

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No. 164.—February 1, 1878.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE
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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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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NOTES.

FELLOW-SOJOURNER.—“Two Christmas meetings: a contrast yielding a lesson” will probably appear next month.

J.S.D.—The article entitled “The influence of words in relation to popular superstitions,” has been received with thanks, and will appear in due course.

A.L.S.—The statement is without foundation. It is one of many slanders which we silently endure against the day when the judge of living and dead will make manifest the counsels of the heart.

J.F.S.—You may learn from the table of books in supply, that back Nos. of the *Christadelphian* are to be had “from 1864, except the first 6 months of 1870, the whole of 1871 and the first two Nos. of 1872.”

H.C.J.—Excuse business blunders in the office, which is an amateur affair, and charged with multifarious and an almost absurd variety of duties. Brother Shuttleworth manages wonderfully well, all things considered.

KANSAS (U.S.A.)—Sister Lucy White, Louisburg, Miami Co., Kansas, wishes brother Murphy in the State of Missouri, to supply his exact address, as the brethren in the part named hope soon to be able to send for him to lecture.

A.L.—We have no old hymn books in stock, nor any hymn books without music, and the new ones are nearly sold out. Wait. We hope to meet everybody's views in connection with a re-issue, which must shortly take place, if the Lord delay His coming.

E.B.—The lectures, in answer to Canon Bowley, have not been published, and there is no present intention of publishing them. They were spoken into the air, and there at present they remain, except in so far as they are written in the memories of those who heard.

J.R.—The answers to the Montgomery Calvinistic Methodist “questions, relating to the kingdom of God” are written, and have, in fact, been in the printer's hands for insertion in this number of the *Christadelphian*. For want of space, they are held over till next month.

C.E.—Brother Gunn's compilation is styled “*Modern Theology, the Canadian work*,” in the monthly list of publications, instead of *The Bible Vindicated*, to distinguish it from *The Vindication*; and also to avoid the impression that it is a demonstration of the authenticity and truthfulness of the Bible.

J.K.—(Australia). Notice of brother Pfeffer's decease has already appeared, as you have probably seen by this time. Thanks for the three copies of his chart of the divine testimony. We had previously received one from himself, which we had framed and hung in the garden room as an interesting spiritual curiosity. We hope it may do good among those to whom you have sent it. At all events,

your labour, even if without result to them, will not be lost as regards your own account.

It has been communicated to us that a brother and sister who went from this country to Va. U. S. A., and with whom we are personally acquainted, are in deep distress. “Sickness and starvation” have fallen to their lot, through failure in the working of a farm. To aggravate their sufferings, their boy, five years old, has died, and they were unable to bury him for want of money, till a neighbour supplied the wherewithal. They have to leave their farm, and they know not whither to go. We shall take charge of anything sent in relief. W.B., who communicates the facts, will accept our thanks and our keen regret that the least obstacle to perfect co-operation should exist.

H.L.D.—We thank you for your proposal to take charge of books, sell, and account for them to the office. But there are obstacles. The result of some experiments of this sort compels us to prefer those agencies that buy the books out and out, and assume the responsibility of their disposal, as a burden taken for Christ. If the books were ours, or we were endowed with this world's goods, we should be more at liberty; but the books being the property of the printer, and ourselves being of the poor of this world, we are obliged to work by a rule that will protect us from getting into his debt. The stock at Hamilton is the mere remnant of an old arrangement, by which we have been many pounds the losers.

CORRESPONDENTS.—The letters, renewing subscription to the *Christadelphian*, and expressing satisfaction with its contents—yea, more, declaring great profit to be derived, and encouraging the Editor in cordial terms, to persevere in the work—are too numerous to be answered privately. Each writer will please accept this as a personal acknowledgment, with the assurance that his words are helpful to the result he intends. His some encouragement to the Editor, in the midst of much bitter calumny and deadly opposition, to know that if some cannot appreciate the motives and aims and nature of the work he is doing, many others rejoice in it and are helped by it in that patient continuance in well-doing which will secure the “glory, honour, and immortality” to be dispensed by the Lord at his coming in power and great glory. Of course he does not rely on this for sustenance in the work. He would continue in the path of duty if all were to join in the howlings of the men who speak evil of the things they understand not. Still, it makes it easier to go on when we know that the work done is not a mere beating of the air, but effective to the comfort and the encouragement of those who love the Lord Jesus in sincerity and truth.

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Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—Dec. 21st, R. W. Thorp, W. Whitehead, C. Firth, W. Silverwood, G. H. Kidd, F. Peel, W. Robertson, R. M. Skeats, W. Dew; 22nd, J. W. Pickup, W. E. Aysthorpe, J. Ross, R. Hodgson, D. Stokes; 24th, S. Ashcroft, W. Gill, J. Murray, A. Andrew, J. Durrie, H. Young, J. Ritchie, F. Chitty; 27th, F. Peel, G. Baker, W. H. Andrew, T. Randles, J. and C. Hargreaves, D. Gaskin, E. Burley, M. Blenkarn, J. H. Dibol, W. Parker, J. U. Robertson, J. Horton, W. Campbell, J. Yule, G. Waite, J. Gordon, E. Mackie; 28th, C. Weale (2), L. P. Chitty, E. Telford, J. Hawkins, J. Burridge, H. Dyer, J. Young, B. Warren; 29th, T. Skinner, T. Leigh, W. Green, J. Mycroft; 31st, W. Parker, W. Buckler, G. Owen, J. Pettigrew. Jan. 1st, 1878, Wilner and Roger, W. G. Purdon, G. Baker, J. U. Robertson, H. Pym, T. Russell, J. Kay, J. Gale, T. H. Pope, F. A. Robertson, W. Birkenhead, T. Royce, W. Hollier, J. Gamble, J. McCann; 2nd, W. Booth, M. A. Hayes, E. Burley, J. E. Jarvis, J. Glasgow, W. Sommers, W. Unsworth, J. Mallet, R. Oliver; 3rd, A. Andrew, J. U. Robertson, T. J. Thornloe, H. Leah, J. Perks, C. Embleton, J. O'Neil, T. H. Pope, J. Dike, F. Peel, W. Smith; 4th, L. P. Chitty, C. Baker, A. Longman, W. Usher, H. Pym, W. Andrew, B. Sawden, W. Buckler, J. Gardiner, D. Lewis, C. Tovey, G. H. Kidd; 5th, W. Booth, D. Gaskin, D. Pogson, J. Taylor, T. Boshier. Jan. 7th, H. Leah, C. S. Tyler, J. Grant, A. F. Taylor, J. Fraser, R. J. Wright; 8th, T. Russell, C. Young, D. Gaskin, J. Booth, T. Royce, A. Longman, E. A. Barker, J. Henderson, C. R. Parker; 9th, W. Unsworth, J. U. Robertson, A. W. Goldie, J. McLellan, J. M. Armstrong; 10, H. Mead (2), "Warrington," G. Dudding, G. H. Kidd, G. Cree, J. Stewart, 11th, C. Fowler, C. Firth, T. Russell, T. Gamble, J. Walker, V. Collyer, R. Gray, S. McLellan; 12th, J. M. Armstrong, R. M. Skeats, C. Firth, D. Wylie; 14th, T. Randles, W. Andrew, J. Richards, J. Kay; 15th, T. C. Nichols, J. O'Neil, H. Pym, J. Boler, W. Grant, J. W. Dibol, S. A. Garside, J. Gale, G. Baker, J. King, J. Anderson, G. Wait, A. M. Dibol; 16th, A. Fowler, C. Barber, J. Wood, J. M. Armstrong, "Warrington," T. Brown, E. Elliott, J. Heywood, W. H. Jones, "Edinboro," W. Ker, J. Bell; 17th, W. Blount, J. Lovett, R. D. Robertson, W. Buckler, S. A. Garside, W. Bailey, Anonymous, A. M. Dibol; 18th, C. S. Tyler, R. Melrose, W. Blount, W. H. Knight; 19th, "Warrington," H. Jackson, C. Dalgliesh, C. H. Gaiger, W. Andrew; 21st, H. G. Morris, W. Hollier, J. O'Neil, J. U. Robertson; 22nd, K. Bennett, A. Smalls, R. M. Skeats, E. Cheaney, S. Caven, T. Rees, F. Cort, A. M. Dibol; 23rd, W. J. H. Soul, J. C. Gamble, T. Russell, E. Kitson, W. Smith, A. M. Dibol; 24th, J. Dixon, R. Carruthers, J. Stephens; 25th, W. J. H. Soul, "Warrington," F. Peel, J. King; 26th, "Warrington," A. Andrew, H. Richard, T. Fairbrother, J. Yeats, C. Doe, E. Burley.

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No. 165.—March 1, 1878.

THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM. ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
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NOTES.

J. S. D.—“The Influence of Words, &c.,” is in type, and was intended for the present number. Competent assistance is always acceptable.

A. L.—There is a prospect of a cheap—very cheap, issue of the *Hyman Book*. See page 127, present number. It all depends on the response that may be made to the proposal therein put forward.

There have been a number of contributions to the case of need mentioned last month. These have all been privately acknowledged, except the following, which were anonymous, and one not so: 1s., 2s.6d., 2s., 3s.8d., a brother, 10s.

VISITS.—The Editor has arranged to visit and lecture at Lincoln, March 12th to 14th; Edinburgh, March 24th to 31st; Taunton, April 7th; Frome, April 9th; Bristol, April 10th and 11th; Bedford (proposed), April, 30th to May 2nd.

W.A.—The subject of sin and death in relation to their effects on our race cannot be further discussed with any advantage. Arguments could only be repeated, and where they have failed to convince in the past, they cannot be expected to convince now.

J.C.H.—Your letter might be suitable for a newspaper, but it is not suitable for the *Christadelphian*. It will sufficiently meet your personal demand in the case to publish that you declare you do not “scoff” at prophecy, but merely demur to certain views of it.

E.L.J.—We cannot recollect that Dr. Thomas ever expressed his views on the subject of serving on juries. We imagine he could not have objected for the reasons mentioned in the paragraph on the subject appearing this month in *Answers to Correspondents*, page 134.

R.S.W.—It would not be practicable to arrange for a tour by brother Ashcroft through the dominion of Canada. The question of food and raiment ties him for the present to a radius of activity within easy reach of the shop counter at Birkenhead.

S. D.—There has been no room this month for the article on the Russian Whirlwind. It may appear next month. As for the diagram, the best way, perhaps, would be to have a wood-cut made of it on a reduced scale, with different shadings in the place of colours, and the description altered to suit.

J.C.—There is no express scriptural direction on the subject of taking part in a lottery; but the command to identify ourselves only with those things which are of good report would plainly exclude it, for lotteries are prohibited by the law of the land, in more than one country, as an evil thing—that is, hurtful in its effects on society.

IMPOSTOR.—Brother Hodgkinson and brother Veysey warn the brethren against an impostor, who called on the former, announcing himself as J. Stuart, a cabinet maker, a brother belonging to the Taunton ecclesia, and asking money to take him back to that place. Brother Hodgkinson had ground for suspicion and wrote brother Veysey, who testifies there is no such brother connected with the Taunton ecclesia. He may try another name somewhere else; hence the need for caution. A stranger ought not to be received without recommendation.

POSSIBLE DISCUSSION.—The Huddersfield brethren wrote to the Editor, to ask if he would be willing to meet in discussion Mr. Edward Hine, the advocate of the theory which identifies Britain with the lost Ten Tribes, if Mr. Hine could be induced to consent. Mr. Hine has been lecturing acceptably in Huddersfield to large audiences and has laid himself open to the proposal. Hence the action of the brethren. Health promising well, the Editor has said “Yes” to the question, but as yet has heard no more. The discussion presumably would be in Huddersfield.

C.K.—We do not know in what edition of the Bible Union’s translation of the New Testament, the rendering is to be found of Luke xxiii. 42, 43, given in the *Declaration*, on page 11. The statement was copied from an American publication eighteen years ago, and may be a mistake. It does not, however, affect the meaning of the passage, which is independent of any particular mode of translation. The passage is translated correctly enough in the common version. The only question is the sense in which “to-day” is used—whether as the day natural or day artificial—both of which are lexicographically admissible.

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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.—Jan. 28th, E. M. McPherson, D. Hepburn; 29th, T. Fairbourn, H. Richards, J. Mycroft, W. Silverwood, H. Leah (2), A. M. Dibol, S. H. Statter; 30th, C. Barber, W. Whitehead, W. Cole, "Warrington," T. C. Nichols, T. Sykes, E. Wait, T. Holland, T. H. Boshier, H. T. Morris; 31st, A. M. Dibol, J. Elliott. Feb. 1st, J. W. Moore, S. Caven; 2nd, "Warrington," J. C. Thornloe, T. Parkes; 4th, J. C. Hodgson, W. Smith, J. Keith; 5th, H. H. Horsman, "Warrington," J. Young, G. Barber, G. Baker, W. Grant, J. Ritchie, J. M. Dibol; 6th, J. Yardley, R. Dyson, T. H. Boshier, J. Richards, T. N. Parker, W. E. E. M. Bull, J. U. Robertson, D. Atkins, J. Grant, R. Carruthers, W. Lambert, J. Ramsay, J. Board; 7th, E. May, B. Messenger, E. Mitchell, A. L. King; 8th, T. Haining, J. Phillips, R. Skeats, J. Heywood, A. Dowie, 9th, J. Russell, T. N. Parker, W. E. E. M. Bull a "poor sister," J. W. Royce, G. Wagstaff, C. Cullingford; 11th, S. Basy, M. Hamilton, A. Andrew, J. W. Dibol, J. Ramsay, T. Fisher; 12th, "Warrington," H. Heyes, T. Russell, J. Atkinson, E. Morrall, J. Priestley, W. Bailey, J. Young, D. Marr, M. Forsyth; 13th, R. Dyson, J. M. Armstrong, C. Firth, J. Heywood, T. Russell, W. Entwistle; 14th, A. W. Goldie, W. Booth, J. Phillips, W. Sill, J. Hopperoff, G. Baker, S. Davies, W. H. Hatton, W. H. Andrew; 15th, J. Boler, H. Leah, R. Elliott, G. A. Birkenhead, C. Killick, F. Chitty, J. Atkinson, J. Yardley, W. H. Andrew, D. Hepburn, J. H. Dibol; 16th, W. Beddoes, G. Wait, J. Phillips, W. Dew, J. Howie; 18th, J. T. Brown, S. Davies, J. Hawkins; 19th, F. Pitman, J. C. Gamble, Anonymous, E. S. Scholefield, C. Tye, W. Grant, H. Kirk, J. Johnston, H. F. Wagstaff, A. M. Dibol; 20th, W. H. Andrew, J. Henderson, G. A. Kinnaird, R. M. Skeats, T. Boshier, "Warrington;" 21st, J. W. Peace, J. Lawton, J. W. Thirtle, Mrs. Rowbottom, L. P. Chittave, A. Andrew, A. M. Dibol, J. Yardley, S. Richards; 22nd, H. Sulley, G. A. Kinnaird, W. Dawson, D. Gaskin, W. P. Page, W. Usher, R. Elliott, G. A. Birkenhead, J. C. J. Harries, J. Hemmings.

FOREIGN.—Jan. 28th, G. H. Ennis, E. J. Lasius, N. A. Barrow, E. F. Zimmerman, J. Campbell; 29th, D. P. Ross, H. W. Hudson; 30th, T. J. Jacobs, A. Eastman, J. Wood, W. P. Hooper; Feb. 2nd, E. J. Lasius, E. F. Mitchell, W. O. Stearing; 4th, E. J. Lasius, J. Spencer, W. Rosecran, J. Leask, D. S. M. Banta, A. C. Fenton, A. Hall, W. Cook; 6th, W. Gunn, H. Cole, J. Clark; 11th, N. A. H. Murphy, J. A. Eley, A. Pitt, S. F. Blessing, Anonymous, J. M. Rigg, O. J. T. F.; 13th, G. G. Bickley, M. W. Owens, L. Wood; 14th, W. P. Suittean, J. W. Gilliam; 16th, L. T. Nichols, M. Timm, L. C. Gilliam; 18th, C. Bolingbroke, H. J. Moor, R. S. Weir, J. Luxford, M. E. Delozier, G. Inwood, S. Skinner; 19th, W. Oakley, C. H. Evans; 20th, J. T. Sykes, G. Brown; 21st, S. Boyley.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 28th, N. A. Barrow, G. H. Ennis, E. McPherson, D. Hepburn; 29th, H. Leah, W. Silverwood, A. M. Dibol, J. Mycroft; 30th, R. Ashcroft, C. Barber, W. P. Hooper, S. H. Statter, W. H. Hudson, H. Leah, T. Sykes; 31st, W. Whitehead, F. Peel; Feb. 1st, A. Andrew; 2nd, W. Blount, S. Caven (2); B. Sneath (2), H. T. Morris, E. Elliott, J. W. Moor, T. J. Jacobs, A. M. Dibol (2), E. Neilson, B. B. Yates, J. Cook, J. Wood; 4th, W. Smith, L. Rosecrans, J. Spencer, J. Wicks; 5, D. F. Ross (5), D. S. McAlely (2), J. Leask, J. Berwick, A. C. Fenton, J. Young, Miss Warren; 6th, A. M. Dibol, T. U. Parker, R. Asheroit; 7th, J. Clark (3), W. E. E. M. Bull, J. Grant, W. Lambert, W. Routley, Miss Evans, Capt. Dutton, S. J. Clark, E. May; 8th, J. Phillips, J. Clark, T. Haining, J. Phillips (2); 9th, C. Smith, H. J. Morgan, C. Creed, T. Randles, J. B. Paton, W. Gunn, J. Grant, H. T. Morris, B. Sneath, T. Russell, T. Hart (2), W. H. Royce, J. Wagstaff; 11th, J. Ramsay, S. Busby, M. Hamilton, J. Banta, N. A. H. Murphy, J. H. Dibol, T. Fisher; 12th, J. Young (6), F. Hodgkinson, J. Atkinson (2), J. Priestley, S. F. Blessing, J. M. Rigg, A. Roberts, E. Morrall, Mr. Forsyth, W. Bailey; 13th, C. Firth, E. Pyle, S. F. Gratz, C. Smith, A. Pitts (2), E. Hawkins; 14th, J. Phillips, M. W. Owens, W. P. Suittean, T. Russell (2), G. G. Bickley (2), J. C. Phillips, T. Rawlins, J. W. Gilliam (2); 15th, H. Leah, J. H. Dibol, R. Asheroit, J. Banta; 16th, W. H. Andrew, W. Jefferies, J. Phillips, W. Beddoes; 18th, J. Howie, L. Owen, G. Waite, W. Dew, C. Bolingbroke, M. Timm (4); 19th, V. Collyer, C. Tye (2), A. M. Dibol, W. Berry, G. Inwood; 20th, H. Veysey, E. McGimsie, J. Phillips, J. Henderson; 21st, J. Hawkins, J. Booth, Mrs. Turner, J. Lawton, A. M. Dibol, J. W. Thirtle, E. Buckle, S. Boyley (2), T. F. Sykes (2); 22nd, E. Cheeny, G. A. Birkenhead, W. Usher (2), E. S. Schofield, W. Dawson, W. P. Page, J. Harries, J. Hemmings, and 71 other parcels.

(Continued from page 4).

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U. S. A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, MAR., 1878.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	To Australia & Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.		1s1d.
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	1s8d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
2s.	Bradlaugh Discussion	2s2d.	£1.00	2s4½.	3s1d.
2s6d.	ditto ditto (superior edition)	2s10d.	£1.20	3s2d.	4s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
	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.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
¼d.	Catalogue of Christadelphian Works	1d.	5c.	1½d.	1½d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s4d.	£1.00	2s8d.	3s4d.
3s.	ditto ditto (bound in cloth)	3s4d.	£1.50	3s8d.	4s4d.
2d.	Declaration of First Principles	2½d.	11c.	11d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
7s6d.	Dr. Thomas's Life and Work.	8s0½d.	£3.00	8s9d.	9s10d.
7s6d.	Eureka { Dr. Thomas's } Vol. I.	8s2d.	£2.80	9s1d.	10s6d.
10s6d.	Eureka { Exposition of } " II.	11s6d.	£4.0	12s9½	14s10d.
10s6d.	Eureka { the Apocalypse, } " III.	11s6d.	£4.0	13s2d.	15s10d.
6s6d.	Elpis Israel	7s2d.	£3.75	9s2d.	10s6d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
pr. 100	Good Confession (a Conversation)	3½d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	3d.
1s.	Index to Eureka	1s1½d.	50c.	1s8d.	1s8d.
1s.	Jesus Christ and Him Crucified	1s1½d.	50c.	1s6d.	1s8d.
1s3d.	ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2d.
pr. 100	Light-bearer	per 100	per 100	per 100	per 100
2s6d.	Meaning of the Christadelphian Movement ..	2s7d.	.....	2s8d.	2s10d.
8d.	Man Mortal	9½d.	40c.	11d.	1s4d.
1s.	Modern Theology (the Canadian work)	1s1d.	50c.	1s2d.	1s4d.
3s.	Nightingale Discussion (Immortality of the Soul)	3s4d.			
6d.	Odology (Spiritualism explained)	7d.	22c.	8d.	10d.
1d.	Pictorial Illustration of God-manifestation ..	1½d.	8c.	2d.	3d.
8s6d.	Prophecy and the Eastern Question	3s8d.	£1.25	3s10d.	4s.
6d.	Prophetic Chart, No. 3, for pocket	7d.	31c.	8d.	10d.
6d.	Prophetic Diagrams (set of 3, coloured)	7d.	33c.	8d.	10d.
2d.	Phanerosis (God-manifestation)	2½d.	11c.	3d.	3d.
6d.	Querist, No. 1 and 2	7d.	38c.	8d.	10d.
1s.	Question and Questions	1s.	40c.	1s4d.	1s5d.
pr. 100	Sect Everywhere Spoken Against	1½d.	8c.	2d.	2d.
8d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	11d.	1s1d.
pr. 100	Slain Lamb	10d.	55c.	1s2d.	1s6d.
10d.	Statement of the Faith	per doz.	per doz.	per doz.	per doz.
2d.	Twelve Lectures (leather)	2½d.	11c.	3d.	4d.
2d.	Statement of the Faith	2½d.	11c.	3d.	3d.
3s.	Tabernacle in the Wilderness (illustrated) ..	3s4d.	£1.60	3s8d.	4s4d.
2d.	Vindication (Reply to "Christadelphianism Exposed.")	2½d.	11c.	3d.	4d.
8d.	What is the Truth? (Dr. Thomas)	3d.	15c.	4d.	5d.
2d.	Who are the Christadelphians?	2½d.	11c.	3d.	4d.
¼d.	Who are the Christadelphians?	1d.	5c.	1½d.	1½d.

NOTE.—Eureka, Elpis Israel, Dr. Thomas's Life and Twelve Lectures can be had in leather, at extra cost.

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 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.

(For remainder of Notices, see page 3).

No. 166.—April 1, 1878.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM, ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY 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
NINE SHILLINGS AND SIXPENCE; *in Australia and New Zealand,*
TEN SHILLINGS AND SIXPENCE, *in advance.*

NOTES.

Anyone having a complete set of Dr. Thomas's *Herald of the Kingdom* to dispose of will find a good and an anxious customer by communicating with the office of the *Christadelphian*.

W. G.—We cannot tell you where to get "the Lord's prayer in several different languages." The British and Foreign Bible Society would likely put you on the track. A note to them, addressed simply "London" (enclosing stamped envelope with your own address) would bring you the answer.

J. A. N.—Many thanks for the trouble you have taken to ascertain that the *Hymn Book* could be produced in America, with tonic solfa only, at one dollar, in cloth, and one dollar twenty-five cents in leather. It will be seen, however, that under the arrangement proposed last month the *Hymn Book*, with both notations, will be published at a lower rate than that.

R. W. T.—The statement that we added anything to the Halifax no-will letter, which appeared in the *Christadelphian* a considerable time ago, is, of course, untrue. Probably the words referred to were suppressed when the letter came to be published by its author in pamphlet form, and this would give rise to the idea that we had invented them. If your suspicious neighbour will refer to the author of the letter, he will doubtless receive satisfaction.

INDEX TO *ELPIS ISRAEL*.—Brother Walter Andrew has compiled an index to *Elpis Israel*, after the model of the one prepared by sister Hodgkinson of the three volumes of *Eureka*,—i.e., setting forth in detail, first, the subjects, and then the Scripture passages expounded in the course of the work. The idea originated in memoranda made for private use, which are now enlarged and printed, with the idea that it may be acceptable to the brethren generally. Brother Andrew says it will be in supply early in April. The price will not exceed 6d.

AMERICAN IMPOSTOR.—Brother J. Coddington, Brooklyn, N.Y., U.S.A., warns the American brethren that the man C. J. Wiley or Wiles, described in the American intelligence in the *Christadelphian* for November last, is on the wing, and made an unsuccessful attempt to impose on sister Thomas, on February 10th. He is six feet high, twenty-five years of age, and of an innocent aspect. He professes intimate acquaintance with the brethren, but was convicted in the most palpable manner of falsehood and deception. His object is to get money, of course.

BROTHER.—It would serve no good purpose to have the locality of the second Christmas meeting known. If the report is inaccurate, its

namelessness deprives it of power to hurt, as regards the majority, and where you think the "easily-penetrated veil" may be seen through, it will perhaps be sufficient to reproduce your remark with regard to the thanksgiving therein referred to, that those who know you will "give you credit that you could not, and believe you when you say that you did not, utter the maudlin inanity put into your mouth; also, that you consider it unfair and unkind that a friendly meeting for relaxation should have been contrasted with another of a totally different character, thus suggesting that your usual meetings are of a light and frivolous nature. We join in the prayer that we may all at last be found among the chosen of God.

THE PROPOSED CHEAPENING OF THE HYMN BOOK.—For remarks on this subject see page 177. The response to the proposal to raise money to buy the electrotypes is as follows:—A sister, 10s; an ecclesia, £10; a brother, 2s. 6d.; two brethren, £2 10s.; an ecclesia, £20. (The foregoing are PROMISES on the point of fulfilment. The following are actual remittances):—Anonymous brother, £10; an ecclesia, £5; a brother, £5; a brother, 2s. 6d.; an ecclesia, £1; a brother, 3s.; an ecclesia, £1 16s. 1d.; an ecclesia, £1 10s.; an ecclesia, £1; a brother, 5s.; an ecclesia, 6s.; an ecclesia, £2 2s. 6d.; an ecclesia, £1; a brother, 10s.; an ecclesia, £5; a brother, £1; an ecclesia, 10s. 9d.; an ecclesia, £3; an ecclesia, £2; two brethren, 4s.; total (with promises), £74 14s. 4d.

THE PROPOSED DISCUSSION WITH MR. HINE.—Brother Heywood, of Huddersfield, forwards a letter received from Mr. Hine's friends, in Huddersfield, in which they refer the brethren to Mr. Hine himself, on the ground that they have no power to answer for him. From Mr. Hine, to whom they wrote, the brethren have received no answer. It will be seen, however, from the Leamington intelligence that Mr. Hine positively declines discussion, for which he says he is not qualified. It would be well if he stated this publicly, instead of defying confutation at the hands of all comers, and then declining the practical test when it is proposed. The fact is, Mr. Hine's theory will not stand the least opposition at the hands of anyone who understands the subject. A flimsier theory was never broached with such an apparent array of proof, and nothing was ever more striking in the way of dissolving views than the way in which the "identifications" disappear one by one when put to the test of facts, honestly and logically applied.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—Feb. 23rd, J. F. Shaw, F. Hodgkinson, G. Hammond; 25th, S. Richards, R. Elliott, W. Cole, W. Entwistle, W. Watson, J. M. Armstrong, F. Hodgkinson; 26th, J. Gale, J. F. Shaw, S. A. Jagger, T. C. Nichols, J. Pride, S. Cave, J. Watson, J. H. Dibol; 27th, W. Smith, W. Nevins, R. Fair, G. A. Birkenhead, W. Summers, Miss Jardine, F. Pitman, T. H. Gibbons, T. Babbage, G. Hammond, F. Peel; 28th, J. Heywood, J. F. Shaw, E. Pratt, A. Andrew; Mar. 1st, R. M. Skeats, "Warrington," C. A. Embleton, J. Dalgliesh, W. Cameron, R. Elliott, W. Fisher; 2nd, E. Burley, T. Maude, J. F. Robertson, J. Mortimer, G. Hammond, W. Beddoes; 4th, J. Lawton, R. Goldie, W. H. Willis, J. W. Thistle, M. Rev. Th. Power, D. Stokes; 5th, F. Cook, G. Wait (2), J. Frame, H. Hayes, W. Fisher, J. Rodley, Anonymous, W. Heyward; 6th, M. M., J. H. Wagner, A. Sharp, J. U. Robertson, E. Hawkins, A. Tait, S. Busby, J. Gordon, F. Hodgkinson, G. T. Lake, M. Henderson, W. H. Willis, K. Bennett, M. Revs. Th. "Warrington," G. F. Thistle, "Edinbro," C. Embleton, G. Wait, E. Phelps, Mrs. Murray, J. Ritchie, S. A. Jagger, W. Chambers, H. Sulley, A. Andrew, M. H. T. Russell, T. Nisbet; 8th, W. Osborne, R. D. Goldie, H. Collins, W. Entwistle, J. H. Dibol, G. Baker, G. Gore, K. Bennett, J. Daniels, F. Hodgkinson, W. H. Willis, V. Collyer, D. Stokes, H. Vessey; 9th, A. Brothers, J. U. Robertson, G. Pickles, J. Pettigrew, Anonymous, D. Gascoyne, W. Wallace, T. Randles, A. T. Rae; 11th, "Warrington" H. Leah, E. Burley, W. Dugdale, W. Watson, C. Embleton, J. Smither, W. Entwistle, W. Wheeler; 12th, R. M. Skeats, T. Randles, Hamilton and Co., J. Eddoes, S. Briggs, F. Hodgkinson, S. A. Jagger, T. Gumble, H. Collins; 13th, H. Stapleton, R. Dyson, J. Gale, R. Dyson (2), S. R. Kitchen, Mrs. Reid, D. Atkins, J. Sanders, W. Heyward, Hamilton and Co., J. J. Powell, J. Young, B. Constable, W. R. Otter, J. Howie, W. Grant, R. W. Thorp, W. Chambers, R. Hardy, T. Stanley, J. H. Dibol, J. Boler; 15th, G. Baker, W. Andrew, A. W. Goldie, J. Leask, J. Colebourn, J. Kirkland, T. Rees, R. Elliott, J. Hayward, T. Nisbet, W. Booth; 16th, J. Monaghan, E. M. Osborne, D. Hepburn, T. Maude, J. U. Robertson, Miss Emmerson, W. Gamunie; 18th, F. Peel, J. Hawkins, Miss Pewton, W. Dew, J. Grant; 19th, W. Silverwood, F. Chetlain, V. Collyer, R. Marsden, W. H. Andrew, W. Smith, D. Marr, J. Morgan, R. Dyson; 20th, J. M. Armstrong, W. J. Jefferies, G. P. Mackay, J. Hawkins, W. Gammie; 21st, C. Firth, J. Morgan; 22nd, R. Carruthers, A. Andrew, A. M. Simmons.

FOREIGN.—Feb. 23rd, S. T. Blessing, J. Thomas, J. Banta, G. W. Banta; 25th, T. Lowden, E. J. Lasius; 26th, J. Hetheridge; 27th, E. E. Henderson, T. L. Jones, Mar. 4th, R. Murray, W. C. Shaw, W. Pickering, J. T. Eastman, B. F. Sandford, T. Williams, J. R. Steele; 5th, H. Lovell, C. W. Tomkins, K. J. Lasius, Anonymous; 9th, M. Greenlee, A. Brother; 11th, B. G. Cooke, W. McPherson, J. Kitchen, S. Short, S. Colson, E. S. Calkins; 15th, S. T. Blessing, W. H. White, C. Vredenburgh; 18th, A. Pitt, S. T. Blessing, J. Coddington, E. E. Erringer, J. Rainbow, J. Campbell; 19th, S. Orem, W. Gunn, C. H. Evans; 20th, W. W. Holmes, E. F. Mitchell, C. Creed, J. Bishop; 21st, J. A. Norman.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Feb. 23rd, J. W. Peace, Mrs. Housler, J. Banta; 26th, F. Hodgkinson, C. Smith, D. Mackie, S. A. Jagger, J. J. Lowden, E. Thomas, Dr. Willard, W. McCredie, F. Lowden, J. Gale, S. Carew, W. T. Gibson, J. H. Dibol; 27th, F. Pitman, G. Hammond, R. Fair, F. Babbage, W. Nevins; 28th, A. Andrew, F. Peel, J. Heywood; Mar. 1st, J. Dalgliesh, E. Pratt, W. Cameron, C. A. Embleton (2), T. Maude, R. Ashcroft; 4th, W. Beddoes, G. Hammond, W. H. Willis, Miss Power; 5th, G. Wait, J. Huddle (2), J. J. Eastman, W. Pickering, T. Hart, T. Russell, B. F. Sandford, J. R. Steele, F. Cort, E. Thomas (2), C. W. Tomkins, W. Fisher, M. Holmes, W. Hayward; 6th, R. Ashcroft, T. Rees, E. Hawkins, A. Tait, G. F. Lake, C. E. Embleton, A. C. Luard; 8th, F. Peel, T. Randles, H. Leah, W. H. Willis, G. Baker, Z. Drake, G. Gore, "Rev." A. Mursell, W. Pickering, H. Leah; 9th, G. Greenlee (2), J. Pettigrew; 11th, N. Watson; 12th, V. Collier, C. W. Clark, J. Beddoes, Hamilton & Co., R. Wright, J. H. Dibol; 13th, Mr. Reid, S. W. Colson, R. Dyson, J. Sanders; 14th, H. Stapleton, R. M. Skeats, Mrs. Elliott, B. Constable, W. Chambers, T. Parkes, J. Howie (2), R. Hardy; 15th, G. Baker, "Rev." A. Mursell, W. Bailey (3), W. H. White; 16th, Miss Emmerson, J. Heywood, H. Stapleton, T. Rawlins, H. Randles; 18th, Miss Pewter, J. Rainbow, E. E. Erringer, S. T. Blessing, W. Dew; 19th, W. Silverwood, S. Orem (2), D. Moor, J. U. Robertson, J. Spencer, R. Marsden, J. Morgan; 20th, C. Smith, B. Constable, R. Dyson, A. Williamson, J. Sinclair, P. Reid, W. Rae, Editor *Northern Ensign*, Editor *John O'Grady's Journal*, Public Libraries and Mechanics' Institutes, at Wick and Thurso, J. Marsh; 21st, E. F. Mitchell (3), H. L. Drake (3), J. Morgan, R. Carruthers.

(Continued from page 4).

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CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, APRIL, 1878.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	To Australia N. Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	18d.
18s. 1d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	18s. 1d.	93c.	150d.	232d.
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
2s.	Bradlaugh Discussion	2s. 2d.	d1.00	3s. 2d.	2s. 8d.
2s. 6d.	ditto ditto (superior edition)	2s. 6d.	d1.20	3s. 2d.	3s. 10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1d.	8c.	2d.	2d.
	Back Nos. of the <i>Christadelphian</i> , from 1864, except first 3 months of 1870, the whole of 1871, and first 2 months of 1872, at the published price.				
1s.	Chronikon Hebraikon	1s. 6d.	35c.	1s. 2d.	1s. 4d.
4d.	Catalogue of Christadelphian Works	1d.	5c.	1 1/2d.	1 1/2d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s. 4d.	d1.00	2s. 8d.	3s. 4d.
3s.	ditto ditto (bound in cloth)	3s. 4d.	d1.30	3s. 8d.	4s. 4d.
2d.	Declaration of First Principles	2d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	1s. 1d.
7s. 6d.	Dr. Thomas's Life and Work	8s. 0d.	d3.00	8s. 0d.	9s. 10d.
7s. 6d.	Eureka (Dr. Thomas's) Vol. I.	8s. 2d.	d2.80	9s. 1d.	10s. 6d.
10s. 6d.	Eureka (Exposition of) " II.	11s. 6d.	d4.0	12s. 3d.	14s. 10d.
10s. 6d.	Eureka (the Apocalypse,) " III.	11s. 6d.	d4.0	12s. 3d.	15s. 10d.
6s. 6d.	Elpis Israel	7s. 2d.	d2.75	8s. 2d.	10s. 6d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	35c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	35c.	11d.	1s. 1d.
pr. 100	Good Confession (a Conversation)	3 1/2d.	18c.	4d.	4d.
5d.	Herald of the Kingdom (old Nos.)	2 1/2d.	11c.	3d.	3d.
2d.	Index to Eureka	1s. 1 1/2d.	50c.	1s. 3d.	1s. 8d.
1s.	Jesus Christ and Him Crucified	1s. 1 1/2d.	50c.	1s. 0d.	1s. 8d.
1s. 3d.	ditto ditto (in cloth)	1s. 5 1/2d.	60c.	1s. 0d.	1s. 11d.
1s.	Jew Discussion	1s.	50c.	1s. 2d.	1s. 4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s. 2d.
pr. 100	Light-bearer	per 100	per 100	per 100	per 100
2s. 4d.	Meaning of the Christadelphian Movement ..	2s. 7d.	.....	2s. 8d.	2s. 10d.
8d.	Man Mortal	9d.	40c.	11d.	1s. 4d.
1s.	Man Mortal	1s. 1d.	50c.	1s. 2d.	1s. 4d.
3s.	Modern Theology (the Canadian work)	3s. 4d.			
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1 1/2d.	8c.	2d.	3d.
8s. 6d.	Pictorial Illustration of God-manifestation ..	3s. 8d.	d1.25	3s. 10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophecy Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
2d.	Prophecy Diagrams (set of 3, coloured)	2 1/2d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	35c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s. 4d.	1s. 8d.
pr. 100	Question and Questions	1 1/2d.	8c.	2d.	2d.
1d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s. 1d.
8d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s. 2d.	1s. 6d.
pr. doz.	Shield, Christadelphian, No. 1 to 16	per doz.	per doz.	per doz.	per doz.
2d.	Slain Lamb	2 1/2d.	11c.	3d.	4d.
2d.	Statement of the Faith	2 1/2d.	11c.	3d.	3d.
2d.	Tabernacle in the Wilderness (illustrated) ..	2 1/2d.	11c.	3d.	4d.
5d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.	5d.
2d.	What is the Truth? (Dr. Thomas)	2 1/2d.	11c.	3d.	4d.
4d.	Who are the Christadelphians?	1d.	5c.	1 1/2d.	1 1/2d.

NOTE.—*Eureka*, *Elpis Israel*, *Dr. Thomas's Life* and *Twelve Lectures* can be had in leather, at extra cost.

All communications must be addressed to **ROBERT ROBERTS**, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

No. 167.—May 1, 1878.

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.

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
NINE SHILLINGS AND SIXPENCE, in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, *in advance.*

NOTES.

ANYONE having a complete set of Dr. Thomas's *Herald of the Kingdom* to dispose of will find a good and an anxious customer by communicating with the office of the *Christadelphian*.

T.H.—A contribution is probable in aid of an effort for the truth at Oldham, when the matter is brought under the notice of the brethren.

BROTHER AND SISTER.—The contribution of 6s. to the American case of need was duly received and forwarded with the others.

W.V.II.—Deceased sister Colder's *Christadelphian* is not paid for 1878, but you need not have it continued unless somebody else really wants it.

B.S.—We heartily join in the sentiments of your "Hymn of Praise," and would publish if their expression were equal to your intentions. Forgive us.

T.P.—The information as to the original words in Hebrew and Greek for *mind, heart, understanding, body, soul, spirit, pit and grave*. will be more appropriate among answers to correspondents next month.

INDEX TO "ELPIS ISRAEL."—Brother Walter Andrew's Index is now ready and in the office. The price is a trifle higher than stated last month. It is sevenpence. This price, however, will cover carriage in Britain.

W.S.—It would give us much pleasure to gratify you in the publication of the lines on "The King of the North." But—ah, those "buts." There is a day coming when they will be banished, with every other alloy.

A.F.R.—Thanks for the news-clip shewing Odd-fellowship is a brotherhood. Your view of the question is unquestionably scriptural—that membership in such a brotherhood is inconsistent with brotherhood with Christ.

T.H.—Your letter in favour of petitioning for exemption from conscription is received and appreciated. It would have appeared this month if the present No. of the *Christadelphian* had not been made up before its arrival.

A BROTHER.—"A Day Alone" received and very acceptable. Its publication next month, if the Lord will, may be of service to such in the truth as live in isolation, debarred from the assistance and comfort of meeting with brethren.

LONDON DEPOT.—Brethren visiting the metropolis are often at a loss for this address, which it is suggested would be well to appear here as a permanent notification: R. M. Skeats, 69, Upper Street, Islington.

J.J.A.—The postponement of the discussion of Oddfellowship was merely to give brethren time, and not because there is any uncertainty as to what is a scriptural view in the case. You will see a date is now fixed. We entirely endorse your strong expressions against the system.

T.R.—Your exhortation on "unity" is good, and may be used next month. The time is at hand when the perfect One-man multitudinous unity will be manifested to the world. We shall then have reached the time when exhortation on the point will be superseded by accomplished facts.

J.B.—The proposed explanation of the parable of the rich man and Lazarus is not new. It was advocated many years ago. It is ingenious but not demonstrable, and certainly not in harmony with the obvious intention of Christ in uttering the parable. No explanation of anything is satisfactory that cannot be proved.

A.S. (MISHA, Wis., U.S.A.)—We would gladly respond to your wishes to write an article on prophecy for the paper you refer to; but the fact is we are unable to write all we have need to for the *Christadelphian* and otherwise. With more physical vigour we might manage all and the newspapers too. As it is, we are obliged to be content to accomplish what we can. Be assured of our disposition to do more.

THE CHEAPENING OF THE HYMN BOOK.—During the past month, the following additional contributions have been made:—A brother, 4s.; a sailor, 1s. 4½d.; an ecclesia, 10s.6d.; an ecclesia, £1 0s. 6d.; a brother, £2; an ecclesia, £5; a brother, 3s.; a brother, 10s.; a brother, 9s.1d.; a brother, 10s.; an ecclesia, 15s. The promises referred to last month have all been fulfilled. The total sum contributed is thus, £85 17s. 9½d. The sum paid for the plates is £75; the contribution surplus will consequently allow of 218 copies of the *Hymn Book* being reduced 1s. per copy. 120 copies of these have already been bespoke. There is consequently no time to lose on the part of any other poor brethren who desire to avail themselves of the opportunity. The new *Hymn Books* are not yet (April 20) to hand, but their arrival is daily expected.

SEVERAL.—We admit the statement (that we were silent on the subject of the cheapening of the *Hymn Book* till all the dear ones were sold,) is calculated to "grate," but reason will supply the antidote. What could we do? If the dear ones (which were not our property, but the printer's) were not sold, we could not get the cheap ones, as the power to use the plates for a cheap edition was conditional on the dear ones being first disposed of. And if mention had been made of cheap ones coming, would the dear ones have gone? Everybody will answer no! What follows? That we were obliged to take the course that "grates." We might have prevented the "grating," perhaps, by leaving the course in the case unexplained, but then in that case we would have lacked a satisfactory explanation of certain suggestions (re-casting pages with errors in them, &c.) being too late.

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 "private" 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.—March 23rd, "Warrington," J. H. Dibol; 25th, C. Young, C. Roberts; 26th, J. U. Robertson, G. Baker, "Warrington," J. Heywood, R. Harrison, T. Royce, S. Richards; 27th, R. M. Skeats, S. R. Kitchen, J. Prid; 28th, R. Harrison, J. Mowatt, R. D. Robertson, P. Carruthers, M. Savage, G. A. Wilkinson, M. Hamilton; 29th, "A Sailor," W. Cole; 30th, W. Smith, "Warrington," J. U. Robertson, J. Bradford, H. Collins, K. Bennett. April 1st, W. Wheeler, J. Beavan, Miss Belsham, S. Mclellan; 2nd, H. Mead, W. Smith, J. Mowatt, T. C. Nichols, J. M. Armstrong, E. Phelps, E. Hawkins, J. Gale, J. Dalglish, A. W. Goldie, J. Greenhalgh, G. Wait, J. H. Anne, J. Beddoes, H. Leah; 3rd, F. Hanson, W. Hartley, M. Briggs, W. Blount; 4th, V. Collyer, J. U. Robertson, M. Redman, E. Kitchen, T. Bowen; 5th, J. U. Robertson, J. Heywood, W. Sinclair; 6th, T. Parkes, M. Redman, D. Strathearn, J. Boyd, V. Collyer; 8th, H. Leah, G. Baker, C. Firth, T. Randles; 9th, C. Young, J. U. Robertson, D. H. Smith, R. M. Skeats, W. Entwistle, E. Morrall, P. Phillips, W. Heyward, J. Elliott, D. Gaskin, J. Dalglish, S. Caven, J. Beavan; 10th, F. Harrison, J. Alexander, J. Leask, W. Gill, T. Rees, J. H. Annis, T. H. Vernon; 11th, W. Booth, J. Burns, W. Beddoes, D. Stokes, J. Young, G. Wait; 12th, J. W. Dibol, T. Royce; 13th, W. H. Andrew, H. Leah, H. Simms, J. Smither, W. Grant, G. A. Birkenhead, A. W. Goldie, T. Royce; 15th, T. Parkes, H. Willis, J. Richards, W. Watson, W. Andrew, H. Phillips, J. Young, J. Kirkland, R. Elliott; 16th, J. Boler, G. Baker, "Warrington," R. Dyson, W. Grant, W. Smith, D. Smith, C. Cullingford, H. Collins, M. Mayes, J. W. Thirtle, T. H. Vernon, W. Entwistle, W. H. Andrew, W. H. Hatton; 17th, J. C. Gamble, G. Birkenhead, J. W. Peace, G. Taylor, J. Leask, J. Armstrong, G. Baker; 18th, T. H. Vernon, J. Young, A. Tait, M. Rees, J. W. Thirtle; 20th, R. Wright, J. Coop, E. F. Fairbourne, W. Entwistle, Anonymous, S. K. Kitchen, C. Hopper.

FOREIGN.—March 25th, E. J. Lasius, J. J. Eastman, J. Epperson, L. Fenton, A. Satehaw; 29th, R. Strathearn, J. G. Tomkins; 30th, J. A. Robinson. April 1st, A. B. McDaniel, D. P. Ross; 2nd, A. North, A. Eastman, B. J. Dowling, W. Gunn, W. H. Hatton; 8th, T. Hart, G. H. Ennis, J. Leask, J. Banta, F. Chester, J. F. Sykes, K. H. Sanders, W. H. Burbridge, L. T. Nichols; 10th, C. Vredenburgh; 11th, C. H. Evans; 12th, E. F. Mitchell; 15th, E. Hetherwick, L. C. Gunn, J. Kitchen, W. Gunn, J. Word, W. G. Burd, S. Cook, J. Campbell; 16th, C. C. Mann, W. W. Holmes; 20th, J. Elston, P. Aitken, L. T. Nichols, A. G. Smith, W. H. Magill.

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March 22nd, A. Andrew, A. Mursell; 24th, R. Carruthers; 25th, L. Fenton, M. Stevens, C. Smith (2), J. J. Eastman (2); 27th, T. Royce, J. H. Dibol; 29th, F. Peel; 30th, J. Bradford, R. Storm (2), T. Robertson, J. Savage, M. Hamilton. April 2nd, T. C. Nichols; 3rd, E. Thomas (8), R. Strathearn (3), D. P. Ross (3), J. A. Robinson (4), C. Smith, W. H. Hatton, H. Leah, J. Greenhalgh, Mrs. Cleveland, W. Booth, H. Mead, J. Gale, S. A. Jagger, J. H. Anne, Mrs. Shiells, J. Beddoes, C. Smith, W. Hartley, G. J. Tomkins, S. A. Searles, W. Wheeler (2), A. North, Mrs. Collins, J. A. Robinson, S. B. Dowling (4); 4th, R. Ashcroft, G. Baker, W. W. Holmes, M. Redman, W. Blount, Miss Clements; 5th, A. Mursell, T. Haining, J. Hirst, G. F. Thirtle, A. M. Dibol, J. Gillies, D. Strathearn, "Rev." G. Johnston, J. Boyd; 8th, R. M. Skeats, E. Smith, E. J. Sanders, F. F. Sykes, J. Leask, K. H. Sanders; 9th, L. T. Nichols (5), J. Begg, S. Caven (2), J. Elliott, P. Phillips; 10th, J. Leask, T. H. Vernon, J. H. Annis; 11th, J. Young (3), J. U. Robertson, K. H. Sanders, D. H. Smith; 12th, E. Neilson, A. Mursell; 13th, T. Haining (3), G. A. Birkenhead, J. B. Dowling; 15th, C. Hopper, E. Hetherwick, W. H. Willis; 16th, Miss Kitchen, Miss Mayes, S. Cook, R. Lester, M. Tierney, D. H. Smith, Captain Dutton, W. G. Burd, T. H. Vernon, Public Library, Inverness, Editor *Inverness Courier*, Mechanics' Institute, Inverness, C. Cullingford; 17th, W. Grocock, J. Richards, J. Grant, T. Randles, F. R. Winterburn, C. Creed, E. Thomas, W. G. Mackay, T. Hart, J. Luxford, J. B. Paton, C. Mitchel, W. W. Holmes, H. J. Morgan, J. Kitchen, C. C. Mann; 18th, A. Mursell, G. Baker, M. Rees, A. M. Dibol, J. Gillies, J. Hirst, G. F. Thirtle, T. Haining; 20th, W. Pickering, W. Hayward, C. A. Embleton, T. Maude, J. J. Eastman, Miss Belsham, R. Strathearn, J. Greenhalgh, T. Bower, G. Baker, Miss Kitson, C. Hopper; 20th, G. Tierney, R. Wright, E. T. Fairbourne, P. Aitken, P. Wiser, G. D. Martin, W. H. Magill.

(Continued from page 4).

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1s6d.	Ap-stacy Unveiled (a Discussion with Dr. Thomas) ..	1s8d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
2s.	Bradlaugh Discussion	2s2d.	d1.00	2s4d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20	3s2d.	3s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
	Back Nos. of the <i>Christadelphian</i> , from 1834, except first 6 months of 1870, the whole of 1871, and first 2 months of 1872, at the published price.				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
4d.	Catalogue of Christadelphian Works	1d.	5c.	1½d.	1½d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
2s.	ditto ditto (bound in cloth)	3s4d.	d1.50	3s8d.	4s4d.
9d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
7s6d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
7s6d.	Dr. Thomas's Life and Work.	80½d.	d3.00	8s9d.	9s10d.
10s6d.	Eureka { Dr. Thomas's } Vol. I.	8s2d.	d3.50	9s1d.	10s6d.
10s6d.	Eureka { Exposition of } " II.	11s6d.	d4.0	12s9d.	14s10d.
10s6d.	Eureka { of the Apocalypse, } " III.	11s6d.	d4.0	12s9d.	15s10d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
pr. 100	Good Confession (a Conversation)	3½d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	3d.
1s.	Index to Eureka	1s½d.	50c.	1s8d.	1s8d.
7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s½d.	50c.	1s6d.	1s8d.
1s6d.	Ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2d.
pr. 100	Light-bearer	per 100	per 100	per 100	per 100
2s6d.	Meaning of the Christadelphian Movement ..	2s7d.	.....	2s8d.	2s10d.
8d.	Man Mortal	9d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
3s.	Modern Theology (the Canadian work)	3s4d.			
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
8s6d.	Pictorial Illustration of God-manifestation ..	3s8d.	d1.25	3s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	2½d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
pr. 100	Question and Questions	1½d.	8c.	2d.	2d.
8d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
pr. 100	Shield, Christadelphian, No. 1 to 16	per doz.	per doz.	per doz.	per doz.
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4d.	Who are the Christadelphians?	1d.	5c.	1½d.	1½d.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable. Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. O., or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

(For remainder of Notices, see page 3).

No. 168. — June 1, 1878.

THE CHRISTADELPHIAN

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.

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
NINE SHILLINGS AND SIXPENCE; in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

F.R.W.—Thanks for the correspondence, which, however, we cannot use.

W.H.H.—We cannot supply the trade with *Christadelphian* publications, nor the date of the *Guardian* you ask for.

A further supply of the lecture on "The Kingdom of God" has arrived from the printer.

BROTHER JELLMAN.—You will see remarks on suing at law in the *Christadelphian* for 1872, pages 330 & 491.

J.G.T.—Your motives appreciated, but the proposal attended with difficulties. Commit your way to God and He will open it for the best.

We have a number of copies of the Bradlaugh Discussion, bound in cloth, at 2s. The original edition in paper covers is reduced to 1s.6d.

P.A.—The question is answered in "The Slain Lamb," and in articles that have appeared from time to time in the *Christadelphian*.

L.P.—We can supply last year's *Christadelphian* and the back Nos. of the present year, also earlier volumes. We propose having back vols. bound for supply in that form, at the published price.

Several have sent us accounts of Captain Burton's successful explorations of the land of Midian, resulting in the discovery of gold and silver mines. We thank them and purpose to publish the matter in the *Christadelphian* anon.

G.A.B. proposes the separate printing of the Hymn Book errata for those who, having the old, do not require the new Hymn Book. If a sufficient number concur in the desire we shall have it carried out. The cost will be small.

C.H.E.—The printing of the lecture in opposition to Mr. Hine's theory of the English being the lost Ten Tribes is probable. This is all we can say at present. The re-printing of brother Ashcroft's "Extracts from Diary;" is also a good idea and in contemplation.

ERRATA.—Friend Hayes says the omission of the word "which" before the word honour in the third line of his letter, appearing last month (page 226), impairs the sense. The period after "consideration" in line 6 is also an error.

C.V.—We much appreciate your letters, and sympathise with you in your spiritual difficulties. Did time and strength allow, you would hear from us privately. Commit your cause to God, keep a good heart, read the Word daily and the mists will disappear.

J.C.P.—The "proposed explanation of the rich man and Lazarus," mentioned on the cover last month, was in a manuscript transmitted to the office from abroad; and, therefore, did not refer to the pamphlet to which you say some have supposed it to apply.

A.T.—The reason of silence on the point you mention was that the report of the withdrawal was so ambiguous in the form in which it was communicated, that we could not make out what was the cause. We, therefore, concluded the safest plan was to assign none.

J.M.A.—It would not be advisable to proceed with the petition for exemption from military conscription in the absence of unanimity. There is nothing, however, to hinder those who may feel strongly on the subject taking the matter up and proceeding with the petition themselves.

ENQUIRER.—Your question was too late for the present number. We answer briefly here, that so far as we apprehend you, you understand the matter aright in saying that, in the days of his flesh, "Jesus was a partaker in the universal death sentence, not as for an individual crime but as a member of the human family." As to his not returning to dust, see remarks in

the *Christadelphian* for April, 1872, page 186, first par.

BRETHREN ENQUIRING.—Brother Ashcroft is not yet making a livelihood with the shop. A prospect of relief has not been realised. The brethren in Birmingham make a quarterly contribution in aid, feeling convinced it is a case of helping Christ if ever there was one. Contributions sent to the office are hauled over with Birmingham contribution each quarter. We shall mention when they are no longer needed.

BIBLES.—*An opportunity.*—Brother A. Medlicott, 14, Albert Terrace, Barnsbury Road, London, writes that Eyre and Spottiswoode have consented to supply him with Bibles in the best size and latest editions at paper price; thus a 25s. pocket Bible with a large amount of useful information, in circular binding of sealskin, he can get for 12s.6d.; a 16s. Bible of the same description in Morocco, he can get for 8s.6d. He says it will give him great pleasure to supply any brother or sister who may desire to obtain these Bibles at such low prices.

THE HYMN BOOK.—Further contributions to the purchase of the Hymn Book plates have come to hand during the month, viz., an ecclesia, 41 10s.; a brother, 12s.; a brother (further contribution), 4s. The total amount (including 10s. not acknowledged last month), contributed is £90 1s. 9d., which allows the reduction of 392 copies to 1s. Of these, 209 have been taken. There are still 93 available. A full supply of cloth (2s.) and leather (2s.6d.) has arrived in the office. We still wait the extra leather (3s.)

E.J.L.—We read the pamphlet on the Great Pyramid a year or two ago, and would have called attention to the matter in the *Christadelphian*, had there been anything demonstrable in the theory which recognises chronological and prophetic indications in the measurement-marks of the internal shafts and galleries. The theory may turn out to be true; but there is nothing as yet to prove it; consequently it is of no practical use to those who love solid ground for all their convictions. The facts, however, are curious and interesting, and we purpose, shortly, to summarise them in the *Christadelphian*.

J.W.T.—Thanks for your letter on the Hebrew text of Ez. xxxix. 2. We would have used it, but by a curious coincidence the article selected before the receipt of your letter for the *Christadelphian* of that month from Dr. Thomas's writings bore upon the very point, as you would perceive. Your letter supplements the article, however, in pointing out that there is no stipulation in the original of a sixth part of the Gogian hosts surviving the destruction that befalls them; thanks, also, for the other part of your letter. Private correspondence would be a luxury if physical vigour allowed of it, after necessary attention to other duties.

IMPOSTOR.—Brother W. H. Andrew, of Leeds, writes: "I think the brethren should be further warned against the impostor Stuart, who is still going about the country endeavouring to impose upon the brethren, and has, in some cases, been successful. He has recently been in Yorkshire, where he gave the same name and trade as before, but said he came from Stamford. As he now knows that the brethren have been warned against him, he may give another name, &c., in future. His plan appears to be on entering a town to look out for the meeting-room of the brethren, and to enquire of the person in charge where any of the brethren reside, and if he succeeds in imposing upon them, to get directed from one to another."

ADDRESSES OF LONDON DEPOT.—Sister Miss Skeats, 69, Upper Street, Islington.

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 22nd, S. Turney, W. H. Hatton, F. Hodgkinson, E. Bellamy, W. Booth; 23rd, D. Stokes, W. H. Andrew; 24th, W. Cole, G. A. Birkenhead, A. M. Dibol, M. Rees, F. Peel; 25th, S. R. Kitchen, S. McLellan, H. Kirk, G. F. Lake, G. Taylor, R. Roberts & Co.; 26th, T. Mankin, J. W. Thirtle, C. Hopper, M. Briggs, A. M. Dibol; 27th, J. U. Robertson, W. Entwistle, E. Embleton, J. Dalgliesh; 29th, S. Lenten; 30th, E. Rowley, J. Cook, Mrs. Troughton, R. Wallace, J. Lewis, A. M. Dibol. May 1st, C. Firth, T. Randles, J. M. Armstrong, W. Sommers, T. Holland, W. Cameron, W. Buckler, J. Dalgliesh; 2nd, E. T. Perrin, J. Phillips, R. M. Skeats, T. H. Vernon, M. A. Hayes, B. Warren, A. Tait, A. Andrew, T. Royce; 3rd, J. Fowler, J. Heywood, A. M. Dibol; 4th, J. Yardley, S. Lenton; 6th, A. W. Goldie, S. Turney, McDermot, J. Scott; 7th, H. Hayes, C. Simms, J. Richards, A. Senior, Mrs. Scorer, J. Cook, J. Young, J. Morgan, W. H. Andrew; 8th, J. Phillips, W. Buckler, M. Moore, J. Hoperaff; 9th, H. Pym, J. Wragg, W. Dew, R. Goldie, J. Coope; 10th, R. M. Skeats, J. Phillips, J. Fowler, W. Cameron, J. Heywood, Mrs. Hill, G. Baker; 11th, J. U. Robertson, A. Hood, J. Leask; 13th, A. M. Dibol, C. Roberts, Mrs. Scorer, T. Jones, T. Randles; 14th, R. Johnston, R. Dyson, T. Poole, W. Silverwood, W. Owler, J. Wells, R. Forbes, A. Medlicott, J. Cook, J. G. B., T. Randles; 15th, H. Pym, J. Kirkland, R. Wright, T. Shelton, J. Grant, W. H. Andrew, J. Young, J. Hawkins, J. Leask, R. Elliott, A. W. Goldie; 16th, R. Dyson, T. Sykes, J. U. Robertson, T. C. Nichols, H. Leah, A. McDougall, D. Stocks, J. Leask, J. Young, W. H. Jones; 18th, S. Briggs, W. H. Andrew, S. A. Garside; 20th, C. W. Clark, S. A. Garside, W. H. Andrew, D. Stocks; 21st, W. Ripley, J. W. Morris, A. W. Goldie, R. Dyson (2), H. Leah, M. Lamb, T. Ingram, J. Wells; 22nd, J. U. Robertson, J. S. Milne, J. M. Armstrong; 23rd, "Warrington," W. H. Skelton, A. McDougall; 24th, G. Dickenson, T. Randles, A. W. Dibol, W. H. Andrew; 25th, T. Randles, W. P. Soul, J. Alexander; 27th, J. Heywood, G. A. Birkenhead, T. C. Nichols.

FOREIGN.—April 22nd, A. Little, R. S. Weir; 23rd, J. O. Woodruffe; 29th, J. T. Tomlin, U. C. Shaw, J. Banta, E. P. Hubbard; 30th, E. F. Mitchell, J. Campbell. May 2nd, G. J. Emery; 4th, A. North, J. N. Jones, E. P. Tuttle; 6th, W. C. Axwin, N. A. H. Murphy; 7th, T. E. Henderson; 11th, A. Ward; 13th, S. Goodwin, A. Marshall, J. Luxford; 14th, M. Hunt, C. Sweet, J. Tomlin, C. H. Evans, J. L. Epperson, J. Campbell; 16th, W. Gunn, S. Boyley; 20th, E. J. Lusius, M. P. Ensey, Dr. T. Bradford, H. G. Moore, J. Turner; 27th, D. T. Whitaker, J. Banta.

DESPATCH OF PARCELS DURING THE PAST MONTH.

April 24th, M. Rees; 25th, F. Peel, A. Andrew, W. H. Magill (2); 26th, H. Kirk, S. McLellan (2), Miss Pratt; 27th, T. Betts, G. Smith, C. Embleton (2), J. Dalgliesh; 30th, J. Campbell (2), A. Dudgeon, Mrs. Troughton, J. Lewis, A. M. Dibol; 28th, A. Andrew; 30th, E. Rowley. May 1, C. Smith, C. Buckler, H. Peacock, T. Holland, W. Buckler, J. C. Walker, E. Thomas (3), E. F. Mitchell (2), J. Mowatt, H. Mead, G. Tierney, W. H. White; 2nd, W. Warren, G. J. Emery, M. A. Hayes (2), A. Andrew, W. Smith, T. Royce; 3rd, A. M. Dibol, J. Heywood, A. Little (2), J. Fowler; 4th, R. M. Skeats, T. S. Doe, U. C. Shaw, W. Smith, J. Gale; F. Hodgkinson, T. Hanson, G. Wait, H. Leah; 7th, E. Ashcroft, W. Gill, W. Booth, A. W. Goldie, H. Veysey, J. Young, F. Peel, T. Randles, T. Royce, J. Phillips, G. Baker, A. Senior, T. H. Vernon, E. Thomas (8), E. Wait, T. Sykes, J. Young (2), Mrs. Scorer, R. Effinger, P. Phillips, J. A. Robinson, J. Greenhalgh (2), G. Taylor (2), A. M. Dibol, J. Leask, B. Warren, W. Cameron, M. Rees, J. Cook (2); 8th, J. Phillips, J. O. Woodruffe (10), Miss Hawken, T. Wheeler, T. M. Vossmer (5); 9th, T. Haining, J. Wragg, W. Dew, A. Andrew, Mrs. Murray, Public Library, Wick; 10th, J. Fowler, Miss Hill; 11th, A. Hood; 13th, A. M. Dibol, S. Goodwin, Mr. Morris, C. T. Croft, J. Luxford; 14th, J. Wills, W. Silverwood, T. Poole, M. Hunt, R. Forbes, J. Tomlin (5), D. Green; 15th, J. Young (4), J. Leask, Mitchell Library, Glasgow, R. Wright, J. Tomlin, C. Sweet, H. Randle; 16th, R. Ashcroft, A. McDougall, T. C. Nichols, W. Gunn, G. Hammond, Mrs. Killey, Mrs. Turner, H. Leah (3), A. Senior (2), B. Warren, T. Sykes, D. Stocks; 17th, R. M. Skeats, A. W. Goldie, D. Stocks, A. Birkenhead; 18th, M. Paterson, S. Boyley; 20th, S. A. Garside (3), Mrs. Brown, D. Stocks (3), M. P. Ensey, W. H. Andrew; 21st, T. Ingram, W. Ripley, Mr. Lamb, J. W. Morris, E. Thomas (3), T. Bradford (2), J. S. Milne; 23rd, W. H. Skelton; 24th, G. Dickenson, A. McDougall; 25th, R. Norrie; 26th, A. M. Dibol, W. P. Soul, M. Gordon, Miss Andrews, D. T. Whitaker, G. A. Birkenhead.

(Continued from page 4).

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

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2s.	ditto ditto (dimp cloth)	2s2d.	85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20	3s2d.	3s10d.
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2s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
3s.	ditto ditto (bound in cloth)	3s4d.	d1.30	3s8d.	4s4d.
2d.	Declaration of First Principles	2d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
7s6d.	Dr. Thomas's Life and Work	8s0d.	d3.00	8s9d.	9s10d.
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1s6d.	Eureka { Exposition of } " II.	1s7d.	d4.00	1s9d.	1s10d.
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pr. 100	Good Confession (a Conversation)	3d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2d.	11c.	3d.	3d.
2s.	Hymn Book, with music (cloth)	2s3d.	90c.	2s7d.	3s4d.
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1s.	Jesus Christ and Him Crucified	1s1d.	50c.	1s6d.	1s8d.
1s3d.	Ditto ditto (in cloth)	1s5d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2d.
pr. 100	Light-bearer	2s7d.	per 100	2s8d.	2s10d.
8d.	Meaning of the Christadelphian Movement ..	9d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
3s.	Modern Theology (the Canadian work)	3s4d.			
6d.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1d.	8c.	2d.	3d.
8s6d.	Pictorial Illustration of God-manifestation ..	3s8d.	d1.25	3s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	2d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s2d.
pr. 100	Question and Questions	1d.	8c.	2d.	2d.
8d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
pr. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
pr. doz.	Slain Lamb	per doz.	per doz.	per doz.	per doz.
2d.	Statement of the Faith	2d.	11c.	3d.	4d.
2d.	Statement of the Faith	2d.	11c.	3d.	4d.
2d.	Tabernacle in the Wilderness (illustrated) ..	2d.	11c.	3d.	4d.
2s6d.	Twelve Lectures (cloth)	2s10d.	d1.15	3s2d.	3s10d.
3s.	ditto ditto (leather)	3s4d.	d1.33	3s8d.	4s4d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.	5d.
2d.	What is the Truth? (Dr. Thomas)	2d.	11c.	3d.	4d.
4d.	Who are the Christadelphians?	1d.	5c.	1d.	1d.

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.

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(For remainder of Notices, see page 3).

No. 168. — July 1, 1878.

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.

CONTENTS:

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Extracts from the Diary of a Congregational Minister . . . 296	The Theory that the British are the Lost Ten Tribes . . . 310
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Ancient Demonology 304	EDITORIAL 324
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	Interesting Varieties 329
	Intelligence 381

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
NINE SHILLINGS AND SIXPENCE; in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

We have to thank a number for their hearty response to the intimation made last month concerning bro. Ashcroft.

J.D.T.—Perhaps the Sunday Morning, already written for the next number of the *Christadelphian*, may deal somewhat with the topic you suggest, though not written with a view to it.—As to the conversation, thanks for your trouble in writing it. It troubles us not to be able to use it.

W.B.W.—A man is not a pope because he firmly acts out his convictions. He may seem so to those who do not share his convictions, but the cause is in themselves, who, it may be, for want of enlightenment, speak evil of the things they understand not. It is no new thing for a good thing to be condemned under a wrong name. Earnest men of good conscience, who know what they are about, are not to be scared from the path of duty by denunciation, or the apprehension of any consequences that may arise.

H.V.—The new Hymn Books were purposely printed on thin paper on account of the general preference expressed for the first (thin-paper) edition, compared with the second, which was on thicker paper. It was felt that in the latter edition, the Hymn Book was too cumbersome to carry. Your feelings on the subject are probably due to the fact of your only having previously had the second edition, and being under no necessity to carry it to the meeting.

W.O.—Thanks for the cutting from the *New York Tribune* on Mr. Miller's case (*re* eternal torment, &c.), with remark; but the case was very fully noticed in the *Christadelphian* some considerable time ago. It comes forward now on the appeal to the Synod, but presents no new features.

W.S.—Your suggestion to have a list of the addresses of the meeting places of the brethren in the office, not for publication, but for the private information of brethren, when required, is good. Bro. Shuttleworth says he can easily get ready such a list if brethren everywhere will send the addresses of their meeting-place to the office. Let them do so at once, and the list will soon be available. Thank you for offering to undertake the work.

AMERICAN SUBSCRIBERS—In some cases, these are minus the *Christadelphian* of last month. The fact is, the United States post office people, at New York, sent them back to England, stamped, "subject to duty"—that is, when there has been a number enclosed in one wrapper. It seems that more strict customs and regulations have now come into force. We are now in communication with the authorities, both here and on the American side of the water, and hope to be able to say next month how we are to get out of the difficulty.

ADDRESS OF LONDON DEPOT.—Sister Miss Skeats, 69, Upper Street, Islington.

THE NEW HYMN BOOK.

We have now a full supply of the new Hymn Book at the following prices:—

IN CLOTH	2/-	} postage extra.
IN LEATHER	...	...	2/6
IN EXTRA LEATHER AND GILT EDGES	...	...	3/-

There are still about 36 left of the 312 copies which were still further reduced for the poor to 1/- by the overplus of the plate-purchase money.

BACK VOLUMES OF THE CHRISTADELPHIAN (BOUND.)

A PRESENT OF THE BINDING.

Enquiries have often been made on the subject of back volumes. In compliance with suggestions, we have had a number of them bound, and ready to supply to anyone at the price at which they were originally published, thus saving purchasers the trouble and expense of obtaining the back Nos. and sending them to the binders. Persons desirous of obtaining them under this arrangement get, in fact, a present of the binding:—

<i>Ambassador</i>	<i>post free.</i>	<i>Christadelphian.</i>	<i>post free.</i>
1864-5 vol. and half	.. 5/3	1872 lacking Jan. and Feb.	6/3
1866 3/6	1873	7/6
1867 4/6	1874	7/6
1868 4/6	1875	7/6
1869 5/0	1876	7/6
		1877	7/6

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BRITISH.—June 28th, W. Cundall, A. Hughes, W. H. Andrew, T. T. J. Blackmore, D. Brown, J. H. Diboll, 29th, C. Firth, D. Stocks; 30th, G. Drake, J. Heywood, J. Booth, R. Dyson, T. Maude, J. Ritchie, H. Pym, A. Andrew, F. Peel; 31st, V. Collyer. June 1st, A. Hughes, D. Stocks, T. Rees, T. Ingram; 3rd, T. Betts, C. W. Clark, D. Brown; 4th, T. Rees, W. Smith, F. Peel, J. Alexander; 5th, W. Blount, J. A. Gale, F. Hanson, R. M. Skeats, W. Ripley, R. Dyson, J. Parker, A. S. Dix, W. Beddoes, E. Aysthorpe, M. E. Rees, A. Dowie, J. Ballantyne, R. Oliver, J. Kay, W. Lenton, B. Messenger; 6th, J. M. Armstrong, W. H. Andrew, R. Carruthers, S. Busby, "Warrington"; 7th, E. Whitworth; 8th, G. Wait, R. Dyson; 11th, B. Warren, J. Fowler, J. Hirst, W. Jellies; J. M. Armstrong, W. Campbell, R. Hosie, T. Ingram, J. Barlow; 12th, J. U. Robertson, H. Pym, J. Dalglissh, H. Sulley, C. Killick; 13th, C. Hopper, "Warrington," W. Smith, J. Young, J. Prude, J. Sharp, T. Haining; 14th, W. Owlser, J. Smither, G. Baker, H. Matthews, J. Young, A. Andrew, T. C. Nichols, R. Elliott; 15th, W. Whitehead, T. Randles, H. Colless, J. King, M. Peebles, Anonymous; 17th, E. M. Osborne, R. Dyson, J. Alexander; 18th, J. Heywood, D. Marr, J. Bowie, W. Kerr, C. Cullingford, M. Peebles, W. Entwistle, A. L. King; 19th, R. Carruthers, G. Wait, F. Hodgkinson, J. Bell, H. Veysey; 20th, J. Fowler, J. Young, T. Nisbet, T. Ingram, J. W. Thistle, J. Smither; 22nd, W. Hartley, F. Peel, J. Wareham, C. Rhodes, A. MacDougall, "Rev." J. Smith.

FOREIGN.—June 28th, J. Tomlin, J. C. Gunn, J. Coombe, D. S. R. ss; 19th, W. Midglin. June 3rd, J. A. Corbell, J. Boyd, J. Spencer, A. Pitt, J. D. Tomlin; 4th, R. D. Benton; 8th, S. T. Blessing, H. L. Butler, J. Kitchen; 11th, J. L. Miller, W. W. Holmes; 12th, J. Soothill; 13th, E. J. Lasius, J. W. Boggs; 17th, W. Cameron, J. D. Tomlin; 21st, A. Crispin.

DESPATCH OF PARCELS DURING THE PAST MONTH.

May 29th, L. C. Gunn, J. Elliott, J. Coombe, A. Cole, W. H. Andrew; 30th, G. Drake (2), A. Andrew, F. Peel (2); 31st, W. Cundall, Mrs. Bateman. June 1st, A. Mursell, T. Maule; 3rd, M. Stevens, T. Betts, T. Ingram, A. M. Diboll; 5th, J. Alexander (2), J. W. Diboll, R. P. Blount (2), E. Aysthorpe (2), M. E. Rees, W. Beddoes, A. S. Dix, G. Thomson, J. Ballantyne, R. Smith, R. Oliver, J. Parker, J. Boyd, J. Spencer, F. Peel, J. A. Gale, J. Kay, R. M. Skeats; 6th, W. Booth, B. Lean, G. Baker, R. Ashcroft, W. H. Andrew, B. Messenger, W. Lenton; 7th, R. Carruthers, W. Whitehead, J. A. Robinson, C. Hopper, J. Gale, H. Veysey (2), W. Smith; 11th, W. Cundall, W. Jellies; J. Hirst, T. Ingram, B. Warren, D. P. Ross (2), W. G. Burd, J. Dalglissh, Miss Gray; 13th, J. Sharp (4), A. B. Todd, J. Young, J. Pride; 14th, H. Matthews, J. Young, A. Mursell; 15th, A. Andrew, R. Simmons, T. C. Nichol; 18th, J. Heywood, J. Bowie, D. Marr; 19th, J. Morcan, J. Bell, Mr. Boyd, H. Veysey; 20th, J. Young, T. Ingram; 21st, A. Crispin; 22nd, W. Hartley, J. Warcham, "Rev." A. Mursell, S. Sykes, M. Mead, T. Home, F. Sewell, "Rev." J. Smith, J. Heywood (2).

(Continued from page 4).

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by *Post Office Money Order*, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from. Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JULY, 1878.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States	To Canada.	To Australia & N Zealand
9d.	Annastasis (Resurrection and Judgment)	9d.	38c.	11 1/2	18d.
1s6d.	Ap-stacy Unveiled in Discussion with Dr. Thomas ..	1s6d.	59c.	1s1 1/2	2-2d.
5d.	Book Unseated, with Coloured Diagrams	5d.	25c.	8d.	8d.
1s6d.	Bradlaugh Discussion	1s4d.	75c.	2s.	2-8d.
2s.	ditto ditto (bimp cloth)	2s2 1/2	85c.	2s6d.	2-8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.30	3s2d.	3-10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1d.	8c.	2d.	2d.
	Christadelphian—a 1 the back nos., from 1834, (except first 6 months of 1870 the whole of 1871, and first 2 months of 1872), at the published price.				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
1d.	Catalogue of Christadelphian Works	1d.	5c.	1d.	1d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
8s.	ditto ditto (bound in cloth)	3s4d.	d1.30	3s8d.	4-4d.
2d.	Declaration of First Principles	2d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
1s6d.	Dr Thomas's Life and Work	8s4d.	d3.00	8s9d.	9s10d.
1s6d.	Eureka { Dr. Thomas's } Vol. I.	8s2d.	d3.20	9s1d.	10s6d.
10s6d.	Eureka { Exposition of } " II.	11s7d.	d1.60	12s9d.	1s10d.
10s6d.	Eureka { the apocalypse. } " III.	11s9d.	d4.70	13s2d.	1s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	d3.90	11s1d.	12s6d.
1s3s7.	ditto ditto ditto " II.	1s4s7.	d5.60	15s6d.	17s7d.
1s3s7.	ditto ditto ditto " III.	1s6s7.	d5.3s	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	33c.	10 1/2	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11 1/2	1s1d.
pr. 100	Good Confession (a Conversation)	8 1/2	18c.	4d.	4d.
2s.	Herald of the Kingdom (old Nos.)	2s4d.	11c.	3d.	3d.
2d.	Hymn Book, with music (cloth)	2s3 1/2	9c.	2s7d.	3s4d.
2s6d.	ditto ditto (leather)	2s9 1/2	d1.05	3s1d.	3s10d.
8s.	ditto ditto (extra leather, gilt)	3s3 1/2	d1.33	3s8d.	4s1d.
1s.	Index to Eureka	1s1d.	50c.	1s3d.	1s8d.
7d.	Index to El is Israel	7d.	22c.	8d.	10 1/2
1s.	Jesus Christ and Him Crucified	1s1d.	50c.	1s6d.	1s8d.
1s3d.	Ditto ditto (in cloth)	1s5d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2 1/2
pr. 100	Light-bearer	per 100	per 100	per 100	per 100
2s6d.	Meaning of the Christadelphian Movement ..	2s7d.	40c.	2s5d.	2s10d.
8d.	M'n Mortal	9d.	50c.	1s2d.	1s4d.
1s.	M'n Mortal (the Canadian work)	1s4d.	50c.	1s2d.	1s4d.
6s.	Modern Theology (Immortality of the Soul)	7d.	22c.	8d.	10d.
6s.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
1d.	Oology (Spiritualism explained)	1d.	8c.	2d.	3d.
8s6d.	Pictorial Illustration of God-manifestation ..	8s3 1/2	d1.25	9s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
7d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured) ..	2 1/2	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
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2s6d.	Twelve Lectures (cloth)	2s10d.	d1.15	3s2d.	3s10d.
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NOTES.

W.O.—Thanks for Statham's letters on immortality, which we had not seen, and may find serviceable for reproduction on another occasion.

J.J.A.—The article on "Ecclesial Book-keeping,"—too late for the present number, will appear another time. We doubt not it will be very useful as a guide to brethren in various parts.

"FELLOW-WATCHER.—The present number of the *Christadelphian* having been arranged for at the beginning of the month, there was no room left for the article on "Marriage with the Alien," which will be acceptable to all true men of God on a future occasion.

J.McC.—A reference to the table of "Books in Supply" will show you that we have still a stock of the "Pictorial Illustration of God-manifestation," and that the question of a re-issue is, therefore, one of the affairs of the future, which, we may hope, will be effectually superseded by coming events.

J.G.H. (Westminster Abbey).—Accept our thanks for calling attention to the fact that, on August 6th, 1860 (the termination of 2,400 years' down-treading from the 1st of Cyrus' sole reign), "Jewish disabilities were entirely removed by the omission from the Parliamentary oath of the words 'on the faith of a Christian,' and that in the same year the oppressive laws against the Jews in Austria were annulled."

INTELLIGENCE LATE.—We are sorry to leave over till next month intelligence which arrived a day too late from the following places:—Aberdeen, Birkenhead, Edinburgh, London, and Swansea. We are obliged to have all intelligence material in hand by the 15th of each month, as, although appearing last in the *Christadelphian*, it is put in the hands of the printer before earlier matter, so as to make sure that, whatever cutting and carving takes place to make pages to fit, the intelligence shall not be interfered with.

Absence at Barmouth for rest at the seaside (by the spontaneous arrangement of—with two exceptions—unknown brethren, to whom are hereby rendered the thanks due to their unlooked-for kindness) has interfered, in some respects, with the Editor's attention to the present number of the *Christadelphian*. It may not have suffered much from this cause. Whatever deficiencies there may be, recruited energy, he may hope, will enable him—the Lord con-

tinuing his absence—to make it up.

J.S.D. (Manchester).—This extract from your letter will be interesting, and perhaps useful, another time: "I saw a letter yesterday which he (brother Entwistle) had received from a Church of England clergyman, whose pupil he formerly was, stating that the writer could procure brother Entwistle employment in the central offices of the Midland Railway at Derby, and promise him rapid advancement; but that he would not move a step in the matter so long as brother E. was associated with the truth—(not using those words, of course.—Ed.) Thus renouncing the truth would at once terminate his difficulties. Business is in a very bad state here. Hundreds are walking about unemployed."

TO SUBSCRIBERS IN THE UNITED STATES.

The unexpected obstacle referred to last month that has arisen in the way of supplying purchasers of books in America, cannot be surmounted except by adopting a new arrangement. As regards the *Christadelphian*, we can no longer send bundles to one address. We must be supplied with a complete list of the names and addresses of individual subscribers, and the *Christadelphian* must be mailed separately to each. Till this is done, a good many subscribers hitherto in monthly receipt of the *Christadelphian* must remain unsupplied. We can only send a single copy where, hitherto, we have been sending four, six, ten, &c.

As regards books, we can no longer supply anyone in the United States through the post. All orders must go to sister Thomas, whom we shall be compelled to supply in a box by steamer once a quarter or half-year, as may appear most suitable. The working of this cumbersome system (due to the strict application of the protectionist Customs' tariff of the United States) may, in the cost of working, involve some revision of the United States' price list. We hope not. The Lord of the United States, and all other states and dominions, will shortly abolish all impediments, and give his servants more glorious work to do.

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BRITISH.—June 24th, W. H. Jones, J. Howie, J. Morgan, J. W. Dibol, T. A. Fairbourne; 25th, J. M. Armstrong, W. Whitehead, Warrington; J. Alexander, R. Hosie, A. McDougall, F. Peel; 26th, J. Heywood, G. Wait, G. A. Birkenhead, J. Kay, J. W. Dibol, A. Andrew, Mr. Hook; 27th, W. Kerr, J. H. Amies, J. Hall, T. Fairbourne, W. H. Willis; 29th, R. Carruthers, H. Sulley, E. L. Turner, G. Hammond. July 1st, G. Wait, J. Horton, J. Atkinson, J. G. Hilton; 2nd, W. Smith, T. A. Fairbourne, C. Tye, W. Booth, J. Heywood, W. Cameron, J. Mortimer, G. Boulton; 3rd, G. Wait, T. B. P. W. Hartley, W. Silverwood, M. G. Jagger, A. Birkenhead, H. Pym, D. Atkins, A. M. Dibol; 4th, F. G. Rellie, E. Mitchell, C. W. Clark, G. Hammond; 5th, J. McCann (2), J. Atkinson, W. Osborne, J. Wells, M. Savage; 6th, J. Hage, W. H. Jones, J. Wood; 8th, J. Ritchie, R. Carruthers, W. Smith, W. Hardy, T. Fairbourne, J. Hawkins, T. A. Fairbourne, H. Stapleton, C. Cullingford; 10th, W. Dashper, W. Powell, "A Working Man," J. U. Robertson, J. Beanland, J. Bradford; 13th, H. Sulley, H. P., J. Sharp, T. Hawing; 15th, W. Sommers, M. Rees; 11th, J. Boler, W. Wilber, W. Jefferies, K. Wright, J. Kirkland, W. R. Otter, S. A. Jagger, T. Rees, W. Morgan, T. Randles, W. Robertson; 16th, A. W. Goldie, J. Atkinson, E. Edwards, J. Henderson, W. Grant, H. Collens, A. Januaway; 17th, W. Chandler, B. Messenger, R. Carruthers, J. Wells, H. Leah, J. M. Armstrong, E. Waite; 18th, W. Grant, W. R. Otter, S. A. Smith; 19th, A. Andrew, J. Birkenhead, J. Phillips, R. Johnson, W. Smith, G. Baker, T. Mankin; 20th, J. Grant.

FOREIGN.—June 24th, E. J. Lasius, S. T. Norman, T. Williams, C. C. Mann; 25th, New York Postmaster, J. Gaskill. July 1st, W. H. Burbridge; 2nd, J. Spencer (2); 6th, C. Vredenburg, M. Greenlee, L. T. Nichols; 8th, J. E. Robbins, W. Roberts; 15th, G. Balmain, J. F. Sykes; 16th, M. A. Johnston.

DESPATCH OF PARCELS DURING THE PAST MONTH.

June 24th, W. H. Jones, T. Williams, J. Morgan (2), J. Howie, M. G. Brablyn; 25th, W. Whitehead, C. Smith, G. Taylor; 26th, J. Kay, G. Thompson; 27th, A. Andrew; 28th, F. Peel, A. Andrew; 29th, R. Carruthers, T. Fairbourne, J. Hall, J. H. Dibol, J. H. Amies, W. H. Willis. July 1st, J. Heywood, J. W. Dibol, J. Horton; 2nd, W. Smith (2), G. Boulton, J. Parker, C. Tye, J. Mortimer (2); 3rd, W. Silverwood, A. Birkenhead, G. Wait (2), W. Hartley, S. A. Jagger; 4th, T. Royce, F. O. Rolfe, A. M. Dibol (2); 5th, J. McCann, J. Wells; 6th, J. Savare; 9th, J. Hawkins, C. Cullingford, T. A. Fairbourne, C. Rhodes, H. Stapleton, E. Whitley; 10th, W. Powell, W. Dashper, M. Rees; 11th, J. Ritchie; 12th, B. Ashcroft, J. Beanland, T. Atkinson, R. Carruthers (6), G. Taylor; 13th, J. Bradford, Miss Thurlow; 15th, R. Wright (2); 16th, W. R. Otter, E. Edwards, J. Atkinson (2), M. A. Johnston; 17th, B. Messenger (2), J. Wells; 19th, A. Sykes, A. Andrew.

THE NEW HYMN BOOK.

We have now a full supply of the new Hymn Book at the following prices:—

IN CLOTH	2/-	} postage extra.
IN LEATHER	...	...	...	2/6
IN EXTRA LEATHER AND GILT EDGES	...	...	...	3/-

Further contributions have provided a further supply of copies cheapened to 1/- for poor brethren. Notwithstanding the sale of last month, over 100 of these cheap copies are still on hand.

(Continued from page 4).

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

AMERICA AND CANADA.—Remittances from the States should always be in paper dollars or bank draft, NEVER by Post Office Money Order, because the Post Office and not the remitter sends the order, and it is never possible to say whom the order is from.

Most of the Works may be obtained of sister Thomas, West Hoboken, New Jersey, U.S.A.; also of bro. John Coombe, Toronto, Canada, but the prohibitive import duty on books in both these realms, interferes with the free supply of these agencies. Consequently, sometimes, it may be necessary to send direct to England.

In the foregoing list, the American and Canadian prices (including carriage) will be found inserted in parallel columns, after the English price. Customs duties and the difference between the value of paper money, on this and the other side of the Atlantic, accounts for the difference in the English and American prices.

Canadian prices are expressed in English money, as applicable to the English Colonies in general, and, on the whole, less liable to mistake.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, AUG., 1878.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	To Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	88c.	11d.	18d.
186d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	184d.	90c.	1810d.	282d.
5d.	Book Unsealed, with Coloured Diagrams	51d.	25c.	6d.	8d.
186d.	Bradlaugh Discussion	184d.	70c.	2s.	282d.
2s.	ditto ditto (limp cloth)	282d.	85c.	282d.	282d.
286d.	ditto ditto (superior edition)	2810d.	d1.20	382d.	3810d.
2d.	Bible Companion	24d.	11c.	3d.	3d.
1d.	Bible and the School Boards	14d.	8c.	2d.	2d.
	Christadelphian—all the back nos., from 1864, (except first 6 months of 1870, the whole of 1871, and first 2 months of 1872), at the published price.				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
4d.	Catalogue of Christadelphian Works	1d.	5c.	11d.	11d.
5d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	284d.	d1.00	288d.	384d.
3s.	ditto ditto (bound in cloth)	384d.	d1.30	388d.	484d.
2d.	Declaration of First Principles	24d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
786d.	Dr. Thomas's Life and Work	8004d.	d3.00	889d.	9810d.
786d.	Eureka { Dr. Thomas's } Vol. I.	822d.	d3.20	981d.	1086d.
1086d.	Eureka { Exposition of } " II.	1187d.	d4.60	12891	14810d.
1086d.	Eureka { the Apocalypse, } " III.	1189d.	d4.70	1382d.	15810d.
986d.	ditto ditto (in leather) Vol. I.	1082d.	d3.90	1181d.	1286d.
1883d.	ditto ditto ditto " II.	1484d.	35.60	1586d.	1787d.
1883d.	ditto ditto ditto " III.	1486d.	d5.68	18811d.	1887d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
pr. 100	Good Confession (a Conversation)	31d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	24d.	11c.	3d.	3d.
2s.	Hymn Book, with music (cloth)	2834d.	90c.	287d.	384d.
286d.	ditto ditto (leather)	2894d.	d1.05	381d.	3810d.
1s.	ditto ditto (extra leather, gilt)	3834d.	d1.33	388d.	484d.
8s.	Index to Eureka	1814d.	50c.	183d.	188d.
7d.	Index to Elpis Israei	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1814d.	50c.	186d.	188d.
183d.	Ditto ditto (in cloth)	1854d.	60c.	189d.	1811d.
1s.	Jew Discussion	1s.	50c.	182d.	184d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2d.
pr. 100	Light-bearer	per 100	per 100	per 100	per 100
286d.	Meaning of the Christadelphian Movement ..	287d.	287d.	283d.	2810d.
8d.	Man Mortal	94d.	40c.	11d.	184d.
1s.	Man Mortal	181d.	50c.	182d.	184d.
8s.	Modern Theology (the Canadian work)	384d.			
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	14d.	8c.	2d.	3d.
886d.	Pictorial Illustration of God-manifestation	888d.	d1.25	3810d.	48.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophetic Chart, No. 3, for pocket	7d.	29c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	24d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	184d.	188d.
pr. 100	Question and Questions	14d.	8c.	2d.	2d.
8d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	181d.
pr. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	182d.	186d.
10d.	Shield, Christadelphian, No. 1 to 16	per doz.	per doz.	per doz.	per doz.
2d.	Slain Lamb	24d.	11c.	3d.	4d.
2d.	Statement of the Faith	24d.	11c.	3d.	3d.
2d.	Tabernacle in the Wilderness (illustrated)	24d.	11c.	3d.	4d.
286d.	Twelve Lectures (cloth)	2810d.	d1.15	382d.	3810d.
8s.	ditto ditto (leather)	384d.	d1.33	388d.	484d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.	5d.
2d.	What is the Truth? (Dr. Thomas)	24d.	11c.	3d.	4d.
4d.	Who are the Christadelphians?	1d.	5c.	14d.	14d.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

(For remainder of Notices, see page 3.)

No. 171.— Sept. 1, 1878.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM, ATHENÆUM ROOMS, TEMPLE ROW.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;
13 Subscribers in the United States, THREE DOLLARS, in Canada
NINE SHILLINGS AND SIXPENCE, in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

M.G.—You will understand the cause of the delay in the forwarding of the books by referring to the notice to American purchasers below. P.O.O. received all right.

D.L.W.—Wait a little. Bro. Strathearn will doubtless communicate with you in due course. We are unable to engage in general private correspondence. Other duties prevent it.

ELMIRA N.Y. U.S.A.—Bro. J. F. Sykes writes: "Will you please state in the *Christadelphian* that any true brother and good speaker, wishing to change his location, is very much needed in this place. Address—J. F. Sykes, Elmira, New York, U.S.A."

HALF PRICE AND "THEIR OWN PRICE."—Thomas Voice, 29, Tilley Street, Bullpice, Darlaston, being out of work, will dispose of *Elpis Israel* for half price, and will sell the *Christadelphian* for 1872 to 1876 inclusive, to any one "at their own price."

"DEAR brother Roberts, I wish to inform the faithful in Christ that anyone who desires to help the needy can do so by remitting to our brother Wm. C. Shaw, White Plains, Charles Co., Md., U.S.A. He is an invalid and destitute, and a worthy object of help."—J.W. Borgs, Washington.

SCHOOL ASSISTANT.—Bro. Veysey, Castle School, Taunton, desires to meet with a conscientious, trustworthy youth, about 18 or 19, who would be qualified to take charge of junior classes. Address (with certificates, &c., and one or two references), H. Veysey, Castle School, Taunton, Somerset.

THE HYMN BOOK IN CLOTH.—This is now all sold—500 copies having gone in a short space of time. We have a plentiful supply in leather and imitation Morocco. By special arrangement, copies for the poor will still be procurable at 1s. for a short time longer, only they will be leather instead of cloth, at which, we presume, the receivers will not grumble.

BRO. HART, OF HONG KONG.—Bro. Rees, of Cardiff, visiting Hong Kong, found Bro. Hart in want. He had lost his situation, was out of employment, and had just buried his wife and child. Is it surprising he was cast down? The Editor will gladly take charge of what aid any of the brethren may desire to contribute to his need. It has but to be added, that in the day of his opportunity brother Hart was free-handed in his spendings for the truth, and in his contributions for the relief of the poor. He is without a companion in the midst of Hong Kong barbarism.

J.G.T.—Probably the reason why you did not get the books you ordered is the increased stringency of the American postal authorities—(See notice on the subject next col.) The books did not come back, as they have in some cases, and are probably confiscated. The following is

the address of a brother in Sydney:—J. J. Hawkins, Nelson Street, Balmain; also, W. Rooke, Riley Street, Surrey Hills.—As to the subject of our connection with Adam, your views are scriptural, and not those of the friend with whom you conversed. Our connection with Adam continues till this mortal is swallowed in the consummated victory of the resurrection-change. Till then, "In Adam we all die." Our relation to Christ, as yet, is one of faith merely.

PURCHASERS OF BOOKS IN THE UNITED STATES.

In consequence of the New York Post Office refusal to admit books from abroad through the post, all orders for books by persons residing in the United States must in future be addressed to

MRS. THOMAS,
 38, Graham Street,
 City Heights,
 Jersey City, N.J.

This does not apply to the *Christadelphian*, which must be ordered, as usual, from the Editor in Birmingham, England, with prepayment. Orders for books sent to sister Thomas must be accompanied by the price of the books ordered, at the rates specified in the table of books in supply on the back of the *Christadelphian*. The money may be sent either in green backs or by post office money order.

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual, to R. Roberts, Athenæum Rooms, Temple Row, Birmingham, England. Writers will oblige by seeing that the full amount of foreign postage is prepaid on each letter. We frequently have to pay for deficient postage. Remittances to the Editor must never be in post office order, but always in green backs or bank drafts in sterling.

DELAYED PARCELS.—For several weeks, the ordinary (post office) channel of forwarding books to the States has been closed against us. This will account for the delay in the despatch of several parcels ordered and paid for. These parcels have now been enclosed in a box that was forwarded, two weeks ago, to sister Thomas, per the *S.S. City of Brussels*. Arrived at their destiny, they will be posted in New York by sister Thomas, and the purchasers will receive them in due course.

CANADA.—We can send books, as usual, to Canada through the post, direct from Birmingham. The matters spoken of above apply only to the United States.

ADDRESS OF LONDON DEPOT.—Sister Miss Skeats, 69, Upper Street, Islington.

BACK VOLS. of CHRISTADELPHIAN (BOUND).—The Binding GRATIS.

Enquiries have often been made on the subject of back volumes. In compliance with suggestions, we have had a number of them bound, and ready to supply to anyone at the price at which they were originally published, thus saving purchaser the trouble and expense of obtaining the back Nos. and sending them to the binders. Persons desirous of obtaining them under this arrangement get, in fact, a present of the binding:—

<i>Ambassador</i>	<i>post free.</i>	<i>Christadelphian.</i>	<i>post free.</i>
1864-5 vol. and half	5/3	1872 lacking Jan. and Feb.	6/3
1866	3/6	1873	7/6
1867	4/6	1874	7/6
1868	4/6	1875	7/6
1869	5/0	1876	7/6
		1877	7/6

The Volumes for 1870 and 1871 are incomplete, there being only 6 Nos. of the former and a few odd Nos. of the latter. The prices mentioned are, as will be seen, post free.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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FOREIGN.—July 22nd, R. Harper, W. H. Reeves, W. M. Pickering, E. J. Lasius, J. W. Boggs, J. F. Sykes, T. Tresize; 23rd, E. J. Lasius, J. Coombe, Z. D. Bugbee; 25th, M. McNeillie, C. H. Evans; 27th, L. T. Nichols, J. Banta, W. Conway; 29th, W. Cook, J. H. Stouffer; 30th, C. C. Mann, J. Prewitt, S. F. Gratz; 6th, W. W. Holmes, T. Bradford, W. D. Jones, J. McKimmon, J. Skinner, W. G. Mackay, H. Ward, C. F. Zimmerman; 12th, J. A. Colon, J. Luxford, S. P. Howland; 14th, J. G. Tomkins, W. G. Burd, M. G. Lee; 15th, D. L. Whitaker, E. H. Chandler, 19th, J. C. Quinn; 20th, J. W. Boggs, W. Gunn, M. Greenlee.

DESPATCH OF PARCELS DURING THE PAST MONTH.

July 22nd, W. Buckler, G. A. Birkenhead; 23rd, W. Wilber, J. Herriott; 24th, R. L. King; 25th, R. Ashcroft; 26th, F. Peel, A. Andrew; 27th, S. Caven (4), S. Corbett, W. Conway; 29th, C. Smith, J. Mycroft, W. Cook, W. Usher, J. W. Moore, W. Chambers; 30th, J. Mortimer (2); 31st, S. A. Garside, J. Mulholland, J. U. Robertson, E. Thomas (a box, including parcels enclosed for J. H. Stouffer, L. T. Nichols, C. C. Lee, W. M. Pickering, M. A. Johnston, J. E. Robins, M. Greenlee), J. Atkinson (4), Aug. 1st, W. H. Jones; 2nd, C. E. Jeffries, D. Roberts, G. Taylor, W. H. Andrew, J. S. Dixon; 3rd, W. H. Hatton; 6th, W. G. Mackay (4), M. Andrew, J. McKimmon, H. Cameron, W. Aim, J. Fride, B. Ward (2), J. Hunn, Mr. Gales, S. Skinner, J. Wilkins, G. Ward, W. Bennis, R. Carruthers; 7th, J. Gale, J. Parker, E. Hedden, J. Ross, J. Harris, F. E. Willson, W. W. Evans (3); 8th, W. H. Hatton, G. Fletcher, G. Lillie; 9th, T. Royce, H. Leah, C. Embleton, B. Smith; 10th, W. Silverwood, S. Caven (4), E. Haddock, G. Marchbank; 12th, H. E. Garcken, D. Angus, F. R. Winterburn; 13th, T. Holland, T. W. Gamble, J. C. Carlisle, H. Onions, Mrs. Lambert; 15th, R. Carruthers; 16th, T. Betts, R. M. Skeats; 19th, F. Cort (2); 20th, W. Gunn, W. Crawford, Mrs. Keith, Miss Squire, Miss Sears (2); 21st, D. Lewis (2); 22nd, J. Mycroft, W. Smith, M. G. Jagger, J. Heywood (3); 23rd, W. Silverwood, Mr. Senior.

(Continued from page 4.)

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CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, SEP., 1878.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	To Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	18d.
186d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	186d.	90c.	1810d.	22d.
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
186d.	Bradlaugh Discussion	186d.	70c.	2s.	22d.
2s.	ditto ditto (fimp cloth)	2s2d.	85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	2s10d.	3s2d.	3s10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1d.	8c.	2d.	2d.
	Christadelphian—a'l the back nos., from 1864, (except first 6 months of 1870, the whole of 1871, and first 2 months of 1872), at the published price.				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
4d.	Catalogue of Christadelphian Works	4d.	5c.	11d.	14d.
2d.	Catechesis	2d.	8c.	3d.	4d.
2d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
3s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
2s.	ditto ditto (bound in cloth)	3s4d.	d1.30	3s8d.	4s4d.
9d.	Declaration of First Principles	2d.	11c.	3d.	4d.
2d.	Defence of the Faith	10d.	55c.	11d.	1s1d.
7s6d.	Dr. Thomas's Life and Work	8s01d.	d3.00	8s9d.	9s10d.
7s6d.	Eureka { Dr. Thomas's } Vol. I.	8s2d.	d3.20	9s1d.	10s6d.
10s6d.	Eureka { Exposition of } " II.	11s7d.	d4.60	12s9d.	14s10d.
10s6d.	Eureka { the Apocalypse, } " III.	11s9d.	d4.70	13s2d.	15s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	d3.90	11s1d.	12s6d.
13s3d.	ditto ditto ditto " II.	14s4d.	d5.60	15s6d.	17s7d.
13s3d.	ditto ditto ditto " III.	14s6d.	d5.68	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
pr. 100	Good Confession (a Conversation)	3d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2d.	11c.	3d.	3d.
2s6d.	Hymn Book, with music (leather)	2s9d.	d1.05	3s1d.	3s10d.
3s.	ditto ditto (extra leather, gilt)	3s9d.	d1.33	3s8d.	4s4d.
1s.	Index to Eureka	1s14d.	50c.	1s9d.	1s8d.
7d.	Index to Epils Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s14d.	50c.	1s6d.	1s8d.
1s8d.	Ditto ditto (in cloth)	1s5d.	60c.	1s9d.	1s11d.
1s.	Jew Disension	1s.	50c.	1s2d.	1s4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
6d.	Kingdom of God	8d.	25c.	10d.	1s2d.
pr. 100	Leaflet for Meetings Everywhere	per 100	per 100	per 100	per 100
2s6d.	Light-bearer	2s7d.	.....	2s8d.	2s10d.
8d.	Meaning of the Christadelphian Movement ..	9d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
3s.	Modern Theology (the Canadian work)	3s4d.			
1d.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
6d.	Odology (Spiritualism explained)	14d.	8c.	2d.	4s.
8s6d.	Pictorial Illustration of God-manifestation ..	3s8d.	d1.25	3s10d.	3d.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
2d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
6d.	Prophetic Diagrams (set of 3, coloured)	2d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
pr. 100	Question and Questions	14d.	8c.	2d.	2d.
1d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
pr. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
pr. doz.	Slain Lamb	per doz.	per doz.	per doz.	per doz.
2d.	Statement of the Faith	2d.	11c.	3d.	4d.
2d.	Tabernacle in the Wilderness (illustrated) ..	2d.	11c.	3d.	3d.
2s6d.	Twelve Lectures (cloth)	2s10d.	d1.15	3s2d.	3s10d.
3s.	ditto ditto (leather)	3s4d.	d1.33	3s8d.	4s4d.
3d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.	5d.
2d.	What is the Truth? (Dr. Thomas)	2d.	11c.	3d.	4d.
4d.	Who are the Christadelphians?	1d.	5c.	14d.	14d.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable. Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for Books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

(For remainder of Notices, see page 3).

No. 172.—October 1, 1878.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

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

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

CONTENTS:

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BIRMINGHAM, ATHENEUM 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
NINE SHILLINGS AND SIXPENCE, in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

THOSE AT A DISTANCE, and in isolation, who desire to share in the duty of upholding the hands of brother Ashcroft till the Lord please to open his way in an independent channel, will have an opportunity of doing so by joining the Birmingham brethren in their quarterly contribution about to take place. Whatever sums are sent to the office within the next few weeks will be added to the Birmingham contribution.

R.H.G.—We purpose giving publication to your letter of intelligence next month.

W.W.H.—The money sent by you for books received, as agent for John Brown, has been duly received.

THE "CHRISTADELPHIAN" FOR 1879.—Subscribers will find a few remarks on the subject of renewal of contribution on page 473.

AMERICAN SUBSCRIBERS TO THE "CHRISTADELPHIAN."—See note to W. H. R. All orders for the *Christadelphian* must be sent to Birmingham, England, accompanied by three paper dollars for each copy ordered, and for each copy there must be a separate address given. This does not apply to Canada.

S.B. (Natal).—Your sister, to whom the books were sent, has visited the brethren at Radstock, and given them pleasure by her manifest earnestness in the truth: so bro Hawkins, of Frome, reports. As for the subject of oaths, if the question appear at all doubtful to you, it is best to be on the safe side.

W.H.R.—The United States Post Office not only refuse to deliver packages of the *Christadelphian*, but will not deliver more than one copy to the same address. This will explain to you why it has become necessary for us to have a separate address for each copy of the *Christadelphian* ordered for any part of the United States.

We have to thank a goodly number of brethren and sisters in various parts for liberal response to the intimation of brother Hart's distress, which appeared last month. The various sums have been privately acknowledged except the following, which are anonymous:—12s., 5s., 20s., 1s., 5s., 3s., 2s. 6d., 10s. We have also received and forwarded several contributions to the need of the case mentioned from Washington.

S.C.—When we spoke of refusing to accept the smiles of the world, we did not mean that a man was to refuse to exchange common courtesies. It is a figure of speech, having a large and material signification. A man accepts the smiles of the world who accepts its friendships and its advantages, on the principles on which it is prepared to bestow them.

U.S.A.—See note to B. and M. You do right to withdraw from every brother who walks disorderly, still more from those who outrage decency and justice by preying on the good faith of creditors, and seeking to evade the just claims of the law. As for all who knowingly fellowship such, whether in the same locality or elsewhere, they make themselves partakers of their evil deeds.

FOR THE CHILDLESS OR OTHERS.—A brother in America (R. H. Gresham, Jeffersonville, Ind.) writes of a boy of unusual promise belonging to a poor farmer in North Carolina, who believes the truth. He says if this boy, who is about 13 years of age, were educated, it would be a great matter. He asks any brother in England, who is able and willing, to adopt him for a few years at least. With this intimation we leave the matter.

B. & M.—The man who delays the payment of debts which he is able to discharge, is unworthy

of the name of brother. He has denied the faith, which is a system of commands, as well as of doctrine; on the other hand, it is questionable, if a man who owes debts at all, has not travelled beyond the boundary line of apostolic precept, or gone against apostolic advice, at all events.—(Rom. xiii. 8.) "Dues" and "debts" are two different things.

R.S.W.—The Doctor's mathematical suggestion in *Chronicon Hebraicum*, that the duration of the sin constitution upon earth is measured by the earth's diameter, has not been discussed anywhere that we know of. Nothing material hinges on it. He does not advance it in the way of proof; he merely calls attention to the fact that the seven thousand years otherwise demonstrated as the chronology of the world's journey from the introduction of sin to its abolition "is, in round numbers, the diameter of the cycle represented by the circumference of the earth."

BOOK CLUBS.—Brother Wilson, of London, referring to brother Jannaway's remark last month on the success of the book club started in London some months back, says it has been a very great benefit. He states that £35 has been paid through its agency, and the following books obtained by its means:—9 Hymn Books, 10 Bibles, 7 Twelve Lectures, 12 Elpis Israel, 4 Jesus Christ Crucified, 2 Phanerosis, 1 Concordance, 3 Index Eureka, 7 Life Dr. Thomas, 1 Rotheram's Testament, 9 vols. *Christadelphian* (78), 2 Bible Triumphant, 4 sets of Eureka, 3 No. 1 Vols. ditto, and other books.

BOOK PURCHASERS in the UNITED STATES

In consequence of the New York Post Office refusal to admit books from abroad through the post, all orders for books by persons residing in the United States must in future be addressed to

MRS. THOMAS,

38, Graham Street, City Heights,
Jersey City, N.J.

This does not apply to the *Christadelphian*, which must be ordered, as usual, from the Editor in Birmingham, England, with prepayment. Orders for books sent to sister Thomas must be accompanied by the price of the books ordered, at the rates specified in the table of books in supply on the back of the *Christadelphian*. The money may be sent either in green backs or by post office money order.

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual, to R. Roberts, Athenæum Rooms, Temple Row, Birmingham, England. Writers will oblige by seeing that the full amount of foreign postage is prepaid on each letter. We frequently have to pay for deficient postage. Remittances to the Editor must never be in post office order, but always in green backs or bank drafts in sterling.

DELAYED PARCELS.—For several weeks the ordinary (post office) channel of forwarding books to the States has been closed against us. This will account for the delay in the despatch of several parcels ordered and paid for. These parcels have now been enclosed in a box that was forwarded, two weeks ago, to sister Thomas, per the s.s. *City of Brussels*. Arrived at their destiny, they will be posted in New York by sister Thomas, and the purchasers will receive them in due course.

CANADA.—We can send books, as usual, to Canada through the post, direct from Birmingham. The matters spoken of above apply only to the United States.

ADDRESS OF LONDON DEPOT.—Sister Miss Skeats, 69, Upper Street, Islington.

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.—Aug. 26th, W. Blount, H. Leah, Anonymous, W. Chambers; 27th, W. Smith, J. Parker, Mrs. Gordon, C. Smith; 28th, W. R. Otter, J. C. Walker, L. Spencer; 29th, a Stranger; 30th, J. W. Peace, T. Randles; 31st, R. Wood, A. Jannaway, C. Gascoyne, C. Smith, G. Morris. Sep. 2nd, T. Randles, J. Parker, J. Pride; 3rd, W. H. Andrew, Anonymous, J. Heywood, T. Rees, H. Leah, Anonymous, J. Mycroft, M. L. Rolfe; 4th, J. Folmer, C. C. Holden, C. Killick, J. Gillies, H. H. Keeling, J. U. Robertson, S. A. Garside, W. Smith, W. Jefferies, W. Harrison, Anonymous, G. Hammond, J. Board; 5th, H. M. Board, J. Cook, C. A. Sharp, J. Carmichael, J. G. T. Weir, J. Boyd, A. Dowie; 6th, J. U. Robertson, a sympathiser, J. Young; 7th, J. Cook, W. Beddoes, F. Chitty; 9th, T. Parkes, H. Pym, P. Phillips; 10th, G. B. Wilson, J. W. Thirtle, B. Messenger, a Brother, J. Short, W. Harrison, W. H. Andrew; 11th, G. T. Boyd, J. W. Pickup, J. Kirkland, Anonymous, R. Dyson, W. Hartley, W. R. Otter, G. Baker, S. Caven, D. Atkins, J. Ferguson, B. Lowe, J. W. Dibol; 12th, J. U. Robertson, W. Grant, J. Hawkins, Miss Pratt, G. A. Birkenhead, D. Hepburn, J. Young, W. Chambers; 13th, T. Mankin, J. Folmer, G. Clegg, W. Silverwood, W. Smith, W. Usher, F. D. Parry, L. Spencer, M. L. Rolfe, C. Firth; 14th, H. Sulley, H. M. Board, W. Mills, W. Smith, J. M. Armstrong, J. W. Royce, F. Wilson; 16th, G. Baker, J. Yardley, T. Randles, R. Dyson, J. Leask, T. Vose, J. Boler, A. Jannaway; 17th, J. W. Dibol, H. Humphries, S. A. Garside, D. Hall, T. Ingram, J. Alexander; 18th, W. Smith, W. Mills, G. Wait, J. Flemming, G. F. Thirtle, C. Cullingford, G. Parke, J. M. Armstrong; 19th, R. Wright, H. Sulley, J. J. Andrew; 20th, T. W. Gamble (2), W. Smith; 21st, W. Mills.

FOREIGN.—Aug. 26th, R. H. Gresham, N. C. H. Murphy, S. Orem, A. Little, J. C. Quin; 28th, U. S. Algire; 29th, H. M. Hunt; 30th, A. Crespin. Sep. 2nd, A. Sintzenich (2), W. S. Speer, C. C. Mann, L. C. Burr, — Roberts, J. L. Jones, E. Jacobs, E. J. Lasius, W. J. Evans; 4th, S. Bosley; 6th, J. Pruitt; 10th, A. W., R. S. Weir; 11th, Anonymous; 16th, J. D. Tomlin, L. B. Allin, W. C. Shaw, A. North; 17th, C. Robertson; 20th, W. Cameron, W. S. Cox.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Aug. 23rd, W. Chambers, Miss Hawken; 27th, Mrs. Gordon, W. Smith, W. H. Andrew; 28th, L. Spencer, W. Taylor, Mr. Wilson, J. Parker (2), W. H. Andrew; 29th, A. Andrew, F. Peel; 30th, J. W. Peace; 31st, T. Randles, A. Crespin. Sep. 2nd, A. Millar, J. Pride, J. Parker, W. W. Holmes (4), T. L. Jones, W. Smith; 3rd, H. Leah, J. Mycroft, W. H. Andrew (3), Miss Jardine (4); 4th, M. L. Rolfe, R. Ashcroft, J. Gillies, J. Folmer, W. Jefferies (2), A. Andrew, W. Harrison, G. Hammond, S. A. Garside, W. Kelley; 5th, J. G. T. Weir, H. M. Board; 6th, J. Young; 7th, J. Cook, W. Beddoes; 10th, F. R. Winterburn, W. Harrison, B. Messenger; 11th, W. Usher, S. Caven, H. Leah, W. Hartley, G. T. Boyd, J. W. Pickup, O. Shaw, J. W. Dibol (2); 12th, W. Chambers, Miss Pratt, T. Young; 13th, T. Mankin, L. Spencer (2), W. Usher, G. Clegg; 14th, J. Young, D. Stocks; 16th, Dr. Allin, J. Nevill (3); 17th, J. W. Dibol, T. Ingram, J. Alexander; 18th, W. Mills (2), G. F. Thirtle, G. Wait, W. Smith, J. Fleming; 21st, W. Smith, H. Randle, T. Davis.

(Continued from page 4).

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57.	Book Unsealed, with Coloured Diagrams	57d.	25c.	6d.	8d.
187d.	Bradlaugh Discussion	187d.	70c.	2c.	2d.
2c.	ditto ditto (limp cloth)	282d.	85c.	25d.	28d.
29d.	ditto ditto (superior edition)	2810d.	d1.20	322d.	310d.
2d.	Bible Companion	24d.	11c.	3d.	3d.
1d.	Bible and the School Boards	14d.	8c.	2d.	2d.
	Christadelphian—all the back nos., from 1864, (except first 6 months of 1879, the whole of 1871, and first 2 months of 1872), bound vols. at the published price				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
4d.	Catalogue of Christadelphian Works	1d.	5c.	14d.	14d.
2d.	Catechesis	2d.	8c.	3d.	4d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
3s.	ditto ditto (bound in cloth)	3s4d.	d1.30	3s8d.	4s4d.
2d.	Declaration of First Principles	24d.	11c.	3d.	4d.
786d.	Dr. Thomas's Life and Work.. .. .	880d.	d3.00	890d.	9s10d.
786d.	Eureka { Dr. Thomas's } Vol. I.	882d.	d3.20	9s1d.	10s6d.
10s6d.	Eureka { Exposition of } " II.	1187d.	d4.60	12s9d.	14s10d.
10s6d.	Eureka { the Apocalypse, } " III.	1189d.	d4.70	13s2d.	15-10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	d3.90	11s1d.	12s6d.
13s3d.	ditto ditto ditto " II.	14s4d.	d5.60	15s9d.	17s7d.
13s3d.	ditto ditto ditto " III.	14s6d.	d5.68	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
pr. 100					
8d.	Good Confession (a Conversation)	84d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	24d.	11c.	3d.	3d.
2s6d.	Hymn Book, with music (leather)	2s9d.	d1.05	3s1d.	3s10d.
3c.	ditto ditto (extra-leather, gilt)	3s9d.	d1.33	3s8d.	4s4d.
1s.	Index to Eureka	1s14d.	50c.	1s3d.	1s8d.
7d.	Index to Eluis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s14d.	50c.	1s6d.	1s8d.
1s8d.	Ditto ditto (in cloth)	1s54d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
6d.	Leaflet for Meetings Everywhere	8d.	25c.	10d.	1s2d.
pr. 100		per 100	per 100	per 100	per 100
2s6d.	Light-bearer	2s7d.	.....	2s8d.	2s10d.
8d.	Meaning of the Christadelphian Movement	94d.	40c.	11d.	1s4d.
1s.	Man Mortal.. .. .	1s1d.	50c.	1s2d.	1s4d.
3s.	Modern Theology (the Canadian work)	3s4d.			
8d.	Nightingale Discussion (Immortality of the Soul)	7d.	22c.	8d.	10d.
1d.	Oology (Spiritualism explained)	14d.	8c.	2d.	3d.
866d.	Pictorial Illustration of God-manifestation	3s8d.	d1.25	3s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	24d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s.	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
pr. 100					
1d.	Question and Questions	14d.	8c.	2d.	2d.
8d.	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
pr. 100					
10d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
pr. doz.		per doz.	per doz.	per doz.	per doz.
2d.	Slain Lamb	24d.	11c.	3d.	4d.
2d.	Statement of the Faith	24d.	11c.	3d.	3d.
2d.	Tabernacle in the Wilderness (illustrated)	24d.	11c.	3d.	4d.
2s6d.	Twelve Lectures (cloth)	2s10d.	d1.15	3s2d.	3s10d.
3s.	ditto ditto (leather)	3s4d.	d1.33	3s8d.	4s4d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
4d.	Who are the Christadelphians?	1d.	5c.	14d.	114d.

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.

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(For remainder of Notices, see page 3).

No. 173. — Nov. 1, 1878.

THE CHRISTADELPHIAN

A
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,

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,
NINE SHILLINGS AND SIXPENCE; *in Australia and New Zealand,*
TEN SHILLINGS AND SIXPENCE, *in advance.*

NOTES.

SEVERAL HISTORY contributions received, and will be used in due course.

H.R.—There are no Christadelphian books in German; and, as affairs stand at present, none can be provided. We must wait on the providence of God, who will open the way if His purpose require it.

VISIT TO GLASGOW.—The brethren in Glasgow desire it to be mentioned for the information of brethren in Scotland, that the Editor, if the Lord permit, will visit Glasgow on Sunday, November 17th, and lecture on that day at the Albert Halls, and on Tuesday, the 19th; Friday, the 22nd, and on the following Sunday, Nov. 24th.

W.H.B.—The United States Post Office not only refuse to deliver packages of the *Christadelphian*, but will not deliver more than one copy to the same address. This will explain to you why it has become necessary for us to have a separate address for each copy of the *Christadelphian* ordered for any part of the United States.

HELPLESS.—Alone in a town where there are no brethren, a sister and her four children are at the extremity of distress through the neglect of a husband, who has failed, for a long time, to provide for his own, and has now left her. A little help from a number would put her in a way of making a living for herself. What may be contributed to this end will be thankfully received by the Editor.

THE PROPOSED ADOPTION.—Bro. Veysey, of Tamton, referring to the suggestion of brother Gresham, of Jeffersonville, Ind., U.S.A., appearing on the cover last month, that some arrangement should be made for the education of a boy of unusual promise—the son of brother Walton, of North Carolina, U.S., says if no one propose anything better, he will offer to educate him if any brethren will join him in a little towards clothing, maintenance, &c., and also share the responsibility with him in case of sickness or death.

J.H.—In some cases the *Christadelphian* is paid for in gentle instalments; but it would create too much complication and labour for the slender machinery of the office to make this a general rule. You think many would take it who cannot if it could be paid for in single copies. While admitting this, we are obliged to be content with the present form of things. Annual prepayment is a clear, simple and safe system, which we find necessary for a variety of reasons. In some places the burden of it is avoided by one brother undertaking the

responsibility towards the office, and supplying the rest in detail, receiving their contributions monthly. There is much labour and risk in this, which nothing but love will induce a man to undertake.

A NECESSITY.—We are obliged to ask that where there is no arrangement, orders for books be accompanied with the money to pay for them. There is a necessity for this. The books are not our property. They belong to the printer, and we are responsible for them when they have left the office. The responsibility we discharge by a monthly reckoning; and if the books are gone, and no money in their place, it will be obvious that our relation to the printer's call cannot be such as it ought to be. When books are ordered without payment, the obligation to pay is sometimes forgotten; and we are placed in the disagreeable position of having to suggest a reminder. In some cases they are never paid. The offenders on this head owe to the office about £100, which we shall never see. Hence some "sweet-causing responsibilities."

A PECULIAR APPEAL.—Brother James Grant, of Grantown, writes:—"Brother Cameron, of our ecclesia, lives about ten miles from here, in a country district called Tulloch, not far from Cairngorm Mountains. His surroundings in nature are sublime, but the people are ignorant and wicked. He lives with his mother, who is a widow, in a house which, to say the least of it, is very indifferent. He has been unwell for about 13 or 14 years, and, as a consequence, unable to do any manual labour during that time. Support having been afforded him by the Parochial Board, and by his mother, who labours to this end with her hands, though she is less fit to do so now than formerly. He is about 34 or 35 years of age, and has been in the truth for eight years. He is intelligent and of good character. Being very weak of limbs, he visits the brethren here only once a year, though some of them go to see him several times during that space of time. The consequence is that he feels the loneliness of his isolation at times. He would like to see the brethren; he desires to behold many of them; but he cannot. Can he not see their photographs? These one day he expressed a wish to get. I volunteered to appeal for him. Will you kindly do the rest through the *Christadelphian*? The photographs will help to cheer him on in his lonely pilgrimage." His address is William Cameron, Dalbog, Tulloch, by Aviemore, Invernesshire, Scotland.

Promised by the Printer to be delivered on the 19th of November.

COMING EVENTS IN THE EAST:

FOUR LECTURES

Delivered in Swansea, by the Editor, a few weeks ago, and taken down by a shorthand writer, at the instance of brother Randles. The transcript has been revised by the lecturer.

SUBJECTS AS FOLLOW:—

LECTURE I.—The Holy Land in History and Prophecy.

LECTURE II.—The Jews: their past and future: their coming ascendancy over all nations.

LECTURE III.—Christ on earth 1845 years ago: his ascension: his coming re-appearance to reign.

LECTURE IV.—The Peace of Berlin and the Anglo-Turkish Convention in relation to the signs of Christ's re-appearing.

The pamphlet will be in the style of "Prophecy and the Eastern Question," but will probably exceed it in number of pages.

PRICE SIXPENCE. By Post, SEVENPENCE.

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, and 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.—Sep. 23rd, J. Hoperoff; 24th, J. U. Robertson, G. Dowkes, G. W. Maycock; 25th, F. R. Winterburn, J. Gorle, B. Melrose, H. Windsor; 26th, W. Booth, F. Peel, J. Dalgliesh, W. Mills, A. L. King, G. Baker; 27th, G. Morris, H. B. Nane; 28th, J. E. Jackson, J. Kay; 30th, F. Pitman, J. Dalgliesh, R. Wood. Oct. 1st, T. Voice, J. Tandy, R. Kershaw, T. Royce, J. Cooke; 2nd, J. Fohner, W. Smith, J. Grant, J. Serimzeour, M. Wilson, W. Harrison, D. Hepburn, V. Collyer, G. A. Wilson; 3rd, A. Young, T. Royce, J. W. Dihal, W. Beeston, S. Crowthier, J. M. Armstrong; 4th, Anonymous, Mrs. Power, J. Alexander, W. Usher; 5th, J. Henderson, J. Cooke, W. Beddoes, B. Messenger, W. Culbert, A. Roberts; 7th, J. G. Hayes, J. M. Armstrong, G. A. Birkenhead, W. Harrison, J. Boyd, E. Briggs, J. Wells; 8th, T. Randles, Anonymous, D. Hepburn, T. Betts; 9th, W. Smith, J. Woghton, J. E. Whitehead, F. Rees, H. Collins, W. Beeston; 10th, W. Chambers, R. Dyson, M. L. Rolfe, R. Hosie, W. Hartley, B. Messenger, W. Smith, J. Shuttleworth, J. Sharp, V. Collyer, H. Sully; 11th, J. Henderson, R. M. Skcats, H. G. Morris, T. Royce, J. Kay, C. S. Briggs, W. Smith; 12th, G. Barlow, M. Hawkins, J. Heywood, J. Beddoes; 14th, F. Peel, W. Cole, T. Randles, W. Ouler, W. Hardy, H. Harrison, A. Scott, L. Johnston; 15th, W. Booth, A. T. F., S. Shepherd, J. Boler, J. Lellyman, W. H. Andrew, S. A. Jagger, J. Kirkland, W. Smith, R. Oliver, J. Heywood, T. Royce, G. Watt, R. Hosie, W. Grant, W. Harrison, W. Usher, R. Dyson, F. Chatwin, J. Leask, E. M. Osborne, A. T. Jannaway, J. Tandy; 16th, G. Baker, B. Corbett, S. A. Garside, E. Smith; 17th, J. Box, S. Caven; 18th, S. Shepherd; 19th, E. Cox, H. Ward, J. U. Robertson; 21st, T. A. Fairbourne, W. Harrison, M. Hamilton; 22nd, J. Dalgliesh, J. W. Thistle, A. Macdougall, J. Leask, E. N. Parker; 23rd, A. T. Rae, W. Smith, W. E. Cole, J. A. Lang, "Rev." T. Kalin, T. A. Fairbourne; 24th, T. Betts, S. A. Jagger, A. Roughton, J. Atkinson; 25th, T. Fuller, J. E. Cook, A. Blackhall, A. L. King, W. Smith, R. M. Skcats; 26th, W. Jeffries, A. Andrew, R. Kennedy, S. A. Garside.

FOREIGN.—Sep. 27th, R. Wilson, J. J. Hawkins, M. M. Covey; 30th, C. H. Evans, J. Campbell, W. W. Holmes. Oct. 1st, L. J. Harp, S. F. Gratz, L. J. Lasius (2), A. L. Sweet; 2nd, E. F. Mitchell; 7th, E. J. Lasius, L. Anderson, H. Kuechel; 8th, R. Harper, E. J. Lasius; 12th, F. B. Wood; 25th, C. Creed.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Sep. 23rd, W. Blount, W. Mitchell, T. Stephenson, T. B. Bishop, J. Stanley; 24th, W. Mills, G. Dowkes, G. W. Maycock; 25th, F. R. Winterburn; 26th, F. Peel, A. Andrew, W. Booth, H. Windsor, Mrs. Collins; 27th, G. Morris, R. Wilson (4); 28th, J. S. Dixon, J. E. Jackson; 30th, J. J. Hawkins (17). Oct. 1st, Captain Roberts, J. Moulfe, J. Smith, C. H. Evans, J. Cook, J. Cate; 2nd, F. Pitman, Misses Kershaw, J. Folmer, W. W. Holmes (14); W. Smith (2); E. T. Mitchell (2), D. Hepburn (6); W. Harrison; 3rd, T. Royce, C. Smith, A. Young, Miss Kershaw, H. Armstrong; 4th, W. W. Holmes (6), J. Bell; 5th, Mr. Biffith, W. Beddoes, J. Serimzeour, B. Messenger, S. H. Smith, H. Randles, W. Culbert; 7th, J. G. Hayes, W. Harrison; 8th, R. Harper (2), D. Roberts; 9th, J. E. Whitehead, W. Beeston; 10th, J. Milholland (2), M. L. Rolfe, W. Chambers; 11th, R. M. Skcats, T. Royce, J. Kay; 12, F. B. Wood, J. E. Whitehead, J. Heywood; 13th, H. Harrison; 15th, W. Smith, J. Lellyman, H. C. Stewart, W. Harrison, H. S. Smith, J. Heywood, W. Usher; 17th, T. Randles, S. Caven, J. Whatmough; 21st, T. A. Fairbourne; 22nd, W. Whitehead, A. Macdougall, J. Dalfield; 23rd, E. N. Parker, A. T. Rae, "Rev." T. Kalin, R. Kennedy; 24th, Z. Drake, J. Atkinson, W. E. Cole; 25th, W. Harrison; 26th, R. Kennedy, W. Jeffries, S. A. Garside (2).

BOOK PURCHASERS IN THE UNITED STATES.

In consequence of the New York Post Office refusal to admit books from abroad through the post, all orders for books by persons residing in the United States must in future be addressed to

Mrs. Thomas,
38, Graham Street, City Heights,
Jersey City, N.J.

This does not apply to the *Christianopolitan*, which must be ordered, as usual, from the Editor in Birmingham, England, with prepayment. Orders for books sent to sister Thomas must be accompanied by the price of the books ordered, at the rates specified in the table of books in supply on the back of the *Christianopolitan*. The money may be sent either in greenbacks or by post office money order.

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual, to R. Roberts, Athenaeum Rooms, Temple Row, Birmingham, England. Writers will oblige by seeing that the full amount of foreign postage is prepaid on each letter. We frequently have to pay for deficient postage. Remittances to the Editor must never be in post office order, but always in greenbacks or bank drafts in sterling.

CANADA.—We can send books, as usual, to Canada through the post, direct from Birmingham. The matters spoken of above apply only to the United States.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, Nov., 1878.

CARRIAGE INCLUDED.

Nett price.		In Britain.	To the States.	To Canada.	To Australia & S. Zealand	
9d.	Anastasis (Resurrection and Judgment)	9d.	38s.	11d.	13d.	
186d.	Apostasy Unveiled: a Discussion with Dr. Thomas ..	18s.	99s.	110d.	22d.	
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.	
166d.	Bradlaugh Discussion	18s.	70s.	28s.	28d.	
2s.	ditto ditto (diap cloth)	28d.	85c.	28d.	28d.	
2-6d.	ditto ditto (superior edition)	2-10d.	d1.20	3-2d.	3-10d.	
2d.	Bible Companion	2d.	11s.	3d.	3d.	
1d.	Bible and the School Boards	1d.	8s.	2d.	2d.	
	Christadelphian - all the back nos., from 1864, except first 6 months of 1870, the whole of 1871, and first 2 months of 1872, bound vols. at the published price					
1s.	Chronikon Hebraikon	1-10d.	33s.	1-2d.	1-4d.	
4d.	Catalogue of Christadelphian Works	1d.	5s.	1-4d.	1-4d.	
2d.	Catechesis	2d.	8s.	3d.	4d.	
4d.	Civical Theology Unscriptural	5d.	22s.	6d.	8d.	
2s.	Children's Magazine	2-4d.	d1.00	2-8d.	3-8d.	
5s.	ditto ditto (bound in cloth)	5-8d.	d1.30	3-8d.	4-8d.	
2d.	Declaration of First Principles	2d.	11s.	3d.	4d.	
9d.	Defence of the Faith	10d.	50s.	11d.	13d.	
786d.	Dr. Thomas's Life and Work	8-0-0d.	d3.00	8-8d.	9-10d.	
786d.	Eureka (Dr. Thomas's) Vol. I.	8-2d.	d3.20	9-1-4d.	10-6d.	
1066d.	Eureka - Exposition of II.	11-7d.	d4.60	12-9d.	14-10d.	
1066d.	Eureka (the Apocalypse.) III.	11-9d.	d4.70	13-2d.	15-10d.	
96d.	ditto ditto (in leather) Vol. I.	10-2d.	d3.00	11-1-4d.	12-6d.	
186d.	ditto ditto ditto II.	14-4-4d.	d5.60	15-6d.	17-7d.	
186d.	ditto ditto ditto III.	14-6-4d.	d5.68	15-11d.	18-7d.	
8d.	Everlasting Punishment not Eternal Torment	8d.	33s.	10d.	1s.	
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8s.	3d.	4d.	
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38s.	11d.	1-1-4d.	
pr. 100	3d.	Good Confession (a Conversation)	9d.	18s.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2d.	11s.	3d.	3d.	
2-6d.	Hymn Book, with music (leather)	2-9-7d.	d1.05	3-1-4d.	3-10d.	
3s.	ditto ditto (extra leather, gilt)	3-3-4d.	d1.30	3-8-2d.	4-8d.	
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7d.	Index to Elpis Israel	7d.	22s.	8d.	10d.	
1s.	Jesus Christ and Him Crucified	1-1-4d.	50s.	1-8d.	1-8d.	
1-6-6d.	Ditto ditto (in cloth)	1-4-7-4d.	60s.	1-10d.	1-1-4d.	
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8-6d.	Pictorial Illustration of God-manifestation	3-8-4d.	d1.25	3-10d.	4s.	
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.	
6d.	Prophetic Chart, No. 3, for pocket	7d.	23c.	8d.	10d.	
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6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.	
1s.	Querist, No. 1 and 2	1s.	40c.	1-8-4d.	1-8-4d.	
pr. 100	Question and Questions	1-1-4d.	8c.	2d.	2d.	
8d.	Seet Everywhere Spoken Against	16d.	55c.	11d.	1-1-4d.	
pr. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1-2-2d.	1-6-4d.	
pr. doz.	Slain Lamb	per doz.	per doz.	per doz.	per doz.	
2d.	Statement of the Faith	2-4d.	11c.	3d.	4d.	
2d.	Statement of the Faith	2-4d.	11c.	3d.	3d.	
2d.	Tabernacle in the Wilderness (illustrated)	2-4d.	11c.	3d.	4d.	
2-6d.	Twelve Lectures (cloth)	2-10d.	d1.15	3-2d.	3-10d.	
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8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.	
4d.	Who are the Christadelphians?	1d.	5c.	1-4d.	1-4d.	

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BIRMINGHAM, ATHENEUM ROOMS, TEMPLE ROW.

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TEN SHILLINGS AND SIXPENCE, *in advance.*

NOTES

"HISTORICAL Stultifications" (brother Dixon), "On the first day of the week" (sister Lasius), and some other articles, will shortly appear.

THE PROPOSED ADOPTION.—There is no response, so far as we are aware, to the offer made last month by brother Veysey—*i.e.*, to undertake the education of the boy if others would contribute something toward maintenance, &c.

THE TEMPLE OF EZEKIEL'S VISION.—There is a prospect of the publication of a lithographed plan of this, for the guidance of the brethren in their studies of Ezekiel xl. xlvi. See paragraph on page 357, and brother Sulley's appeal for suggestions on the part of brethren who have made the matter a special study.

E.B.—The Jewish ode is very beautiful, and may find a place in the *Christadelphian*. The reference in the verse you enquire about is to the expulsion of the Jews from England at a certain time, and the success of a leading Jew named Manasseh, in afterwards obtaining permission for their return—in the days of Cromwell, if we are not mistaken.

We have received, and privately acknowledged, a number of contributions during the month to the need of the sister whose case was mentioned last month under the heading "Helpless." The case is in the hands of brother Veysey, Taunton. The following contributions were anonymous, and therefore we could not acknowledge them:—2s. 6d., 2s., 5s., 1s., 5s., 1s., 6s.

"COMING EVENTS IN THE EAST."—CHANGE IN PRICE, AND THE REASON.—This pamphlet is now ready, and on supply at the office. It has been found necessary to increase the price from 6d. to 8d., owing to the pamphlet having extended to nearly 70 pages instead of 54, and on account of the need for providing for advertisements, the London publisher's margin, and the shorthand writer's charge. Brother Randles is

prepared for loss, but there is no reason why it should be needlessly thrust upon him. Where quantities of 25 copies or over are taken, however, the price will be 6d. per copy.

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L.B. AND OTHERS.—No doubt Leary, *alias* Entwistle, brought himself within the law, but we are not allowed by the commandments of Christ at present to put the law in motion. He commands submission to evil, as a test of our obedience and a proof of fitness for that investiture with executive authority and power that awaits all approved saints at his coming. As for the wisdom of turning a deaf ear to suspicious appeals, there can be no doubt of it where the ground for suspicion is sufficiently apparent. At the same time, it is no great triumph of scriptural enlightenment to button up your pockets. The devil's children are everywhere adepts at this feat on the least pretext. It is better, if it must be so, to be occasionally bitten in the endeavour to do the will of Christ, than to keep yourselves perfectly snug all the time to bear at last that you have practised self-defence to a degree that has forfeited his approbation.

NOW READY, AND IN THE OFFICE,

COMING EVENTS IN THE EAST:

FOUR LECTURES

Delivered in Swansea, by the Editor, a few weeks ago, and taken down by a shorthand writer, at the instance of brother Randles. The transcript has been revised by the lecturer.

SUBJECTS AS FOLLOW:—

LECTURE I.—The Holy Land in History and Prophecy.

LECTURE II.—The Jews: their past and future: their coming ascendancy over all nations.

LECTURE III.—Christ on earth 1845 years ago: his ascension: his coming re-appearance to reign.

LECTURE IV.—The Peace of Berlin and the Anglo-Turkish Convention in relation to the signs of Christ's re-appearing.

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Letters intended for the Editor's eye only should be marked "private"; some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH—Oct. 28th, I. Board, T. Parkes; 29th, B. Beeston, A. Sharp, T. Clark, R. Carvie, J. Gordon, W. Cullingford, W. Grant; 30th R. D. Robertson, E. Telford, W. E. Coles, A. T. Rae, T. Barber, V. Collyer, T. Holland; 31st, F. Peel, R. Dyson. Nov. 1st, C. Killick, W. H. Andrew, W. Powell, J. Dikes, W. Silverwood, T. Randles, H. Sulley, W. Blount, W. H. Andrew; 2nd, E. Blount, T. Mankin, F. E. Wilson, W. Sommers, J. Hopercraft; 4th, G. Cox, R. Shaw, J. Grant, M. E. Birkenhead, Anonymous, J. Pride, J. W. Royce, H. Young, J. Sanders; 5th, F. R. Winterburn, R. Wright, E. Atkinson, T. Holland, J. Box, G. Baker, J. Boyd, F. Deatry; 6th, W. Smith, J. M. Armstrong, A. Sutton, F. Goldie, A. McKillop, J. Hopercraft, S. F. Jagger, B. Harwood, D. Atkins; 7th, F. Goldie, J. Grant, C. A. Embleton, M. Mays, J. Atkinson, T. Royce, J. Leask, D. Hepburn, S. Caven, H. Randle, J. T. Brown, G. Baker; 8th, T. Parkes, R. M. Skeats, W. Ripley, S. Briggs, J. Booth, M. Rees, J. Monaghan, F. Ingram; 11th, W. Usher, E. Sampson, R. Shaw, J. Herriott, G. Dick, F. Chitty, J. Sharp, J. W. Dibol; 12th, Anonymous, B. Sawden, J. Hawkins, W. Grant, Anonymous, J. Richards, J. Lang, W. Coutts, J. Young; 13th, J. K. Gillies, Anonymous, J. Hawkins, W. Smith, M. Andrew, H. Young, G. A. Birkenhead, J. Leask, J. D. Davis, M. Rees, A. Hopper; 14th, W. Booth, C. W. Clark, J. Yardley, J. G. Wilson, W. Jefferies, Anonymous, J. Phillips, W. H. Andrew, S. A. Garside, G. Taylor, J. Young, T. Haining, G. T. Lake, J. Wragg, J. Abben, T. Rees, Anonymous, J. Howatson, A. Sharp; 15th, E. Cox, J. Elliott, J. Birkenhead, H. Leah, R. Hosie, J. M. Armstrong, J. Anderson, G. C. Barlow, F. S. Neville, T. Randles, W. Smith, J. W. Thirde; 16th, W. Mitchell, T. Randles, J. Hage, B. Yearlesy; 18th, W. Harrison, J. Yardley, J. Hill, H. Phillips, T. S. Swindell, H. M. Board; 19th, J. Kirkland, H. Black, J. Hawkins, Anonymous, A. Tarples, E. A. Barker, A. L. King; 20th, T. Randles, S. Richards, W. Smith, W. Beddoes, S. G. Hayes, W. Jefferies, J. Barlow, S. A. Jagger, J. Atkinson, W. Booth, C. Cullingford, Anonymous, S. Clark, D. Wilson, J. H. Hathaway, A. Eastman, C. Vredenburgh; 21st, A. M. Dibol, H. Harrison, R. Harrison, M. Hamilton; 22nd, W. Smith, F. R. Winterburn, J. Davis, T. Parkes, T. A. Fairbourn; 23rd, J. Wilson, J. Hawkins, D. Gaskin; 25th, Anonymous, A. Cook, G. A. Birkenhead, R. Melrose, J. Rhodes; 26th, T. Randles, J. Kay, A. Andrew, J. Greenhalgh.

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DESPATCH OF PARCELS DURING THE PAST MONTH.

Oct. 23th, R. M. Skeats; 26th, A. Pitt, L. J. Brown (3), S. Skinner (2), W. Braithwaite (2); 29th, A. Sharp, R. Carvil, T. Clark, W. Beeston; 30th, E. Telford, J. Miles; 31st, R. Dyson, T. Holland. Nov. 1st, A. Andrew, F. Peel, W. Silverwood (2), W. Powell; 2nd, F. W. Wilson; 4th, R. Shaw, H. Young, J. Watson, F. Atkins, R. Wright (2), G. Dowkes (2); 5th, J. W. Box; 6th, B. Harwood, A. Goldie, A. Sutton, C. Smith, W. Smith; 7th, T. Royce (3), J. Atkinson, C. A. Embleton; 8th, R. M. Skeats, T. Mallander, J. Booth (2), J. Herriott, M. Rees (2), H. Randles; 9th, T. Ingram; 11th, W. Usher; 12th, J. W. Dibol, J. Hawkins; 13th, Mrs. Brittain, J. D. Davis; 14th, W. Booth, J. Young, C. S. Taylor, S. A. Garside (2), A. Sharp; 15th, H. Leah, G. C. Barlow; 16th, W. Smith, J. Leask; 19th, J. Hill, W. Harrison, H. Black, J. Hawkins; 20th, J. Barlow, S. A. Jagger (2); W. Smith, C. Cullingford, Mrs. Stevens, C. W. Clark; 21st, R. Harrison, M. Hamilton, T. Mallander; 22nd, F. R. Winterburn, G. Hough, J. Atkinson, J. Pride, S. A. Garside, S. G. Hayes, E. A. Embleton, T. Royce, J. Booth, J. Davis, J. Devlin, C. Tuckwood, T. Randles; 23rd, J. Hage, J. W. Dibol, M. Hamilton, H. Leah, W. Jefferies, J. Richards, J. Hawkins, J. B. Paton, T. Hart, E. Thomas, W. W. Holmes, J. Coombe, J. Luxford, J. Kitchen, J. Grant, C. Creed, W. G. Mackay, H. J. Morgan, W. Kelley, S. Risien, J. Davis; 25th, T. Randles, G. A. Birkenhead, G. Dick; 26th, J. Kay, A. Andrew, J. Greenhalgh.

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